

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 1, 1958

Semimonthly

**THE CONFIDENCE OF
THE UPRIGHT**

—
**QUALIFIED TO TEACH
WITH CONFIDENCE**

—
**ENDURANCE SERVES
TO PROVE INTEGRITY**

—
**FRIEND OF GOD OR
OF THIS WORLD?**

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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; Isaiah 54:13

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AV - Authorized Version (1611)	Mo - James Moffatt's version
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Announcing
JEHOVAH'S
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A fading flower

ceases
to fade



BENEATH the busy streets of Rome lies a city that once teemed with more than three million people. Worn columns, crumbling walls and jumbled stones are all that remain of it. Its aged ruins stand among modern buildings and paved streets as mute reminders of the people who once walked its streets but who are now part of its dust.

Those people were not too different from us today. They had their homes, their families, their businesses and their pleasures. They had the same physical and emotional feelings and had their plans and hopes just as we have. But like the flowers that now sprout among the ruins of their city and then fade, so they lived a short while and then ceased to be. "As for mortal man, his days are like those of green grass; like a blossom of the field is the way he blossoms forth. For a mere wind has to pass over it, and it is no more."—Ps. 103:15, 16.

But why must man's life be like a fading flower? Why can it not be like a flower

that never fades? Why can it not last a long time, like the sturdy sequoia tree? It can and it will. The One who created man purposed that it should when he placed the first human pair in a peaceful garden like beautiful flowers. It was man's own willful disobedience that caused things to be different. Because man brought death upon himself it does not mean that God's purposes failed. They never fail. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void."—Isa. 55:11, AS.

Through undeserved kindness God provided the means for man to regain what the first pair lost. He did it with Christ. By this One's giving up the right to perfect human life the way to eternal life was opened for obedient mankind.

It is only right that those who benefit from that sacrifice should be those who follow Christ's example of obedience to God and not Adam's example of disobedience. They will become like the tree that enjoys a long life. "As the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." (Isa. 65:22, AS) This promise will be fulfilled under God's kingdom.

Multitudes today will be among earth's inhabitants when that divine government rules the earth. They will see God's original purposes fulfilled. At that time mankind, which is now a fading flower, will cease to fade.

FRIEND OF GOD OR OF THIS WORLD?



IT PAYS TO HAVE GOOD FRIENDS. WOULD YOU LIKE TO HAVE THE FRIENDSHIP OF THE MOST POWERFUL ONE IN THE UNIVERSE? YOU CAN, BUT ONLY UPON HIS CONDITIONS.

IN 1850, only 15 per cent of the United States population belonged to a church. Today, more than 60 per cent are members. . . . The evidence is conclusive that a spiritual awakening is here. You see it in dynamic laymen's movements, in the improved quality of religious leaders, in vast church building programs, in the reappearance of mass evangelism." Thus spoke Dr. E. L. R. Elson, President Eisenhower's pastor.—*New York Times*, June 24, 1957.

But is there not something wrong somewhere? The September 26 issue of the *Times* quoted an F.B.I. report that showed that during the first six months of 1957 there was an 8.4-percent increase in crime over the previous year's first six months, for an all-time high. It also showed that if this trend continued 1957 would be the sixth consecutive year that more than two million major crimes were reported to the F.B.I.

More in line with the facts is the position taken by a Roman Catholic bishop of Saginaw, Michigan. He felt that more than one fourth of professed Catholics were "fellow travelers" or backsliders, and that while there "has been great progress in the physical condition of dioceses, . . . the

spiritual condition is an entirely different question."—*Time*, September 23, 1957.

Also more apropos is Dr. R. W. Sockman's recent remark that "church statistics are growing, but personal spirituality is static. . . . Individuals are not getting vital contact with God."—*New York Times*, October 21, 1957.

Why this seeming paradox, an all-time high in church memberships and an all-time high in felonies committed? And why can it be said that "personal spirituality is static"? Why? Because the great majority of persons attracted to religion today are not really interested in getting "vital contact with God." They want to be friends of both God and this world. They like to hang on to God, whose friendship is convenient in times of emergency or death, but they would never think of trying to cultivate his friendship at the expense of their friendship with the world.

WHY IMPOSSIBLE

But in this they sadly err. Would any sane man expect to travel east and west at the same time? Or to be going up while going down? Or would he demand a bowl of soup that was both hot and cold? Of course not! Yet it is every bit as impossible to try to be friends of God and of

this world, which is exactly what most professed Christians are trying and which accounts for increased church memberships not being accompanied by increased morality and spirituality.

Jesus made no such mistake when he was upon earth. Regarding himself and his followers he prayed: "They are no part of the world just as I am no part of the world." And addressing them, he stated: "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.

And this is the way his apostles and early disciples understood it. That is why his beloved apostle John wrote: "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." And that is why the disciple James so strongly rebuked some: "Adulteresses, do you not know that the friendship with the world is enmity with God?"—1 John 2:15; Jas. 4:4.

Why should it be impossible to be the friend of both God and this world or "system of things," as it is termed elsewhere in the Scriptures? Because this world consists not only of a visible part, or "earth," composed of business, politics, organized religion and society, but also of an invisible "heavens" composed of Satan and his demons.—2 Pet. 3:7.

The visible part of this world is under the control of the invisible "heavens," having Satan's spirit and doing his will. He is "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience." That is why Jesus referred to Satan as "the ruler of this world" and why Paul spoke of him as "the god of this system of things" who "has blinded the minds of the unbelievers." Yes, "the whole world is lying in the power of the wicked one." Since Satan is the malicious enemy of Jehovah God, certainly all those who

want to be friends of God can have nothing to do with Satan's world.—Eph. 2:2; John 12:31; 2 Cor. 4:4; 1 John 5:19.

All this being so, how can we steer clear of friendship with this world? By going to a monastery or becoming a hermit? No, for such practices find no precedent in the Scriptures but only in pagan religions. Neither Jesus nor any of his immediate followers withdrew from contact with their fellow man, and yet they were not friends of the world.—Matt. 4:17.

KEEPING SEPARATE FROM THE WORLD

God sent Jesus to earth on a mission of reconciliation as his ambassador. Since Jesus' return to the heavens his followers have been substituting for him, as Paul tells us: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" To get the right mental attitude we are supposed to have as ambassadors we must 'quit being fashioned after this system of things, but be transformed by making our mind over, that we may prove to ourselves the good and acceptable and complete will of God.'—2 Cor. 5:20; Rom. 12:2.

An ambassador conscientiously obeys the laws of the land to which he is sent. But at all times his loyalty is to the government sending him. So with us as dedicated Christians; our loyalty must be, not to the governments of this world, but to God's kingdom. Therefore, not only will we pray, "let your kingdom come," but we will 'keep on seeking first God's kingdom and his righteousness.' And as an ambassador does not involve himself in the political issues of the nation to which he is sent, so we may not involve ourselves in the political issues dividing worldly nations.—Matt. 6:10, 33.

That is the course Jesus followed. He refused to become involved in political questions and plainly said: "My kingdom is no part of this world." He drew a clear line of demarcation when he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." Caesar may call for taxes, which were the point at issue, but the "exclusive devotion" of our hearts and lives belongs to Jehovah God; for, as Paul shows, "our citizenship exists in the heavens."—John 18:36; Matt. 22:21; Ex. 20:5; Phil. 3:20.

To be friends of God, the Potentate who commissioned us as his ambassadors, we may not get ensnared in the commercial schemes of this world, any more than a worldly ambassador may allow himself to become engrossed in piling up a fortune in the country to which he is sent. He is sent there not to get rich but to represent his country's interests. That means, then, instead of succumbing to the love of money, "a root of all sorts of injurious things," we will cultivate "godly devotion along with self-sufficiency," which is great gain. Then, rather than 'storing up treasures on earth,' we will faithfully represent God's kingdom, thereby 'storing up treasures in heaven' and becoming "rich in right works."—1 Tim. 6:10, 6; Matt. 6:19, 20; 1 Tim. 6:18.

Here also Jesus set the example for us. What riches he could have amassed had he commercialized his powers of healing! But so far was any such thought from his mind that he could say: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." And warning his followers against trying to be friends of God and of greedy commercialism or materialism, he said: "You cannot be slaves to God and to Riches."—Matt. 8:20; 6:24.

To be friends of God we must also lead clean lives, being wholly devoted to right-

eousness and following as closely as possible the perfect example set by Jesus Christ. Only then can we properly serve as ambassadors of the holy God Jehovah. We must therefore be careful to keep ourselves "without spot from the world," appreciating that "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."—Jas. 1:27; 1 John 2:16.

And finally, to be friends of God we must, as his ambassadors, keep separate from the religions that are a part of this world and that are also at variance with his Word, the Bible. The Israelites were strictly forbidden to take part in any interfaith movements. Jesus, our Exemplar, refused to make common cause with the Pharisees, Sadducees or Herodians of his day. Therefore Christians are commanded: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?"—2 Cor. 6:14-16.

Clearly, then, from the foregoing we can see why, in spite of increased church memberships, crime increases and "personal spirituality is static." As Burlingame well expressed it in his *The American Conscience*: "Religion has become, for the most part, a social convention—convenient in time of trouble but devoid of responsibility." To be a friend of God we must take on the responsibility of being his ambassadors. And that means we must put God's interests, the interests of his kingdom, first; not trying to divide our alle-

giance between it and the nations of this world; not neglecting God's kingdom for the sake of commercial gain; not casting reflection upon God and his kingdom by conduct unbecoming to Christian ambassadors, and not making common cause with worldly religious organizations at variance with his Word.

If we try to be friends of both God and the world we shall be 'lukewarm and as such be vomited out.' But if we concentrate on being God's friends, giving him "exclusive devotion," then in his due time he will receive us into "the everlasting dwelling-places" of his righteous new world.—Rev. 3:16; Luke 16:9; 2 Pet. 3:13.

Increasing International Praise to the One God

"PRAISE Jehovah, all you nations; commend him, all you clans." That call to international praise has met with remarkable response in this generation, even as seen by the 1957 field service report published in this issue of *The Watchtower*; and the end is not yet.—Ps. 117:1.*

That this command should be found in the book of Psalms is most apropos, for it is the book of praises, its Hebrew name *Te-hillim* meaning "Praises." Its 150 psalms were composed by various writers, known and unknown, among those known being Moses, Asaph, Heman and David, the latter accounting for seventy-three of them. That these psalms are by no means merely sentimental poetry but inspired prophecy is apparent from the application of them made by Jesus and his apostles and early disciples. In fact, the eight writers of the Christian Greek Scriptures quote from 103 different psalms.

In a remarkable way the book of Psalms makes reference to the whole program of events from creation on down through our day and to the complete vindication of Jehovah's name. It properly gives Jehovah's name the place due it, mentioning it 848 times. Twenty-four beatitudes or happinesses are found in this book, and in its

final portion twenty-three times it gives the call to "Praise Jah," or Hallelujah! And each of its five main sections or "books" ends with a doxology or expression of blessing upon God.

With the release of the *New World Translation* of the five poetical books at the 1957 "Life-giving Wisdom" district assemblies, the psalms have become even more beautiful and precious to all lovers of God's Word and praisers of Jehovah.

In Psalms we find many reasons given for praising Jehovah: because of his goodness and loving-kindness; because of his greatness, power and majesty; because of his mercy and forgiveness; because of his great acts of deliverance and salvation; and because of the blessings and honors he bestowed upon his people and, in particular, upon Jerusalem and Mount Zion.

If Jehovah's servants back there had many reasons for praising Jehovah, and they certainly did, how much greater cause do we today have for praising him in view of the fulfillment of many of these prophetic psalms!

What effect can an understanding and appreciation of these truths have but to impel us to do all we can to cause the international praise to the one God Jehovah to increase yet more and more? Does your activity show that you have such understanding and appreciation?

* For details see *The Watchtower*, October 15, 1957.

DAVID, the upright king of ancient Israel, was a man with real confidence in his Creator, the God whom David called Jehovah. He appreciated that over the years of his life he had made many mistakes as a sinful, imperfect human, but he also knew that uppermost in his mind and heart was the doing of the will of his heavenly Life-giver. As the leading member of a nation dedicated to Jehovah God, David was concerned with the matter of integrity. "As for me," said he,

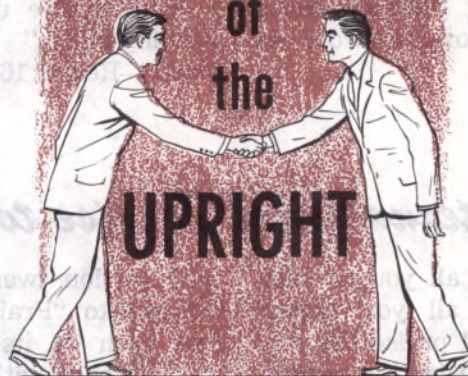
"in my integrity I shall walk." (Ps. 26:11) This he faithfully endeavored to do, as an example to all the subjects over whom he reigned and also as a prophetic type for the true followers of the Greater David, Jesus Christ, the glorified king of God's new world.

² The 26th Psalm shows David presenting his integrity and offering himself to Jehovah's searching. He had confidence that he had walked in the right way, living according to the commandments of God. Always anxious to do the right thing, David said to Jehovah: "Make me walk in your truth and teach me." (Ps. 25:5) Feeling certain that he had walked in truth, he confidently stated: "Judge me, O Jehovah, for I myself have walked in my own integrity." (Ps. 26:1) Reading the

1. How did David view his integrity, and as a type of whom?

2. Why was David confident he had walked in his integrity, and how does he plead to be judged?

The CONFIDENCE of the UPRIGHT



"He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly."—Prov. 13:20.

whole psalm, one sees David in his joyful worship of Jehovah contrasting himself with the wicked life of sinful men with whom he did not want to be classed. David did not want to be judged by men's standards of living. He knew what sort of man he was, a lover of truth and of right things. He was honest and blameless. His one desire was to give Jehovah exclusive devotion. He knew what God's standards were and he wanted to be judged by them. So he pleads: "Judge me according to your righteousness,

O Jehovah my God, and may [opponents] not rejoice over me." (Ps. 35:24) Such righteous judgment brought him happiness. He was content, satisfied. He had assurance that he was walking in integrity. Today is our confidence in our integrity as sure as David's was?

³ When David was a young man he was chosen by Jehovah to be king. From the time of his anointing by the prophet Samuel he had special responsibilities. He took care of them, always seeking Jehovah. After many trials and hardships he was placed on the throne of Jehovah over the nation of Israel. One of his great joys was the bringing of the sacred ark of the covenant to the holy city of Jerusalem and establishing the place of worship of Jehovah there. On Mount Zion Jehovah's altar was built and all Israel praised Jehovah

3. In what ways did David show his desire was to please Jehovah?

there. Of this place he said: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart." (Ps. 15:1, 2) David wanted to measure up to those requirements and to be strong, not weak or unsteady. So he had to trust in God. "In Jehovah I have trusted, that I may not wobble." (Ps. 26:1) David's reliance and faith in Jehovah were unshakable, undisturbed, calm, and there was no wavering on his part, for he was walking as one should who 'loved the dwelling of Jehovah's house.'

⁴ Today true Christians, followers of Christ Jesus, believe in the same God of David and they too want to worship at "the place of the residence of [Jehovah's] glory." (Ps. 26:8) Christians have the same Word of God that David had, only more of it. Many prophets were sent to God's chosen people after David's death and their statements were written down in God's Word for our admonition and learning. In addition to that we have the life of Christ and the Acts of the Apostles and the writings of the disciples, and now these many scriptures make up the complete Bible, the whole Word of God, for all mankind to follow. Thus equipped, Christians today should and could "practice righteousness and speak truth" and have confidence in their integrity toward Jehovah as David had! Studying and understanding God's Word and living by it should assure one that he will not wobble.

CHRISTENDOM WITHOUT CONFIDENCE

⁵ But someone says: "Look about Christendom and you will see hundreds of millions of wobbling, unbelieving churchgoers attending Christendom's churches.

Can these who are on the roll books of the various churches say confidently: 'Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart'? What is wrong? Where today are the men of integrity that David foreshadowed?"

⁶ More such questions can be asked: Can Christendom stand to be examined? Can Jehovah find faith in her? Do the leaders of Christendom have as clear a conscience as David? Are they able to come to Jehovah in prayer and ask him to examine, test and refine them? Are they confident that they are living up to the standards that Jehovah has set out in his Word, the Holy Bible? Do they believe all its teachings? Can all the hundreds of millions of Christendom today who are taught by the clergy be just as confident in their integrity toward Jehovah God as David was? The answer to every query is No! But they should have the faith of David if they have made a dedication to do the will and the service of God. Christendom and its supporters claim faithfulness. They say they believe the Bible and they call themselves Christians—Christlike. Whether they ask for it or not, they are being examined before Jehovah God.

⁷ There is no backing up and running away from the judgment of Jehovah the Almighty God. Christendom has repudiated God's Word by her own teachings. She has gone with this wicked world in its politics, because she supports them. She certainly is not for God's kingdom, because Christendom gives full support to the United Nations organization. Christendom is not like Jesus, who told Pilate: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John

4. What helps true Christians today to be confident in their integrity, as David was?

5, 6. As regards Christendom's confidence in her integrity, what pointed questions call for an answer?

7. How has Christendom repudiated God's Word? In support of whom? How unlike Christ Jesus?

18:36) No, Christendom, upon examination, cannot be refined. She has no real, good, worthwhile material in her. She has compromised with this wicked old world, from which God's kingdom could not come. Listen to what David wrote: "O Jehovah, you have searched through me and you know [me]. You have examined my heart, you have made inspection by night, you have refined me; you will discover [that] I have not schemed. My mouth will not transgress." (Ps. 139:1; 17:3) Can Christendom say that? No!

⁸ Every professed Christian throughout the world should be able to say with David and Christ Jesus: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies. Search through me, O God, and know my heart. Examine me and know my disquieting thoughts, and see whether there is in me any way causing pain, and lead me in the way of time indefinite." (Ps. 139:21-24) Lovers of righteousness, real Christians, want to live in a clean world with clean people. How can that be done today? By associating ourselves with men and women of integrity, the ones who are practicing righteousness and speaking the truth in their hearts.—Ps. 15:2.

⁹ Tests of integrity must come. Look at how Abraham, David's forefather, was tested. "Now after these things it came about that God put Abraham to the test." (Gen. 22:1) He was told to offer his own son Isaac in sacrifice. Because Abraham showed integrity and obeyed, Jehovah provided a lamb in place of Isaac. On a later occasion Jehovah tested his people, Israel, when he brought them through the wil-

derness: "And you must remember all the way that Jehovah your God made you travel these forty years in the wilderness, in order to humble you, to put you to the test so as to know what was in your heart, as to whether you would keep his commandments or not. . . . who fed you with manna in the wilderness, which your fathers had not known, in order to humble you and in order to put you to the test so as to do you good in your afterdays." (Deut. 8:2, 16) Testing is necessary, but integrity and endurance are happy rewards. How many of God's dedicated people today will endure these wicked days and maintain integrity to the end? Those who stand faithful and maintain their integrity will be saved. Forty years, as in Israel's case, is a long time to prove one's love for Jehovah more than anything else. Could any of us as individuals stand a test that long? Many have done so, even in this day of Jehovah's judgment. Meeting the test of integrity means life. Hence Abraham kept his living son. The Israelites went into the land flowing with milk and honey. You may live in God's new world.

¹⁰ Are you willing to be refined as gold in a smelter and have the dross taken off so that there remains only pure gold? Some have gone through the processing and received a final "well done, good and faithful slave." Others are still being refined, as Malachi said they would be: "And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years." (Mal. 3:3, 4, AS) Thousands upon thousands of Jehovah's witnesses have gone through a refining such as David mentioned and Malachi described, a real refining by scorching heat. Can you take the

8. What attitude should all Christians have toward those not loving and serving Jehovah?

9, 10. (a) What ancient examples of meeting the test and maintaining integrity do we have? (b) In modern times, do we see such integrity-keepers?

heat like those suffering persecution under the communistic totalitarian rule in Russia, Poland, Czechoslovakia and elsewhere behind the Iron Curtain? Look at Jehovah's witnesses in the Catholic-ruled Dominican Republic who have been beaten and tortured and thrown into prison because of preaching God's kingdom and taking their stand as Jehovah's witnesses. Others have maintained and are still maintaining their integrity in Germany, Italy, Norway and other countries that were overrun by the crushing hordes of Nazi and Fascist lords. It is not easy to be a real Christian, no matter where one lives in this world. Enemy efforts to break our integrity can be brought to bear in many ways.

¹¹ Long ago David invited his Father to examine him, to test him, to refine him. Today is our confidence in our own uprightness, our own integrity, that firm? It should be if we see matters like David and we are walking in the footsteps of Christ Jesus. Then we would say: "For your loving-kindness is in front of my eyes, and I have walked in your truth." (Ps. 26:3) When one gets to appreciate the works of Jehovah God, the purposes he has in mind, what he has done, is doing and will do for the blessing of all those who love him, then one can truly appreciate His loving-kindness. Look how loving he has been in sending his only-begotten Son, Christ Jesus, from heaven to earth to redeem mankind. But Jesus Christ did more. He vindicated Jehovah's name by maintaining his integrity and he was made King of the new world of righteousness. You can live in that new world if you want to. How? By getting acquainted with the Bible, reading its truths carefully and living by them. That is necessary in order

to get life in the kingdom of God that millions of Christendom have prayed for: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10) Keep Jehovah's kingdom in front of your eyes and walk in the truth and you will enjoy life in God's new world.

¹² Preach and teach the good news of the Kingdom whenever and wherever you can. Associate with those persons who are doing that. Then you will stay away from the wicked people because you are busy maintaining your integrity. All who learn the truth and take a right path, dedicating their lives to Jehovah's service thereafter, do as David said he did: "For I have not sat with men of untruth, and with those who conceal what they are I do not come in. I have hated the congregation of evil-doers, and with the wicked ones I do not sit. I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah."—Ps. 26:4-6.

¹³ Christians of integrity have set their course. They will not sit with men of untruth. They will not have prolonged discussions with men of this world except to preach the Kingdom. The interests of this world have not become the interests of Jehovah's witnesses. They have a bigger and more important work to do. Those who sit in the counsel of wicked men and support their schemes always end up in ruin and misery. "Happy is the man that has not walked in the counsel of the wicked ones, and in the way of sinners has not stood and in the seat of ridiculers has not sat. But his delight is in the law of Jehovah, and in his law he reads in an undertone day and night." (Ps. 1:1, 2) Have you likewise set your course? Which way will you walk? Let it be one of integrity.

11. What serves to make our confidence in our integrity firm today?

12, 13. In order to remain innocent before Jehovah, with whom will we associate and whom will we shun?

THE HATED "CONGREGATION OF EVILDOERS"

¹⁴ Do you know that the leading scholars of Christendom today have removed the name of God from Bible translations? Hiding the true name of Jehovah from the people is trying to remove true worship. Many clergymen today stand in their church pulpits and deny the Genesis account of creation. They would rather teach the people evolution. Some even deny the value of Christ Jesus' sacrifice and say it has no redeeming value. They love to have an appearance of holiness and to get the praises of men, but they do not want to march around the altar of Jehovah. Jesus described them in these words: "You are from your father the Devil and you wish to do the desires of your father. . . . he is a liar and the father of the lie." (John 8: 44) David knew men of this type and he well said: "Untruth they keep speaking one to the other; with a smooth lip they keep speaking even with a double heart. Jehovah will cut off all smooth lips, the tongue speaking great things, those who have said: 'With our tongue we shall prevail. Our lips are with us. Who will be a master to us?'" (Ps. 12:2-4) They are proud of what they are doing, hiding the name of Jehovah. But what a recompense they will receive!

¹⁵ The majority of the clergy and their followers have taken the name of Jehovah in a worthless way or discarded it altogether. It makes one wonder what suchlike translators of the Bible thought when they came to the text at Exodus 20:7: "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." The clergy will not be left unpunished. With them in view the psalmist prayed: "Fill their faces with dishonor, that people

may search for your name, O Jehovah." —Ps. 83:16.

¹⁶ For true Christians to have integrity like David they certainly cannot associate with Christendom or with this system of things and be friends of this world. James, the disciple of Jesus, said: "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) That is one reason why it is so clearly stated: "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) Christendom is hypocritical and is trying to cover over what she really is, the same as did the religious leaders of Jesus' day: "Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean. 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. 23:25-28) They tried to hide their true identity. The leaders of Christendom do the same today. Avoid them.

¹⁷ Be like the psalmist in saying: "Do not draw me along with wicked people and with practicers of what is hurtful, those who are speaking peace with their companions but in whose hearts is what is

14, 15. In what ways have many of the clergy shown they lack integrity, and what reward will be theirs at the hands of Jehovah?

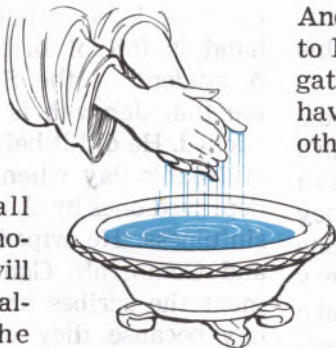
16. (a) What does friendship with the world mean? So what must Christians do? (b) To whom is Christendom likened in trying to hide her true identity?

17. In being like the psalmist, what is the attitude of the true Christian?

bad." (Ps. 28:3) The attitude of a true Christian must be: "I have hated the congregation of evildoers."—Ps. 26:5.

¹⁸ King David wanted clean hands and innocency before Jehovah so that he could worship before Jehovah's altar. In his expression: "I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah," he must have had in mind the copper basin that was set near the altar and that was used by the priests for washing their hands and feet. Concerning them God's law said: "When they go into the tent of meeting they will wash with water that they may not die, or when they go near the altar to minister in order to make an offering made by fire smoke to Jehovah. And they must wash their hands and their feet that they may not die, and it must serve as a regulation to time indefinite for them, for him and his offspring throughout their generations." (Ex. 30:19-21) David, however, wanted to have hands morally clean, cleansed by God's truth.

¹⁹ Today anyone that comes to the place of worship, pictured by Jehovah's altar, must be clean. He cannot be contaminated with old-world living and its sordid activity. What Jehovah's priests did back there true Christians must do in reality now. Speaking to the Hebrew Christians about cleanness, Paul said: "Let us approach with sincere hearts in the full assurance of faith, having had our hearts sprinkled from a



wicked conscience and our bodies washed with clean water. 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. 10:22-25) Christians must assemble in these last days, but must always be clean in their worship, which includes their lifelong and daily activities.

²⁰ Worship by Jehovah's witnesses is not confined to meeting together and inciting one another to love and right works just once a week. All day long and every day they must be worshipers of God, whether they be in meetings or away from their Kingdom Hall. After becoming a Christian one must keep clean, as he has already been washed clean by the blood of Christ Jesus. Christ is not going to die a second time to give one a second washing. Many who become Christians have walked with the wicked in fornication, idolatry, greed and drunkenness, but as Paul said to the Corinthian congregation: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:11) Like David we must wash our hands in innocency, show everyone that we are clean and separate from the Devil's organization and devoted to true worship. We are in the world but are no part of it, and we cannot have upon us the stain of its guilt. Even Pilate did not want the responsibility of the death of Christ Jesus upon him. Before the great crowd of angry

18. Of what significance was David's expression, "I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah"?

19. How, today, do true Christians wash their hands in innocency?

20. In what ways do Jehovah's witnesses continue in an upright and clean course?

Jews Pilate laid all the guilt on the clergy of his day by taking water and washing his hands before the lovers of unrighteousness, saying: "I am innocent of the blood of this man. You must see to it." (Matt. 27:24) But he really could not wash his hands in innocency like David.

²¹ Christendom too must take the whole load of responsibility for defiling Jehovah's worship through their wicked and unclean lives. But as for Jehovah's witnesses, they will wash their hands and stand alone as true Christians separate from every branch of Christendom. They must take this stand to be acceptable for true worship of Jehovah. Our separation from the false worshipers makes it possible "to cause thanksgiving to be heard aloud, and to declare all your wonderful works. Jehovah, I have loved the dwelling of your house and the place of the residence of your glory." (Ps. 26:7, 8) With thanksgiving in their hearts Jehovah's witnesses thrill to make known the wonderful works of Jehovah from the creation of man in the garden of Eden to the restoration of all humankind in the paradise earth. As Christ Jesus stood alone, separate from all religions, in declaring that the kingdom of the heavens is at hand, so Jehovah's witnesses today are all alone in their announcement of God's kingdom. They are telling the world that we are living in the last days of this wicked organization and there is about to begin a new government that will rule in righteousness. To let all persons of good will know the good news it takes a great deal of preaching in the homes of the people, and teaching too, using the householder's own Bible. Why not study with them and 'cause their thanksgiving to be heard aloud'?

21. Who is it that stands alone today in emulating the works of Christ Jesus, and what is their message?

TO ESCAPE BEING TAKEN AWAY WITH SINNERS

²² David said: "Do not take away my soul along with sinners, nor my life along with bloodguilty men, in whose hands there is loose conduct and whose right hand is full of bribery." (Ps. 26:9, 10) A student of the Scriptures can clearly see that Jehovah is going to destroy the wicked. He did it before in the catastrophe of Noah's day when he destroyed all the depraved ones by the flood because of their sinfulness. He wiped out those in Sodom and Gomorrah. God condemned in judgment the scribes and Pharisees of Jesus' day because they were bloodguilty men. Judas was condemned to Gehenna because his right hand was full of bribery. Later Ananias was struck dead because of lying, and Jude wrote of "ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct." (Jude 4) Today the sacredness of life is no longer held in high esteem by most of the peoples or their rulers. While the clergy and the politicians backed up by big business cry, Peace, peace! they prepare for war on an even greater scale. Destruction of mankind is their theme of the day. To have anything to do with such a system of things is not wise, for "he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) The end of such bloodguilty, loose-living, bribe-loving men will be destruction at the battle of Armageddon!

²³ On the other hand, those confident in their uprightness are like David and true dedicated followers of Christ Jesus. They can say: "As for me, in my integrity I shall walk. O redeem me and show me favor." (Ps. 26:11) This is like saying, Deliver me from the wicked and show me favor. Through Moses God delivered the children of Israel, or redeemed them from

22. What is the fate of sinners, and how does Bible history bear this out?

23. On the other hand, what is the promise to those confident in uprightness?

Egypt, leading them to the Promised Land. Jehovah gave mankind the Greater Moses, Christ Jesus, the Redeemer of all mankind, if they accept him as Jehovah's gift for their redemption. When we see the miracles that Christ performed while on earth it makes us think of the fuller complete life men will enjoy under the Kingdom arrangements. If on earth he healed the sick, opened blind eyes, even raised the dead, surely with all power in heaven and earth he can build a perfect new world of righteousness according to his Father's will.

²⁴ The great miracle of deliverance will be performed at the battle of Armageddon, when Jehovah will destroy completely the wicked system of things and at the same time keep alive men of integrity, whom he will remember for their acts of loving-kindness. God's servants of integrity today feel just like Nehemiah, because we are living in the time of the purifying of God's people. Nehemiah said: "Do remember me, O my God, concerning this, and do not blot out my acts of loving-kindness that I have performed in connection with the house of my God and the guardianship of it."—Neh. 13:14.

²⁵ All the true servants of God want to continue in right worship and maintain integrity and be redeemed or delivered through the battle of Armageddon. They want to see the time come when there will be no more discord, wars, selfishness, corruption and when everyone will be praising Jehovah God and blessing him. That will be seen in completion after the battle of the great day of God the Almighty—Armageddon. By faith all true Christians look to and work for that happy day, but they start living by the standards of that day now.

²⁶ All men are traveling in a rough world among nations who hate one another, all of them truly nationalistic, thinking that their individual nation is better than any other. Some even think theirs is the only one having the right to existence and are therefore anxious to destroy others. Why cannot man see that color of skin, language of tongue or stature of body does not make him any different from his neighbor? We all have one Maker, we are all brothers, descendants of Adam and Eve, and destined to worship only one God. We must find him! We can if we read about him in his Word, the Bible. Jehovah's witnesses are sincerely trying to acquaint people with Jehovah, and if they can do so it will mean for those getting to know God a happy and new life in a new world not far distant.

²⁷ The time is now here when integrity-keeping men and women stand upon a "level place," an open plain, where there is no more fear of stumbling and where true worship can be carried on. So in real happiness with all of God's people they can say as did David: "My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah."—Ps. 26:12.

²⁸ In this frame of mind Jehovah's witnesses today, being scattered throughout 164 different nations, lands and islands of the sea, with more than 700,000 proclaimers of good news, stand on level ground looking forward to the final destruction of this wicked system of things and the complete establishment of God's new world of righteousness. Until that day arrives they will stand on a level place among the congregated throngs and bless Jehovah. Whatever troubles and persecutions may come

26. What is the attitude of nation toward nation, and why is such an attitude one of folly?

27. What period of time for Jehovah's witnesses has been reached?

28. With this frame of mind, what view do Jehovah's witnesses take of the world scene, and how will they show their confidence?

24, 25. When will the miracle of deliverance take place, and to what do true servants of God look forward?

from the evildoers they will continue to say: "As for me, in my integrity I shall walk." (Ps. 26:11) Not only will they preach as they walk from house to house, even to the ends of the earth, but, when invited into the homes of the people, there they will teach them the truth, for their

USUALLY when individuals have good news that has brought them real comfort and joy of heart they want to tell others what they know. Jehovah's witnesses have turned to God's Word, studied it carefully, and find it filled with good news. The more they study the sixty-six books of the Bible, the Word of God from Genesis to Revelation, this good news becomes clearer and delights their souls. When a Christian has the opportunity to talk with another person about the good things of God's kingdom it brings him real pleasure. He does not need to fight, says the apostle Paul, to make the person understand. Rather, one must be tactful and careful in one's expressions. The instructor will try to teach his hearer new things. That is why Paul, when writing to Timothy, said: "But a slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach."²—2 Tim. 2:24.

² Private teaching is the big work of Jehovah's witnesses in these last days of

desire is to gather out from all nations all the sheep who love righteousness so that they too may join in praising Jehovah God in the congregated throngs. These too must gain confidence in their uprightness. Will you be one of these praisers of Jehovah walking in your integrity during 1958?

the Devil's organization. While for forty years since 1918 Jehovah's witnesses have been preaching the good news of God's kingdom, today they find an ever-greater responsibility falling upon them, and that is teaching the people concerning God's kingdom. In years gone by it was the opinion that all that was needed was to say a few words concerning the Kingdom, to tell people about the battle of Armageddon, and then they had the witness. But people today have been so steeped in ignorance and darkness concerning God's Word that it is necessary to do more than just remind people of what is in the Bible. It is necessary to go into their homes when invited, use their Bible and actually show them what is in it and where to find the truths concerning the kingdom of God, the only hope for mankind. Jehovah's witnesses have good reasons for being so energetic today in their preaching and teaching the people. They have scriptures to back them up in going from house to house. (See Acts 5:42 and 20:20.) There is also the scripture telling us to be at it daily, found at Psalm 96:2: "From day to day tell the good news of salvation by him." It cer-

QUALIFIED
to
TEACH
with
CONFIDENCE

1. As opportunity affords, what will Jehovah's witnesses do that brings them pleasure?

2. What was often the opinion about preaching in years gone by, and how has that view now changed?

tainly is good news, the knowledge of God's kingdom under which healthful living and paradise will be the blessing of every individual on earth.

³ With such a message Jehovah's witnesses want to go from house to house every day or as often every week as they can, to speak about the salvation that Jehovah God has provided for mankind. While David had in mind preaching to his fellow man in his day, Jesus accentuated it when he was upon the earth. He was very specific in telling his disciples what to do. In the twenty-fourth chapter of Matthew it is recorded that the disciples came to Jesus and asked him what the sign of the end of this world would be. They were very much interested in this matter. So when he was sitting on the side of the Mount of Olives just outside Jerusalem four disciples approached Jesus privately and said: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?"

—Matt. 24:3.

⁴ So Jesus went into detail explaining to them what kind of conditions would be existing in the earth at the time of the end when this system of things would consummate, and what things they would see, so that they could be sure of his invisible second presence. Among the many things, such as wars and pestilences

and famines, delinquency among the people and the bringing forth of a league among nations, he stated that a very outstanding thing would be noticeable, not only to his own people but to all the world. It was this: "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. 24:14) Today it cannot be denied that Jehovah's witnesses, a Christian organization, have been more active than any other religious organization in preaching the good news of God's kingdom. In face of the facts we are bold enough to say that Jehovah's witnesses are the only ones that proclaim the kingdom of God as the only hope for mankind and that all the efforts of mankind today

through their political organizations, with their religious backing and commercial support, will be a failure. We hold that world-wide it must be proclaimed that God's kingdom is the only thing that will bless mankind. When this preaching work has been accomplished, said Jesus, the end of this system of things will come.

⁵ Just before Jesus ascended into the heavens he was very specific in giving command to his disciples, and he told them: "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,



3. 4. (a) In answer to the disciples' questions on the sign of the consummation of this system of things, how did Jesus reply? (b) Who, today, are carrying out Jesus' commandment?

5. What command at Matthew 28:19, 20 do true Christians follow, causing them to show what confidence?

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) Certainly Christ Jesus is with his people now in seeing to it that this good news of the Kingdom is preached and that the discipling work is going on in a teaching manner in all parts of the earth. People are being taught, not only preached to concerning the Kingdom, but studies are arranged in the homes of the people and they are taught God's Word. Paul informed Timothy: 'You must be qualified to teach.' So Jehovah's witnesses must equip themselves to do the same. Each individual Christian is going to be a teacher as soon as he can and therefore must be well versed in the Scriptures. His own integrity must be established through good works, study and service, and he must sometime be able to say as did David: "Judge me, O Jehovah, for I myself have walked in my own integrity."

INTEGRITY REQUIRED OF TEACHERS

^a Proved must be the integrity of each one of Jehovah's witnesses today. Individually each one is responsible to Jehovah God and to his earthly organization to get this preaching and teaching work done before the final end comes. It has been said that Jehovah's witnesses are the fastest-growing religious organization today. If so, why is it? Certainly it is not because they are trying to be the fastest-growing religious organization. But if it is true, then, it is because they have a responsibility on their shoulders and accept it, that is, to gather together all the sheep of God's flock. Those who love truth and righteousness and who do not want their lives taken away along with bloodguilty men, nor want to associate with those of loose conduct, are going to look for Jehovah's true

people. These people that are sighing and crying because of the world's abominations are the ones that Jehovah's witnesses are trying hard to find. In order to find them they must go from door to door, and they do this time and time again, year in and year out. Probably Jehovah's witnesses have called at your door often, unless you are in an isolated place where landlords or hotel owners will not allow Jehovah's witnesses to enter. But if they can reach your home and are welcome they will talk to you; and be assured that they will be happy to do so.

^b Jehovah's witnesses feel the responsibility that David felt, that of maintaining integrity and taking a definite stand for righteousness as against evil and having no association with this old system of things that brings degradation upon mankind. Having the Bible in hand and being well acquainted with it, they feel themselves equipped to teach and therefore they go into people's homes and try to teach them Bible knowledge. At the same time they themselves keep studying in congregational meetings to be better qualified to teach. They remember that their leader, Jesus Christ, was the greatest teacher that ever lived upon the earth. He was able to inculcate in the minds of his followers the truth, and they were so convinced of what they heard that they believed him because what he said was backed up by Scripture. They became his disciples.

^c Followers of Christ Jesus must be his sincere pupils and anxious to know what their teacher has to say. A pupil must be interested in and love his instructor in order to grasp the ideas of his teacher. If the instructor has the opportunity of being with a devoted pupil long enough,

6. How do Jehovah's witnesses prove their integrity, and for what kind of people are they looking?

7. What responsibility that David felt do Jehovah's witnesses feel today, and whose example in preaching do they strive to follow?

8. What requirements must a pupil of Christ Jesus meet, and is there a large majority of integrity-keepers today?

his student will soon be like his instructor and will talk and live like him. That is exactly what happened with the disciples of Christ Jesus. When he said to them, 'Come to me, all you who are toiling and loaded down, and I will refresh you. Get under my yoke with me and become my learners,' he meant that he would take the time to explain to them all the difficulties and problems of life and he would help them overcome the world, even as he had overcome the world. (Matt. 11:28) Integrity-keepers are few, but there have always been some true witnesses of Jehovah on earth. If you give Jehovah's witnesses the opportunity of coming into your home and letting them talk and study with you, using your own Bible, Catholic or Protestant or Jewish, or any translation in any language, you will find the Bible has the answers to your problems, to all problems of mankind.

⁹ However, you will not understand everything in ten minutes. But do not give up. Take time and study with Jehovah's witnesses and at least get the knowledge even if you do not agree right away with the counsel. Your attitude should be like David's: "Make me know your own ways, O Jehovah; teach me your own paths. Make me walk in your truth and teach me, for you are my God of salvation." (Ps. 25:4, 5) Give Jehovah's witnesses the opportunity of coming to your home once a week to study with you for an hour or an hour and a half and at a time convenient to you. Get right down to Bible study, look up the scriptures under consideration and you will be amazed at what you will learn in a period of only six months' time; and it is free too. If none of Jehovah's witnesses have ever studied with you, or if they have and have discontinued studying and you want to start again, just write

a card to Watchtower, 117 Adams Street, Brooklyn 1, New York, and say, "I want a Bible study," and someone will call soon to help you in your study of Jehovah's Word. Be sure to give us your name and address and we will find you. Hundreds of thousands of persons who have had Bible studies with Jehovah's witnesses in their own homes have learned the truth and are now followers of Christ Jesus, carrying on true worship of Jehovah God.

¹⁰ When Jesus walked the earth and began to teach what many people said was a new doctrine, it was not new. He was bringing to them a summary of the Law. It was, Love God—love your neighbor. He was showing them the way to eternal life. He was opening up a way for all people, for all nations, for all kindreds and tongues. No longer was the truth of God's Word or his laws being confined to just the nation of Israel, but the opportunity was soon to be given to everyone. Jesus did not come to destroy the Law, but he came to fulfill it and to show its value to all people. Jesus fully appreciated God's Word and lived by it, and it was he who said: "Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens. As for anyone who does them and teaches them, this one will be called 'great' in relation to the kingdom of the heavens. For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens."—Matt. 5: 19, 20.

¹¹ In Jesus' training of his disciples he taught them to keep the commandments of Jehovah and to live by them. As he ob-

9. What positive attitude does Psalm 25:4, 5 show true Christians should have, and what offer is made to those seeking knowledge?

10. Why was Jesus' doctrine not a new one, and what reward was to be given to those keeping integrity? To those not doing so?

11. The conduct of the scribes and Pharisees showed what, and who are like them today, and why?

served the lives and teachings of the scribes and Pharisees he saw they were putting forth traditions of their own and of other men rather than the teachings of God's Word, which Jehovah had given them in writing through the prophets he sent in olden times. The same is true concerning Christendom today. The religious clergy of Christendom are not teaching the people the Bible. They have their own traditions, their own ideas, and practically every clergyman will point to the United Nations as the only hope for mankind rather than to God's kingdom. In this one thing alone they have turned mankind away from God's Word and they have repudiated Jehovah and his Son and his kingdom, and therefore they should no longer declare themselves as Christians or ministers of God's Word. They "will by no means enter into the kingdom of the heavens."

¹² Christendom has watered down the truth of the Bible so much that it is difficult for individuals who claim to be Christians to understand what is truth. Jesus 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." (John 18:37) So, then, go back to the Bible and find truth. It is so necessary for each individual to turn to the Word of God itself and to see what it says, rather than to listen to the traditions of men. Get to the original source of Christian teaching. Why not take the good advice Paul, a good minister and follower of Christ, gave to the congregation of Ephesus? He said: "This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while 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. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness."—Eph. 4:17-19.

"TAUGHT BY JEHOVAH"

¹³ Jesus was a wonderful instructor, and he taught his disciples how to carry on the teaching work. First, always use the Scriptures; and in that way one will teach them about Jehovah, the true God. If an individual is going to gain everlasting life he must learn about the Creator of life, the Father, and his teachings. His teachings are set forth in his own Word, the Bible, which Jehovah had written and preserved to our very day for our admonition and learning. Jesus said: "No man can come to me unless the Father, who sent me, draws him, and I will resurrect him in the last day. It is written in the Prophets, 'And they will all be taught by Jehovah.' Everyone that has heard the Father's teaching and has learned comes to me." (John 6:44, 45) We see, then, how necessary it is to learn or hear what Jehovah first has to say, and if we are ever going to hear what Jehovah has to say we must read his Word and study it. When one learns of the teachings of Jehovah God it will naturally lead one to Christ Jesus, and because of one's learning from the Bible it will point one to Christ Jesus as the only redeemer of mankind who is able to give life through the merit of his sacrifice. He will "resurrect [the believer] at the last day."—John 6:54.

¹⁴ Paul realized that some persons who took up the Christian ministry would afterward try to turn their followers away from the true worship of the true God, Jehovah. That is why Paul advised: "But turn down the false stories which violate

13. Outline the requirements for gaining everlasting life.

14. What advice did Paul give Timothy that is of value to the Christian today?

12. Because Christendom has watered down the truth, what is it necessary for seekers of real truth to do?

what is holy and which old women tell. 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. Trustworthy and deserving of full acceptance is that statement. For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones. Keep on giving these commands and teaching them."—1 Tim. 4:7-11.

¹⁵ The only way that one can train himself with godly devotion as his aim is by studying God's Word. When one reads the Bible and carefully studies it with someone who is trained in the study of the Bible he will find that what he has read is trustworthy and deserving of full acceptance. Jehovah's witnesses do work hard and they exert themselves, to the end that they will keep the hope and also establish this hope and faith in the lives of others. Jehovah's witnesses studying in the homes with people will stick to the commandments of God and teach these, even though Bible truth conflicts with men's personal ideas. Sometimes the righteous laws of God are disturbing to individual students and they throw the study overboard. They will have nothing to do with it because it means such a tremendous change in their lives. But we cannot compromise with them and continue to remain qualified to teach with confidence.

¹⁶ "What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful

person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' 'Therefore get out from among them, and separate yourselves,' says Jehovah, "and quit touching the unclean thing," "and I will take you in." "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty.' " (2 Cor. 6:14-18) Those who are going to be taught by Jehovah are the ones he will take in and he will be a Father to them and they will gain everlasting life. There is no other way of gaining it. The quicker an individual turns to the Word of God, reads it, studies it and becomes a disciple the sooner he is going to have comfort, joy and blessings, and training in godly devotion. And as Paul said to Timothy: "It holds promise of the life now and that which is to come."

¹⁷ While millions of the people today still ought to be taught the truth in God's Word, there are not enough qualified ministers to teach them. Many of Jehovah's witnesses are themselves new in the truth and as yet have not taken upon themselves the responsibility of teaching others. They are preaching from house to house, but they have not assumed the duties of a teacher. How long must one wait to be a teacher? That is not hard to decide. Paul indicates that as soon as one knows the fundamental teachings of God's Word, then he should begin teaching at least these truths to others. As he matures he can help others in advanced study, but before then he could be a teacher. If the other person he meets in the field while witnessing knows nothing or only a little of God's Word, the new Kingdom publisher

15, 16. (a) How only can knowledge be gained, and of what value is it to study the Bible with Jehovah's witnesses? (b) Why do some individuals cease studying with Jehovah's witnesses, and yet why cannot Jehovah's witnesses compromise Christian principles?

17. How long must one wait before he becomes a teacher?

could at least teach his pupil as much as he knows by using the Bible as his textbook.

¹⁸ Paul was sharp in his speech to those who knew and just did not bother about telling others what they knew. He said: "Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God." (Heb. 5:12) How long have you claimed to be one of Jehovah's witnesses, or a Christian for that matter? Any individual who professes to be a Christian should be a teacher by this time if he is mature in years and has grown up in Christian teaching. Christians cannot shirk their responsibility by saying, 'My minister does my Bible study for me.' Paul is not talking to the overseers of congregations, such as the clergy of Christendom claim to be. He is talking to everyone professing to be a Christian. What are you doing about teaching others in God's Word? Paul says: "You ought to be teachers in view of the time." You have been going to the congregation of God long enough to know what the truth is. Why, then, are you not teaching it to others? So what applies to Jehovah's witnesses applies also to all of Christendom, in that they should preach and teach this good news of God's kingdom. Now are you going on to maturity by studying with God's congregation, and are you then going weekly to others not in your congregation and studying with them the things you have learned?

TEACHING AT GOD'S COMMAND

¹⁹ In many parts of the world great persecution is brought to bear against Jeho-

vah's witnesses because they are preaching and teaching the good news, but this will not slow them down. In his day Peter too was very energetic in declaring the good news of God's kingdom. For healing those who were sick and preaching he was thrown into prison. The religionists of that day, the Sanhedrin, were very much opposed to the apostles' teaching people about Christ Jesus. For their constructive work in educating the people in the Bible the religionists "called them and charged them in general not to make any utterance nor to teach upon the basis of the name of Jesus." (Acts 4:18) However, the apostles did not stop preaching because some men directed them to do so. When this body of rulers threw the apostles into prison, the record at Acts 5:20 shows, the prison doors were opened by Jehovah's angel and he said: "Be on your way and take a position in the temple and keep on speaking to the people all the sayings about this life." That command of Jehovah's angel to the early apostles is still part of God's Word and applies to Christians just as much today. The sayings about this life and the life to come must still be proclaimed to the ends of the earth. Back there the religionists did not want it proclaimed because it interfered with the business of the religionists. There were too many persons turning away from the decaying established religion and following this new truthful religion of Christ Jesus.

²⁰ After the apostles were found missing from prison they were reported as being "in the temple, standing and teaching the people." They were immediately hurried to the Sanhedrin. The Bible account tells us: "So they brought them and stood them in the Sanhedrin hall. And the high priest

18. (a) In what way did Paul upbraid those who slacked off from teaching in his day? (b) Is this applicable to Christians today?

19. Why was the religious body of the Sanhedrin opposed to the apostles' preaching, and what effect did this have on the apostles?

20-22. (a) What principle with regard to obedience was set forth by Peter and the apostles at Acts 5:29? By David at Psalm 26:11? (b) How is this principle followed today by Jehovah's witnesses, and how do they show they are qualified to preach with confidence?

questioned them and said: 'We positively charged you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us.' In answer Peter and the other apostles said: 'We must obey God as ruler rather than men.' (Acts 5:27-29) The apostles were not afraid of the rulers. Their command from God was to teach and to preach. They were like Jesus, whom David foreshadowed; David said: "As for me, in my integrity I shall walk." (Ps. 26:11) They were marvelous teachers of faithfulness by word and example. Christ Jesus was their example, and they were not faltering but continued turning the minds and hearts of the people away from the old, staid religion of hypocrisy to the words of truth and life, to a religion that showed them that the kingdom of God was the only hope for mankind.

²¹ The same thing is happening today as in the days of the apostles. The rulers of the Dominican Republic, under the guidance of the Catholic priests, have beaten and thrown Jehovah's witnesses into prison because they preach the good news of the Kingdom. In Poland and other countries behind the Iron Curtain the rulers say the truth may not be proclaimed because it interferes with the doctrine of communism. However, this does not stop Jehovah's witnesses from preaching in the same manner that the apostles preached in their day. They go underground if necessary and continue their preaching and teaching work. They obey God rather than men! Even in countries where the witnesses of Jehovah have the opportunity to preach freely, opposition often comes against their work because of the religious leaders. If these wicked men want to interfere with the proclaiming of Jehovah's truth, let them also receive Jehovah's judgment.

²² A true Christian, however, will follow the Word of God and not be silenced but prove himself qualified to teach. He will continue to go to the meetings among the congregated throngs of God and there learn and study diligently so that he will be better qualified to present the truth with confidence to other people. He knows that he must walk in the footsteps of Christ Jesus and preach and teach. He must be faithful to the Word of God and he must follow out Jehovah's commandments. He must equip himself for every good work and be qualified to teach. He must be earnest about the proclamation of the Kingdom, as were the early disciples, and so prove his own integrity.

²³ There is no difference between the way of Kingdom preaching carried on by the apostles in their day and the way Jehovah's witnesses carry on their work today. It is not by big revivals, by construction of great church buildings, by powerful religious groups influencing politicians, by combining different religious denominations into one, that a nation is made a Christian nation. This does not help the people to get an understanding of Jehovah's purposes. Rather, it is the going from house to house, finding those sighing and crying because of the abominations and teaching them the truth that will make persons change their thinking about religion. By a true Christian's going into the home of a stranger and comforting him with the Word of God he will be effective in changing that person's way of life. Not combined force, but the truth will do it. Remember: "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. —2 Tim. 2:24, 25.

23. What helps a person to become a true Christian, and how do Jehovah's witnesses aid to that end?

²⁴ At times, in years gone by, a nation has risen up in battle against another nation, carrying on a religious war, trying to make people change their religion. Inquisitions were carried on by religionists in different parts of the earth to make people believe like those in authority. Religionists have tried to force Indians and others with different faiths into the faith of the persecutors. Paul never used those methods, and neither did Christ Jesus have that in mind. Early Christians used the simple method of teaching the truth, sitting down with people and tactfully, patiently, quietly and humbly telling them what God's Word has to say. Even those under evil influence can be taught the truth if they are instructed in mildness. Even those not favorably disposed toward the Bible, if approached tactfully, will listen to a minister of God.

24. How do the methods employed by false religionists compare with those used by Christians when it comes to teaching others?

²⁵ So Jehovah's witnesses today will try to continue to preach this good news in all the world for a witness until the end comes, and during all this period of time they too will be able to say: "Judge me, O Jehovah, for I myself have walked in my own integrity." Why not study God's Word with them and apply the knowledge you can get from the Bible and thus be with wise persons and become wise yourself? In that case you will surely know that he who is having dealings with stupid ones will fare badly, but that wisdom is a tree of life to those who find it. Do you love life and want to live in God's new world of righteousness under the kingdom of heaven? Then 'stand on a level place among the congregated throngs' and bless Jehovah. Then you will always be determined to say: "As for me, in my integrity I shall walk."

25. What will Jehovah's witnesses continue to do, and what are seekers of truth encouraged to do?

ENDURANCE SERVES TO PROVE INTEGRITY

THERE are not too many people in the world today that will stand for right principles and even suffer for them. Jehovah loves those who will. He is very much interested in men and women who will walk in their own integrity and who will endure even to death for righteousness. Peter appreciated this fact and wrote: "For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this course you were called, because even

1. What shining examples of endurance do we have in Scripture, and for what reason did they and do we endure?



Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:20, 21) That is something to think about, for no individual has ever endured as much pain, suffering, ignominy

and shame as the perfect Jesus went through for the vindication of Jehovah's name. This was a "thing agreeable with God." Then there is Job in his sufferings. It was written of him by James: "Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." (Jas. 5:11) Why is this suffering allowed, and for what reason do we endure? The answer is integrity.

² Will one worship Jehovah because he loves Him, or because he must? Because he gets happiness, or because it brings him a reward? Well, look at Job. He had everything, lost it all, and still loved Jehovah and did not sin against God. He wanted to prove his integrity because he loved the Sovereign Ruler of the universe. Then we have Christ Jesus, who gave up all his heavenly glory and took the form of a man. Why? Because he loved his Father. Was it to get a greater reward? No, but "to do your will, O my God, I have delighted." (Ps. 40:8) Because Christ Jesus loved his Father, was happy in His service and proved faithful under trial and suffering, he received all power in heaven and in earth and now sits at the right hand of Jehovah, the Sovereign Ruler of the universe. Yes, he endured under the test and it helped him prove his integrity.

³ Just as Job and Jesus did, so do Christians. It is right to give Jehovah true worship. It is right to follow his commandments. It is right to endure the sufferings that come from the Devil's organization and his worldly governments for speaking the truth. Because one walks in his own integrity and lives by right principles he is happy. Many times one endures physical torture, isolation in concentration camps,

withdrawal of his freedom of speech, but yet he holds to right principles to preach the good news of God's kingdom when and wherever he can do so, and he is pronounced happy. He is happy! The lives of Jehovah's witnesses over the past six thousand years prove this to be true. The experiences of Jehovah's witnesses in communistic countries in 1957 prove this to be true. The record in the 1958 *Yearbook of Jehovah's Witnesses* proves this statement to be true. The experiences show that endurance certainly helps one to prove one's integrity.

⁴ When one studies the 1957 field service chart of Jehovah's witnesses and notes the last listing "Eight Other Countries," he will see that during 1956 there were 69,884 persons who preached the good news in these Communist countries. Under the 1957 column it shows 80,052 preached God's kingdom behind the Iron Curtain. It would be very unwise to list singly these countries and report them, as we do the other countries that show how many of Jehovah's witnesses there are in each country. That would make it easy for the Communist governments to search out our brothers. Let the communistic police search through all Russia, East Germany, Poland, Czechoslovakia, Hungary, Romania, Albania and Bulgaria; they will not find all of them. They know these witnesses are there and they hate them for preaching. In the last year, despite all they had to endure, the record shows that out of the millions of people in these lands 10,168 have taken a definite stand to be Christians. To help others learn the truth from God's Word they are willing to endure all the hardships, persecution and suffering just for doing good. Why? Because "this is a thing agreeable with God."

2. Why do we prove our integrity?

3. What is it right to do, and what, then, is our mental outlook for so doing?

4. What progress in the preaching work was made behind the Iron Curtain during 1957, and why are Jehovah's witnesses enduring the hardships?

⁵ Study the chart of all the countries and observe that throughout the whole world there has been an increase of ten percent in truth lovers taking their stand for God's kingdom and becoming ministers. But note: in the eight countries behind the Iron Curtain the increase has actually been fifteen percent. Must we believe that the greater the hardship the greater the desire to work as Christians? Often, when life is pleasant and easygoing and there is no persecution, persons will wait until a later date to prove they are Christians or think about taking up the life of a Christian. That time may never come for many! The time may be too short to wait long. Behind the Iron Curtain many are doing serious thinking about true worship of Jehovah. Should not all of us do the same?

⁶ Jehovah's witnesses everywhere are happy with our brothers behind the Iron Curtain and rejoice with them in their fearlessness in the preaching activity. No one can deny that these brothers are enduring much hardship, suffering, turmoil and imprisonment for Christ's sake, and through it all they prove their integrity. We are proud to be working with them in these last days of the Devil's organization, for now we see the preaching of the good news of God's kingdom in all the world for a witness.

⁷ The Communist governments have come out boldly declaring that Jehovah's people, his witnesses, are preaching the kingdom of God and this they must stop because it is different from the government by communism. The only way that Jehovah's witnesses will be stopped in their God-given work is for these brutal governments to take their lives, and they have

taken many. That is what the Roman government tried to do. Look what happened to it! It never succeeded! The brutality of nations has never been able to wipe out Christianity, and it never will. Every true Christian who has ever lived, whether under very distressing times, such as now exist behind the Iron Curtain, or under other unfavorable circumstances, will not be stopped in his preaching Jehovah's kingdom but will continue to walk in his own integrity. Enduring temptations, trials and testings goes to prove one's integrity. A Christian must be able to say as he goes along in life: "As for me, in my integrity I shall walk."

⁸ We should like to bring to the attention of the readers of *The Watchtower* what Jehovah's witnesses have done during the year 1957 in the way of preaching the good news world-wide and to comment on the chart that appears on pages 28-30. All of God's servants will rejoice to know that every month in 1957 there were, on the average, 653,273 ministers preaching the message of the Kingdom. They have tried to teach others the value of God's Word and how to carry on true worship of Him. This is a ten-percent increase over last year's 591,556 ministers. It is difficult to imagine, but it is true that 61,717 persons in all parts of the earth have definitely taken up the ministry regularly every month during the past year. Of this number, 59,828 have symbolized their dedication to Jehovah God by being baptized in water. They are serious about this matter of preaching God's kingdom. They believe it. They believe it so much that they have spent 100,135,016 hours going from house to house, studying in people's homes, telling them about the truths found in the Bible. Before the year ended many others had

5. (a) Contrast the increase between countries outside and inside the Iron Curtain. (b) What danger lies in waiting until later to prove our Christian devotion?

6. Association with whom brings us great pleasure?

7. What view does communism take of Jehovah's witnesses and their preaching work, and yet what will each servant of Jehovah do?

8. (a) What fine increases bring joy to Jehovah's people? (b) How do Jehovah's witnesses show their keen interest in both the people of good will and their newly dedicated and baptized brothers?

joined the New World society and begun preaching, although they have not been in the service regularly every month. As a peak in the number of ministers we have reached a total of 716,901. We hope and pray that during the year 1958 these 716,901 persons will all become regular publishers and do this work every month instead of just once or twice during the year. It will bring them real happiness. Maturity is necessary, though, and it is the responsibility of the overseers in all parts of the world to aid these new ones to see their daily privilege of preaching the good news and taking on the responsibility of conducting a home Bible study. During the year 1957 Jehovah's witnesses have called back on interested persons to the number of 33,327,637 times, and every week throughout the year Jehovah's witnesses have been conducting 413,049 home Bible studies. These studies are conducted in the private homes of the people. They are not the regular meetings, such as the *Watchtower* meeting, where Jehovah's witnesses assemble and study, nor are they the theocratic ministry schools, nor the service meetings or the 442,265 public meetings; but these are free meetings in the private homes of individuals who want to have private study of God's Word, who want to learn the truth as spoken in the Bible. Neither does this total include the thousands of Bible studies that Jehovah's witnesses conduct with newly dedicated persons so as to bring them on to maturity and stabilize them in the truth. We want to see all baptized persons maintain their integrity and not drop out of the service when just becoming new ministers. If the reader has never enjoyed such a study, why not get in touch with Jehovah's witnesses somewhere or write direct to the Society in your country and ask to have someone come to your home to study the Bible with you? If you have not experi-

enced a Bible study in your own home, why not experience it? Begin it now. Find out what it is all about, and you will then know why so many people are flocking to the organization of Jehovah's witnesses. The reason is, it brings them happiness, contentment in life and gives them the opportunity of worshiping the Sovereign Ruler of the universe, Jehovah God, in the manner they should.

⁹ There is no question about it, Jehovah God has a great visible organization upon the earth, which he is using to get this good news of the Kingdom preached. World-wide there are 16,883 congregations where Jehovah's witnesses meet. These congregations need Bibles and study aids. The Society prints Bibles, books, booklets, magazines and tracts for distribution world-wide. This is now done in over 120 languages. Last year alone their printing plants produced 3,127,083 Bibles and bound books, and 13,420,097 booklets, pamphlets of thirty-two and sixty-four pages. *The Watchtower* was printed in forty-seven different languages to the number of 75,442,810 copies, and *Awake!* magazine in sixteen languages to the number of 61,005,344.

¹⁰ Jehovah's witnesses are very enthusiastic about distributing *The Watchtower* and *Awake!* and they had an outstanding year. It was necessary to print 136,448,154 copies of these two magazines, to compare with the 108,606,757 printed the previous year.

¹¹ Once a year Jehovah's witnesses celebrate the Memorial, that is, the death of Christ Jesus. Many of our readers joined in this celebration, which the Bible indicates must be celebrated once each year.

9, 10. How much distribution of the Kingdom literature did the 16,883 congregations of Jehovah's witnesses carry on in 1957?

11. (a) How many attended the Memorial in 1957, and, of these, how many professed to be of the remnant? (b) What invitation is extended to all readers of *The Watchtower*?

1957 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1956 Av. Pubs.	1957 Av. Pubs.	%Inc. over 1956	Peak Pubs. 1957	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	169,835	187,762	11	208,260	7,467	159,263	3,718	7,665,149	31,113,033	777,856	35,938,377	9,938,826	135,022
Alaska	126	163	29	193	12	17	5	7,434	31,795	827	36,685	9,567	153
Bermuda	26	28	8	32	1	18	1	2,929	4,786	293	6,103	2,144	33
Eritrea	4	14	250	20	5	94	1	1,920	8,056	272	4,817	3,465	53
Guam	42	17		23	2		1	1,691	5,192	221	4,800	1,604	21
Iceland	11	13	18	17	3		1	6,604	5,419	288	8,092	2,100	18
Islands (Light)	4	4		4	4	74		1,100	3,281	138	2,264	875	11
Somalia		1	New	1	1			53	184	41	157	52	4
Argentina	3,757	4,339	15	4,700	218	2,414	125	178,999	796,382	16,341	748,644	383,000	3,520
Australia	8,244	9,359	14	10,290	382	5,342	304	252,971	1,491,860	24,521	1,542,915	428,948	5,039
American Samoa	19	26	37	32	7	12	1	3,922	13,911	134	6,593	4,600	48
Fiji Islands	51	73	43	84	3	118	2	5,338	14,848	347	17,117	6,318	105
New Caledonia	3	18	500	33	1	10	1	1,761	3,928	343	1,091	1,244	24
Papua and New Guinea	67	143	113	187	5	24	4	2,210	18,478	16	1,181	5,587	79
Solomon Islands	1	4	300	6	1				221			62	6
Western Samoa	27	29	7	41	1	26	1	1,309	9,833	18	3,777	3,022	27
Austria	4,122	4,467	8	4,865	115	3,250	170	109,746	649,899	3,696	632,339	285,396	2,978
Bahamas	116	133	15	146	15	108	3	6,419	34,788	561	35,022	13,667	213
Belgium	4,009	4,528	13	4,950	129	2,227	106	171,103	631,329	6,205	587,937	219,820	2,066
Bolivia	159	191	20	223	39	165	5	13,414	78,560	1,229	60,488	27,377	336
Brazil	8,953	10,522	18	11,602	337	7,374	277	303,474	1,589,741	28,588	1,247,669	552,943	6,134
British Guiana	460	519	13	600	55	352	16	127,232	1,731	1,731	127,016	44,341	633
British Honduras	116	153	32	176	31	123	7	3,608	57,887	92	37,612	22,347	274
British Isles	30,342	34,004	12	37,568	1,192	30,665	755	1,850,983	5,228,395	58,598	6,167,065	2,244,027	24,604
Eire	199	222	12	250	55	304	6	13,540	102,164	325	56,902	33,861	267
Malta	3	4	33	6		1	1	74	442	5	422	248	3
Burma	108	119	10	131	19	89	2	28,297	44,364	1,222	48,809	16,746	185
Canada	25,677	28,541	11	32,412	1,014	19,014	734	975,648	3,734,733	59,069	3,480,673	1,104,674	12,218
Ceylon	97	121	25	146	23	95	3	13,026	45,671	796	27,458	15,845	162
Chile	1,130	1,255	11	1,366	116	1,151	39	49,584	293,940	4,530	276,105	122,337	1,720
China	38	32		53	2		1	661	3,257			1,981	39
Colombia	677	829	22	918	96	646	26	37,643	247,775	1,173	157,343	103,492	1,201
Costa Rica	1,788	1,923	8	2,016	54	897	48	16,597	239,956	905	85,527	73,324	1,136
Cuba	9,342	10,194	9	11,608	312	8,448	313	90,859	1,416,039	6,324	778,599	488,645	7,766
Cyprus	364	389	7	415	22	156	10	7,188	59,532	553	20,061	21,826	242
Israel	31	47	52	57	3	3	2	1,545	7,913	72	903	2,264	24
Denmark	8,095	8,338	3	8,934	145	7,565	187	1,545	887,442	5,644	698,566	344,572	3,144
Faroe Islands	11	12	9	15	4	37	1	2,481	6,144	139	7,022	2,375	21
Greenland	3	3		3	2			609	1,414	8	1,414	818	1
Dominican Republic	521	640	21	674	44	90	19	11,143	119,113	156	49,021	52,335	806
Ecuador	303	318	5	356	48	237	13	21,736	107,940	1,080	95,398	45,652	464
Egypt	287	338	18	373	29	134	10	19,950	77,579	670	21,495	27,430	261
Anglo-Egyptian Sudan	12	11		13	2	1	1	515	2,059	132	1,107	653	8
El Salvador	353	402	14	426	46	595	12	14,460	112,241	882	72,288	39,839	487
Ethiopia	76	104	37	119	19	285	7	5,641	63,911	79	3,552	21,937	263
Finland	5,901	6,349	8	6,928	258	6,870	360	167,332	917,713	17,542	984,358	298,733	3,051
France	8,867	9,970	12	10,954	194	6,249	212	444,008	1,174,233	19,569	1,287,480	496,988	4,055
Algeria	63	80	27	97	9	53	2	21,681	25,358	1,285	38,258	14,534	104
Cameroun	2,187	2,816	29	3,067	76	4,431	40	17,843	801,724		7,128	342,802	1,652
Senegal	14	21	50	22	3	4	1	8,389	5,672	50	665	2,949	18
Tunisia	24	27	13	32	4	21	1	4,189	9,746	310	9,489	4,372	36
Fr. Equ. Africa	981	1,254	28	1,431	10	821	20	1,361	212,711	136		130,432	489
Germany, West	48,077	52,688	10	56,883	1,077	36,446	783	1,140,234	7,163,528	48,154	7,664,393	2,642,231	22,262
Ghana	6,207	6,379	3	6,778	198	5,059	139	101,022	1,560,696	2,219	239,028	433,811	5,789
Gambia	3	3		3		5		133	299	1	64	185	2

Ivory Coast	53	46		55	3	29	1	1,417	16,141	39	5,316	5,382	61
Togo	123	132	7	151	6	53	5	2,857	36,957	35	4,707	8,776	168
Greece	5,010	5,441	9	6,178	41	1,231	294	78,465	466,627	2,559	224,747	246,632	1,627
Guadeloupe	129	159	23	175	4	211	6	5,513	25,008	248	23,790	7,438	61
Martinique	10	17	70	20	6	66	1	3,804	10,008	259	12,137	3,570	42
Guatemala	498	567	14	599	49	844	18	20,468	138,134	1,200	114,477	48,578	622
Haiti	269	325	21	417	43	332	12	14,457	103,967	806	71,770	38,026	512
Hawaii	826	923	12	1,019	73	478	17	51,804	215,412	6,813	257,822	73,278	1,122
Canton Island	1	1		2				72	132	20	188	86	2
Honduras	343	408	19	442	47	477	14	16,029	114,265	1,138	86,469	42,471	494
Hong Kong	91	107	18	148	26	213	3	15,676	46,801	2,105	47,399	18,652	249
India	965	1,076	11	1,165	108	484	49	80,729	283,679	2,808	99,959	89,939	913
Indonesia (Java)	206	254	23	277	19	186	8	31,891	54,893	3,874	98,647	20,201	266
Sulawesi	29	32	10	37	4	26	1	6,289	9,224	1,084	12,277	2,867	32
Sumatra	23	18		23	5	14	1	5,810	7,960	497	16,034	2,293	27
Italy	3,229	3,715	15	4,058	177	1,155	169	138,136	556,758	4,792	455,051	260,977	2,179
Libya	53	59	11	63	3	1	1	288	8,395	6	326	4,310	39
Jamaica	3,216	3,615	12	4,104	109	3,159	154	33,539	545,220	1,580	314,022	189,097	3,375
Cayman Islands	6	5		6	2	4		258	3,035	28	988	1,044	15
Japan	546	727	33	841	122	766	29	61,322	247,126	7,095	310,402	99,319	1,135
Okinawa	19	24	26	29	6	19	1	4,350	11,608	825	31,864	5,668	45
Korea	1,469	1,943	32	2,272	170	761	42	110,369	468,266	3,928	232,575	165,772	1,915
Lebanon	405	422	4	481	23	338	10	18,282	64,882	93	7,730	17,645	165
Iran	3	3		3	2	2		460	3,106	72	435	854	10
Iraq	10	18	80	20	7	36	1	2,401	10,933	564	7,868	3,605	36
Jordan	69	55		77	7	12	3	937	13,449	129	1,165	4,415	27
Syria	66	55		66	5	49	2	1,744	11,316	7	171	3,419	22
Leeward Islands (Antigua)	52	57	10	64	5	104	2	1,323	13,441	81	12,937	5,769	69
Anguilla	3	4	33	6				270	3,106	72	435	854	10
Dominica	80	88	10	95	5	77	3	1,098	19,824	43	9,304	5,752	91
Montserrat	9	12	33	12	4	18	1	533	7,537	14	3,364	2,337	42
Nevis	25	27	8	31	2	38	2	211	5,350	12	2,346	2,847	27
St. Kitts	55	65	18	67	4	70	2	1,243	12,347	122	9,549	4,189	56
St. Martin	7	14	100	18	2	31	2	704	4,840	130	3,042	1,808	25
Liberia	187	247	32	263	25	249	6	15,869	106,596	414	32,727	25,831	340
Luxembourg	161	207	29	230	10	112	6	12,030	33,751	320	47,074	15,469	137
Mauritius	24	31	29	41	5	5	2	6,599	8,959	165	14,172	3,293	38
Madagascar	7	12	71	17	3	13	1	3,319	4,447	600	4,593	1,533	16
Mexico	13,230	14,699	11	16,134	299	7,785	552	333,019	1,816,740	10,380	864,412	528,746	7,646
Morocco*	15	46	207	61	13	16	2	7,020	20,443	561	15,499	8,424	81
Netherlands	8,801	9,737	11	10,202	276	4,324	161	137,473	1,336,794	4,514	946,234	456,128	3,684
Neth. Antilles (Curaçao)	106	120	13	128	10	81	3	10,653	27,117	824	34,689	11,298	107
Aruba	95	105	10	112	5	56	3	4,176	17,986	725	16,161	5,747	75
Bonaire	9	10	11	12		23	1	474	2,261	36	826	674	7
Newfoundland	307	356	16	405	28	452	30	9,712	64,820	1,153	66,500	20,433	224
New Zealand	2,431	2,748	13	2,995	96	1,539	86	83,728	382,769	7,062	459,715	126,096	1,444
Nicaragua	183	226	23	251	27	165	11	9,226	65,848	718	54,985	25,107	367
Nigeria	19,590	21,192	8	23,509	600	12,225	438	137,012	4,399,289	5,195	378,264	874,461	13,514
Dahomey	690	776	12	1,019	26	495	24	2,823	221,423	79	3,324	47,953	545
Northern Rhodesia	24,740	25,416	3	27,015	130	5,214	404	191,819	4,242,032	5,412	178,536	1,023,409	18,306
Belgian Congo	156	255	63	349			6	122	50,084	17	104	17,323	249
Kenya	4	14	250	22	1	22	1	774	2,918	63	1,373	1,173	19
Tanganyika	281	298	6	344	7	100	12	9,425	82,121	82	2,995	21,371	421
Uganda	13	7		11			1	105	228	4	234	91	2
Norway	2,604	2,744	5	3,011	106	1,321	123	89,761	393,131	4,363	487,075	152,996	1,050
Nyasaland	12,012	12,717	6	14,057	462	13,117	348	83,196	3,021,546	1,635	87,571	921,481	8,615
Portuguese E. Afr.	119	121	2	234	4	161	4	1,072	24,855	7	835	6,761	105
Pakistan	67	79	18	86	13	122	5	4,947	31,208	645	15,592	12,233	113
Panama	950	1,052	11	1,164	74	642	37	25,264	216,708	1,619	139,892	81,913	1,213
Paraguay	201	200		210	21	117	14	5,116	46,541	413	43,482	16,042	167

Country	1956 Av. Pubs.	%Inc. over 1955	Peak Pubs. 1957	Av. Pubs.	No. Public Meet'gs	No. of Cong's Literature	Total Hours	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Peru	594	16	668	100	839	15	43,000	216,411	2,453	182,808	84,226	1,070
Philippines	21,473	3	23,937	845	6,042	596	266,960	3,304,638	12,093	850,037	770,332	16,101
Portugal	134	43	305	11		5	11,969	48,906	612	15,458	22,845	220
Mozambique	17	24	24			1	289	1,631	33	262	1,061	20
Madeira Islands	10	10	13	1		1	396	1,833	14	163	764	9
Puerto Rico	896	1,011	1,117	82	629	29	77,396	225,150	8,351	320,702	87,257	1,254
St. Croix (V.I.)	21	20	24	1	13	2	291	3,030	118	2,541	1,535	24
St. John (V.I.)	3		3		4	1	109	362	10	131	109	2
St. Thomas (V.I.)	39	36	39	3	7	1	652	4,638	148	6,181	1,990	26
Tortola (V.I.)	10	12	15	2	23	1	537	4,263	42	1,803	1,574	25
Sierra Leone	107	128	140	19	291	5	17,694	45,894	602	21,592	16,060	208
Singapore	93	109	123	12	59	4	42,469	26,911	1,763	24,674	8,127	114
North Borneo	11	17	20		13	2	291	3,030	118	2,541	1,535	24
South Africa	12,181	10	14,443	659	9,880	410	333,023	3,019,346	22,262	1,032,364	709,997	10,303
Angola	25	47	54	1	210	2	756	11,307	137	113	4,232	89
Basutoland	62	76	102	15	197	5	1,639	34,230	54	1,342	10,048	118
Bechuanaland	92	133	150	15	197	2	295	44,058	37	249	9,444	111
St. Helena	38	40	49	2	16	1	663	6,428	6	2,671	2,193	30
South-West Africa	32	56	72	8	67	1	5,676	17,369	645	17,161	6,558	77
Swaziland	175	199	217	5	190	8	571	40,738	29	408	8,171	105
Southern Rhodesia	11,238	11,287	12,151	760	14,508	349	215,387	2,894,655	4,302	461,683	782,323	12,321
Spain	442	674	749	42	16	16	44,405	127,606	7	14,143	11,087	131
Surinam	165	231	275	21	147	5	11,465	49,511	461	53,853	17,624	137
Sweden	6,457	6,962	7,559	269	6,460	317	189,852	1,021,579	14,566	1,263,243	382,209	3,176
Switzerland	3,534	3,886	4,200	104	1,749	109	145,849	521,605	6,295	753,732	216,578	2,280
Taiwan	1,398	1,751	2,009	39	344	33	15,162	189,501	466	4,458	116,154	478
Thailand	212	242	280	39	202	15	27,643	69,747	2,435	71,031	23,342	255
Vietnam	5	New	5	5	2	2	180	946	208	136	178	8
Trinidad	1,303	1,380	1,508	65	1,314	42	20,248	265,778	2,071	193,011	100,273	1,425
Barbados	451	499	550	21	841	24	5,626	90,164	490	48,897	30,041	553
Bequia	2	3	5	2	8		62	3,431	8	693	1,220	24
Carriacou	24	35	41	5	26	2	289	12,658	18	1,934	4,585	82
Grenada	126	155	170	16	183	4	2,102	47,454	199	16,335	12,999	242
St. Lucia	56	65	75	12	202	2	979	23,884	134	13,443	6,720	160
St. Vincent	48	60	72	9	80	5	729	22,019	93	7,313	7,929	121
Tobago	38	42	49	6	73	1	636	16,425	93	12,185	5,962	84
Turkey	139	154	168	8	535	8	3,481	24,940	672	7,802	11,010	129
Uruguay	764	867	926	87	535	29	37,623	227,463	1,734	128,146	85,093	1,054
Falkland Islands	2		2	1			141	202	4	98	84	7
Venezuela	1,071	1,264	1,364	101	774	26	44,264	322,130	1,991	179,465	121,428	1,523
Yugoslavia	1,388	1,628	1,760	17	1,503	78	44,997	59,533	14	753,473	16,401	431
8 Other Countries	69,884	80,052	86,026	279	23,624	3,091	494,023	5,564,460	2,610	753,473	1,871,301	34,681
GRAND TOTAL	*591,556	653,273	716,901	20,912	442,265	16,883	18,052,980	100,135,016	1,273,698	76,192,991	33,327,637	413,049

* 10-month report.

* Now includes the Saar.

* Formerly Gold Coast.

* Now includes Tangier.

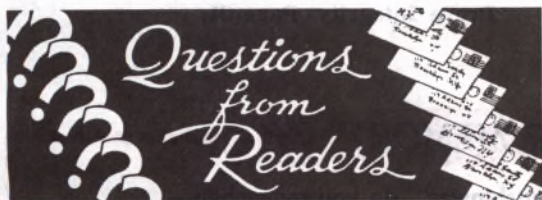
* Includes two from Saudi Arabia that did not report this year.

In 1957, on April 14, there were 1,075,163 persons who gathered together in our yearly celebration. Of this number, 15,628 professed to be of the anointed remnant. All readers of *The Watchtower* are welcome to associate with Jehovah's witnesses at any time, but we do invite you to celebrate the Memorial of Christ's death with us on April 3, 1958, at our Kingdom Halls anywhere in the world. It is an important date in the life of every Christian. In fact, every day is important in the life of a Christian, for he should try to preach this good news of God's kingdom to someone and make mention of Jeho-

vah's name and tell of His salvation.

¹² To take care of this great organization of Jehovah's witnesses world-wide there are eighty-four branch offices. In these eighty-four branches we have an organization requiring the help of 1,107 persons. And backing them up in full-time service are 20,912 pioneers, special pioneers, missionaries and circuit and district servants scattered all over the world. All of them together associate in congregations in 164 lands and islands of the sea to the number of 16,883. Why not associate with one of them, the one nearest you? Learn about Jehovah's purposes. Do not be afraid of being a Christian and of the endurance that one must show as a Christian in order to prove his integrity. Anyone who is ever going to gain everlasting life is going to have to prove his loyalty

12. All gaining life must do what, and what comfort do we get from the rewards given Jesus, Job and all other faithful servants of Jehovah?



Why does Leviticus 11:20-23 speak of insects as 'going on all fours,' when they have six feet?—L. E., United States.

Leviticus 11:20, 21 reads: "Every winged swarming creature that goes on all fours is a loathsome thing to you. Only this is what you may eat of all the winged swarming creatures that go upon all fours, those that have leaper legs above their feet with which to leap upon the earth."

It is unreasonable to think that the Bible writer did not know that insects with wings have six legs. He speaks of these insects that 'go on all fours' and then specifies certain ones in this category, and the ones he mentions have six legs, two of these being legs for leaping. A Jewish commentary gives this explanation on verses 20 and 23: "*go upon all four*. The

and faith to the Sovereign Ruler of the universe. So why draw back? There is no peace of mind or happiness in life in drawing back. It is a progressive person, the one who loves life, who will move ahead. The way to gain life is to live in God's new world. Remember, those who have endured as Christians are pronounced happy. You have seen the outcome of endurance in the life of Christ Jesus and in the life of Job, and in the lives of true Christians behind the Iron Curtain and elsewhere today. What will it gain for them? Christ Jesus gained the tender affection and compassion from Jehovah, and a great reward for integrity-keeping. So did Job, and so will all faithful servants of Jehovah. Why not the same for you? Then you will be able to say as did the psalmist because of your walking in your own integrity: "My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah."—Ps. 26:12.

phrase used here cannot be taken to mean that the insects were possessed of only four legs. The words probably refer to their method of locomotion, and signify, 'that move like quadrupeds.' . . . 23. *which have four feet*. i.e. without the 'bending legs.'"

There are winged insects, such as bees and flies and wasps, that walk along like the quadrupeds that go on all four. Of these, there are some with leaper legs that may be eaten. They literally have four feet that they crawl with, the other two being for leaping. The Bible is written in the colorful language of the common people, and we must allow for picturesque or descriptive expressions that are not always strictly literal. We sometimes speak of a man standing up on his hind legs and fighting. We do not mean it to be taken literally, to imply that he has forelegs and that he usually walks along on all four. We are drawing the picture from quadrupeds that rear up on their hind legs and paw or strike with their forelegs, as do horses or deer or bear when fighting. In a similar way, descriptively and not literally, the Bible refers to winged insects as going on all fours like quadrupeds.

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"WATCHTOWER" STUDIES FOR THE WEEKS

February 2: The Confidence of the Upright, ¶1-21. Page 8.

February 9: The Confidence of the Upright, ¶22-28, and Qualified to Teach with Confidence, ¶1-16. Page 14.

February 16: Qualified to Teach with Confidence, ¶17-25, and Endurance Serves to Prove Integrity. Page 21.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ How man is like a fading flower? P. 3, ¶2.
- ✓ Why increased church memberships are not accompanied by increased morality and spirituality? P. 4, ¶5.
- ✓ Why a Christian cannot be a friend of the world? P. 5, ¶4.
- ✓ Who wrote the Bible book of Psalms? P. 7, ¶3.
- ✓ Whether King David set an example of integrity-keeping? P. 8, ¶1.
- ✓ How a man can be refined like metal? P. 10, ¶10.
- ✓ When people of Christian integrity will

experience a miracle of deliverance? P. 15, ¶24.

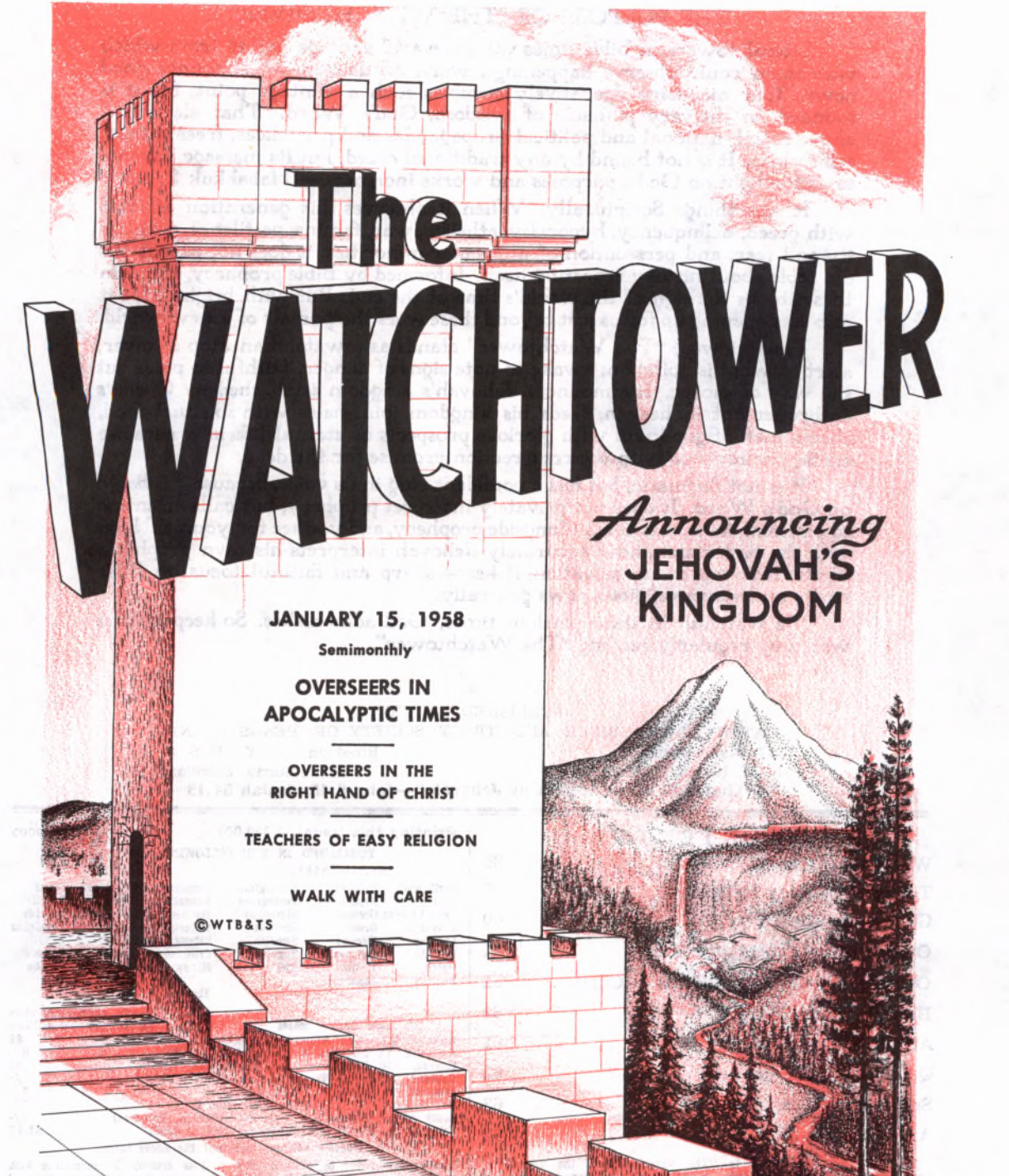
✓ What important work Jehovah's witnesses are doing today? P. 16, ¶2.

✓ How long a person should wait before teaching God's Word of truth? P. 21, ¶17.

✓ Whether persecution in some lands has stopped the proclamation of good news about God's kingdom? P. 22, ¶19.

✓ By what percentage Jehovah's witnesses increased in number during 1957? P. 26, ¶5.

✓ Why the Bible speaks of insects as going on all fours when they have six legs? P. 31, ¶3.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 15, 1958

Semimonthly

**OVERSEERS IN
APOCALYPTIC TIMES**

—
**OVERSEERS IN THE
RIGHT HAND OF CHRIST**

—
TEACHERS OF EASY RELIGION

—
WALK WITH CARE

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Literar 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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

<p>AS - American Standard Version AT - An American Translation AV - Authorized Version (1611) Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott</p>	<p>JP - Jewish Publication Soc. Le - Isaac Leeser's version Mo - James Moffatt's version Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version</p>
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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 2



WALK WITH CARE

LIFE in this modern world is like walking through a swamp, a swamp of moral corruption. Pitfalls, entanglements and treacherous ground are a constant threat on every side. A false step can lead to being sucked down by the world's moral quicksand. Winding through this evil-smelling swamp is a narrow path that follows firm ground until it finally comes out into a clean world. That narrow path is the way of Christian integrity. It is the safe path, the only way out. Jesus spoke of it when he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:14.

But how can a person stay on this path if he does not walk with care or have a guide to lead him and to light his way? A wise traveler in a literal swamp would not be without a good guide or a dependable light. Neither would he be heedless of the ground under his feet. He would walk carefully, making sure the ground is solid

and not a deceptive crust with only an appearance of soundness. But how many people in the world show the same care while walking their life's course? How many blunder along giving no heed to where they step or to what path is best to follow? How many give any thought or make any effort to finding and walking the narrow path of Christian integrity? The majority can well say: "We look for light, but, behold, darkness; for brightness, but we walk in obscurity. We grope for the wall like the blind; yea, we grope as they that have no eyes: we stumble at noonday as in the twilight."—Isa. 59:9, 10, A.S.

A swamp is no place to be stumbling and groping along untested paths. It is no place to be walking without proper light. Yet how many in the world are doing just that? How many know where they are going or can be certain the path they follow is sound?

God well knew that man would need something to guide him. He knew that there would be many deceptive paths leading in different directions that would thoroughly confuse people. They would have to have something that would unerringly point out the right path and would be a dependable light for their feet. He provided it by giving mankind the Bible. "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

By means of his written Word God speaks to us, saying: "This is the way,

walk ye in it." (Isa. 30:21, AS) But if no attention is paid to the Scriptures, how can a person find that way? And how can those who do find it stay on it if they do not follow the instructions and principles of God's Word? What will prevent them from wandering off on deceptive paths of human philosophy, false religion and political ideologies that only lead them deeper into the worldly swamp? What will safeguard them from the entanglements of materialism and worldly immorality?

The only way a person can stay on the right path is to follow the righteous principles and instructions of God's Word. He must walk carefully, permitting the Bible to expose false paths and to illuminate the right way. To ignore it is like stumbling through a swamp in total darkness. Is it any wonder, then, that so many people do not know where they are actually headed? Jesus truly said: "He that walks in the darkness does not know where he is going." —John 12:35.

Do you know where you are going? Do you know what your life's course is leading to? Are you sure the path you are following is sound? Some may say Yes. But can they be any more certain they are right than the person who is groping about in total darkness can be certain that he is walking in the direction he imagines he is? Try walking out of an unfamiliar room in complete darkness and you will find it difficult to identify with certainty the many objects you bump into or be sure you are headed in the right direction for the right door.

No one can be sure he is on the right path by leaning upon his own understanding. What may seem right to him may actually be wrong, because it is contrary to the laws of the supreme Sovereign. That is why it is written: "There exists a way that is upright before a man, but the ways of death are the end of it afterward."

(Prov. 14:12) It is only by using the truths of the Scriptures that a person can be certain what path is right and what is wrong and deceptive.

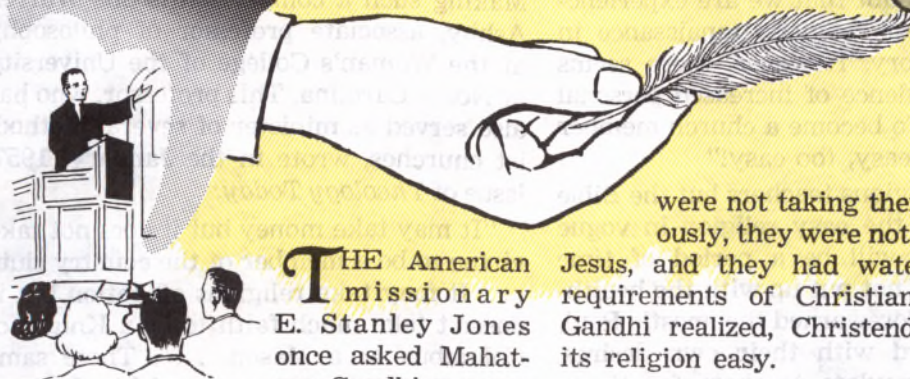
The need for the Bible's guiding light in this world can be better appreciated when it is realized that the world is in the very condition described by the prophet Isaiah: "For, behold, darkness shall cover the earth, and gross darkness the peoples." —Isa. 60:2, AS.

Since the god of this world, its invisible ruler, is the prince of darkness, it is not strange that the world should be in gross spiritual darkness. It is not strange that it should be a swamp of moral corruption, and it is not strange that it should produce great crops of wicked fruits. Since Satan has no desire for anyone to walk the narrow way to life, is it not logical that he would use every deceptive means imaginable to get people on wrong paths and bogged down in the world's moral swamp? Will he not make wrong roads appear as the right road? Will he not popularize false religions, making them appear outwardly as the true religion? "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. 11:14, 15.

This world and its moral swamp is due to be destroyed by God at the coming battle of Armageddon. The whole wicked system of things will be wiped from the earth as thoroughly as was the world before the Flood. The only way to survive its fate and to step out into a clean new world is to follow the narrow way of Christian integrity. The wise person will choose that way and will walk along it with care, keeping strict watch on how he walks. As long as he stays on it and follows the guidance of God's Word he will not become lost in the world's moral swamp.

TEACHERS OF *Easy Religion*

What is easy religion? Who are its teachers?
What has easy religion done for Christendom?
What decision affects your eternal destiny?



THE American missionary E. Stanley Jones once asked Mahatma Gandhi a question that evoked a most enlightening response. "I am very anxious to see Christianity nationalized in India," said the missionary to the Hindu nationalist leader, "so that it shall no longer be a foreign thing identified with a foreign people and a foreign government, but a part of the national life of India and contributing its power to India's uplift and redemption. What would you suggest that we do to make that possible?"

"I would suggest, first," replied the Hindu leader, "that all of you Christians must begin to live more like Jesus Christ. Second, I would suggest that you must practice your religion without adulterating or toning it down. Third, I would suggest that you put your emphasis upon love, for love is the center and soul of Christianity."

A non-Christian had struck at the core of Christendom's trouble. No, it was not that Christian principles as found in the Bible are at fault; indeed, for the sermon on the mount the Hindu leader professed admiration again and again! It was simply this: Professed Christians, he observed,

were not taking their religion seriously, they were not copying Christ Jesus, and they had watered down the requirements of Christianity. In short, Gandhi realized, Christendom had made its religion easy.

MORALS DECLINE, CHURCHES INCREASE

Can we really blame Mahatma Gandhi for not wanting Christendom's easy religion nationalized in India? When we look about Christendom and see its mounting crime and immorality, would we ourselves, if non-Christian, wish to adopt such a religion? J. Edgar Hoover recently said that America is in the midst of an "ever mounting wave of crime." A Chicago lie detector expert, who screened the employees of 1,454 companies for their embezzlement tendencies, said sharply: "Today everybody's working like mad and everybody's stealing like mad." Meanwhile church leaders tell us that church membership soars to new heights.

What is the answer to the riddle of a graph that would show a soaring line of crime and a soaring line of church membership side by side? Could it be that easy religion is the explanation? No small number of religious teachers themselves feel that it is. "There's an awful lot of people joining the church, but what it means, I don't know," said Episcopal preacher-

writer Bernard Iddings Bell. "I'm not sure it means anything. . . . It's too easy to be in the church."

It was evangelist Billy Graham who also pointed to teachers of easy religion: "There is no doubt that we are experiencing the greatest religious renaissance in American history. However, there seems to be little evidence of increased personal morality. . . . To become a church member in America is easy, too easy!"

Not only religious teachers but the Bible itself point to the easy religion in vogue today. "There will be a period of time when they will not put up with the healthful teaching," forewarned the apostle Paul, "but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled."—2 Tim. 4:3.

Here the Bible foretold that the masses of professed Christians would accumulate teachers, teachers of easy religion. These teachers would tickle the people's fancies and say soothing things in their ears. They would adulterate God's Word so that their religion would require little exertion on the part of the people and allow them to remain in good standing even though they were not morally in line with Christian principles.

"There was a time when to step out of line morally meant expulsion from any Christian denomination," wrote chaplain George Birney in *The Christian Century* of January 11, 1956. "Today we are blind to the fact that our people do step out of line." Then, pointing to the blame for the gross immorality among men in the armed forces, the chaplain said: "I often say to my fellow chaplains that our churches have failed. . . . I am convinced that this immorality is our fault and that it is high time we admitted our guilt. . . . We have raised a generation which is biblically, theologically and morally illiterate. And that is the

fault of the churches. . . . Where have our churches failed? For one thing we have made church membership too easy."

This easy membership makes churches more like social clubs than anything else. Making such a comparison is one Warren Ashby, associate professor of philosophy at the Woman's College of the University of North Carolina. This professor, who has also served as minister of several Methodist churches, wrote in the January, 1957, issue of *Theology Today*:

"It may take money but it does not take virtue to be a member of the country club. . . . It may take religious affiliation but it doesn't take much faith to be a Knight of Columbus or a Mason. . . . These same characteristics are present within the local church. . . . The entrance requirements of the church, like those of a social club, are primarily external and they provide status. . . . The requirements are external in that one must profess a faith before men; but this does not necessarily mean that the profession has substance in fact as well as in words. And, again like the social club, once the entrance requirements for admission are passed, the requirements for remaining within the church are not difficult to meet. It is not hard to be a Rotarian. Nor is it difficult to be a member of a local church."

CAUSE OF CHRISTENDOM'S PLIGHT

When a family tries to run on this principle of personal ease instead of discipline, self-control, sacrificial co-operation and love, is it headed for a life of comfort? Or is it headed for the rocks? What, then, of Christendom's great family of professed Christians? It not only runs on the principle of personal ease but is like a family in which the children dictate to the parents as to how they should be trained and educated. Instead of taking the lead and teaching the pure, unadulterated Word of God,

religious teachers cater to the masses. Is it any wonder that Christendom's ship of easy religion has been wrecked twice on the rocks of two world wars?

Even before World War II, missionary-physician Dr. Albert Schweitzer wrote in his *Christianity and the Religions of the World*: "Bitter humiliation awaits all of us who preach the Gospel in distant lands. 'Where, indeed, is your ethical religion?'—that is the question we are asked, no matter whether we are among more primitive peoples in out-of-the-way places or among the educated classes in the large centers of Eastern and African civilization. What Christianity has accomplished as the religion of love is believed to have been blotted out by the fact that it failed to educate the Christian nations to peaceableness, and that in the War it associated itself with so much worldliness and hatred, from which to this day it has not yet broken away. It has been so terribly unfaithful to the spirit of Jesus. . . . And why have we fallen so low? Because we fancied it an easy thing to have the spirit of Jesus."

Since Christendom has admittedly fallen so low, why do religious teachers continue to teach an easy religion? The answer comes from the teachers themselves. "There are things we know we ought to do, but we fear to lose our jobs if we do them," said Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia. "After all, a minister has to live. Perhaps it is the desire to have economic security, social approval and acceptability that weakens the church in its message." Undoubtedly for similar reasons Dr. Paul Calvin Payne, a Philadelphia Presbyterian minister, said: "We have not dared face our congregation with a hard gospel." And British prelate H. R. L. Sheppard once explained: "Our pride, our privileges, our dignity stand in the way."

EASY RELIGION VERSUS TRUE CHRISTIANITY

So the religious teachers know what would happen if they taught the unadulterated Word of God, if they insisted on obedience to Christ's commands. They know that the masses would find such a conception of worship, though one hundred percent Christlike, too narrow, too restrictive, too hard. The teachers know what would happen when the masses found that their religion cut right into their personal habits, demanded a morality completely in harmony with God's Word and even affected their ways of doing business, thus altering the whole aspect of their lives. No, they would not be enthusiastic about it; they would leave it for an easier one, just as Christ Jesus foretold, as recorded in Christendom's own popular translation of the Bible, the *Revised Standard Version*:

"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."—Matt. 7:13, 14.

Not many, in comparison with Christendom's millions of professed Christians, would stay with a religion that required entering "by the narrow gate." Knowing this, the religious leaders of Christendom lead the masses down the easy way. "If the churches tomorrow were to become out-and-out Christian," wrote Anglican prelate H. R. L. Sheppard in *The Impatience of a Parson*, "and if all their ministers were to prophesy—that is, to speak the flaming Word of God in the hearing of the people—it is more than likely that places of worship would be emptier than they are today, and it is certain that a goodly number of the prophets would be stoned. We do not like prophets until they are dead, and even then while we commemorate them in stone and stereotype

their message for all time in a form which they themselves would especially deprecate, we should be gravely disturbed if . . . they contemplated returning to continue their tiresome habit of saying uncomfortable things. I do not know . . . what response would ensue if Christianity were set out before men in all its original freshness."

But that response is known. It is known by hundreds of thousands of persons who, having come out of all nations, races and tongues, have themselves responded. They have responded to the "healthful teaching" from which the masses turn away. Yes, they have responded to the good news of God's kingdom being preached world-wide

by the New World society of Jehovah's witnesses.

And why have they responded? Because they see in the New World society the Christlike fruits of love, true Christian morality and teaching that is not watered down to please those who want their ears tickled. They see where Christendom's easy religion is leading the masses, and they know the Bible principle: "If, then, a blind man guides a blind man, both will fall into a pit." So they have made the decision that affects their eternal destiny.—Matt. 15:14.

Easy religion or original Christianity—which will it be for you?

Gunfire in Church

A STRANGE headline appeared in the June 17, 1957, issue of the Beirut *Daily Star*—"19 Killed in Zghorta Church Shooting." What had brought on this shocking episode? For the answer we must know something of a family feud in Zghorta, a mountain village in the northern part of Lebanon. It is composed of Maronite Catholics, a branch of the Roman Catholic religion. In this Maronite village live two large, powerful families called Dweihi and Franjeh. For some time there has been a feud between these two families. Gunfire often results. "When they are feuding," reports *Time* magazine, "they are careful to go to church and ask God's help in aiming their guns, and even when they are on the run, they seldom miss Sunday Mass." Recently a strange clash brought the feud to a climax.

During the funeral of a one-time mayor and cousin of the Maronite bishop of Tripoli, a member of the Dweihi family made a speech. It was considered derogatory to the present deputy from the district, who is a Franjeh. This came about after a Catholic priest named Simaan Dweihi put himself in politics: he nominated himself as a candidate for parliament on the government ticket. This was not to the pleasing of Hamid Franjeh, a leading spokesman for the opposition. There were suspicions that priest Dweihi had en-

tered politics to discredit the Franjeh family and to thwart Hamid Franjeh's chances at the presidency.

Family rivalries aggravated by the political campaign grew more tense. Maronite priest Simaan, said *Time* magazine, "usually totes a large pistol on his clerical rounds, and seldom travels without an escort of four or five gun-packing kinsmen." Shooting started in the churchyard, interrupting a solemn procession of six red-robed bishops and more than 100 bearded priests. Pistols barked. Machine guns erupted. Pandemonium broke out. Soon bullets started to fly in the heart of the church itself, where some 2,000 people were in attendance for the memorial service of a neighborhood sheik. Pistol-packing priest Dweihi fled to the sacristy for refuge but sustained a bullet wound in his hand. For fifteen minutes, according to newspapers, "thousands of bullets were fired." When the shooting ended, more than 100 persons had been wounded. Nineteen persons lay dead. Four days later the death toll reached thirty, with ten still in critical condition. Eleven persons had been killed within the church itself. At least one child and one woman died, and three priests were killed. Three other priests were wounded.

A priest in politics had led to tragic results.

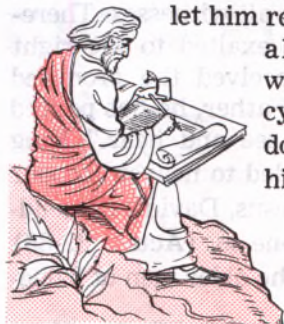
OVERSEERS *in* Apocalyptic Times

"The Revelation of Jesus Christ, which God gave unto him."
—Apocalypse 1:1, Dy.

WE ARE in apocalyptic times. That is to say, we are living in times and under conditions that were pictured for us beforehand in the last of the sixty-six books of The Holy Bible called The Apocalypse or The Revelation.

² The opening of this apocalyptic book reads: "The revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John, who bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw. Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near." (Rev. 1:1-3)

Does anyone want to be happy in these apocalyptic times? Then let him read to himself or read aloud to others the words of this prophecy. Or, if not himself doing the reading, let him listen to the read-



1. In what way are we living in apocalyptic times?
2. According to this apocalyptic book, for what happiness is it now the time?

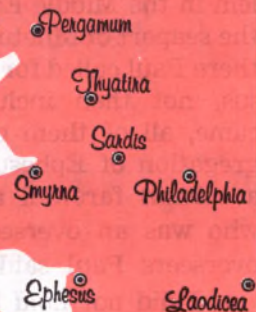
parade around the fact that he was a Christian slave in the office of one of the "twelve apostles of the Lamb." (Rev. 21:14) As a slave he was instructed to write to certain congregations in what is now Asiatic Turkey. So he introduces himself this way: "John to the seven congregations

that are in the province of Asia."—Rev. 1:4.

⁴ John was then on the prison island of Patmos, suffering at the hands of the Roman government of Caesar for being a faithful Christian. (Rev. 1:9) The island of Patmos was less than a hundred and fifty miles from the seaport of Ephesus, and hence not far from the six other cities where there were congregations to which John was told to write. At that time Timothy the son of Eunice may have been an aged overseer of the congregation at Ephesus. John was told to write especially to the overseers.

ing and then let him understandingly observe the things written down in this prophetic book. It is now the time for this happiness.

³ The John here named was a servant or *slave* of Jesus Christ. He does not



3. Who was the John here named, and to whom was he to write?
4. Where was John then, and to whom was he especially to write?

⁵ In his young days Timothy was a close companion of Paul the apostle. Paul associated Timothy with himself in a number of his letters written to different congregations, for example, one written to the congregation in Philippi, Greece: "Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." (Phil. 1:1) So those overseers and ministerial servants of the congregation were acquainted with Timothy. On Paul's last voyage to Jerusalem in the Middle East his ship stopped at the seaport of Miletus, near Ephesus. From there Paul called for the overseers of Ephesus, not then including Timothy. They came, all of them older men of the congregation of Ephesus. Paul gave to them a solemn farewell address, just like one who was an overseer to them. To these overseers Paul said:

⁶ "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. And now, . . . I know that all of you among whom I went preaching the kingdom [of God] 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]."—Acts 20:17-28; *ED; Ro; Schonfield*.

5. With which apostle was Timothy associated, and with which overseers did this apostle have a special farewell meeting?

6. According to Acts 20:17-28, what did he say to those overseers?

⁷ For over two years Paul had preached God's kingdom publicly and from house to house in Ephesus and had built up the Christian congregation there. However, Paul did not tell its overseers that he had made them such or that he had put them in this office of superintendent or supervisor of the affairs of the congregation. Paul disclaimed the power to put them over the flock of Christian sheep. He said that God's holy spirit had made them overseers that they might shepherd God's congregation or flock. How was that?

⁸ This did not mean that God's holy spirit is a spirit person, the third person in a so-called Holy Trinity made up of The Father, The Son and The Holy Spirit, three persons in one God and all three equal in power and glory. None of such nonsense! The Bible plainly shows and illustrates that the holy spirit is an invisible active force. It issues forth from God and acts directly upon his Son Jesus Christ. Then through his heavenly Son it acts upon other persons or things in order to bring God's will and purposes to reality. For instance, on the festival day of Pentecost, fifty days after Jesus was resurrected from the dead and ten days after he went back to heaven, the holy spirit was poured out upon the Christian congregation in Jerusalem. The apostle Peter explained the miracle that took place by saying to the crowd of wondering Jews: "This Jesus God resurrected, of which fact we are all witnesses. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear." King David had not ascended to heaven to pour out that spirit, but Jesus, David's descendant and Lord, had done so. (Acts 2:32-36) So, then, in making the older men of Ephe-

7. How long had Paul preached in Ephesus, and yet who did he say had appointed the overseers there?

8. What is this holy spirit, and what did Peter say about this spirit on the day of Pentecost?

sus overseers the holy spirit was not a spirit person acting on his own as the equal of God and his Son Jesus.

⁹ If the holy spirit is no heavenly person but is merely the unseen active force from God through Jesus Christ, how did it appoint those older men of Ephesus overseers of God's flock? The holy spirit is not a wild force running blindly. It is a directed force. In the appointing of the Ephesian overseers it was sent forth from Jehovah God as its fountain. The first agent or intermediary through which it operated from heaven was the Lord Jesus at God's right hand. On the day of Pentecost its operation was accompanied by a "noise just like that of a rushing stiff breeze" and by visible "tongues as if of fire" sitting on the heads of each of the 120 Christian disciples into whom it came, to fill them and make them talk with languages that they had never learned. (Acts 2:1-16) Like the wind or like radio beams, God's active force was unseen, but what it produced was seeable and hearable.

¹⁰ By filling Peter and the other apostles of Jesus Christ and making them teach fundamental things of Christian belief the holy spirit was, in effect, making those apostles "foundation stones" of the New Jerusalem and main overseers of the Christian congregation. (Rev. 21:14) Later on Saul of Tarsus was converted to Christianity, was baptized and was "filled with holy spirit," and he became the apostle Paul to take the place of unfaithful Judas Iscariot. As it is written, in Psalm 109:8, concerning this unfaithful apostolic overseer: "Let a different man take his office of overseer." (Acts 1:20; 9:17, 18) Very properly, the twelfth apostle of the Lamb wrote of himself as "Paul, an apostle, nei-

ther from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead."—Gal. 1:1.

HUMAN INTERMEDIARIES

¹¹ On the day of Pentecost and also at the conversion of the Italian centurion Cornelius over three years later there was no man as intermediary for the activity of the holy spirit. The Lord Jesus in heaven poured it out direct upon his apostles and upon Cornelius and his fellow believers. But in the case of other overseers human intermediaries have been used for the holy spirit.

¹² Note the action of God's holy spirit at the time of sending out Paul and Barnabas as missionaries from Antioch in Syria. Paul and Barnabas were among five prophets and teachers in the congregation there. Then by some undescribed means the holy spirit was made to transmit sound, human speech, just like the action of radio waves upon a radio receiving set. "As they were publicly ministering to Jehovah and fasting, the holy spirit said: 'Of all persons set Barnabas and Saul apart for me for the work to which I have called them.' Then they fasted and prayed and laid their hands upon them and let them go." Since the representative men of the Antioch congregation laid their hands upon those two, is it necessarily said that they were made missionaries by the men who laid their hands upon them? No; the action of those men was only incidental and to show that they acted for God's spirit in setting aside the two missionaries. The fact stands out that they were made missionaries by the holy spirit, for the Bible goes on to say about the two missionaries: "Accordingly

9. What kind of force is the holy spirit, and from what source does it go forth, and through whom, and with what results?

10. Through the spirit's operation at Pentecost, what were the apostles made, and how did Saul of Tarsus become an apostle with them?

11. Was there a human intermediary for the spirit toward the apostles and Cornelius, and how about other overseers?

12. By what means were Paul and Barnabas sent out as missionaries from Antioch, and how?

these men, sent out by the holy spirit [not by men in Antioch], went down to Seleucia, and from there they sailed away to Cyprus. And when they got to be in Salamis they began publishing the word of God."—Acts 13:1-5.

¹³ On that missionary journey Paul and Barnabas started a number of Christian congregations. Men spiritually older were made overseers over such congregations. How? By the holy spirit, but through Paul and Barnabas as intermediaries. In proof of this we read of their action at Antioch in Pisidia: "Moreover, they appointed older men to office for them in the congregation and, offering prayer with fastings, they committed them to Jehovah in whom they had become believers." (Acts 14:23) Afterward Timothy became a traveling companion and co-worker with the apostle Paul. After he became full grown spiritually, Timothy was made an overseer with power to act in appointing other mature men as overseers and ministerial servants in the congregation at Ephesus and elsewhere. But what led up to Timothy's becoming such a special overseer, superintendent or supervisor? The action of God's spirit through Paul. In his two letters to Timothy Paul describes it in this way: "Do not be neglecting the gift in you which was given you through a prediction [which prediction would be by the spirit] and when the body of older men laid their hands upon you." (1 Tim. 4:14) Showing that Paul himself was an outstanding one of those older men, he further wrote to Timothy: "I remind you to stir up like a fire the gift of God which is in you through the laying of my hands upon you. For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind." (2 Tim. 1:6, 7) God's spirit was necessary to all these actions.

13. How was the appointment of overseers in Antioch in Pisidia made, and how was Timothy made an overseer with appointive power?

¹⁴ At a critical time Paul and Barnabas were chosen by a special conference of the governing body of the Christians at Jerusalem to read a special letter of instructions to congregations in Antioch, in Syria and in Cilicia, to advise them that circumcision was no part of Christianity. As good messengers and general overseers, Paul and Barnabas read this organizational letter to the congregations. Those appointed messengers took their assignment of service seriously, knowing they were appointed not merely by the men of the Christian governing body in Jerusalem but by the holy spirit. They had to view the matter this way because even in the letter that they read to the congregations the governing body wrote these noteworthy words: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things."

¹⁵ Thus the governing body composed of men put the holy spirit ahead of themselves. This applied, too, with their appointment of Paul and Barnabas. What effect did this exercise of oversight of the congregations by the governing body at Jerusalem have? The record tells us of this in connection with Paul and his new companion Silas: "Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 15:28; 16:4, 5) The congregations were no longer shaky on the matter.

¹⁶ Thus it is Scripturally true that hu-

14. After the special conference in Jerusalem, what were Paul and Barnabas sent out from there to do, and how did their appointment come about?

15. What effect did such exercise of oversight of the Christian congregations by the governing body at Jerusalem have on them?

16. Though human go-betweens have been used in making appointments, what must be true of the body of men or the individual used in the appointing?

man go-betweens have been used in appointing many overseers of the flock of God. But in the face of this fact no group of men may of their own accord form themselves into a religious body and take upon themselves the power and authority to make overseers, or "bishops," as they are called in many churches in Christendom. Without God's holy spirit they can do nothing that really counts with God or that plays a real part in his organization. As in the case of the Christian congregation in apostolic times, in the first century, for any body of men to be used in the appointment of overseers and their assistants, ministerial servants, they must have the holy spirit in them, yes, be "filled with holy spirit." (Acts 9:17; Eph. 5:18) This was true of the Christian governing body at Jerusalem in apostolic times. It was true also of such individuals as the apostle Paul and his companions Timothy and Titus, who were given instructions regarding men qualified to be overseers and their assistants. They were all filled with the spirit and were moved by it.

HOW ABOUT TODAY?

¹⁷ Today we are not living in apostolic times. Long before our time, when the apostolic days ended almost nineteen hundred years ago, the miraculous gifts and manifestations of the holy spirit passed away. Can it still be true that the holy spirit appoints overseers over the congregations of true Christians today? Since the spirit is God's invisible active force and is silent and unfeeling, how could we be sure that the appointing of overseers is by it today? The Holy Bible, God's Word, makes this certain.

17. Since the miraculous manifestations of the spirit passed away with the apostles, what questions arise over appointment of overseers, and what makes the answer certain?

¹⁸ The facts show that in the year 1914 God's kingdom in the hands of his Christ was brought to birth in the heavens. We are therefore in the "times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:21) Since 1919 God's organization has risen up to let the light of his glory shine amid the gross darkness of this world, and the time has come for the fulfillment of his promise: "I will also make thy officers peace, and thine exactors righteousness." Or, as the oldest translation of the Hebrew Scriptures renders it: "I will make thy chiefs peaceful and thine overseers righteous." (Isa. 60: 1, 2, 17, AS; LXX; Thomson; Bagster) We are living also in the time of final fulfillment of the prophecy to which the apostle Peter referred on the day of Pentecost, namely: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28, 29, AS; Acts 2:16-18) We should therefore expect the spirit's activity to include appointing overseers.

¹⁹ As in the days of the apostles, the Christian flock of Jehovah God has over it a visible governing body. It acts for and in expression of the "faithful and discreet slave" whom Jesus Christ has appointed since coming into his kingdom in the heavens in 1914. When warning his apostles about his coming for the judgment of his followers at an unknown hour in the time of the end of this old world, Jesus said: "Who really is the faithful and discreet slave whom his master appointed over his

18. In what times are we living since 1914, and particularly since 1919, and so what should we expect the spirit's activity to include?

19. For whom does the Christian governing body act today, and how has such been made equal to the responsibilities in these last days?

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) Since 1919 this "faithful and discreet slave," who is a composite person made up of all anointed Christian joint heirs of Jesus Christ, has been taking care of "all his belongings" on earth. The slave has been faithfully giving out the spiritual, Biblical food at the proper time, so that there is no spiritual famine among the Christian witnesses of Jehovah. To make this "faithful and discreet slave" class equal to their heavy responsibilities in these last days, God through Christ has poured out his spirit upon them in these last days, in complete fulfillment of Joel's prophecy.

²⁰ The governing body of the "faithful and discreet slave" class is taken from the members of this same anointed, spirit-filled class. By God's spirit it is functioning. So, then, when the appointment of overseers is made by this governing body in harmony with the requirements laid down for overseers, it is really by the spirit that such overseers are appointed, although through human intermediaries. As the modern history of Jehovah's witnesses shows, this is specially true since 1932, when the system of elective elders and deacons was done away with in their congregations.

²¹ The governing body of mature members of the "faithful and discreet slave" class always seeks the guidance of God's holy spirit in appointing responsible men in the congregations overseers, together with their assistants, the ministerial servants. They do not act according to any personal favoritism or any bias. The things

that make an individual worthy of being made an overseer or one of the ministerial servants are stated in God's Word, particularly in chapter three of Paul's first letter to Timothy and in chapter one of Paul's letter to Titus. All those requirements of overseers and ministerial servants were written down by inspiration of the holy spirit.

²² When, now, the governing body designates overseers that meet those plainly stated requirements, it is really the holy spirit that leads to the appointing of such overseers; it is really the holy spirit that makes such overseers. This fact becomes more evident when we note that it is also the fullness of the indwelling of the holy spirit in the candidate for the office of overseer that influences his appointment. The candidate must show that he is filled with the spirit by the way he conducts himself and his family (if he has one). He must prove that he has holy spirit by bringing forth the "fruitage of the spirit," which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control," and by impaling the flesh together with its passions and desires. He must show that he is moved, impelled by God's spirit to take oversight over his flock of sheep. In illustration of this, in apostolic times Stephen was selected for service because he was a "man full of faith and holy spirit."—Acts 6:5, 6.

²³ In consideration of the spirit's fruitage produced by the candidate and in harmony with the written requirements set out in the Holy Scriptures written by men under the operation of the holy spirit, the governing body acts, being itself moved by the holy spirit for which it prays to God that

20. From whom are the members of the governing body taken, and so what is true regarding appointment of overseers, especially since 1932?

21. In appointing overseers, what does the governing body seek, and according to which requirements?

22. In view of this, how is the appointing of overseers really made, and especially so in view of what on the part of the candidate that influences the appointment?

23. (a) Why, then, may it be said that the holy spirit appoints overseers also today? (b) If despite this an overseer turns out bad, what must be done, and what should overseers read time and again?

it may guide the governing body. In every respect, then, the spirit of God comes to the fore in the matter of appointing overseers. So today as well as in Paul's day it may be said that the holy spirit appoints overseers over the flock of God that he purchased "with the blood of his own Son." (Acts 20:28, *Schonfield*) If in course of time any overseer turns out bad, we must remember that even Judas Iscariot, whom Jesus himself selected to be an apostolic overseer, turned out bad, betraying his own Overseer, the Chief Shepherd, to his enemies to be killed. This required Jesus, after his death and resurrection and after the outpouring of holy spirit on the day of Pentecost, to select a different man to "take his office of overseer." (Acts 1:16-20; 9:10-16) So today another man that has for some time shown the desirable qualities and the necessary good points must be put in office to replace the overseer that turns out bad. It would therefore do a great deal of good to overseers and the ministerial servants if they would time and again read over and meditate upon the requirements of their office as set out in Paul's first letter to Timothy, particularly chapter three, and Paul's letter to Titus, particularly chapter one.

²⁴ In view of all that is bound up with the matter of appointment no appointee should treat his office of overseer lightly. At every turn the overseer has to face the holy spirit, which made him what he is. For good reason, then, he should bear close to his heart the warning words of Jesus to his enemies. With their own eyes the enemies saw the operation of God's holy spirit through Jesus when he cured a demon-possessed, blind and dumb man, so that the dumb man spoke and saw, free of demon possession. To counteract the effect that this miracle would have on all other ob-

servers, the enemies of Jesus maliciously said it was the spirit of the Devil that had worked through Jesus to perform this cure. Jesus forcibly argued that it was God's spirit that had worked through him to expel the demon from the blind and dumb man. To his giving of the credit to God's spirit instead of to himself Jesus then added these words: "On this account I say to you, Every kind of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come."—Matt. 12:22-32.

²⁵ Even in heaven the exalted Jesus acts by God's spirit, this too in the matter of appointment of overseers. Seeing that the overseer is appointed by this spirit, the appointee will be anxious not to abuse his overseership for selfish reasons. As the apostle Peter said to his fellow overseers: "Shepherd the flock of God in your care, not under compulsion, . . . neither for love of dishonest gain, . . . neither as lording it over those who are God's inheritance." (1 Pet. 5:1-3) That wrong course would mean to act like Judas, like Balaam, like the "false apostles." (Acts 1:16-18, 25; 2 Pet. 2:15, 16; Jude 11; 2 Cor. 11:13-15) It is a betrayal of the sheep of the Right Shepherd, such as that committed by the greedy shepherds mentioned in Ezekiel 34: 1-10, 17-22. That would be a sinning against the spirit that made the man an overseer. It would be a perversion of the purpose of the spirit in appointing him. This would be sin, a serious sin. If persisted in and committed to the point of hardening the overseer in that condition of heart and course of conduct, it would become a sin

24. Because at every turn the overseer has to face the spirit that made him such, what warning words of Jesus should he bear close to his heart?

25. In view of his appointment by the spirit, what will the overseer be anxious not to do, lest he commit what kind of sin?

against the holy spirit by one whose maturity makes him more blamable and accountable. Hence it becomes a kind of sin that is neither forgivable in this world nor forgivable in the world to come.

²⁶ Because of the heightened responsibilities that are laid upon overseers today, because of the multiplicity of duties that are laid upon them, and because of the larger demands that are made of them, a man may because of age or sickness or other circumstances become unequal to the requirements of overseership. He may therefore be replaced through no willful sin of his own. Or a more capable person may present himself, and in the interest of greater growth and more effective effort it may be timely and advisable to transfer the duties and obligations from the less capable one to this better-qualified person. In such cases there is no sinning against the holy spirit involved, and there is no disgrace or reproach. But woe to the one who greedily, ambitiously, filthily and designedly sins because of the advantage he has as overseer! He is putting himself in a serious way toward the spirit that had to do with his appointment to overseership. Unless he strenuously recovers himself, he will not only lose his privileged office but be on the way to eternal death. His sin will become of an unforgivable type, over which he cannot repent. His disgrace will become great.

²⁷ In the spirit of Jehovah an overseer should use his office to gain life, for himself and for God's flock over which the holy spirit has placed him, thus vindicating or justifying his appointment. He will see the wisdom and feel the joy of carrying out Peter's words to overseers, at 1 Peter 5:1-4. "Do not be grieving God's holy spir-

it, with which you have been sealed," said Paul.—Eph. 4:30.

CONGREGATION STARS

²⁸ Today we may not be living in apostolic times, but we do live in apocalyptic times, for the visions given in the apocalyptic book, The Revelation, are being fulfilled before our very eyes. God's kingdom has been born in the heavens, the nations have become wrathful and God's own wrath has come against them, and his appointed time has come for the dead to be judged. The "temple sanctuary of God that is in heaven" has been opened to our spiritual vision and we see in it the "ark of his covenant" or the symbol of his presence there. (Rev. 11:18 to 12:5) His reigning King, Jesus Christ, as God's Messenger or Angel of the covenant, has come with Jehovah God to the spiritual temple for judgment proceedings. (Mal. 3:1) His invisible presence at the temple the apostle John on the island of Patmos saw in the visions of the "revelation by Jesus Christ." Since the birth of God's kingdom in the heavens in the year 1914 we are in the "Lord's day." What John saw carried him forward in vision to our own day, so that he wrote: "By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, saying: 'What you see write in a scroll and send it to the seven congregations, in Ephesus and in Smyrna and in Pergamum and in Thyatira and in Sardis and in Philadelphia and in Laodicea.'" When John turned to see who spoke he "saw seven golden lampstands, and in the midst of the lampstands someone like a son of man . . . And he had in his right hand seven stars." At beholding him John became deathly afraid.—Rev. 1:10-17.

²⁹ The speaker made himself known as

26. Why may some overseers today be replaced without sin against the spirit, but what about an overseer that should persist in willful sin?

27. To what end will an overseer use his office?

28. (a) In what kind of times do we live, and why? (b) How was John carried forward in vision to our day, what did he see, hear and do?

29. What did the Speaker tell John to do, and what today did the seven lampstands picture?

the resurrected, glorified Jesus Christ, not by mentioning his own name but by telling known things about himself. Then he told John: "Write down the things you saw, and the things that are and the things that will take place after these. As for the sacred secret of the seven stars which you saw upon my right hand, and of the seven golden lampstands: The seven stars mean the angels of the seven congregations, and the seven lampstands mean seven congregations." (Rev. 1:19, 20) These congregations picture the entire congregation on earth today of the spirit-begotten, anointed followers of Jesus Christ, all joint heirs with him of the kingdom of the heavens. In the Revelation the promises made to them are incorruptibility and freedom from the "second death," a crown of rulership and authority over the nations to dash them to pieces at Armageddon, a position in the heavenly temple and in the New Jerusalem and a seat with Jesus Christ on his heavenly throne. (Rev. 2:7, 10, 11, 17, 26-28; 3:5, 6, 11, 12, 21) Each of the seven lampstands pictures a congregation of these members of the "little flock" to whom the heavenly Father has approved of giving the kingdom.—Luke 12:32.

³⁰ As the number seven is used in the Bible to symbolize what is spiritually perfect, the seven lampstands would picture all the congregations of these Kingdom heirs, or all those Kingdom heirs yet on earth who are viewed as but one indivisible congregation, with Jesus Christ as their spiritual Head. So his walking in the midst of the seven candlesticks would signify how today he is invisibly present with his entire congregation on earth and walking among them, inspecting them and expressing his judgment. With this congregation

of his Kingdom heirs yet remaining on earth there is now associated a "great crowd" of other sheep, whom the Right Shepherd, Jesus Christ, has been gathering since the summer of 1931. This "great crowd" was pictured at Revelation 7:9-17.

³¹ But what is it that the glorified Jesus has in his right hand? Seven "stars." These have a relationship to the seven lampstands. As the seven lampstands picture the seven congregations of the anointed remnant of Kingdom heirs, so the seven stars stand for the "angels of the seven congregations." Who, then, are these angels of the seven congregations? Unseen spiritual angels in heaven, who accompany Jesus Christ when he, the glorified Son of man, comes in the glory of his heavenly kingdom? Not at all. We are not to understand that each earthly congregation of the anointed remnant has its own angel in heaven who shines down upon it. No; for were that the case, Jesus up in heaven could give his messages directly to them concerning the seven congregations. To the contrary of this, Jesus commands the apostle John to write to each angel of each congregation about its condition. John on earth could not write to unseen spirit angels in heaven. How would John know which one was the star of which congregation? How would he deliver or send the message from Jesus to each star and to the proper one?

³² It is reasonably clear, therefore, that all seven stars in Jesus' right hand picture the entire body or complete number of overseers of the entire congregation yet on earth of the remnant of anointed Kingdom heirs. Each star pictures the overseer or group of overseers placed in charge of each congregation of the anointed rem-

30. What today would the Speaker's walking in the midst of the seven lampstands picture, and who today have been associated with the seven symbolic lampstands since 1931?

31. What does Jesus have in his right hand, what do these picture, and why could not spirit creatures be meant here?

32, 33. Whom, then, do the seven stars picture, and since what notice in *The Watchtower* have "other sheep" been made overseers?

nant. No particular person of such and such a name is pictured in the case of any star, because the individual in the position of overseer may change in the course of time by reason of death or other circumstances. But the office of overseer, not vacant but actually filled by some individual who meets the requirements, is pictured by each star. The stars picture spirit-anointed overseers who, like their congregations, are joint heirs of the heavenly kingdom with Jesus. It was first some years after the Right Shepherd Jesus Christ began gathering his "other sheep" that some of these, according to the needs of the situation, were put in positions of overseer by the "faithful and discreet slave" class. It was first in the year 1937, in the May 1 issue of *The Watchtower* (page 130), that the following notice was published:

³³ "COMPANY SERVANT — Proclamation of the kingdom message is all-important now. It is the duty of the anointed to vote as to who shall be company servant; but 'hewers of wood and drawers of water' (Josh. 9:21-27) may serve. (Deut. 16:12-15; 29:11) When there are none in the company capable of filling the places of company servants or service committees and there are Jonadabs who have the ability and zeal, let the Jonadabs be placed on the service committee and give them opportunity to serve. The work should not drag because some of the company have lack of zeal. The gospel must now be proclaimed.—Matt. 24:14."

³⁴ A lampstand is filled with oil and lit for the purpose of shedding light to those in the house or in the temple. The sacred tabernacle erected by the prophet Moses in the wilderness of Sinai had one lampstand stationed in the first compartment or in the Holy. But in the Holy of the tem-

ple built by King Solomon there were ten golden lampstands, five on the north side and five on the south. (Ex. 25:31-40; 26:35; 40:24, 25; 2 Chron. 4:7, 20; 1 Ki. 7:49) A symbolic lampstand or congregation of anointed joint heirs of the Kingdom must serve its purpose, namely, to let the light shine; and Jesus Christ who walks in the midst of the seven symbolic lampstands will, as High Priest without need of a pope on earth, see to it that these congregations do shine.

³⁵ A star in the skies shines higher than does a lampstand on earth. In like manner, one who fills the office of overseer in charge of such a congregation should shine over and above those other members of the congregation. He should be outstanding like a star in letting the light of the good news of God's kingdom shine to the members of the congregation and to the "other sheep," those already gathered in or those yet to be gathered in to form "one flock" with the anointed remnant. (John 10:16) Of course, in a general sense, all members of the congregation must shine with spiritual light from heaven: "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." (Phil. 2:15) Specifically concerning this "time of the end" of the world God's angel prophesied to Daniel: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3, AS) True to that prophecy, all wise members of the congregation should shine like stars, but their overseer especially so, just as starlight compares with lamplight. Lamplight does not carry very far; starlight does. Overseers must be examples of light-bearing.

34. What was the purpose of a sacred lampstand, and what now is the purpose of a symbolic lampstand?

35. How should an overseer shine like a star compared with a lampstand, and with what light should all members of the congregation shine?

OVERSEERS in the *Right Hand of Christ*



"TO THE angel of the congregation in Ephesus write: These are the things that he says who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands." (Rev. 2:1) In obedience to this command from the glorified Christ, John doubtless did write to the overseer or group of overseers over the congregation in Ephesus. In John's day some of these older men may have met the apostle Paul years before, when he said these words of farewell: "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. Therefore keep awake." (Acts 20:28-31) John was now on the penal island of Patmos, not so far from Ephesus, and he would see that the overseers in Ephesus, as well as the overseers of the other named congregations in Asia Minor, would get the entire Revelation with its specific message to each congregation.

² By his opening words of address Jesus Christ reminded those Ephesian overseers, as well as those of all the other congregations, that they were in his right hand, within his power and control and within his favor and protection. "No one will snatch them out of my hand," said he. (John 10:28) Likewise in these apocalyptic times the overseers, especially the spirit-anointed overseers, over the congregations of God's flock are reminded that they are in Christ's hand and they must be guided and used by his hand and not resist or fight against it. Today there is no congregation of Jehovah's witnesses at Ephesus near the coast of the Aegean Sea. But the condition in the congregation back there foreshadowed the condition that may be true in a congregation or in congregations of the Christian witnesses of Jehovah today. The conditions in all the seven congregations named in Asia Minor were used to picture the different conditions obtaining here and there today among the congregations of God's flock. It is therefore proper for the congregation "stars," the anointed overseers of all the congregations, to be notified of the conditions that correspond with those foreshadowed in Christ's messages to the seven congrega-

1. To which congregation was John instructed to write first, and what farewell words of the apostle Paul may some of its overseers have heard directly?

2. By his opening words, what did Jesus remind the Ephesian overseers of, and what today did the conditions in the congregations back there picture?

tions in Asia Minor. They must then follow Christ's instructions, as his right-hand men, in working to correct the improper conditions and to help all the members to overcome or conquer this old world now in its last days.

³ Back there, if sent a specific message from Christ through John, the congregation "star" would read the message to the congregation for whose benefit it was written. In like manner today, overseers of congregations read off communications to their respective congregations as received from the governing body of the "faithful and discreet slave" class.

THE LAMPSTAND IN EPHESUS

⁴ Like the congregation of ancient Ephesus, congregations today may have deeds and hard work and a record of endurance to their credit. They may not have put up with evil men. As for men who claim to be apostles or apostolic successors, they have tested such by the inspired Scriptures and found them to be liars in their claims. They have gone back to the apostolic teachings and ways of doing things by putting up a "hard fight for the faith that was once for all time delivered to the holy ones." (Jude 3) For years they have borne up for the sake of Christ's name and not grown tired. But the question is, Have they left the love they had at first? Because of the increasing of lawlessness in Christendom has their love grown cold? Has their love been alienated to some attraction of this materialistic old world? Have they tired of showing affection for Christ, which calls for feeding his



sheep and having the mental attitude that was in him? Christ holds it against them if they have left that heat, zeal and undividedness of the love that they had at first. If so, they need help to get back to where they were and to recover what they lost.

⁵ It is the responsibility of the overseer, the congregation "star," to light the way back for those against whom Christ holds this loss of their first love. They should take steps to stir up in these losers this original love. Their love of Christ's sheep will move overseers to go out and try to bring back those staying away from meetings or becoming careless. They will try to counteract the danger that Jesus foretold: "Because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24:12) They realize that no loser of one's first love can be a final member of the congregation of God. It is time, therefore, to remember what one has fallen from, and then sorrowfully change one's mind and get back to doing the former deeds. Otherwise one will not be acting as part of a lampstand, namely, letting one's light shine. He will be having no part in the service of a lampstand. If an overseer should let all his sheep grow loveless and fall away and cease to shine, Christ would, in effect, remove his lampstand. He would be as a star without a lampstand or congregation. So he must see to it that the lampstand congregation shines and lights up its part of the field, which is the world.

⁶ In his farewell to the Ephesian overseers Paul warned that sects would be formed by apostate teachers who would try to draw away disciples after themselves. Like the Ephesian congregation, the

3. Back there, what did the congregation "star" do with the message received through John, as an example of what action today?

4. Despite things to its credit, what did Jesus hold against the Ephesus congregation, and how may congregations today need help in this regard?

5. (a) As regards those who have lost their first love, what should the overseer do? (b) How could his lampstand be removed?

6. Like the Ephesus congregation once warned by Paul, what should overseer and congregation keep up a hatred of today, and why?

overseer and the congregation should keep up their intense hatred of sectarianism, like the "deeds of the sect of Nicolaus," because Jesus Christ, the Head of one indivisible body, also hates sectarianism, the following of this or that man on earth.

⁷ We who are associated with a lampstand under an overseer "star" should keep our ears attuned to hear what the spirit of God says. We must listen to the utterance inspired by God. Said Jesus: "Let the one who has an ear hear what the spirit says to the congregations," the seven congregations of Asia that pictured all similar congregations today. Even Jesus in heaven speaks by God's spirit or active force, so that it is really God that is speaking by Jesus. Thus Jesus gives more value and authority to God's spirit than to himself, so as to warn us against sinning the mortal sin against the spirit of God. On earth Jesus spoke under the operation of God's spirit, and up in heaven he has not changed.—Isa. 61:1, AV; Luke 4:16-21; Heb. 13:8.

⁸ Those who have fallen away in certain respects and who need to make a recovery have much to overcome. (1 Pet. 4:17, 18) In fact, all members of the congregation have to do a great deal of overcoming. They must prove themselves conquerors; but for this there is a reward. The spirit of God encourages all onward to conquest over Satan's world with this promise: "To him that conquers I will grant to eat of the tree of life, which is in the paradise of God." (Rev. 2:7) For the spirit-begotten congregation it is a case of either gaining that heavenly life with God or not gaining eternal life anywhere else. The conquest is possible. About that fact we need not be disturbed. Said Jesus: "I have said these things to you that by means of me you

may have peace. In the world you will have tribulation, but cheer up! I have conquered the world."—John 16:33.

THE LAMPSTAND IN SMYRNA

⁹ There are today those who are like the congregation of ancient Smyrna. For these an encouraging message is given through the overseer "star." One thing that is spoken of in their favor is that they are not materialistic like this world; their manner of life is free of the love of money and they are content with the material things on hand. Christ knows they are poor materially. On earth he too was poor, but he was then rich spiritually and he likewise knows that they are spiritually rich also. They do not imitate those who falsely claim to be Jews, but who blaspheme when making such a claim, for they are not true to the name; they are no praisers of Jehovah, as Leah the mother of Judah was. (Gen. 29:35) In place of being God's congregation, as the Jewish nation once was till it rejected and killed Christ the Messiah, they are a "synagogue of Satan." They are materialistic and go after the unspiritual things of Satan's world.

¹⁰ Christians like the Smyrna congregation do not copy those of the "synagogue of Satan" in their materialism, their sticking to traditions instead of to God's Word, their political Zionism of modern times, and their rejection of the established kingdom of God. Men who now claim to be spiritual Jews, or Jews inwardly, but who are not the true, spiritual "Israel of God," imitate those faithless natural Jews, and they also are the "synagogue of Satan." True Christians today who imitate the Smyrna congregation are the congregation of Jehovah and they bear and uphold his

7. Why should we today keep our ears attuned to hear what the spirit says to the congregations?

8. To what conquest does the spirit encourage the congregation members, and why is such conquest possible?

9. What is spoken of in favor of the congregation at Smyrna, and what is spoken against the "synagogue of Satan"?

10. How do true Christians today imitate the Smyrna congregation in not copying those of the "synagogue of Satan," and so what may a congregation overseer not be?

holy name. To transmit these words from Christ against materialism a "star" or congregation overseer cannot himself be a materialist, so setting a bad example contrary to Christ's words.

¹¹ Unable to take along everything with him into the grave, a materialist is afraid to die for principle. He cannot take joyfully the plundering of his goods for faithfully following in the footsteps of Christ. Christ was not afraid to die for holding firm and fast to Jehovah's universal sovereignty; he was no materialist. If he was not afraid to empty himself and lay aside his heavenly glory he would not be averse to parting with lesser things, the material earthly things. He tells us to do as he did, not be afraid of the sufferings that his followers are bound to suffer in this world's "time of the end," especially now that Satan the Devil has been cast out of heaven and makes war upon the faithful remnant of the seed of God's woman. We are facing the total attack of Gog of Magog upon the remnant and their companions shortly. The words of Jesus to the Smyrna congregation are therefore timely and good: not to be afraid of that furious attack, nor of the things we have to suffer before then—imprisonment, "tribulation ten days," or violent death. He himself once died but came to life again by God's almighty power and can die no more, being beyond harm by the "second death." He now has all power in heaven and in earth and can hold out the crown of life to his faithful followers. Like him, the only Potentate, "the one alone having immortality," his followers who conquer this doomed world will in the resurrection be put beyond harm by the second death. (Rev. 2:8-11) A "star" or congregation overseer should be a world conqueror as a right example.

11. (a) In this connection, why was Jesus on earth not afraid to suffer and die for principle? (b) What does he tell us not to be afraid of, and what reward does the spirit hold out for his conquering followers?

THE LAMPSTAND IN PERGAMUM

¹² Ancient Pergamum was a city sacred to heathen, a religious city of paganism. To the chief of its gods, named Zeus or Jupiter, it had a temple with an altar fifty feet high. This ancient capital of the Roman province of Asia became a noted center for worship of the Roman emperor and for other pagan cults. In the Roman period of its existence a temple was built on Pergamum's acropolis to Emperor Caesar Augustus, the "divine Augustus." The city was celebrated for its fidelity to Rome, the capital of the Caesars. A refusal to join in the pagan worship of Caesar the emperor might lead to one's death as a martyr to the universal sovereignty of Jehovah God. With such practice of Devil worship here in Pergamum, with the Devil-rule over men being intensified here, with the deifying of men and the worshiping of imperial power of men, it was not without good reason that the congregation in that city was said to be dwelling "where the throne of Satan is."

¹³ Today with nationalism being so rampant, with the images and symbols of nationalism being treated as sacred and idolized, with the image of the United Nations being adored by over eighty nations of this world, and with the expelled Satan the Devil now come down to earth's residents and having great anger, the remnant of Jehovah's congregation and their companions are like Pergamum in dwelling where Satan's throne is. Can Christ praise us too through the angel of the congregation for our holding fast his name and not denying our faith in him as Savior and King, even though thousands of our Christian brothers have been martyred, like Antipas, whom Christ calls "my witness, the faithful one, who was killed by your side, where

12. Why was the congregation in Pergamum said to be dwelling "where the throne of Satan is"?

13. How are we Christians today likewise dwelling where Satan's throne is, and how can we, in spite of this fact, be like the Pergamum congregation?

Satan is dwelling"? If he can do so, then we are like the congregation in Pergamum in this respect.

¹⁴ However, we must never forget there are those who are eager to do us spiritual harm, hence eternal harm. Who are these? Religious persons like Balaam and like the teachers of the sect of Nicolaus. Materialistically, Balaam tried to turn his office of prophet into a business for making material gain, even at the cost of cursing Jehovah's holy nation, Israel. When Jehovah God turned his intended curse into a blessing for Israel, then Balaam tried to work with the political power of this world as symbolized by King Balak. He tried luring Israel into idol worship, demon worship, by means of pagan girls whose bodies were dedicated to unclean handling by worshippers of the false god, Baal of Peor. This obliged Jehovah to curse, not the whole nation of Israel, but those who yielded to the machinations of the gain-greedy prophet Balaam.

¹⁵ Today the "star" overseer of a congregation should prove himself like Phinehas the son of Eleazar the son of Aaron the high priest. On that ancient occasion Phinehas rooted out such sly workings of religious leaders like Balaam. (Num. 22:1 to 25:15; 2 Pet. 2:15, 16; Jude 11) The overseer of today should lead the congregation in the march to the New World. He should not try to obstruct or permit any obstruction of our march successfully to our destination beyond the battle of Armageddon. He must examine himself constantly that he does not commercialize his prophetic position, his responsible and impressive office. He must guard against the infiltrating of sex worship from this world and the creeping in of religious sects.

14. Who was the Balaam whose teaching some in the Pergamum congregation were holding fast, and whom did Jehovah curse on Balaam's account?

15. How must the congregation overseer act like priest Phinehas, and so why must he examine himself, and against what must he guard?

¹⁶ Anyone guilty of such things needs to repent, yes, repent without delay, for quickly Christ is coming to execute divine judgment. In his mouth he has the power of the second death for any who let themselves be overcome by this world. We must be careful not to cause the executorial sword of Christ's mouth to fight against us. It would mean our certain death, "second death," pictured by Gehenna. As stars under him, the overseers of congregations should keep in full agreement with Jehovah's Angel of the covenant, the Chief Overseer, who is now at the temple for judgment proceedings. This is no time to be conquered by a world that Christ himself has conquered. It is the time to conquer the world as he did and with his help. God's spirit speaking by him promises a grand reward, incorruptibility in the heavenly kingdom and a new relationship with Jehovah God, pictured by the incorruptible hidden manna and a white name-stone with a new name written on it, which only the conqueror will fully understand in due time. Overseers should be faithful to deliver this message.—Rev. 2:12-17.

THE LAMPSTAND IN THYATIRA

¹⁷ Conditions like those that existed with the ancient Thyatira congregation must receive attention by the "star" overseer, whose concern these come to be. Christ, who sees as with eyes like a fiery flame and who walks as with uncorruptible, enduring feet like fine copper, saw that the Thyatira congregation had an increase of works to its credit. But we must not think that just so a person makes a fine, showy record in the physical work of God's organization and time spent in it he can be careless about his morals. The fact that

16. What does one guilty of the above things need to do, and to avoid second death and gain eternal life what must we do?

17. What did the Thyatira congregation have to its credit, but what wrong thought must be pointed out to it?

he cannot do so needed to be pointed out to the Thyatira congregation; it needs to be pointed out today.

¹⁸ Jezebel, the daughter of the pagan king of Sidon, was given in political marriage to King Ahab. She used her position to do great religious damage to the kingdom of Israel. A Jezebel, a woman or a group of women with characteristics like queen Jezebel's, had got into the Thyatira congregation. But the congregation under its "star" overseer had not acted to overpower and uproot this woman influence to false teaching, false worship and religious and physical immorality. Christ gave the congregation time to act regarding the matter and thus gave the "woman Jezebel" class time to repent. But since the Thyatira congregation carelessly tolerated the operations of this unclean, unchristian class in among it, Christ himself warned of the action that he was going to take toward this unrepentant class. What? Kill it with great tribulation, for a spectacle to all the congregations that they might know that the Chief Overseer tolerates no such unrepentant class.

¹⁹ An overseer of a congregation dares not yield to the Jezebel teaching and influence today. Those who commit spiritual and physical fornication with her cannot escape the fiery eyes of the Chief Overseer but are in for execution if they do not repent. It is not needful for us to enter into such fornication to get to know what it is like by experience and thus "know the 'deep things of Satan.'" The Judge who knows by principle what it is warns us against it. His warning is sufficient. We should take it. Then Christ will not put upon us a burden of responsibility and we

will keep free from congregational responsibility for bad conditions inside it. The leaven of sin must not be left among us, to corrupt at last what good we have left. Christ advises: "Hold fast what you have until I come." That will require conquering the world.

²⁰ He who on earth conquers this world by resisting its lusts, its ungodly aims, its methods and its practices will be given heavenly authority over the nations. Those who finish their earthly career faithfully as world conquerors in imitation of Jesus will be resurrected to power with him in heaven and will join him when he smashes the enemy nations to pieces in the coming "war of the great day of God the Almighty." That will be a conquest over this world in another way. It will be a victory for God's new world. Now the Christian congregation is given the symbolic stars, the faithful overseers. But then in the resurrection to life in heaven the congregation will be given "the morning star," which is Jesus Christ the Bridegroom. —Rev. 2:18-29; 22:16.

²¹ Therefore let women see their proper position in the congregation. On proper occasions let them wear a head covering as a sign of submission, as a sign of not trying to usurp the position of the man, whether as a "star" overseer or as a ministerial servant. Let them not induce any brother to fornication spiritually or bodily. Let all the congregation jealously guard what it has, the Christian purity of doctrine and of conduct and the treasure of Kingdom witnessing. Then Christ's coming as Executioner of judgment will be, not with mortal punishment, but with New World rewards.

18. How had a Jezebel got into the Thyatira congregation, how had Christ given her time, and what action did he threaten to take?

19. Why does a congregation overseer not dare to yield to the Jezebel teaching and influence, and how may the congregation hold fast what it has until Christ comes to execute judgment?

20. What power over the nations will be given the world conquerors, and instead of congregation stars, what will they be given?

21. What course, therefore, should women in the congregation follow, and what that it has should the congregation hold fast?

THE LAMPSTAND IN SARDIS

²² Like a circuit servant or general overseer Christ inspects all sorts of conditions within the congregations under his charge, including such a spiritual condition as the ancient Sardis congregation had. Seeing such, he is certain to call notice to it: "These are the things that he says who has the seven spirits of God and the seven stars." He has the full illuminating power of God's spirit, and he has the congregation servant of Sardis as well as the angels or stars of the six other congregations within his power and under his direction. The angel of the Sardis-type congregation does not have a very pleasant message from the great Archangel through the "faithful and discreet slave" class, the modern-day John of the Revelation. What is there to one's having a form of godly devotion when one denies its power? One may have the name of being alive religiously, but Jehovah's Judge knows that one is dead like the Sardis congregation. One is asleep to one's privileges and to the call of the hour for diligent, lively service. One fails to perform all the features of God's service. What features of worship and of service still remain are in danger of dying out. An alert overseer, and the Great Overseer above him, cannot let a spiritually moribund condition like that continue.

²³ The final judgment of persons who have been put in trust with the interests of the kingdom of God is getting closer. This drawing near of the final accounting ought to stir us to remember that we have received and heard the Kingdom message and hence should make us appreciate our responsibility. Then, with deepened appreciation, we should wake up and keep on

the watch, reactivate our service efforts that were about to die, and keep our knowledge of the truth and our opportunity to preach, which knowledge affords.

²⁴ The thing to do is to increase our knowledge. This means our doing private Bible study. It means attending the meetings of the congregation and helping to make these meetings alive; it means keeping up with the progressive truth; it means using that truth by telling it to others inside and outside the congregation. To aid each one to this end the congregation overseer together with his ministerial assistants will arrange to keep each member awake spiritually and not let the local organization die, having no good works to show that it has spiritual life. They will work to increase the attendance of members at meetings. They will bring the message up to date by incorporating fresh, live doctrines as these are revealed. They will strive to enlarge the activity of the congregation in all the needed forms of service. They will widen out the witness and drive it home more. They will not let the congregation become pleasure-alive but service-dead. One of these days each overseer will have to give a final account to someone higher than the governing body associated with the Watch Tower Bible & Tract Society. That hour will come as a thief. What need there is, then, for a refresher course and keeping all alive to witness works!

²⁵ Even in a situation like that in Sardis a few may be named who have undefiled garments, who are faultless in their Christian appearance. They are keeping clean, undefiled religion, which calls for keeping oneself without moral and religious spot

22. (a) As he addresses the Sardis-type congregation, what does Christ have in his possession? (b) What spiritually moribund condition does the congregation angel have to point out and not let go on?

23. What should the drawing near of the final judgment of the congregation cause us to remember and to do?

24. (a) How is the congregation's knowledge to be increased and its aliveness to be manifested? (b) What hour of accounting will the congregation overseer yet have to face?

25. (a) Who will walk with Christ in white and not be cast out of his company? (b) Whose name will not be blotted out of the book of life, but what acknowledgment will be made of such one?

from this world. Continuing to walk thus, they will be pronounced worthy to walk with Christ in white and not be cast out from his company. His bride class will be arrayed as in fine linen clean and bright, for such fine linen symbolizes the righteous acts of God's holy ones. What wondrous acts of service there will be to perform in his new world! How the thought of this spurs one to conquer this world! It makes one want to live in the new world. One has to keep alive spiritually now. If one dies spiritually, one gets one's name blotted out of the book of life. One will not live to get his name acknowledged before the heavenly Father nor before the angels who have faithfully ministered to the congregation.—Rev. 3:1-6.

THE LAMPSTAND IN PHILADELPHIA

²⁶ As the one having all the Kingdom interests, the Chief Overseer addresses himself to the Philadelphia congregation, for he has the "key of David." He did not give this key to Peter, but he himself now has it. As with the keeper of the key during David's kingship in Jerusalem, so Jesus Christ has had committed to his hand the government of the household of faith and he is as a spiritual father to the inhabitants of spiritual Israel. (Isa. 22:22; Luke 1:32) When he accompanied Jehovah God to the spiritual temple in 1918 he began judgment at God's household. He found the "faithful and discreet slave" class. Before it he has set an opened door since 1919, by putting this class in charge of all his spiritual belongings on earth. (Matt. 24:45-47) He opened before them the opportunity and the responsibility to fulfill Matthew 24:14 concerning giving the Kingdom witness earth-wide to all nations before the world ends at Armageddon. No man has been able to shut that

door since then, neither the participants in World War II, nor Nazi Hitlerism, nor Mussolini Fascism, nor Catholic Action, nor Russian Communism with its cult of Stalin and other cults.

²⁷ This is not to our credit. It is to the credit of Christ, who has kept the door open and will keep it open till the witness work is done. (1 Cor. 16:9; Col. 4:3, 4) The door to those Kingdom-time privileges has been shut to Christendom and Jewry, to all those of the "synagogue of Satan." They have no works of Kingdom witnessing to show that they enjoyed this expression of love from Christ. Now they have to humble themselves before us and acknowledge that we have the works, we have the record and we are continuing the works. We are inviting all the "other sheep" yet to be found to come in through the opened door and join us in the work.

²⁸ God's kingdom message tells us that endurance in his worship and service is vital. Preaching that message calls for endurance, the kind that Christ displayed. In our endurance we must be Christlike. He did not quit, he did not give in to the enemy, he did not give up the service and the spiritual war. He kept on doing his Father's will. He held out to the bitter end. So he was resurrected to an hour triumphant, to an eternity of triumph. There is a benefit in conforming ourselves to the message about his endurance. We are kept from the hour of test now on the whole world. How?

²⁹ Just as in Jesus' case. When faced with a choice of all the kingdoms of this world he rejected the kingdom of Satan. He chose the kingdom of God by choosing to worship Jehovah God and not the "god of this world" to whom those man-made

26. In what sense does Christ have the "key of David," and what door has he opened since 1919 unable to be shut by opposers?

27. To whom has this door been kept shut, and how are they obliged to confess that Christ has loved us? 28, 29. (a) What is the message about endurance that must be kept? (b) For keeping it, how are we kept from the hour of test now on the whole inhabited earth?

kingdoms belonged. By holding to that initial decision Jesus was upheld all through the test of his integrity and he was kept from collapsing under the test the way the Jewish world collapsed. We likewise have made our decision for God's kingdom. As long as we hold fast to our decision by preaching the Kingdom good news, we too will be kept from falling during this test. We shall never be attracted into Devil worship by choosing and serving the kingdoms of this world. Let Christendom go down under the test of this hour, stumble over God's chosen Stone and fall to her destruction. (1 Pet. 2:7, 8) We have chosen Theocracy under Christ. We are kept standing!

³⁰ The "seven stars," the anointed overseers, as well as the "other sheep" associated with them in overseership must help all of Christ's sheep through this hour of temptation by setting a proper example themselves and by giving them all aid. The time for assigning crowns permanently comes on quickly. The Holder of the "key of David" says: "Keep on holding fast what you have, that no one may take your crown." Yes, we will hold fast what we have from him, by striving to increase those Kingdom interests, by using our all as a precious instrument in Kingdom service. For the anointed ones to lose the Kingdom interests now before Armageddon means to lose the heavenly crown. For the "other sheep" to lose what they have means to lose New World life under the Kingdom.

³¹ Anointed overseers must prove to be pillars in God's temple organization, upholding the temple worship in which the other sheep now engage. They must stay in line for the New Jerusalem by preaching God's kingdom and keeping clean as the prospective bride of God's Lamb. This

is obligatory, if they want to be pillars in the glorified heavenly temple and bear the name of God's city as heavenly citizens of it and share the name of the highly exalted Christ by being his loving bride. The temple, the New Jerusalem, Christ's new name in his heavenly office—these also are things the other sheep must reckon with. Let them now work in harmony with these vital realities. Anyone not keeping holy, anyone who is spiritually disgusting, anyone carrying on a lie, will be barred from the New Jerusalem and from its realm on earth. So let all overseers, especially those in line for positions in the heavenly temple, lead the way in temple worship night and day. Then they will realize the benefit of Christ's promise at Revelation 3:12.

THE LAMPSTAND IN LAODICEA

³² In the apostle Paul's day there was a congregation at Laodicea. (Col. 4:15) By the time of the revelation to John it had gone bad. In addressing himself to it through the congregation angel Jesus speaks of himself as "the Amen," "the faithful and true witness, the beginning of the creation by God." This reference should have stung the Laodicean congregation, for it no longer wholeheartedly affirmed the truth like an amen. No longer was it a faithful and true witness. It gave no evidence of being part of the "new creation" of which Jesus Christ was and is the first and chief member. How does Jesus, as an exemplary Chief Overseer, handle the case of the congregation in Laodicea, then and now?

³³ Those of the Laodicean kind are neither stimulatingly hot nor refreshingly cold. They are lukewarm, ugh! So, like lukewarm water, out of the mouth they

30. What, therefore, must the congregation overseers do, and why must we hold fast what we have, and how?

31. How must anointed overseers prove to be pillars and stay in line for the New Jerusalem, and accordingly what should all overseers do?

32. How did Jesus address the congregation in Laodicea, and why should this address have stung the congregation?

33. Why did Jesus threaten to vomit them out of his mouth, and how were they like Ephraim?

must go. Christ wants them as no mouth-piece of his, no "ambassadors substituting for Christ," no message-bearers or witnesses belonging to and used by him. Their share in the fulfillment of Matthew 24:14 he will withdraw unless they repent. They are like the dominant tribe of ancient Israel, Ephraim. How so? In being like a flat cake half cooked, a griddle cake not turned onto its other side, hence half-baked, half and half, hence half-hearted, double-minded: "Ephraim is like a silly dove, without understanding: they call unto Egypt [not to Jehovah], they go to Assyria [not to God]."—Hos. 7:8, 11, AS.

³⁴ Why was that so then? Because the Laodiceans did not keep on seeking first God's kingdom and the righteousness that comes from him through Christ. (Matt. 6: 33) Their talk shows they supposed that their having earthly material riches meant having God's prospering approval; they put a higher value on material wealth than upon spiritual, Kingdom values, particularly the "treasure" of ministering the Kingdom truth to others. What do Laodiceans now need to take away their spiritual poverty, blindness and nudeness? A good, honest effort to buy from Christ the gold of faith of a tested quality, the garments of righteousness such as will endure into the new world, and the spiritual seeing power, the faculty of spiritual sight, so as to see the all-importance of the Kingdom concerning which the witness must now be given world-wide.

³⁵ Here, then, is a work for overseers: To reawaken the Laodicean kind to feel their spiritual need and then help them become "rich in faith." (Jas. 2:5) Such faith is rich in Kingdom fruitage and alive to witnessing work. It takes away confi-

dence in one's own righteousness. It leads us to seek to be righteous in God's sight, with all worldliness and sinful nakedness put away. Overseers must also help the Laodiceans to apply the spiritual eyesalve; that is, to take Jesus' teaching on matters, his advice, his example and his mental attitude, and to act in harmony with such. This is a healing remedy against the "desire of the flesh and the desire of the eyes and the showy display of one's means of life." (1 John 2:15-17) Recovering spiritual sight, they can become eyes to others, and not be blind leaders of the blind.

³⁶ Christ as Chief Overseer reproves and disciplines, but does so out of affection for those who have undertaken to follow him. Overseers under him must do likewise. Laodiceans should appreciate this courageous, open display of affection and be zealous to repent or change their mind and then change their way of life.

³⁷ The hour is late. It is the time for the best meal of the day, that is, supper, the evening meal. Many an evening meal Jesus shared on earth, giving out spiritual instruction as he enjoyed the householder's hospitality. Now he invites us to have such a spiritually upbuilding meal with him. He stands at the door of the Laodicean kind of congregation now and knocks. You Laodiceans, will you listen to his knock, revive your affection for Christ, let him into your midst and let him teach you in a precious communion with him? If so, then you will receive his overseer over your congregation. Your overseer, the angel of the congregation, the "star" in Christ's right hand, is willing and eager to open the door. He has opened it for Christ to enter to feast with those who

34. Why were the Laodiceans in such a lukewarm condition, and what did they need to take away their spiritual wretchedness?

35. So what must the overseers do in behalf of the Laodiceans for their spiritual recovery?

36. What does Christ do to those for whom he has affection, and so what must overseers do and how should Laodiceans respond?

37. (a) What is it now time for, and what invitation is now directed to the Laodiceans? (b) How will modern Laodiceans show they were not vomited out of Christ's mouth?

repent. All you Laodiceans, show that you were not vomited out of his mouth but are still members of his congregation by coming to all meetings of the congregation for study and for service, for Jesus has promised to be present at a spiritual meal where as few as two or three are appreciatively met together in his name. The "other sheep" are letting Christ in, so that at the coming judgment he will say to them: "I was a stranger and you received me hospitably." (Matt. 25:35) This hospitable action means life!

³⁸ Let us all be warned by the reproof given to the Laodiceans. We must overcome the materialism of this world in this "time of the end." To each conquering one


38. What must we now overcome, and what reward will be given to conquerors?

Christ, speaking by the spirit of God, promises a high reward, to his anointed followers a throne, not of any kingdom of this world, but with him at his Father's right hand in heaven. To the conquering "other sheep" he promises a position before his throne, a position of loving favor in the "new earth" of God's new world of righteousness.


³⁹ Shine on, then, you overseers, as "stars" in Christ's right hand, acting as his angels to the congregations. Shine on, too, you congregations, as lampstands that he retains in their place. May he give you his careful attention and protection that you may ever shed forth light to enlighten all who will be saved forever.

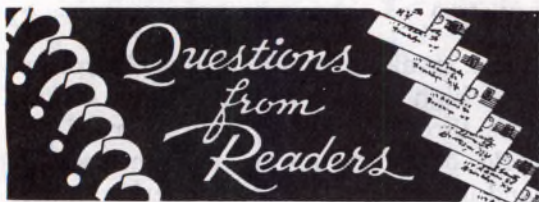
39. What, then, should congregations and their "stars" do, and what do we pray Christ to give them?

How Dictators Regard the Bible

 In a statement quoted in *Treasury of the Christian World* Harold T. Barrow speaks of the many people who regard the Bible as old-fashioned. "They imagine it is finished, out-of-date, superseded," he writes. "The remarkable thing is that the Dictators of the world, whether in Germany, Italy or Japan, have not shared this view. Indeed they have dreaded all Bible teaching because they came to realize that the message and influence and precepts of the Word of God were in direct opposition to their program! Even the atheist and agnostic have to admit the ethical value of the Bible while they may deny the God it proclaims. A company of infidels, including Voltaire, were discussing their theories around the table one day when Voltaire said suddenly, 'Hush, gentlemen—till the servants are gone. If they believed as we do, none of our lives would be safe!'" And in the camp of Bible-discarding dictators, whose life has ever been safe?

ALIENS PLEASE NOTICE

 The Department of Justice has once again announced that January is Alien Address Report month. We would like to remind our many readers who are not citizens that the law requires them to report their addresses during the month of January. The Immigration and Naturalization Service has provided a very simple method for all aliens to comply with the law. All an alien has to do is go to any post office or immigration office where he will obtain an address report card. The form number is I-53. You fill this card out, sign your name and the date and leave it with the clerk. That's really all there is to it and by so doing you will have complied with the law. Our readers who are citizens can help their government by reminding their friends and relatives who are aliens to report their addresses. Remember, January is the time, your local immigration or post office the place.



● In Matthew 19:23, 24 Jesus said to his disciples: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens. Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." Is this proved to be a poor translation in the light of the short article that appeared in *The American Mercury* magazine, entitled "The Way of the Translator," which article reads as follows:

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. This scriptural saying has been repeated millions of times, but it is a mistranslation from the original Greek. The idea of a camel going through the eye of a needle was striking. The Greek original of the Gospel, however, merely spoke of the difficulty a rope would have in passing through the eye of a needle. The Greek equivalent of 'rope' is *ka'milos* but another Greek word, *ka'melos*, means camel. The man who translated the Gospel into Latin confounded the two words—and from the Latin translation his mistake has passed into all the other languages of the world."

This article is doubtless based upon the translation made by George M. Lamsa, entitled "The New Testament According to the Eastern Text Translated from Original Aramaic Sources," published in 1940. In Matthew 19:24 his translation reads: "Again I say to you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God." There is a footnote on the word "rope," which reads: "The Aramaic word *gamla* means rope and camel." In the choice between rope and camel Lamsa chooses the meaning "rope." However, there are other translations into English from the Syriac language, which is closely related to Aramaic. How do these render Matthew 19:24? The translation by Charles Cutler Torrey, entitled "The Four Gospels," of 1933, reads: "Again I say, It is easier for a camel to go

through the eye of a needle than for a rich man to enter the kingdom of God."

The translation by Dr. James Murdock, entitled "The New Testament—A Literal Translation from the Syriac Peshitto Version," of 1893, reads: "And again, I say to you: It is easier for a camel to enter the aperture of a needle, than for a rich man to enter the kingdom of God."

Thus we have two modern translations that prefer the meaning "camel" to the meaning "rope." The article in *The American Mercury* would have us understand that there was a confusion between the Greek words *ka'milos* and *ka'melos*. So we turn to a Greek-English Lexicon by Liddell and Scott, the new edition by H. S. Jones and Roderick McKenzie of the year 1948. We consult it under the Greek word *ka'milos*. It defines *ka'milos* as rope, but it makes this comment, that the word *ka'milos* was "perhaps coined as an emendation of the phrase, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.'—Matthew 19:24."

The oldest Greek manuscripts that we have of the Gospel of Matthew are the Sinaitic manuscript, the Vatican manuscript No. 1209 and the Alexandrine manuscript. These three manuscripts all have the Greek word *ka'melos*, meaning "camel," not *ka'milos*, meaning "rope." The apostle Matthew is understood to have written his account of the life of Jesus first in the Hebrew or the Aramaic, and then to have made his own translation of his account into the Greek. He knew, therefore, exactly what Jesus said and meant, and hence he knew the proper Greek word to use in this verse. He used the word *ka'melos*, as shown by the oldest of the Greek manuscripts that we have extant today.

There is good reason, therefore, for believing that the rendering in the *New World Translation* is the correct one. It is not easy for a camel with its long legs, its humped back and its long neck to go through the eye of a literal needle. People would scoff at the idea of a camel's trying to do so. Impossible! they would say. So by the use of this extravagant illustration Jesus was teaching us a lesson against materialism, warning us of its dangers. He was saying that just as it was not possible for a literal camel to go through the eye of a literal needle, it was even less possible for a rich man

to enter into the kingdom of God, retaining his riches.

● Why, after receiving from God the express command to multiply and fill the earth, did Adam and Eve refrain from carrying out this procreation mandate while they were perfect in the garden of Eden?

Asking this question concerning Adam and Eve is like trying to meddle in the private affairs of a Christian married couple today, and asking why they have had no children as yet. Jehovah God set no definite time for Adam and Eve to begin having perfect children to fill the earth. They being perfect, their intercourse together sexually would be for the purpose of reproducing the human kind. Evidently there was no intercourse between them for the begetting of children while they were in the garden of Eden. Evidently there was no begetting of a child before they were expelled from the garden of Eden; otherwise their first son, born after their expulsion and named Cain, would have been born perfect of his mother Eve, just as Jesus was born perfect from his imperfect mother Mary. Why? Because Cain would have had the perfect Adam as his father.

Jehovah God did not drive Adam and Eve out of the garden of Eden just because they

did not promptly begin to have children, according to the procreation mandate. The sin for which they were expelled from Eden was their partaking of the forbidden fruit of "the tree of the knowledge of good and bad." (Gen. 2:17) Their first act of intercourse that the Bible records was after their expulsion from Eden as sinners. Why they did not have intercourse and produce children during their stay in the garden of Eden is their own personal affair.

This proved to be very providential. It made it possible for all the offspring of Adam and Eve outside the garden of Eden to be redeemed by the one human sacrifice of the Lord Jesus Christ. It left no child or children born perfect inside the garden of Eden who did not need to be redeemed by Christ's sacrifice, and the majority of mankind born imperfect outside the paradise of Eden who needed redemption by Jesus Christ. All Adam's descendants being begotten in sin outside the garden of Eden, all were born imperfect through inheritance from the one man. All were made subject to death through the one man Adam, and thus all those who were disposed to salvation could be recovered to everlasting life through the sacrifice of the one man, Jesus Christ.—Rom. 5:12; 1 Cor. 15:20-22.

SECONDHAND PRAYER

¶ A man who once lived in Tibet's forbidden city of Lhasa wrote of his experiences in the July, 1955, issue of *The National Geographic Magazine*. He mentioned the Tibetans' use of prayer flags and wheels. At the homes of the well-to-do, prayer wheels are huge. One Tibetan home, said the former Lhasa resident, had a massive eight-foot prayer drum; it was cranked day and night by men hired for the job of praying for the wealthy householder. A short item in a Philadelphia newspaper caused thinking persons to ponder that some professed Christians are not much different from the Tibetan who hires others to "say" his prayers. Said *The Sunday Bulletin* (June 26, 1955):

¶ "A church in Scarsdale, N.Y., has been experimenting with an innovation which gives a strangely mechanical touch to the most intimate of religious experiences. It is offering a morning and evening 'prayer of the day' by telephone. Anyone dialing SC 3-4567 hears a recorded one-minute prayer, much as he might receive the weather report by dialing another number. The response has been astounding. . . . Now the word has spread to other cities, and the New York Telephone Company is dismayed to find that the flood of calls has swamped its lines, and compels the installation of new equipment. . . . It seems hardly likely that so many hundreds have been dialing SC 3-4567 just to hear a recorded voice." Like the pagan Tibetans many in Christendom practice secondhand prayer, substituting a mechanical device or a book for the human heart.

did not promptly begin to have children, according to the protection mandate. The sin for which they were expelled from Eden was their perishing of the forbidden fruit in the trees of the knowledge of good and evil. (Gen. 3:17) Their list of sins was not that the Bible records were after their expulsion from Eden as sinners. Why, then, did not have in previous and previous children during their stay in the garden of Eden as their own personal sin.

This proved to be very providential. It made it possible for all the offspring of Adam and Eve outside the garden of Eden to be redeemed by the one human sacrifice of the Lord Jesus Christ. It left no child or children born before Christ in the garden of Eden who did not need to be redeemed by Christ's sacrifice and the majority of mankind born imperiled outside the garden of Eden who needed redemption by Jesus Christ. All Adam's descendants before he was expelled from Eden were born imperiled through inheritance from the one man, Adam. All were made subject to death through the one man, Adam, and the all those who were disposed to reject in our day were added to everlasting life through the sacrifice of the one man, Jesus Christ.—John 3:16-18, 36-37.

to enter into the kingdom of God, retaining his riches.

Why, after receiving from God the express command to multiply and fill the earth, did Adam and Eve refuse to multiply and fill the earth? They were expelled from Eden as sinners.

Asking the question concerning Adam and Eve is the key to the whole of the Bible. Adam and Eve were expelled from Eden as sinners. Why, then, did not have in previous and previous children during their stay in the garden of Eden as their own personal sin. This proved to be very providential. It made it possible for all the offspring of Adam and Eve outside the garden of Eden to be redeemed by the one human sacrifice of the Lord Jesus Christ. It left no child or children born before Christ in the garden of Eden who did not need to be redeemed by Christ's sacrifice and the majority of mankind born imperiled outside the garden of Eden who needed redemption by Jesus Christ. All Adam's descendants before he was expelled from Eden were born imperiled through inheritance from the one man, Adam. All were made subject to death through the one man, Adam, and the all those who were disposed to reject in our day were added to everlasting life through the sacrifice of the one man, Jesus Christ.—John 3:16-18, 36-37.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 23: Overseers in Apocalyptic Times, ¶1-25. Page 41.

March 2: Overseers in Apocalyptic Times, ¶26-35, and Overseers in the Right Hand of Christ, ¶1-11. Page 48.

March 9: Overseers in the Right Hand of Christ, ¶12-39. Page 54.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why life in this world is like walking through a swamp? P. 35, ¶1.
- ✓ What is the only way a person can walk a safe path? P. 36, ¶1.
- ✓ How a non-Christian put his finger on the core of Christendom's trouble? P. 37, ¶2.
- ✓ What similarity there is between a church and a social club? P. 38, ¶6.
- ✓ Why religious leaders continue teaching an easy religion? P. 39, ¶2.
- ✓ How thirty people died because of the political ambitions of a pistol-carrying priest? P. 40, ¶6.
- ✓ Why no group of men can take upon themselves the authority to make overseers

or "bishops"? P. 44, ¶16.

✓ Whether the holy spirit appoints overseers over Christians today? P. 46, ¶20.

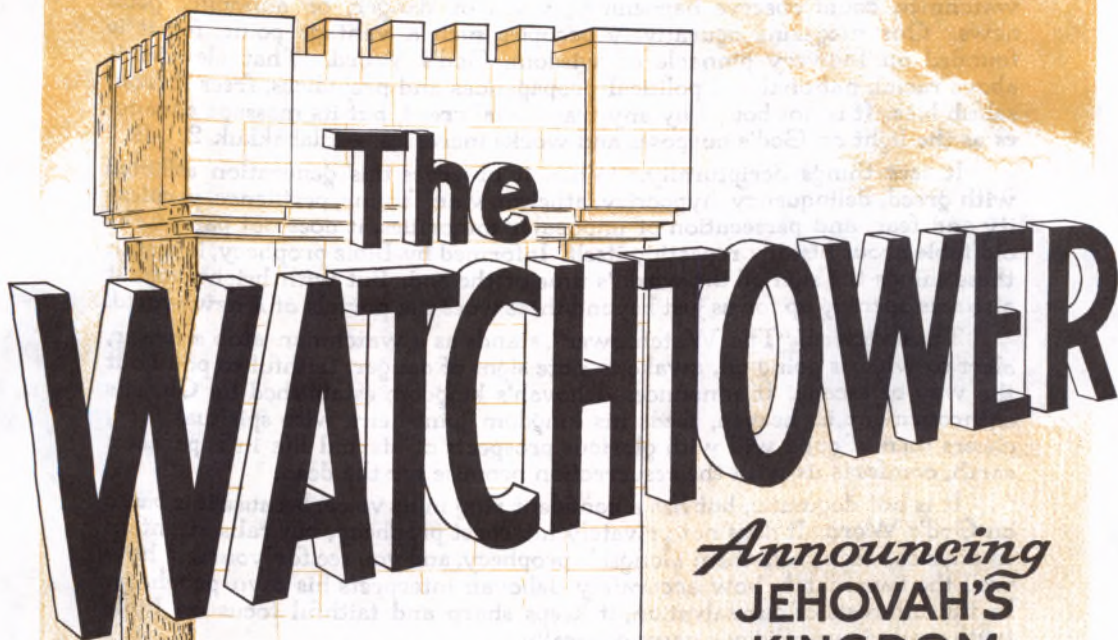
✓ Why a Christian overseer should not treat his appointment lightly? P. 47, ¶24.

✓ What makes the period we are living in "apocalyptic times"? P. 48, ¶28.

✓ How a Christian overseer can be like a star? P. 50, ¶35.

✓ How some Christians today are like the congregation of ancient Smyrna? P. 53, ¶9.

✓ Why Jesus said that it would be "easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God"? P. 62, ¶7.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1958

Semimonthly

**JEHOVAH BRINGS THE
INCREASE**

**FRUITFUL MINISTERS LED BY ACTIVE
FORCE**

WHAT DID CHRIST RANSOM?

**INTEGRITY OF EARLY CHRISTIANS
PUT TO THE TEST**

©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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AS - American Standard Version	JP - Jewish Publication Soc.
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ED - The Emphatic Diaglott	Yg - Robert Young's version

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Announcing
JEHOVAH'S
KINGDOM

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Number 3

**DID
THEY**

Decide

**WITH
UNDERSTANDING?**

TO THE

crowds that gathered in Madison Square Garden in New York city last summer Billy Graham pleaded that they make a decision for Christ. Fifty-five thousand responded. But can it be said that they understood what a decision for Christ really is? Can it be said that the evangelist's plea at a carefully planned moment when the crowd's emotion was high is the proper way to evoke such decisions? And can it be said that a decision for Christ is nothing more than acknowledging belief in him as one's savior?

A great deal more is involved than those people realized. A decision for Christ is primarily a decision for his Father, Jehovah God. It is a decision to do God's will, putting his interests first, just as Christ did. Jesus said: "I seek not my own will but the will of him that sent me." (John 5:30) Those who follow him must do the same. He also magnified his Father's name, but how many of those fifty-five thousand at Madison Square Garden even knew what that name is, or what God's will is?

It is written that "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) Were those people told that a decision for Christ means to follow his example by making a dedication to do his Father's will? That it means to endure persecution for keeping integrity to God? That it means to preach by making public proclamation of God's purposes and kingdom?

Christ set the example of no friendship with the world. A decision for Christ means to follow that example. James said: "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) How many of those fifty-five thousand at Madison Square Garden have ignored this Scriptural requirement and continued to be friends of the world? How many are party to its unscriptural schemes, its blood-spilling differences and unloving actions?

Those who decided to follow Christ in the first century made their decision after careful instruction in the Scriptures. Their allegiance to God's anointed King was with understanding. It can be no different today. A person must decide to follow Christ, not because of emotional pleading from an evangelist, but because of understanding that comes from an accurate knowledge of the Scriptures.

WHAT DID

DURING the 1930's kidnapping was a popular crime among racketeers. It was a source of easy money. A victim would be taken and held for a stipulated ransom that would vary according to his financial worth or that of his friends. When the amount requested was paid it was a ransom because it brought release to the victim. The word "ransom" is defined by Webster's *New International Dictionary*, Second Edition, Unabridged, as "a redeeming or releasing of a captive by payment of a consideration. . . a payment that releases from captivity, a penalty, or a forfeit."

A ransom does not necessarily have to be money. It can be anything of value. It can even be men. In 1780 a treaty between the French and English specified that a French vice-admiral or an English admiral could be ransomed with sixty prisoners of war. The ransom varied according to the officer's rank.

Mankind as a whole is in need of a ransom. They are in a captive state as a result of what happened long ago when earth's only human inhabitants were two persons—Adam and Eve. This first human pair had been created perfect with eternal life ahead of them. They were free and had the prospect of a peaceful life devoted to subduing the earth and filling it with perfect humans like themselves. "Further, God blessed them and God said to them:

Christ RANSOM?

*Why is the ransom important?
Who benefit from it?*

'Be fruitful and become many and fill the earth and subdue it.'"—Gen. 1:28.

It was only right that God should require obedience from these two intelligent creatures of his. He gave them opportunity to demonstrate what course they would choose to follow and gave them fair warning of what would happen if they disobeyed. (Gen. 2:16, 17) But in spite of the warning they disobediently ate from the tree whose fruit they were told not to eat. Since sin means disobedience to God's law or transgression of his will, it can be said that Adam and Eve sinned.

Because they ignored the warning and transgressed God's expressed will they became captives to sin and its curse of death. There was no way for them to free themselves, and that meant their children would be born in the same captive state they were in. The situation might be compared with a man and wife who are in slavery. The children born to them would not be born free but would inherit the enslaved condition of their parents. So it has been with all the descendants of Adam and Eve. "That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

All mankind have inherited sin and the curse of death from Adam because their life force came from him by means of procreation. His sin was passed on to them

just as some diseases can be passed on from parents to children.

HOW TO REGAIN WHAT WAS LOST

By their act of disobedience Adam and Eve lost perfect human life. They were no longer perfect in God's eyes; and as time moved by, the imperfection they passed on would become more and more manifest in the bodily functions of their descendants. They also lost their right to live in the paradise of Eden and partake of its abundant fruits. Besides this they lost the prospect of living indefinitely, of populating the earth with perfect humans, and of subduing the earth by transforming it into one big, peaceful garden. As great as these losses were there was one still greater, and that was the loss of their righteous standing with God.

It was beyond the power of mankind to redeem or gain back what was lost. They could not free themselves from captivity to sin and death by their own efforts. What they needed was a ransom that would bring release, but it would have to come from an outside source. No descendant of Adam could provide it. "Not one of them can by any means redeem even a brother, nor give to God a ransom for him."—Ps. 49:7.

The ransom necessary to free man must be of equal value with Adam. Since it was a perfect man who lost life for mankind a perfect human life was necessary to redeem it. None of Adam's descendants were equal to him in his perfection, and therefore none could be the necessary ransom. Animal life was also of insufficient value. The animals sacrificed by the Israelites could at the most only picture the perfect human sacrifice that could ransom mankind.

The shedding of animal blood in those sacrifices pointed out one further fact, and that is, that blood must be shed in order

that man might be freed from the effects of Adam's sin. This is because a creature's life is in the blood. At Hebrews 9:22 it is written: "Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." Thus the life of a perfect man, as represented by his blood, must be poured out in order to redeem what Adam lost.

HOW RANSOM FOR MAN WAS PROVIDED

Only Jehovah God could provide a suitable ransom for Adam's descendants. He alone could cause a human to exist whose life force did not come from Adam. This was accomplished by transferring the life force of one of his spirit sons to the womb of Mary. By the regular process of birth a human was then born whose life did not come from Adam through procreation. Because it did not, Christ was perfect and free from inherited sin. He was not in captivity to sin and death.

Because Christ came into the world in this fashion he was human with all the human life rights possessed by Adam before sinning. He was Adam's equal and thus a suitable ransom for mankind. If he had been an incarnation, a spirit clothed with flesh, he would not have been Adam's equal. As such he could not have human life rights and could not ransom mankind. Only by giving up spirit life and becoming a human through the birth process could he be entitled to those rights. "He emptied himself and took a slave's form and came to be in the likeness of men." (Phil. 2:7) Since he was not an incarnation he was "like his 'brothers' in all respects."—Heb. 2:17.

Christ was not forced to give up his human life and its rights in order to ransom Adam's descendants. He did it voluntarily. It was an act of love on his part. "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.

On the third day after Christ died on the stake he was resurrected as a spirit creature with heavenly life rights. Peter testified to this when he said: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) As a spirit he was able to present the value of his sacrificed human life before God as a ransom price to release Adam's descendants.

But this ransom does not bring a blanket release to all humans. Those people who persist in following Adam's course of disobedience to God will not benefit from the ransom. It was purposed for those who would not follow that wrong course but who would be obedient and would exercise faith. "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him."—John 3:36; 1 Tim. 4:10.

Why should God be a Savior to those who do not rest their hope in him and who are not faithful? Why should the precious life of his beloved Son be used to bring them the valuable things Adam lost when they are unworthy of them? Jehovah did not give his Son as a ransom for every human but rather for those who would exercise faith and be obedient. These are the ones he desired to save.

A world consisting exclusively of such persons from all kinds of men is what God purposed. It is this righteous new world that he loved so much that he gave his Son as a sin-atoning sacrifice. It was for all obedient humans who exercise faith and who would be the inhabitants of that righteous new world that the ransom was paid.

"For 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.

Such ones who exercise faith will be cleansed of inherited sin from Adam by Christ's blood, as it alone can cleanse from sin. (1 John 1:7) Because it does they will be freed from captivity to sin and death. All that Adam lost will thus be redeemed for them. Christ's one sacrifice does this, and it does not have to be repeated. "But now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself."—Heb. 9:26.

WHY FAITH IN RANSOM NECESSARY

If a captive is told how he can be ransomed but he refuses to have faith in the means that could free him and so rejects it, he will continue in his captivity. So it is with humankind. God does not force the benefits of Christ's ransom upon anyone. Its existence has been proclaimed to mankind, and it is up to each individual to accept it or reject it. It is only by accepting it and exercising faith in it that a person will experience release from sin and its curse of death. "But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith."—Gal. 3:22.

There are many professed Christians that refuse to exercise faith in Christ's ransom sacrifice. They refuse to see any sin-atoning value in his shed blood. They are similar to the ones Peter referred to when he said: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the

owner that bought them, bringing speedy destruction upon themselves." (2 Pet. 2:1) Christ bought the Christians with his perfect human life, but these persons ceased to recognize his ownership. When men reject him, he rejects them. They will never receive the things that Adam lost and Christ redeemed.

Unless a person has knowledge about the ransom and why it is necessary it is not possible for him to exercise faith in it. He must first know something about it, and this requires instruction in the truths of God's Word. The Scriptures make it clear that God was not obliged to provide a ransom for mankind. The fact that he did was an expression of undeserved kindness toward man. This must be appreciated by those who want freedom from Adamic sin.—Titus 3:4, 5.

For a person to benefit from the ransom he must recognize his sinful condition. He cannot close his eyes to it and imagine himself free from sin, as some try to do. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us." (1 John 1:8) He must gain accurate knowledge, and when he does he then has a basis for exercising faith in the ransom and in the fact that God is "the rewarder of those earnestly seeking him."—Heb. 11:6.

WHEN RANSOM BENEFITS WILL GENERALLY BE APPLIED

God has anointed Christ Jesus to be King of the righteous world he purposed

in the beginning. By means of him and the Kingdom he heads, the present wicked system of things will be swept from the earth. He will then proceed to fulfill his Father's purpose for the earth by extending to the survivors of that cleansing action the benefits of his ransom sacrifice. This will begin a reviving of mankind that will proceed until mankind regains all that Adam lost for them.

During this reviving period of one thousand years the dead who are judged worthy of a resurrection will be raised to life. This will be an emptying of mankind's common grave and will mean that the death due to Adam's sin will lose its sting. Adamic sin will no longer result in further death to man. The benefits of Christ's ransom sacrifice will nullify it. Then the prophecy will be fulfilled that says: "As the last enemy, death is to be destroyed."—1 Cor. 15:26.

After a short and final test obedient mankind will be justified by God and will once again have a righteous standing before him. The gift of eternal life will then be theirs. Christ's ransom sacrifice not only will have brought them release from captivity to sin and death, but will have redeemed for them all that Adam lost.

But for anyone today to be among those who shall live to see this, he must be obedient to the will of God. He must exercise faith in God's promises and in the value of Christ's ransom sacrifice. It is only by obedience and faith now that he will be living then.

Spiritual Condition in Question

¶ A Roman Catholic bishop recently questioned the reality of his church's membership claim in the United States. The Roman Catholic Church now claims 34,563,851 members. But Bishop Stephen S. Woznicki of Saginaw, Michigan, thought that no more than twenty-five million are practicing Catholics. "There has been great progress in the physical condition of dioceses," he said, "but the spiritual condition is an entirely different question."—*Time*, September 23, 1957.

Holding Forth Healing to the Nations

TRULY the peoples of the nations are greatly in need of healing, physically, politically and especially religiously, spiritually. While their leaders admit it and promise the people healing, the results show that they, like Job's feigned comforters, "are physicians of no value." (Job 13:4) Healing of the nations can come only from Jehovah and on his terms, even as he told his ancient people Israel at 2 Chronicles 7:14.

The one whom Jehovah has chosen through whom to bring this healing to the nations is his beloved Son, Jesus Christ. Nineteen centuries ago he went throughout the land healing not only the mental and physical infirmities of his people, but, far more vital, their religious and spiritual ills by means of the truth. Beginning with the Roman soldier Cornelius, this healing work extended to the Gentiles.—Acts 10:1-48.

For some time now God has been doing a modern healing work, even as foretold: "And on this side of the river [of water of life] and on that side there were trees of life . . . And the leaves of the trees were for the curing of the nations." (Rev. 22:2)* As a result there is today a New World society of more than seven hundred thousand Christian witnesses of Jehovah who have come into friendly relations with God and obtained forgiveness through faith in Jesus' shed blood. By means of the truth of God's Word they have had their minds made over, making them free from false religion, from selfish pursuits and from the fear of man.—John 8:32.

While we cannot repay God for healing us, we can show gratitude and appreciation therefor. How? By holding forth healing to others. Doing so, we further show that we love our neighbor as ourselves.

Regarding his own healing activity Jesus said: "We must work the works of him that sent me while it is day; the night is coming when no man can work." The same is true of us; the time is fast running out in which we can hold forth healing to the nations. Are we doing all we can, or are we contenting ourselves with part-time healing activity when we could be devoting full time to it? Are we limiting our healing activity to where the need is the least when we could share in the healing work where the need is great? Are we limiting our activity to nine or ten hours a month when by just devoting one evening hour, one hour Saturday afternoons and three on Sunday regularly each week we could double our activity? What that would mean in the way of increase if we devoted twice as much time to the healing work!

And what about opportunities for incidental healing activity, such as at our places of employment, as we travel, in business contacts or when we have guests at our homes? Surely if we are alert we can find many opportunities to hold forth healing to the nations. Nor should we let inclement weather serve as an excuse for staying home; rather, let it present us with a challenge that we will meet like men. Yes, why let bad weather deter us when it does not prevent our children from going to school or keep us from our places of secular employment?

The time is fast running out. There will not be another such opportunity to hold forth healing to the nations as is ours today. Let us show our gratitude to Jehovah and our love to our neighbor by holding forth healing to the nations to the extent we are able to do so.

* For details see *The Watchtower*, September 15, 1957.

INTEGRITY OF EARLY CHRISTIANS

Put to the Test

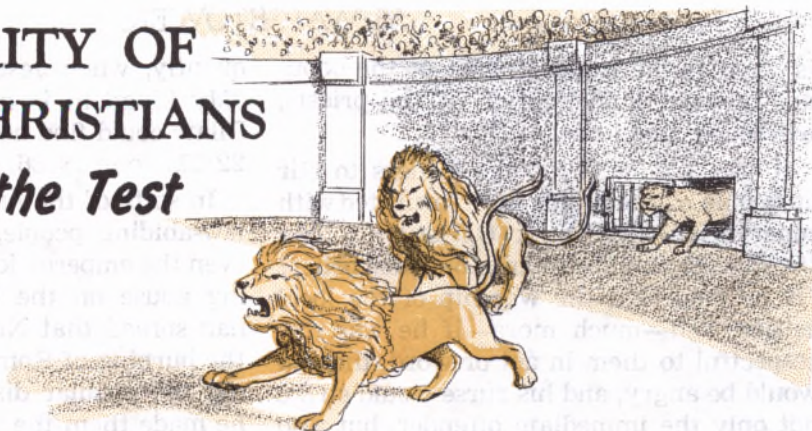


JESUS stated a truth that has been demonstrated daily when he said:

"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) While many professing Christians do not appreciate the significance of those words, true Christians right down to our day do. (2 Tim. 3:12) They have never shared the materialistic philosophy that governs not only the social and political but also the religious life of the world. Instead of putting their confidence in men, they look to "the city having real foundations and the builder and creator of which is God." The worship they render to God does not depend on the possession of man-made aids to devotion, but they "worship the Father with spirit and truth."—Heb. 11:10; John 4:23.

Early Christianity spread rapidly and, as it did, persecution arose, just as Jesus had foretold. "There were many reasons which led the populace to hate Christians, whom, first of all, they regarded as being unpatriotic. While among Romans it was considered the highest honor to possess the privileges of Roman citizenship, the Chris-



tians announced that they were citizens of heaven. They shrank from public office and military service,"¹ maintaining their integrity as soldiers of Christ. (2 Tim. 2:3) Further, their opposers labeled them 'haters of mankind' and anarchists because they would not participate in the social and political activities of the community.² They knew that for their worship to be acceptable to God they must 'keep themselves without spot from the world.'—Jas. 1:27.

At first the outbursts of opposition were instigated by the local religious shepherds who feared loss of influence and income. "Christians were hated by the idolaters, and suffered innumerable wrongs and outrages from the hands of the populace, even when there was no governmental persecution. . . . The mere fact that one was a Christian, no matter how pure his character, how exemplary his life, exposed him to every conceivable indignity from the idol-worshipping populace. The local magistrates, yielding to the clamors of the mob, would afford no protection to those who were accused of being the disciples of Jesus."³ And as pointed out in Mosheim's *Ecclesiastical History*, it was usually the religious leaders who kept the kettle of persecution at the boiling point. "It had become a common custom to persecute the Christians, and even to put them to death,

as often as the pagan priests, or the populace under the instigation of the priests, demanded their destruction."⁴

It was not hard for the leaders to stir up people whose minds were saturated with superstition. The book *Christianity and the Roman Empire* reports on their belief: "If he neglected the worship of the local deities, and—much more—if he was disrespectful to them in act or word, the god would be angry, and his curse would strike not only the immediate offender, but also those who tolerated him. Again each member of the State was bound to promote its welfare by religious observance. He had no more right to abstain from the performance of his religious duties than to decline paying taxes."⁵ Such was the thinking of the Romans. They superstitiously believed that it was vital to force conformity in religious matters or to destroy the offenders. "If the empire had been afflicted by any recent calamity, by a plague, a famine, or an unsuccessful war; if the Tiber had, or the Nile had not, risen beyond its banks, if the earth had shaken, or if the temperate order of the seasons had been interrupted, the superstitious Pagans were convinced that the crimes and the impiety of the Christians, who were spared by the excessive lenity of the government, had at length provoked the divine justice."⁶ So popular clamor caused many magistrates to yield to the demand: "Christians to the lions!"

OFFICIALS JOIN IN PERSECUTION

When Jesus said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God," he clearly set out the principle that would govern Christians' relationship to the civil authorities. They are neutrals. They do not rise in rebellion against the governments, even when unjustly persecuted. Active support, however, they give to the heavenly kingdom of God. Conse-

quently, when Jesus explained to Pilate: "My kingdom is no part of this world," Pilate could find no fault with him.—Matt. 22:21; John 18:36.

In spite of the fact that Christians were law-abiding people, the time came when even the emperor joined the others in heaping abuse on the Christians. The rumor had spread that Nero was responsible for the burning of Rome. Diabolically employing the popular dislike of the Christians, he made them the scapegoats to divert attention from himself. Tacitus is quoted as telling what followed: "Various forms of mockery were added to enhance their dying agonies. Covered with the skins of wild beasts, they were doomed to die by the mangling of dogs, or by being nailed to crosses, or to be set on fire and burned after twilight by way of nightly illumination. Nero offered his own garden for this show, . . . a feeling of compassion toward them began to rise, as men felt that they were being immolated not for any advantage to the Commonwealth, but to glut the savagery of a single man."¹

During the reigns of Vespasian and Titus official opposition subsided, only to be renewed at the instigation of Domitian toward the end of the first century.⁷ Reports are said to have reached him about the Christian belief in the return of Christ in Kingdom power. Much as Herod at the birth of Christ, he considered it a threat, fearing someone might claim to be heir to the throne, and so he conducted inquiries on the matter. While some were martyred, no general edict was issued.^{8, 9}

However, within a few years the rapid growth of Christianity in Asia Minor attracted more official attention. Pliny the Younger, proconsul in that area, reported on the matter to Emperor Trajan. This brought forth official legislation in the form of Trajan's letter A.D. 112, which

said of the Christians: "They are not to be searched for. If, indeed, they are accused and convicted, they must be punished, with this restriction, however, that when the party denies himself to be a Christian, and shall make it evident that he is not, by invoking our gods, let him . . . be pardoned upon his repentance. Anonymous accusations ought not to be received in prosecutions of any sort."⁷

Judges often offered prisoners their freedom with the seemingly simple requirement that they "cast a few grains of incense upon the altar." Christians, following the example of Christ, who would not do an act of worship to the Devil for personal advantage, firmly maintained their integrity. When this effort of the court was ineffective they used bribery, and then the victim was put to torture in which "every art of cruelty was employed to subdue such inflexible, and, as it appeared to the Pagans, criminal obstinacy."⁸ While this official procedure continued in operation for many years, it should not be supposed that all cases were now handled by the courts and that a complete restraint had been placed on the priests who wished to oppress the Christians. To the contrary, at the public games they still succeeded in exciting the crowds to demand the death of Christians. Further, "it was in the power of the presidents to persecute the

Christians with impunity whenever they pleased."⁴

Faithful Christians firmly maintained their integrity, neutral as regards the affairs of the world, obeying all proper laws, but reserving their worship exclusively for Jehovah God. Rome pushed the issue to the fore by demanding that the state be placed above God. "Christians were liable to the penalties of sacrilege and high treason, of sacrilege for refusing to worship the gods of the state, of high treason for refusing to worship the genius of the Emperor in whom the majesty of the state was embodied, with the customary offerings of wine and incense."⁵ But Christians, with full confidence in Jehovah God who holds the power of life, firmly declared: "We must obey God as ruler rather than men." (Acts 5:29) Because they are no part of the world, true Christians are hated by the world. But because they maintain integrity to the Living God, he will show his love for them by granting them an eternity of life in which to serve him.

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"Best Thing That Could Happen"

☞ A news dispatch in the *Houston Chronicle* of August 16, 1955, reported on some statements made by a clergyman in Marthall, England: "Rev. Philip Francis, the local vicar, sincerely believes that what this world needs is an atomic war. 'Yes, it would be the best thing that could happen,' the 55-year-old parson told reporters who besieged him with questions last night about a provocative article he wrote in his parish magazine. In the article he said: 'We need not bother about the dire warnings of eminent people who hate changing from the gunpowder age to the atomic age.' 'An atomic war would do the world good. . . . It is the only thing which could clear away present evils and bring about world government.'" But the Bible shows that the only thing that will do this is God's war of Armageddon. It will "bring to ruin those ruining the earth."

New York:

THE CONVENTION CITY



A SMALL dot on maps of the United States is being looked at with keen interest by people in Europe, Africa, Asia, the South Pacific, South America, Central America and North America. The dot represents a city they plan to visit this summer.

But these people are not ordinary tourists. They are coming to New York city for a special purpose—to attend the international assembly of Jehovah's witnesses.

This assembly will mean a great influx of people in a matter of a few days, but New York is well capable of handling them. It has plenty of accommodations.

Since these people will be coming to worship and serve Jehovah God, it brings to mind how assemblies for the same purpose made Jerusalem a great convention city. In ancient times people traveled great distances to assemble there three times a year, as required by God's law to Moses: "On three occasions in the year every male of yours will appear before the face of the Lord Jehovah." (Ex. 23:17) They were to appear at the sanctuary located in Jerusalem.

Of course, God has no sanctuary in New York city, and neither has he given a command for people to assemble there. The reason Jehovah's witnesses have made it their convention city for 1958 is the fine facilities it has for a large international assembly. It is easily reached by every means of modern transportation. Three immense airports can readily care for the conventioners arriving by air. Those coming on trains and buses will be handled with ease by the big railroad stations and numerous bus depots. Boats bringing other conventioners will dock in one of the world's finest harbors. Those coming by automobile will find excellent, high-speed highways leading into the city.

The Witnesses do not have a Scriptural command to assemble in any particular place as the Israelites did, but they do have a Scriptural command to have conventions. This is found

at Hebrews 10:24, 25: "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."

Jehovah's witnesses obey this command by holding many conventions, and occasionally an international one. But it is a problem to find a place large enough and suitable for their needs. Fortunately, New York city has something that does meet their needs—two large stadiums within a few blocks of each other. Yankee Stadium and the Polo Grounds will be used for the 1958 international assembly.

Another feature that makes New York a fine convention city is its excellent transportation system. Large crowds can be brought quickly from all parts of the city to any one point. And then a few hours later they can be just as quickly whisked away.

As the festival of booths in ancient Israel lasted for seven days, followed by an eighth day of assembly, so the international assembly of the Witnesses will last eight days, July 27 to August 3. It will be a rich feast of spiritual food. This will make it very different from the many hundreds of conventions that are held in New York city every year. It might be mentioned that 767 conventions and expositions were held there in 1956, drawing a total of 3,717,000 delegates and visitors. But of all these gatherings this assembly of Jehovah's witnesses will be distinctly unique. It will be an immense international gathering of ministers who will do in New York what is commanded at Hebrews 13:15: "Offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."

This great assembly will add to New York city's prestige as a convention city. But more than that, it will focus public attention on the fact that God's kingdom is mankind's only hope for peace, security and life.

WHAT would you do if you suddenly learned that the Sovereign Ruler of the universe was displeased with you? Would you abandon your place and bolt for cover, some imagined safer place? Would you resent his rebuke and corrective rod of discipline and rebel against it, or would you humbly acknowledge your wrongful action, turn from such course and accept the chastening discipline of Jehovah? You would be wise to do the latter, for God's Word counsels us on this matter: "If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided." —Eccl. 10:4, *Le.*

Only recently, during World War I, the remnant of the little flock had just such an experience. Because of the political and religious pressure of those troublesome days they were guilty of fear of man. They were taken into captivity by the enemy. Then they grieved as they recognized their position and begged Jehovah's forgiveness.

They did not, as did the "evil servant" group, find fault with Jehovah's discipline and reject it. They wanted nothing more than to retain their place in Jehovah's mercy and their place of service. For them it became a matter of enduring his discipline in hope of appeasing his spirit. "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son. It is for discipline you are enduring." (Heb. 12:5-7) Jehovah's spirit did soften! They were re-

stored to his favor with greater and grander privileges. Shortly they were singing, and still sing: "And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me."—Isa. 12:1, *AS.*

"SPIRIT" DEFINED

From the way the word "spirit" is used in Ecclesiastes 10:4 and in many other places in the Bible, it is clear that this is one of the distinct uses or meanings of the Hebrew word *ru'ahh*, which is usually translated *spirit*. In keeping with the underlying general meaning of the Hebrew word, the meaning in this instance also refers to something invisible, but something that can produce visible results. This particular use to which the word is put relates to one's state of mind or mental disposition or mental attitude. That is something no human eye can fathom. It can and does, however, produce seeable physical actions.

Our mind is that faculty of our brain that enables us to search out information or evidence and to reason on it and to arrive at definite conclusions. By our mind we set our mental processes in action along any desired line of thought as a result of being endowed with the ability to decide for ourselves what we shall think about. We are not robots; we have free will. What we allow our minds to dwell upon makes lasting impressions in our brain, giving it a certain bent or inclination that, in turn, influences our conduct. When a man's thoughts along a certain line become fixed

enough to affect his conduct they are soon crystallized into physical action that anyone can observe. Since man does have free will, then two courses are before him as to his thinking, his mental attitude and resulting personality.

GOOD AND BAD DISPOSITION

The average person today is uninformed concerning the operation of Satan and his demons because of not knowing God's Word. Leaning to worldly wisdom and human reasoning tainted with demonic influence, he falls easy prey to Satan's devices. His thinking is warped along the lines of self-interest; and, having as associates those of the same frame of mind, he finds himself unable to control his spirit or mental disposition completely. "He whose spirit is without restraint is like a city that is broken down and without walls." He cannot resist the pressures of this world over which Satan rules. Because of this he is unreliable, just as foretold concerning the last days of this system.—Prov. 25:28, AS; 2 Tim. 3:2, 3.

What a man thinks about he talks about. Violent deeds accompany vile and lawless talk, both bearing strong evidence of the depraved mental disposition and bad heart condition of the majority of mankind today. Strife is a common thing, because of not following Jehovah's counsel (Prov. 17:14) and controlling one's spirit. No one knows this better than Jehovah's witnesses, who often have been the victims of brutal assault by those who have surrendered themselves to the passions of anger, either individually or in mobs.

In striking contrast with such persons stand those who have been gathered out of this corrupt system of things into the New World society. No dirty talking there! No vile or violent deeds are permitted. Why, how could there be such persons with the mental disposition that is evi-

denced by those who make up the society? That disposition is clearly explained by Paul when he says: "But we do have the mind of Christ." Christ Jesus had a mind that was perfect and holy and guileless. He always had it in complete control and centered on doing the Father's will. His attitude was not one of superiority or being puffed up with knowledge, although he had knowledge second only to One. He was mild-tempered and lowly of heart.—1 Cor. 2:16.

Among Jehovah's witnesses today these same qualities are observed, although not in perfection. They have stripped off the old personality and put on the new personality. Their minds are filled with godly thoughts from God's Word and their disposition is according to that decreed by Jehovah for those among whom he dwells. (Isa. 57:15, AS) They exercise self-control and direct the channel of their thoughts and desires so that they can be described as having a good mental disposition and righteous heart condition. The very lives they live from day to day give evidence of this to all who wish to observe it.

This does not mean that we can no longer get angry or lose our temper. We can, and for that reason we must continually be on guard. We can get angry against underhanded enemy action; we may feel anger against some within the organization at times; we may even feel angry with ourselves occasionally. Why, even Paul and Barnabas once gave way to a burst of anger between themselves. In these instances, however, our anger and its manifestation are far different from the frenzied outburst of some demonized half-mad person without control of his spirit. Ephesians 4:25-27 faces up to our problem and gives us the right advice: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one

another. Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil." We must control our anger.—Prov. 17:27.

CULTIVATING THE PROPER DISPOSITION

In these last days, with the execution of Jehovah's judgments staring us in the face, it is vital for us to cultivate and retain the right disposition, for no other kind will be allowed to survive Armageddon. It can be done. To encourage us and assure us that it is possible Jehovah counsels us in his Word to imitate his Son: "Keep this mental attitude in you which was also in Christ Jesus." (Phil. 2:5) To know Christ's mental attitude means study of the Sacred Record, where his thoughts and teaching are set down. His was the uncomplaining mind with no grumbling at his assignment. His delight was to do his Father's slightest wish. That is the attitude to cultivate.

So we are to quit fashioning our mind after the self-seeking model of this world and make our mind over to resemble that of Christ Jesus, a mind that knows the good and acceptable and complete will of God. (Rom. 12:2, 11, 12) Through taking in accurate knowledge we change the bent of our mind and acquire a proper unselfish motive as our force in life. Prayer is necessary; it gives us strength. Jehovah's active force comes into play, giving us the will to serve him and the ability to do so. His active force together with his Word will transform us so that our new personality will have his approval and blessing.

It is a mistake to think that such a transformation can take place apart from the New World society. Association with it and participation in its activities are absolutely necessary. Through working with it and meeting with our brothers in the various congregational meetings and field service arrangements we advance to matu-

riety. We must always remember that we learn the truth from Jehovah's channel of communication, the "faithful and discreet slave" class. (Matt. 24:45-47) We receive of his spirit by our continued association with his channel. Sometimes we receive reproofs or discipline through the same agency, for we all need discipline to keep a right mental attitude. Loving association with the brothers preserves that attitude. We can hardly harbor anger or a grudge and still have a good disposition. We know better than to do so. We keep "carefully watching that no one may be deprived of the undeserved kindness of God; that no poisonous root may spring up and cause trouble and many be defiled by it." (Heb. 12:15) Pride because of position in the organization or because of any other reason must not be found in us. To be guilty of that disposition would cause a rising of Jehovah's spirit that would mean, at least, a jolting fall in the way of discipline through the organization or, at most, destruction by Jehovah's Executioner.

Very shortly now Jehovah's anger against all the proud of this system of things and all who are identified with it will be manifested in the destructive fury of Armageddon. While his anger will never be expressed against the loyal New World society, it can be expressed against any of the society who corrupt their good mental disposition. Be on guard, then, constantly that such a thing may never happen. Then you can share in Jehovah's triumph and rejoice in the glorious salvation he will work in behalf of those who continue to have the attitude of his dear Son. "The undeserved kindness of our Lord Jesus Christ be with the spirit you show, brothers." "May the spirit and soul and body of you brothers be preserved blameless at the presence of our Lord Jesus Christ." —Gal. 6:18; 1 Thess. 5:23.

JEHOVAH BRINGS THE INCREASE

"To us belongs nothing, O Jehovah, to us belongs nothing, but to your name give glory according to your loving-kindness, according to your trueness."—Ps. 115:1.

FALSE, imitation Christianity is a curse to mankind. True, genuine Christianity is a blessing to men of good will. Is true Christianity on the increase at this time? Yes, it is. This is a well-considered answer, based on events that are actually taking place, and it is true in spite of the fact that now is the most materialistic time of man's history. Who is accomplishing the increase in true Christianity? The One accomplishing it, the One to whom all credit is given, is the true God himself, Jehovah. In some sectors of the earth orthodox church evangelism is prominent from time to time, but such "evangelism" has nothing to do with the God-given increase of true Christianity. It is true that in some sectors church membership and church attendance have increased; but that such increase is no part of the present expansion of true Christianity is demonstrated by the fact that in those same sectors devilish materialism also increases, and is accompanied by increasing crime, lawlessness and violation of every righteous commandment and principle of Christianity. So for the advance of the cause of clean worship, pure religion, true Christian-

ity, no man and no organization of men can properly claim credit; but, on the contrary, "To us belongs nothing, O Jehovah, to us belongs nothing, but to your name give glory according to your loving-kindness, according to your trueness."—Ps. 115:1.

Are you in accord with the expression of this psalm? Are you willing, yes, anxious that the glory go to Jehovah's name? Jehovah is accomplishing his purposes to the glory of his name and according to his own loving-kindness, and with such we must be in accord if we are to share in the blessings of Christianity's increase now. The increase is also 'according to his trueness.' The truth of God's Word, the Bible, is the precious gathering instrument, which he is using to bring about his increase earth-wide.—Ps. 115:1, *margin*.

2. Why must we be in accord with Psalm 115:1?

1. (a) Why is it here stated that Christianity is on the increase? (b) Where should the credit for such increase be given, and why?



³ To observe this increase with glory to Jehovah's name according to his loving-kindness and truth, where can we look? To what quarter can we turn to see actually it in progress? That such increase is on and is to be permanently successful is unquestionably certain, because Jehovah himself is the great One who brings it about. How is it being accomplished on earth? Economically? No, because the world's economy is at once materialistic and sick. Politically? No, because no political organization or nation of the East or of the West is devoted to the glory of Jehovah's name, to his loving-kindness, or to his trueness. Religiously? Yes, religiously; but certainly not among orthodox religions of pagandom or of Christendom, because no one of such religions holds high the name of Jehovah God or requires that its adherents acknowledge his loving-kindness and conform to his truth. And yet on every hand, wherever we turn, in all quarters, in all the earth, is seen the increase in true Christianity, which Jehovah God himself is bringing about in our wonderful day. It is seen in the earth-wide, Christian New World society. This New World society is not a philosophy of economy or of politics, nor has it anything in common with orthodox religion, but it is strictly Christian.

⁴ It is well for us to realize thoroughly that while the increase is certain, due to the fact that Jehovah brings it, it is for his own good purpose that he does so. What is his purpose? Why does he grant prosperity upon his worshipers? Because they give glory to his name, because of his own name's sake: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Is-

rael; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded; and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings; and ye shall know that I am Jehovah." (Ezek. 36:8-11, AS) That this beautiful, pictorial prophecy finds no fulfillment in any political nation of earth, the nation of modern Israel, or otherwise, is evident in the conditions, standards and practices of such nations. And yet the prophecy is true. We see it fulfilled upon those who are in fact today of "the Israel of God," spiritual Israel, the Christian congregation.—Gal. 6:16.

⁵ If we are to share in the blessings of today's spiritual prosperity we must not merely be aware of the increase Jehovah is bringing, but be awake to its significance, be associated with it, be attentive to God's truth. Before the entire world the New World society stands as proof of this mounting increase. This it does, not as a new sect or a new denomination, because, organizationally, the New World society is one of primitive Christians, and it is neither a sect nor a denomination in the usual sectarian sense of these words. Rather, it is before the world now as a *new nation*, not under worldly direction, not praising lesser gods or serving earthly gods, but praising and serving the great heavenly One. Hence Jehovah's witnesses say: "Why should the nations say: 'Where, now, is their God?' But our God is in the heavens; everything in which he took a delight he has done." (Ps. 115:2, 3) Ac-

3. (a) Why is Christian prosperity certain? (b) How is it being accomplished? (c) Where do the facts locate it? Why there?

4. In what way does Ezekiel 36:8-11 show Jehovah's reason for bringing the increase?

5. (a) How may we share in today's spiritual prosperity? (b) What new nation is subject to the God in heaven? (c) What proves the new nation knows its God?

cordingly, those of the New World society know their God and they make him known to others through the proclamation of his truth, which, in turn, gathers others, to his praise. So advanced has this Christian organization and work become that it is actually represented throughout the earth by more than 700,000 zealous ministers who are carrying to other persons the essential knowledge of Jehovah's trueness.

NO COMPLACENT IDOL WORSHIP

⁶ In his loving-kindness Jehovah sounds a warning through his Word so that idol worship of false "Christianity" will ever be avoided by those who would honor him and have his approval. He is aware of the deceptiveness of idol worship. Cannot we see its danger? Certainly idol worship is materialistic, because literal idols are material things. And yet one may be inclined to believe that because an object has a mouth, eyes, ears, a nose and hands and feet, and has a throat, it must be of some account, it must even be alive. It is possible to be deceived by appearances. It is possible for a Christian to be lulled into complacency, to be sidetracked, and so, in the same Psalm 115, there comes to us a warning contrast. You are a reader of *The Watchtower*. You may be, not one of Jehovah's witnesses, but a person interested in their activity or interested in the Bible to a measure, or perhaps even having your first contact with this publication. Can you not, whoever you are, recognize the warning in this scripture? To every one of us as an individual, and also to the entire New World society as an organization, comes the command to avoid as a deadly thing the idols of the nations who say to those of the New World society, 'Where, now, is your God?' and to trust only in

Jehovah God: "Their idols are silver and gold, the work of the hands of earthling man. A mouth they have, but they cannot speak; eyes they have, but they cannot see; ears they have, but they cannot hear. A nose they have, but they cannot smell. Hands are theirs, but they cannot feel. Feet are theirs, but they cannot walk; they utter no sound with their throat. Those making them will become just like them, all those who are trusting in them. O Israel, trust in Jehovah; he is their help and their shield."—Ps. 115:4-9.

⁷ These idols must not be for us. Their worship is not the religion that we shall practice. Our trust must be and must continue to be in Jehovah, our help and our shield. We cannot go the way of individuals and organizations that worship idols; we cannot go the way of individuals or of organizations that serve and worship anything, any god, other than the true God Jehovah. Therein lies the warning to us as individuals and as an organization.

⁸ Jehovah has brought his wonderful increase, and yet it is in connection with this spiritual prosperity that the warning comes. We must see to it that, by Jehovah's undeserved kindness, the increase results only in good, in good to the New World society as a whole, in good to our associates therein, and good to ourselves individually. The increase must not result in our conforming to the old world. Large size must not result in our becoming just formalistic "churchgoers." The increase in numbers must not result in complacency on our part, because we are not like idols, nor are we as the idol worshipers. We have mouths, eyes, ears, noses, hands, feet and throats, but unlike idols, as Jehovah's servants we must be alive, using our literal and symbolic faculties and resources to the continued advancement of true Christiani-

6, 7. (a) What warning comes to individual Christians? (b) As an organization, the New World society receives what command? (c) Where must our exclusive devotion and trust be placed?

8. Show how appropriate it is that the warning of Psalm 115:4-9 accompanies spiritual prosperity.

ty, continuing to stand separate from the old world, bearing faithful witness to Jehovah's name and his kingdom, to the blessing of our fellow man and to the praise of our God, who "is in the heavens."

⁹ There are persons who apparently hope for our conformity to the world and who try to see in our increase and prosperity signs of such conformity. Occasionally such ideas frequently spoken find published expression. Of interest is the following example, which, while reviewing modern events after a fashion, expresses a wish or hope for conformity on our part, as follows: "Jehovah's Witnesses is the fastest-growing religious movement in the world. In fifteen years it has tripled its membership. . . . One of my earliest impressions of the group came in the days of World War II when, on a city street, I saw a cleric jostle a Watchtower Witness and exclaim, 'Damn you, conscientious objector!' The witness smiled as if this treatment was but the fulfillment of what the Lord and Brooklyn headquarters had promised him. . . . we did attack a group of them in Arkansas in 1940 and beat up five with lead pipes. We tipped over their trailers at one of their Iowa conferences. We clamped them into prisons because of their views on military service and their stubborn refusal to submit to the draft. We asked police to jail a hundred of them in New Jersey because they were 'dangerous.' We lectured them publicly about their attitude toward the American flag and the American way. We took them to task for their opposition to blood transfusions. We slammed the doors in their faces. We preached against them and warned our people about them. And by these and other ways we proved again that those whom some will kill, others will canonize. . . . But the most startling of all features about

the startling Witnesses is that they are in transition. . . . There is, first, a transition in the area of personality emphasis. . . . This brings us to the second point of transition, the matter of terminology. . . . Which leads us to a third transitional phenomenon in the open arena of social consciousness. . . . things have changed. Today the Witnesses are dipping into the accredited church rolls. Today's convert to the new and growing Brooklyn denomination is no longer a disorderly soul from the other side of the tracks. He is the same type of person who sits in the cushioned pew of the home-town church around the corner. And he is changing the pattern of this ambitious millennialistic group so that it is becoming socially acceptable and considerably more respected than in the notorious days of Russell and the 'millions now living shall never die' days of Mr. Rutherford. . . . since the startling Witnesses are here to stay I can only hope that it is in the stars that they will also modify their incredible stand. . . . The Witnesses show some evidence of becoming more social-minded and more community-conscious. . . . Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—witness!"—*The Christian Century*, February 13, 1957.

¹⁰ Is this not an expressed wish for us to conform, be like other religions, quit preaching the gospel of God's kingdom and quit insisting on the exclusive worship of Jehovah God?

¹¹ The modern history of steadfastness to God's truth in spite of opposition and persecution during years just past certainly gives no indication that the future will see an abandonment of Jehovah's requirements by his people. As to the future course of action by Jehovah's witnesses, this is not "in the stars"; it is not to be seen by

9, 10. In what way has one religious writer commented on the treatment of Jehovah's witnesses, their prosperity, and hope for their conformity?

11. What do we have as a basis for judging the future?

scanning the starry creation of Jehovah. In fact, attempts to foretell events by the stars or anyone's trusting in claimed "influence" of the stars is contrary to Jehovah's Word. Not to the stars in the visible heavens, but to the God in the heaven of heavens do we look for our future.

¹² So it is that the evidences of the past fifteen years, in fact, of all the years since 1919 particularly, have piled high a mighty heap of testimony to Jehovah's name and kingdom and to Christian faithfulness. This modern history of the New World society has given fulfillment to much Bible prophecy. And the future? Will it see a modification of the Christian point of view respecting Jehovah's supremacy and the conclusiveness of his Word?

12. History and prophecy have what meeting since 1919?

Will it see an end to the increase Jehovah brings? Do even God's enemies really believe so? Perhaps some do so believe; perhaps many so hope. However, such beliefs or hopes are of no consequence.

¹³ What is of consequence is the continued blessing of Jehovah; "that is what makes rich." He brings the increase. His spirit, or active force, accomplishes his purposes to his praise and to the eternal welfare of those who love him. Shall he not thereby lead the New World society in the days ahead? Emphatically, Yes! Through the New World society shall you be led by his active force in the wonderfully promising future? You can be!—Prov. 10:22.

13. (a) What is of consequence in considering the future of Christianity? (b) Can you be led by Jehovah's active force?

The Happiness of Spiritually Healed Lepers

TO MOST persons the thought of being afflicted with leprosy presents one of the worst fates imaginable. It often means segregation in a leper colony for many years and may even result in the gradual wasting away of one's nose, fingers, etc., accompanied with horrible disfigurement. Yet the value, power and beauty of the truth of Jehovah God's Word is so manifest that lepers who become spiritually healed by gaining an understanding and appreciation of it are far happier than any lepers could possibly be who have received only physical healing. Proof of this is seen by the zeal with which they spread spiritual healing to others.

☞ A case in point are the witnesses of Jehovah residing in the Luapala Leper Settlement, situated on the Luapala River in Northern Rhodesia, in south-central Africa. Scattered among its many acres are the houses of its five hundred inmates, various administration offices and clinics, as well as houses of the large staff of workers. In this settlement, owing to the zeal of the witnesses and Jehovah's blessing upon their efforts, one out of twenty is enjoying the happiness of spiritual healing.

☞ Recently the local congregation received permission to give a public lecture and show the film "The Happiness of the New World Society" in this settlement. The witnesses in it at once got busy, their affliction not deterring their zeal one bit. They fenced off a large playing field, changed an ugly towering ant-hill in it to an imposing platform, erected accommodations to seat four hundred and then invited one and all to come.

☞ For the afternoon public lecture the surprising number of 363 turned out. This obviously was in striking contrast with the total of six that attended a religious service across the way that was being conducted in a dead language. Excitement among the witnesses ran high. If that many came to hear the Bible lecture, how many would come to see the Society's film in the evening? Almost three times as many, packing out the enclosure! Yes, a count showed that almost a thousand, 997 to be exact, attended from the settlement and surrounding district. What rejoicing there was among the witnesses in the Luapala Settlement that night! And so happy in spite of their being lepers!

Fruitful **MINISTERS** led by **ACTIVE FORCE**

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them."—Ezek. 36:27, AS.

Do you feel that this is a time for true Christians to conform to the old world, or do you feel that now, more than ever, with the increase that Jehovah is bringing, this is the time to push forward and work hard for further increase by his blessing? Perhaps you are one of Jehovah's witnesses and have been engaging in the ministry of the Kingdom message from house to house and otherwise participating in the activities of the Christian congregation. What a fatal thing it would be for you, and what a dishonor to Jehovah God, were your profession of faith to become a mere empty formalism, you relinquishing your glorious treasure of service and degenerating into merely a sort of "churchgoer"! That is unthinkable! Yet there is the danger. This happens to people. Practically speaking, it has happened to an entire world of millions upon millions of formalistic practitioners of religion of all types and kinds who have been

deceived and who have deceived themselves into thinking that they can violate the righteous requirements of Jehovah God, be out-and-out materialistic, follow selfish pursuits of the old world, conform to the old-world standards, beliefs and practices and yet, because they engage in some religious formalism, be Scripturally discharging their duty and responsibility to God and to man.

² The consciences of many such

2. Uneasy consciences may work for what benefits?

1. (a) Here what course is designated as being dishonoring to Jehovah and fatal to the individual? (b) In what respect are millions deceived?



persons are not at ease, and their uneasy consciences disturb them and move them in the right direction. To these people thus seeking a good conscience before God the truths of God's Word, the Bible, must be brought. Again, in the case of you who are one of Jehovah's witnesses, would your conscience be at rest should you follow this course of conformity and empty religious practice of the old world? No, "never may that happen!"

³ Perhaps you know of a dedicated person who might be spiritually assisted by the Scriptural warning herein considered. Maybe such person no longer participates regularly in the field service of preaching, even though able to do so. Perhaps such person does not attend the meetings of the congregation regularly or even does not attend the meetings at all. Perhaps such person, while taking *The Watchtower*, does not study it, perhaps does not read it. Perhaps he no longer even receives it regularly. Do you know of any such? Are there some such in your congregation? Consider this matter. Congregation servants, with the help of the other servants in the congregation, and with the help of mature, active, spiritually strong publishers in the congregation, carry this issue of *The Watchtower* to such persons, talk to them about it, get them to read it, or read it together with them, and see what can be done for such persons, who have conformed and quit preaching, to arouse them to their spiritual obligations and responsibilities and wonderful New World privileges; because those of the New World society must keep the law of Jehovah God.

⁴ Upon this point we read the words of Jehovah addressed to the expanding New World society of true Christianity: "And

I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." (Ezek. 36:27, AS) This shows that fruitful ministers must be led by Jehovah's spirit or active force and must constantly respond and go forward under the leading of Jehovah's spirit. It shows too that, as an organization and as individuals therein, those of the New World society must walk in God's statutes, keep his ordinances, doing the things that he outlines for them to do. These requirements they cannot meet by conforming to the old world and by relinquishing their privileges of ministering. Now is not the time to take on old worldliness. Now is the time to progress in new worldliness.

⁵ Let us observe some of the statutes of Jehovah, some of the Scriptural ordinances or requirements he has laid down in his Word, the keeping of which is necessary for increase. It is the keeping of these requirements that has brought Jehovah's blessing and increase until now. It is the keeping of these requirements in the days ahead that will continue his blessing and prosperity.

⁶ Foremost is the theocratic principle of truth that it is Jehovah who gives the increase and we as his servants merely serve obediently in love. "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."—1 Cor. 3:6-9.

⁷ Furthermore, the immediate direction of the activities of Christians upon earth

3. (a) Consideration of what, by whom and for whom is here suggested? (b) State the suggested procedure and its purpose.

4. On the point of keeping God's law, what does Jehovah say?

5. Increase, present and future, depends upon what?

6. What theocratic principle of increase is first?

7. Give Scriptural authority for the governing direction of the Christian ministry.

has come and must continue to come through the established governing body, as was the case in the apostolic church, which is the model for today's primitive Christian organization. Concerning the first-century church we read: "Now as [Paul and Barnabas] traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) Concerning the primitive Christian organization today we read Jesus' prophecy: "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.

⁸ Orthodox clergymen in charge of various religious congregations have a variety of sectarian standards, which they meet to varying degrees. In the true Christian congregation, however, the standards and requirements to be met by those who have the loving oversight of local congregations are outlined extensively in the Bible, and these include such obligations as those of appreciating the truth, working hard and loving the Lord's "other sheep." For instance, Paul said: "For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones." (1 Tim. 4:10) And: "An overseer must be . . . a lover of strangers, a lover of goodness, sound in mind, righteous, having loving-kindness, self-controlled, holding firmly to the faithful word as respects his art of

teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict."—Titus 1:7-9.

NEED OF GOD'S SPIRIT

⁹ The prophecy from Ezekiel before quoted shows the necessity of Christians' having Jehovah's spirit; and Acts 20:28 shows strikingly that those Christians having oversight of local congregations receive their appointment through the holy spirit. "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]." (Acts 20:28) Because the appointment comes to Christian men who have met and continue to meet the requirements laid down in God's Word, which Word was provided by holy spirit of Jehovah, in meeting these requirements that are God-ordained, not man-ordained, the servant or congregational overseer receives his appointment through the holy spirit of God. The free-working of Jehovah's spirit on all his servants, that is, on all who worship him and serve him, is further shown at Zechariah 4:6, speaking prophetically: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—AS.

¹⁰ Another Jehovah-ordained provision for increase in true Christianity is that the ministerial activity of his servants must not be haphazard, but must be organized. Therefore, it is proper that Jehovah's witnesses give so much attention as they do to the details of their ministerial activity. Even as an individual Christian minister, the apostle Paul did not want to waste or dissipate his efforts and resources and so,

9. In what degree is Jehovah's active force necessary?
10, 11. (a) State another Jehovah-ordained provision for increase. (b) Is attention to individual and congregational detail of ministry Scripturally justified?
(c) How does Isaiah 2:2-4 confirm a peaceful, theocratic organization?

8. For increase, what about the requirements met by congregational overseers?

setting a proper example, he said: "The way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air." (1 Cor. 9:26) The thrilling prophecy of Isaiah 2:2-4 shows, among other things, that the expansion of Jehovah's worship among peoples of all nations would be organized, orderly and specific, stating: "And it shall come to pass in the latter days, 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. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—AS.

¹¹ Effective organization is shown by this prophecy, stating that people of all nations are going to flow to an organization for worship of Jehovah. What could that possibly be except the theocratic Christian organization? They say among themselves that they are going to be taught of Jehovah's ways, walk in his paths, which necessarily means keeping his Biblical ordinances and requirements. Furthermore, they are shown devoting their efforts, not to pursuits of war, but to pursuits of peace. This is exactly what those of the New World society all over the earth are doing at the present time.

¹² Showing that we must be, not fat, but

lean in Christian activity; not lazy, but productive in Christian ministry, in contrast with the old world with which we do not conform, we have the apostle Paul's instructions at 1 Timothy 6:17-19, directed to his Christian associate: "Give orders to those who are rich in the present system of things not to be arrogant, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in right works, to be liberal, ready to share, safely treasuring up for themselves a right foundation for the future, in order that they may get a firm hold on the real life." Not only to non-Christians are the foregoing words helpful, but they are directly pertinent to the dedicated servants of Jehovah God. This is shown in the words of Paul to Titus, where Paul says, in effect, that even though we are one of Jehovah's witnesses we still have to keep our minds on maintaining right works and not quit the ministry: "Trustworthy is the saying, and concerning these things I desire you to make firm assertions constantly, in order that those who have believed God may keep their minds on maintaining right works. These things are right and beneficial to men."—Titus 3:8, 14.

EFFECTIVENESS

¹³ The application among sincere dedicated Christians of the foregoing and other requirements of God as set forth in his Bible to govern the Christian congregation can, of course, result in only an effective ministerial society. The real effectiveness of it is the blessing of Jehovah God upon our obedient response to his requirements. The two things, therefore, are necessary and they work together. That is, first, the obedient effort put forth by one who loves

12. What orders are given to the rich? To those who believe?

13. (a) The result of meeting God's requirements must be what? (b) For effectiveness, what two things are required?

Jehovah supremely, and then, above all, the blessing of Jehovah God upon such effort. This is seen on the individual level and on the organizational level. It cannot be denied, because the earth-wide results are proof of it. Even as such has brought the theocratic New World society to its present spiritually prosperous state, so such must continue that the New World society and all in it may continue to progress spiritually to Jehovah's praise. Such effectiveness of obeying God's requirements is noticed and often noted. It is a good sign when this is the case. We have, for instance, the following published comment thereon, written, not by one of Jehovah's witnesses, but by a religious writer, published in a religious magazine, and which is of interest:

14 "They [Jehovah's witnesses] are also prepared to supply the time, energy and money needed to study with any homeless and friendless child of God and guide him into the inner fellowship without regard for race, color, social stratum or intellectual level. There is the heart of the matter. Their zeal is their secret. Every Witness is a minister. Every minister is a house-to-house visitor. Every visitor is a trained servant. I dare say that no other religious movement has each state, each county, each city, each block and each street in America as thoroughly graphed as has Jehovah's Witnesses. No other headquarters knows with such unerring accuracy what its minister members are doing, where and how they are serving . . . They operate as a unit, as an army. In fact, the local group used to be called a company, the person in charge was the captain, and the place of meeting was and still is the 'Kingdom Hall.' "—*The Christian Century*, February 13, 1957.

14. How does one writer view the secret of effectiveness of Jehovah's witnesses?

Jehovah the Dependable Increaser

15 Above all, these and other facts of the modern-day history of Jehovah's witnesses prove that our trust in Jehovah has been properly placed. Jehovah is dependable. He is the Dependable Increaser, and unassailable confidence is properly placed in him. Concerning this Psalm 115 continues: "O house of Aaron, put your trust in Jehovah; he is their help and their shield. You that fear Jehovah, trust in Jehovah; he is their help and their shield. Jehovah himself has remembered us; he will bless, he will bless the house of Israel, he will bless the house of Aaron. He will bless those fearing Jehovah, the small ones as well as the great ones."—Ps. 115:10-13.

16 As should be expected under the blessing of the God Jehovah, the increase that he brings is not merely in numbers. There is indeed an increase in numbers that is most gratifying, as has been previously referred to, but there is also an increase in activity on the part of the Christian congregation of the New World society, with improved effectiveness. But that is not all. Of equal importance is the third element of increase, which is that of maturity. All these increases are essential for each one of us, that is, the increase of numbers, in activity and in maturity. Especially concerning the latter, 1 Peter 1:13-16 states: "Hence brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" This enjoins upon true Christians individual

15. Above all, what do the facts demonstrate?

16. (a) Give three elements of increase. (b) Apply 1 Peter 1:13-16 to progress in spiritual maturity.

progress in spiritual maturity through the study of God's Word, obedience to it, and application in the individual's life of the principles contained in the Bible. That makes for a real Christian.

¹⁷ This should be expected in view of the fact that it is Jehovah who brings the increase, because he would not bring persons of good will and of honest heart to a corrupt and unclean worldly religion, belief, practice or organization. That he does bring an increase right here upon the earth is shown by the further verses of the psalm of praise: "Jehovah will give increase to you, to you and to your sons. You are the ones blessed by Jehovah, the Maker of heaven and earth. As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men. The dead themselves do not praise Jah, nor do any going down into silence. But we ourselves will bless Jah from now on and to time indefinite. Praise Jah, you people!" (Ps. 115:14-18) It is to his New World society on earth now that Jehovah through Christ Jesus gathers persons of honest heart who love righteousness from every origin of men all over the earth; and he does so by means of their proclamation of the message of his Word, the Bible.

INCREASE IS ON JEHOVAH'S TERMS

¹⁸ From the foregoing scriptures it is seen that the response to the truth of the Bible by individuals results in their becoming worshipers of Jehovah God, and thus it is that the truth is the instrumentality of gathering and of increase. This really means that the increase is on the terms that Jehovah has set out in his Word. That is to say, in order for a person to become a Christian, to become an

associate with the New World society and to come in line for Jehovah's blessings of everlasting life in his new world of righteousness, it is necessary that the individual meet Jehovah's terms, obey his commandments. Jehovah does not change his requirements or modify, weaken or lessen them to induce people to love and serve him. Orthodox religion does all manner of ungodly things to appeal to the masses, but not so Jehovah God, and not so his Word, the Bible. In view of the fact that it is our response to the truth or our conformity to the Bible that enables us to be Jehovah's witnesses, or to be in the New World society in the first instance, it follows unquestionably that to continue and progress in this joyful, happy, blessed relationship to Jehovah God we must continue to obey his Word. This we must do respecting all the issues of life. We continue to serve Jehovah on his terms, not on ours.

¹⁹ There are any number of illustrations of this fact that are really obvious and that show how practical the Bible is in the lives of modern-day Christians. We might list issues that arise constantly in the lives of people who are not Christians and also in the lives of people who are Christians and who, being dedicated to serve and obey Jehovah God, are obligated to conform to his Word. When such issues arise, how do you decide them? Do you have the assistance in making your decision that a knowledge of God's Word on the subject gives?

²⁰ The ordinary issues of life arise daily, some of them every day with some people, and they must be met. For instance, there is the issue of honesty. What do you do when you have to determine whether you will be honest or dishonest? Issues of conduct and of morality arise all the time.

17. In what way does Psalm 115:14-18 show the nature of the organization to which persons of good will are gathered and the location of the gathering work?

18. (a) On what terms does one become a Christian? (b) To continue as such, what is necessary?

19. What test demonstrates our conformance to Jehovah's terms for his worship?

20. Comment on the various issues of life here listed.

Morality includes sexual morality, and it includes more. There are all manner of standards of morality; but there is only one proper standard, and that is the Bible's requirement. How do you decide issues of morality? And of conduct? Then there are such issues as those involving stealing, lying, killing. Everybody is confronted with them at one time or another. True worship itself is a paramount issue. There is an issue involving blood and its ingestion. Issues of divorce, the raising of children, politics. Christians have issues of their ministry of preaching; dedication presents an issue to everyone as to whether or not the individual is going to devote himself or herself to Jehovah God in dedication. Without exception every individual on earth has to answer this question or face this issue.

²¹ Then there are issues of integrity, of neutrality toward worldly conflicts, payment of debts, sound and honest business practices, attending Christian meetings, the exercise of love or of selfishness, issues of the study of God's Word, the seeking of entertainment, the gaining of education, and others. The list can be greatly lengthened. We must appreciate that the Bible gives helpful counsel and also injunction and commandment respecting the issues of life. Are you interested in what the Bible has to say about these things? The Bible is the Word of the God of life; and if you are going to receive life you must be interested in what he states to be the requirements for life, which is granted on his terms through Christ Jesus our Redeemer.

²² Those in the New World society, endeavoring in all sincerity to confront the issues of life squarely, honestly and with an assurance based upon their knowledge of the decisions that will please Jehovah

God and bring his approval, are endeavoring to live according to New World requirements. By really practicing true Christianity you too can now start to conform to New World living requirements. Ahead are boundless blessings, privileges and joys in our further great advance toward maturity in this respect, an advance that thousands are beginning to comprehend and appreciate.

²³ In being able to confront the issues referred to and to meet them on Bible grounds, Jehovah's witnesses have obtained from the Bible the right answers to many questions that perplex and distress the people of the old world. That is a great blessing. The 29th chapter of Isaiah prophesies concerning the matter, stating in part: "Therefore thus saith Jehovah, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They also that err in spirit shall come to understanding, and they that murmur shall receive instruction." (Isa. 29:22-24, AS) The correct answers to problems are a very great blessing, but they are more than that. Those in the New World society have not merely obtained right answers to perplexing questions, but, at the same time, receive blessings that are exclusively those of the New World society. They have received joy, New World joy, privileges, opportunities of serving God and advancing his interests upon earth, and responsibilities, because of the assuming of them through their dedication to do his will. Also, exclusively, there have been laid upon them by Jehovah his requirements, which

21. (a) What are some other issues? (b) In what must we take an interest?

22. What are present opportunities and future prospects?

23. (a) In the light of Isaiah 29:22-24, what may be said about unashamed understanding now? (b) What about instruction to correct erring and murmuring?

they must meet and which they are meeting to the very best of their ability by his undeserved kindness toward them through Christ Jesus, their Redeemer and Leader.

²⁴ Today's increase in true Christian faith and practice is as great in scope as is the New World society which embraces it; that is, it is world-wide. The wonderful sign of the New World society standing for Jehovah's supremacy is an everlasting

24. What is the scope of the operation of Jehovah's active force, and how lasting is the sign it raises up?

Pursuing my Purpose in Life

As told by Donald E. Baxter

HERE in Venezuela, every evening on the radio we have an English program with music and world news. The other night I heard a song called "Count Your Blessings Instead of Sheep." Later I began to think about that. You know, in the missionary work you can count both—your blessings and the sheep. As you go into new fields to find the Lord's "other sheep" you have many blessings and experiences in this great educational campaign.

As I look back on how I have pursued my purpose in life I can see that I have received many blessings and have enjoyed many privileges of service. My father and mother began studying the truth when I was about ten. When sixteen, at a zone assembly, I was immersed in symbol of my

sign and it will never be cut off, but shall remain to Jehovah's praise. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off."—Isa. 55: 12, 13, AS.

dedication to Jehovah. At the time I knew what I was doing, but I must admit I did not then fully realize all that was required of a good minister. That I found out later when I joined the pioneer ranks in May, 1942. When I graduated from high school the world situation did not look so good. The United States was preparing for World War II. What should I do? Should I go to college, or should I look for employment, or what? My older brother and sister were pioneering in Chicago and they kept writing letters encouraging me to become a pioneer and join them in Chicago.

So in the spring of 1942 when I started to pioneer I was a rather weak publisher. Chicago and suburbs were much different from the farmhouses of South Dakota and its rurals that we had worked. I shall never forget the first week at Chicago. Every morning on the way to the territory I would get a sick feeling in the pit of my stomach. But after a few weeks and a little more experience that feeling left.

Returning from service one cold winter day, I found a large envelope from the Society. Surprised and very happy I was to find in it an application for Gilead. As I read the letter and application a thousand questions went through my mind. Can I do it? Will it be too hard? Others had done it; so I reasoned that I too could do it.

I filled out the application and sent it back to the Society.

In February, 1945, I went to Gilead, the fifth class. Time passed swiftly there—never enough of it to get everything properly studied or prepared. It was an enjoyable event and every day was packed full with something new to be learned and remembered.

After Gilead I was appointed as a circuit servant. At that time the servant stayed with some congregations two or three days and with others a week, depending on the number of publishers. Also, he had to be prepared to give all of the eight public talks. While on the road I was always thinking about where I would be assigned. By this time I had forgotten most of the Spanish that I had tried to learn at Gilead. In February of 1946 I received a letter from the Society saying that I would be assigned to Venezuela and that at the end of February I should come to Bethel and stay until I received a visa to enter Venezuela. On June 2, 1946, I was landing at Maiquetía, the airport for Caracas, the capital city, no one being there to greet us or to help us with the Spanish language. But soon we found four publishers meeting together in a home, studying *The Watchtower* and also having a book study. A family of good will nearby was also attending these meetings, so twelve persons were at this first meeting I attended in Caracas.

In April, 1946, Brother Knorr and Brother Franz had visited Venezuela and they had started the meetings and the field service now being done. The four publishers were eager for literature and help in the field. From these brothers we learned that there were others in the interior of the country who were doing some work in the service. The first thing was to get them organized and to get them to send in their reports so they could be sent to

Brooklyn. This was difficult, because we did not know Spanish. But two young boys who had just started pioneering knew some English, so we told them what we wanted done and they, in turn, told the congregation. Little by little the congregation in Caracas began to grow. A branch office was started in September, 1946, and the first report we sent in was nineteen publishers.

Caracas was certainly a strange place to us. Prices were shocking, houses practically impossible to find. We walked for miles, not knowing what bus to use, being unable to understand what people told us when we asked. Finally we found a little house on the edge of the city, on a dirt street, with no running water. There we started the first missionary home in Venezuela. Later the Society sent more missionaries to help us, and things began to become easier. For three years we looked for a better missionary home, with no success, due to high rents. Several of our group returned to the United States, some were sick and others chose to get married; so for several months I was alone until the Society sent more. In July, 1949, we found a better home in Caracas and the family was increased to ten, a joy indeed to me for having kept on pursuing my purpose in life. Also, another group of missionaries were assigned to Maracaibo and they started a home there in December, 1948.

One experience stands out: Three Venezuelan pioneers and I were working in a suburb of Caracas. I had been here only a few months, so my Spanish was very meager. The next business place was an English-speaking tailor. The boys said for me to take it and I could talk in English. That tailor I found to be a very meek individual. He told me he had a Bible and was very much interested in it; that he was Catholic but another tailor who was an Adventist was trying to convert him.

He took the book *"The Kingdom Is at Hand"* in English and I told him I would call back later. Then I started a study with him and he accepted the truth. Later he asked to have the study in Spanish because he realized he was to have a part in the preaching work and would have to improve his Spanish and learn how to read Spanish. Soon he was with us in field service and was baptized. On Sunday he and I would work together, he taking me to some of his back-calls, and we started three studies. One day on our way to one of these he said: "I pray to God that I will find a sheep out here in this territory."

One Italian with whom we had just started a study took hold of the truth very rapidly and soon was in the service with us. This Italian then started to pioneer in spite of the fact that he has a wife and three children to support. He continues doing very well.

After a series of lectures we started a service center in one of the homes and later that study was turned over to a mature brother living nearby. Now we have a congregation of seventy publishers in this suburb. Last month when the circuit servant gave a public talk in that congregation eighty-one attended.

Last June I had been in Venezuela for eleven years. It seems as if I have been here most of my life, at least the most important part of it. During those years things have changed much in this country. Its capital, Caracas, now with a million peo-

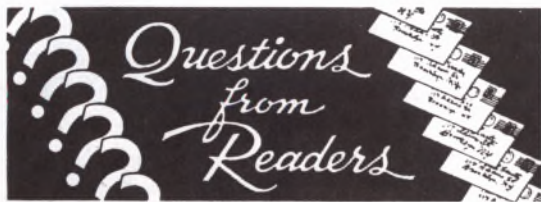
ple, has been changed into a modern city with new buildings and new streets.

In Venezuela the number of Kingdom publishers also has increased year by year. With an average of thirteen in 1946, it now exceeds 1,233. For last year the peak number of publishers was 1,364. We have eight missionary homes and twenty-two congregations in the country. The message and the work have spread to the far corners of this land. Here in Caracas we started with four publishers and now we have five units with over 550. Throughout the country the publishers work hard and we always have an average of twelve hours or more per publisher. Still we need more pioneers and missionaries, having much territory to cover.

So while pursuing my purpose in life I have learned that it is a great privilege and blessing to be a missionary in a foreign field. Looking back, I am very thankful to Jehovah that I started to pioneer when I did and that I accepted the invitation to Gilead. Pioneer work, followed by Gilead training and missionary service, is not to be compared with anything in this old world. The joy and the privileges of serving entirely outweigh hardships and inconveniences you encounter along the way. I have fifteen years in full-time service, with most of that time in the foreign field. I would not trade my experience with anybody. Were I again a youth of seventeen I would have my heart and mind set on Gilead and missionary service.

The Treatment of Heretics

¶ Thomas Aquinas, who lived during the thirteenth century, is the celebrated philosopher of the Roman Catholic Church. Interestingly, even to this day his *Summa Theologiae* remains substantially the standard Roman Catholic authority. In discussing the treatment of heretics, he says in Question XI, Art. 3, 2 a, 2ae: "It is much more serious to corrupt faith, which gives life to the soul, than to falsify money, which sustains temporal life. If, therefore, the falsifiers of money or other malefactors are at once by secular princes justly given up to death, how much more may heretics, as soon as they are convicted of their heresy, be not only excommunicated, but justly killed."



Questions from Readers

● In the 1956 *Watchtower* series of articles on marriage, paragraph 36 on page 596 says: "If a person forgivingly takes an erring mate back again it should be without collecting such [woman] damages." When the Philistine king Abimelech returned Sarah to Abraham, may not the money that Abimelech then gave to Abraham be considered "woman damages"? —Gen. 20:14-16.

The scripture cited reads: "Following that Abimelech took sheep and cattle and men slaves and women slaves and gave them to Abraham and returned to him Sarah his wife. Further Abimelech said: 'Here my land is available to you. Dwell where it is good in your eyes.' And to Sarah he said: 'Here I do give a thousand silver pieces of money to your brother. 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.'"

According to the Bible account, Sarah was not an erring mate. Abraham did not deliberately lend her out to King Abimelech to commit adultery with his beautiful wife Sarah that he might thereafter collect what is called "woman damages" from Abimelech as her violator. Abraham was not setting an example for polygamists today who 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.

By letting King Abimelech take Sarah away from him Abraham was trying to protect his own life. Had it been known that Sarah was his wife, Abraham might have been killed by the Philistines in order that they might take Sarah forcibly away from him for the sexual pleasures of King Abimelech. Sarah was the half sister of her husband Abraham and he and she had agreed that in this enemy territory in Canaan she should always say that he was her brother so that there would be no reason or excuse to kill Abraham in order to get his wife. So King Abimelech took Sarah away on the understanding that she was merely the sister and not the wife of Abraham.

In a dream God informed King Abimelech that he had taken Abraham's wife but that God had not allowed Abimelech to touch her. God now commanded Abimelech to return Sarah to Abraham because Abraham was God's prophet and Abraham would then make supplication to God for Abimelech that he might keep living and that the women of his household might bear children again.

The sheep and cattle and men slaves and women slaves that King Abimelech gave to Abraham after returning Sarah were not as a payment to him for having used his wife in a sexual way. Abimelech gave this gift as a compensation to Abraham for having temporarily deprived him of his wife. Neither were the thousand silver pieces of money that Abimelech gave to Abraham a sort of "woman damages." King Abimelech told Sarah that this money was a gift made to her "brother" to cover her in the eyes of everybody who became informed of this affair, to show that she was innocent in the matter and that she was cleared by the king himself of all reproach against her as a moral woman. Abraham did not accept this money as "woman damages" for Abimelech's having used his wife immorally. Had Abraham prostituted his wife Sarah in order to gain "woman damages," God would not have said to Abimelech that Abraham could come to him in prayer and supplicate him to heal Abimelech so that Abimelech's wife and slave girls might become pregnant again.—Gen. 20:6, 7.

Thus the Bible is cleared of any precedent for prostituting one's wife in order to make money by her immorality.

Hence if a Christian husband forgives his wife for her adultery and takes her back to himself again, it should be solely because he has mercy upon her and not because he is reaping any financial gain through her immorality. Thus he clears himself before God and man, showing that he was not consenting to or conniving at the immorality of his wife in the hope of material gain thereby. He cannot, therefore, be disfellowshipped from the congregation because of the immorality of his wife. With a clean conscience he can go to God in prayer and pray that God will heal his wife spiritually and help her be a faithful wife thereafter.

In a dream God informed King Abimelech that he had taken Abraham's wife but that God had not allowed Abimelech to touch her. God now commanded Abimelech to return Sarah to Abraham because Abraham was God's prophet and Abraham would then make an offering to God for Abimelech and his house, keep living, and that the women of his house hold might bear children again.

The sleep and cattle and man slaves and women slaves that King Abimelech gave Abraham after returning Sarah were not as a payment to him for having used his wife in a sexual way. Abimelech gave this gift as a compensation to Abraham for having temporarily deprived him of his wife. Neither were the thousands silver pieces of money that Abimelech gave to Abraham a sort of "woman damage." King Abimelech told Sarah that this money was a gift made to her "brother" to cover her in the eyes of everybody who became informed of this affair to show that she was innocent in the matter and that she was cleared by the king himself of all reproach against her as a moral woman. Abraham did not accept this money as "woman damage" for Abimelech's having used his wife sexually. If King Abraham prosecuted his wife Sarah in order to gain "woman damage," God would not have said to Abimelech that Abraham could come to him in prayer and supplicate him to heal Abimelech so that Abimelech's wife could become pregnant.



In the 1955 Watchtower series of articles on marriage, paragraph 36 on page 392 says: "If a person fornicatively takes an existing mate back again it should be without collecting any [woman] damage." When the Philistine king Abimelech returned Sarah to Abraham, may not the money that Abimelech then gave to him be considered "woman damage?" — GEN. 20:16.

The scripture cited reads: "Following that Abimelech took sheep and cattle and man slaves and women slaves and gave them to Abraham and returned to him Sarah his wife." Rather Abimelech said: "I have given you what is good in your eyes. And to Sarah he said: 'I do give you.' And to Sarah he said: 'I do give you.'"

"WATCHTOWER" STUDIES FOR THE WEEKS

March 16: Jehovah Brings the Increase, and Fruitful Ministers Led by Active Force, ¶14. Page 80.

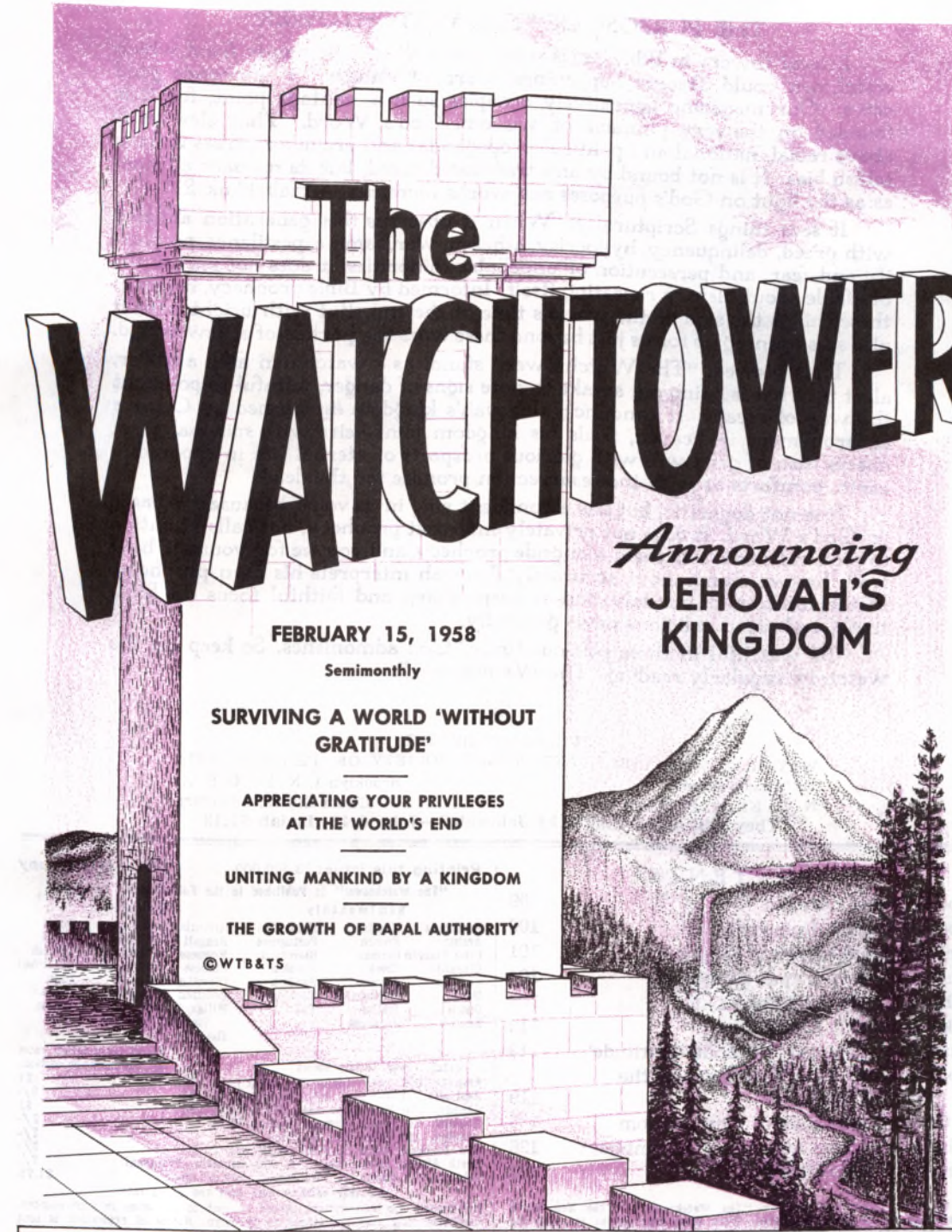
March 23: Fruitful Ministers Led by Active Force, ¶5-24. Page 86.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ How there is more in making a decision for Christ than people generally realize? P. 67, ¶2.
- ✓ Why children born today are like children born in slavery? P. 68, ¶5.
- ✓ How Christ could be born from an imperfect descendant of Adam and not inherit Adam's sin? P. 69, ¶5.
- ✓ Who alone can bring healing to the nations? P. 72, ¶1.
- ✓ Why Christians of the first century were called "haters of mankind"? P. 73, ¶2.
- ✓ Why the overflowing of the Tiber River caused Christians to be thrown to the lions? P. 74, ¶1.

- ✓ What is attracting people from all over the earth to New York city this summer? P. 76, ¶2.
- ✓ What gives evidence of a bad heart condition? P. 78, ¶2.
- ✓ Where Christianity's increase can be seen today? P. 81, ¶3.
- ✓ How certain lepers in south-central Africa found joy in living? P. 84, ¶3.
- ✓ What makes for a real Christian? P. 89, ¶16.
- ✓ Where a person can count both blessings and sheep? P. 92, ¶2.
- ✓ Why Abraham wanted his wife to tell the Philistines that she was his sister? P. 95, ¶4.



The WATCHTOWER

FEBRUARY 15, 1958

Semimonthly

**SURVIVING A WORLD 'WITHOUT
GRATITUDE'**

—
**APPRECIATING YOUR PRIVILEGES
AT THE WORLD'S END**

—
UNITING MANKIND BY A KINGDOM

—
THE GROWTH OF PAPAL AUTHORITY

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Announcing
**JEHOVAH'S
KINGDOM**

"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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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 4

GOD *Not Discouraged*



"UNTO us who are privileged to draw aside the curtain into the secrets of thy universe, teach us that our whole duty is to love Thee our God and to keep the commandments." Thus prayed a United States chaplain of a warship just before his government began one of its recent atom bomb tests. This prayer caused a columnist of the Long Beach, California, *Independent*, one Sydney J. Harris, to say, among other things:

"Presumably there is at least one commandment that a chaplain on a warship is in no position to invoke. It would seem a trifle awkward to enjoin 'Thou shalt not kill' just before the detonation of a bomb with the power of several million tons of TNT, capable of killing a few hundred thousand of His children." Harris then ironically suggests a more realistic prayer, which he begins with:

"Unto us who have the pride and presumption to release the most devastating forces of nature, O Lord, be merciful." He then asks God for protection from all the various kinds of havoc that an atom bomb can wreak or inflict upon the brain, the

nervous system, the lungs, the heart, the viscera, etc.

Harris then concludes his mock prayer with: "Visit these catastrophes upon our enemies, not upon us, and we promise to love Thee

and to keep the commandments—all except one, O Lord."

"This at least," he goes on to say, "would be an honest and meaningful prayer. No nonsense, no hypocrisy, no solemn theological jargon to disguise and sanctify the purpose and the power of the bomb. The Lord, I am sure, would not grant this prayer—but it would not, at any rate, be an insult to His intelligence and an affront to His benevolence. Sometimes I think he must be more discouraged by the blindness of his shepherds than by the folly of his sheep."

From the foregoing it is apparent that a newspaper columnist has more understanding regarding God's requirements for prayer than does a clergyman, for truly the very first one is that of honesty, sincerity. What God thinks of such prayers as the chaplain offered, his Word tells us: "When you spread forth your hands [in supplication], I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood." And again: "They will keep calling me but I shall not answer, they will keep looking for me but they will not find me,

for the reason that they hated knowledge, and the fear of Jehovah they did not choose.”—Isa. 1:15, *RS*; Prov. 1:28, 29.

But in one respect Harris is mistaken—if he thinks that God is discouraged, disheartened or has his courage lessened by what any of his creatures may do. Such would be an admission that he is not all-wise, nor all-powerful. Did he not foretell this very situation? He did: “In the last days critical times hard to deal with will be here. For men will be . . . having a form of godly devotion but proving false to its power.” Since conditions are coming to pass just as he foretold, he has no reason for being discouraged, has he?—2 Tim. 3:1-5.

Then, too, in spite of what men may or may not do, his purposes regarding the earth and man will be realized, even as he assures us: “I have spoken, I will also bring it to pass; I have purposed, I will also do it.” And what are his purposes regarding the earth? “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. 46:11; 11:9, *AS*.

Surely, in view of these truths and facts, it can be confidently asserted that God does not get discouraged, regardless of what men may do. To help men of good will to benefit from the realization of God's purposes regarding the earth and man is one of the purposes of this magazine.

Pool of Gibeon Uncovered

🔔 The ancient city of Gibeon is noted for one of history's most spectacular rescues. Here Joshua and the Israelites rescued the Gibeonites from the allied Amorite forces. Here the God of heaven rained great hailstones on the enemy and caused the sun and moon to stand still to enable Joshua to complete the victory. It was also at Gibeon that a battle took place between the servants of Ish-bosheth, Saul's son, and the servants of David. The Bible discloses that the encounter started by “the pool of Gibeon.”—2 Sam. 2:12-17.

🔔 This pool was recently uncovered; and, after some twenty-five centuries, it is flowing again. The discovery, made by archaeologist James B. Pritchard, was announced by the University of Pennsylvania Museum. In searching for ancient Gibeon the archaeologist surveyed thirty-nine sites and finally picked as the right location the Arab village of El-Jib in the Hashemite Kingdom of the Jordan, about eight miles north of Jerusalem. He dug four feet below the surface at El-Jib and found the walls of houses. Later he came to the rim of a pool thirty-seven feet across.

🔔 Workers removed debris and they came to the first stage of the well. This was a thirty-three-foot-deep pit faced with a spiral staircase. Then diggers excavated a narrower tunnel, with steps cut in its side, to reach a broad water-drawing room eighty-two feet below the surface. After more debris was removed, water started flowing again. Restoration of the pool has revealed one of the ancient world's remarkable engineering achievements, the authorities of the museum said. And finding the great well, they added, confirms the Bible account that the Gibeonites were drawers of water.

The Red Religion

🔔 One-time chief of propaganda in Moscow, Karl Radek, once said: “This Communism, you see, is a religion. Our young men must preach its gospel. They are willing to die for it.”

Uniting MANKIND by a Kingdom



What is the cause of so much disunity among men? How and when will it end?

God and the blessings that would result as a consequence of the rule of God's kingdom. (Isa. 2:1-4; 9:6, 7, 4V) After the rebellion in the garden of Eden by the disunifier of mankind, Satan the Devil, Jehovah's own words of prophecy show and prove beyond doubt that the king and ruler whom God chose would destroy the cause of disunity in the earth.

Said Jehovah God: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) This sure promise of Almighty God sounded the death knell for the rebel, disunifier and alienator of the first man and woman created by God. The one that would destroy Satan the Devil is Christ Jesus. (Heb. 2:14) Only when the prophetic words of Jehovah God have been fulfilled could permanent peace and unity be realized among mankind.

The Kingdom by which mankind would be brought to permanent peace and unity is also referred to in the Scriptures as a city. Concerning the man of faith, Abraham, it is written: "For he was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:10) Abraham and other faithful men like him believed that the uniting of mankind could come only by the power of Jehovah God, the Creator of the universe, and not by imperfect men on this earth. It is he that has promised to reconcile

IN CONSIDERING the history of mankind it can be seen that for almost six thousand years man has tried to unify mankind to lasting peace. But man has failed and continues to fail. This failure is due to the fact that Satan, the disunifier of men, is the god of this world. (2 Cor. 4:4) It will take a mightier power than mere man to stop disunity, and a mightier power we have—Jehovah God himself. He purposes to unite mankind by his kingdom; and what he purposed, that he will surely accomplish. He stated, at Isaiah 46:10 (4V): "My purpose shall stand, and all my pleasure will I do."

Over this kingdom Jehovah God has appointed a king who will unite and bring everlasting peace to the earth; that king is Christ Jesus. This one Jehovah has appointed to put a stop to the disunifier, Satan the Devil. Of this ruler and unifier of men of good will it is written: "For he must rule as king until God has put all enemies under his feet." (1 Cor. 15:25) Men of faith before the coming of Jesus Christ to earth looked to the kingdom of God as the only means by which mankind could become one. These men were moved by God's spirit to write many prophecies concerning the righteous ruler chosen by

mankind by and through his beloved righteous Ruler, Christ Jesus.—Col. 1:19, 20.

JESUS' COMING

In his own due time Jehovah God had sent to earth the one that would bring unity to men of good will. (Luke 2:11-14) From the time that Jesus began his ministry on earth until his death, he proved himself able to gather men to oneness and unity by and through the kingdom of God. This was the means; the Kingdom would draw men of all kinds. Those who heard and believed the message and the messenger became united to him and with one another.

It was to them, too, that Jesus extended a unique privilege. That privilege was to participate in bearing the message of peace and unity to others. It was to them also that he extended the privilege to be sharers in the rulership of the Kingdom, which kingdom would, in God's appointed time, destroy Satan's disunified world, as shown in Daniel 2:43, 44, which reads (AV): "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Past history and present history show that peace and unity by man's efforts could never be permanent, due to the rule of imperfect men, who have failed and who continue to fail to stick to their treaties and agreements for peace. According to the prophecy of Daniel a united world and permanent peace would have to wait on Jehovah God and his promised kingdom. Waiting on God to bring unity to mankind by his kingdom will bring no disap-

pointment. There must first be a removing of the source of all disunity, mainly Satan the Devil, his invisible demons and the imperfect rule of men of this wicked world. —Luke 21:10, 11, 25, 26, 31, 32.

The work of bringing men to unity and oneness by drawing them to the Kingdom continued after Jesus finished his life course on earth. Jehovah God has purposed to have a united body of faithful followers of Christ Jesus. These were to be joined with him in the rulership of a righteous one world. The calling out of such persons has continued over many centuries and down to this very period of time in which we live. While Jesus was still living on earth as a man, many Jews became his followers and were drawn by the message of the Kingdom. However, it was not until the day of Pentecost that many thousands were added. In due time Jehovah would call them from all nationalities to become members of the one united body that was destined to share in the rule of the kingdom of righteousness. "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus."—Gal. 3:28.

144,000 AND "GREAT CROWD"

Jehovah God has limited the number of members that will make up the heavenly spiritual rulership to 144,000. (Rev. 14:1, 3) Now the major portion of the members of the "body of Christ" have already received their reward for their faithfulness to the Kingdom and are now in heaven. At present there is still a remnant on the earth of those faithful ones who have the responsibility to preach the Kingdom message just as Jesus and his disciples did. This preaching work is aiding men of good will toward God everywhere to look to the Kingdom as the only means to unify righteously disposed persons. The hope of all such persons of good will being preached

to is to live forever on the earth, which will then be freed from all the influences of disunity now prevalent.

Upon learning of the many blessings that the kingdom of God will bring, these persons of good will gladly dedicate their lives to the service of God and share in making known the good news. A prophetic description is given to us at Revelation 7:9, 10 of the great crowd of persons who look for unity, peace and salvation to life everlasting: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'"

This crowd of persons are from everywhere and have heard the good news of God's kingdom. No more do they look to imperfect men and their imperfect governments for peace and unity. They are now united in serving the one true God, Jehovah, and his Ruler-King, Christ Jesus. They credit their salvation to no worldly rulers and planners of a "better world"; rather, they owe their salvation to Jehovah God and to Christ Jesus, the appointed Ruler of the new world of righteousness. They must now stick to the same principles that apply to the remnant of Christ's followers, as stated by the apostle: "There is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."—Col. 3:11.

It is now, too, that all men of good will toward Jehovah God and his kingdom must demonstrate their unity among themselves. Yes, it is now when they must share in the words of prophecy written by the inspired psalmist: "Look! how good and how

pleasant it is for brothers to dwell together in unity!"—Ps. 133:1.

PERSECUTION

Unifying men of good will toward God by and through his kingdom has not been without opposition. The faithful men before the coming of Jesus to earth were opposed by Satan the Devil, his demons and earthly agents. (Heb. 11:36-38) The same persecution was meted out to Jesus and his disciples, and the same treatment comes upon his faithful followers at the end now of Satan's rule over the present kingdom of this world. Jesus foretold such persecutions would be world-wide and directed especially against the remnant of the "body members" of his followers. Persecution would also come to those of the great crowd of preachers of the Kingdom, who have joined themselves to the remnant in the proclamation work. (Matt. 24:9, 14) In fulfillment of prophecy, a persecution broke out upon Christ Jesus' true followers during World War I and World War II that has no parallel in modern history.

Why such persecution and opposition toward the preachers of the good news of the Kingdom? It is because this kingdom stands out as the only hope of bringing unity to mankind. Yes, it is the Kingdom that will vindicate the name of the true God, Jehovah, by making all families one on earth. The preaching of the Kingdom irks Satan and his demons as well as his visible representatives on earth. While persecutions have been permitted in these last days of this wicked system of things, Jehovah God will end such persecutions of his servants at the final war of this world, Armageddon. In that final war all cause of disunity among men will end forever.

Disunity had its beginning when a heavenly spirit creature rebelled against Jehovah God, the God of peace and unity. (Ezek. 28:15, AV; Rom. 16:20) It made its appearance on earth when the first man

and woman created by God joined in the rebellion. It spread world-wide and has plagued mankind for almost six thousand years. But it will stop forever soon, under Jehovah's kingdom rule: "Let him save the sons of the poor one, and let him crush the defrauder. He will descend like the rain upon the mown grass, like copious showers that wet the earth. In his days the righteous one will sprout, and the abundance of

peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:4, 6-8.

Now, with the last days of this old world's disunity upon us, men of good will everywhere are turning to the only source for unity and peace—Jehovah God and Christ Jesus and their means for uniting mankind, the Kingdom.

THE GROWTH OF PAPAL AUTHORITY

IN OUR day there is an increasing interest on the part of many in the religions of others. One of the foremost religious systems of Christendom is the Roman Catholic Church. Not only does it govern the private lives of its adherents, but its prominence is felt in the social life of communities and in governmental policies.

History shows that as Christendom developed along lines divergent from primitive Christianity following the death of the apostles, the churches operated quite independently; no central governing power was recognized.

The first general council was called, not by a church potentate, but by Emperor Constantine, A.D. 325 at Nice. Constantine recognized the provincial subdivisions of the church, and the fifth canon of the Nicaean Council strengthened that division by com-

manding that all ecclesiastical causes be finally decided by the provincial synods. As to any prominence one might have over another, this was not a religious

matter. To the contrary, the council at Chalcedon declared that the importance of the religious heads of Rome and Constantinople derived from the political importance of these cities. Although the provincial council of Sardica authorized appeals to the head of the church at Rome, this was invalid in view of the Nicaean Council.

Rome was on the decline, and its threatened political collapse endangered the religious prestige of its bishop. Leo I took hold of the situation. He declared: "I will



revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, . . . Not a diadem, but a tiara will I wear, a symbol of universal sovereignty." The religious authority of the bishop of Rome had to have more than a political foundation, and Leo I saw that it got that basis. The idea of papal succession to Peter set out by his predecessor, Innocent I, developed to good advantage under the pen of Leo as Jesus' words, "Thou art Peter, and upon this rock I will build my church," took on new meaning. —Matt. 16:18, *Dy.*

"Saint" Augustine preached against such misapplication of the scripture to Peter as if he were the rock, saying in his thirteenth sermon: "Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ the Son of the living God, I will build my church—upon Myself, who am the son of the living God: I will build it on Me, and not Me on thee." In asserting his new-found authority Leo clashed with Hilary of Arles and excommunicated him because he would not recognize that authority but held to the decision of the Nicæan Council that the bishops of any province were to make final ecclesiastical decisions.

The situation is an awkward one: Hilary was under papal ban, but he was made a saint. Leo I, who excommunicated him, had done a great service for the church in establishing its religious authority, and he too is a saint. As Gieseler says: "By exalting the authority of the apostle Peter, and by tracing all his rights to this source, as well as by his personal qualities and good fortune, he did more than any of his predecessors in extending and confirming the power of the Romish see."

Nicholas I, in the ninth century, made reference to other documentary support for the apostolic succession of the papacy. There is a letter from Clement at Rome to James at Jerusalem in which he relates that Peter passed on to him the position of primacy in the church that he himself was said to have. That letter is found in a volume published by Severinus Binius in 1618 and approved by Pope Paul V. There also appears a statement of Anacletus, claimed as the third pope, in which he confirms the transmission of authority from Peter to the line of popes at Rome. But why were these documents not referred to in earlier centuries when the question arose? The fact is that they did not exist at the time claimed. They were later forgeries and have repeatedly been exposed as such.

EVERY ASPECT OF LIFE AFFECTED

Though fraudulent, they were powerful in extending papal power. Said historian Daunou: "So early as the end of the eighth century the decretals of Isidore had planted the germs of pontifical omnipotence. Gratian gathered the fruit of these germs and made them still more fruitful; the court of Rome being represented as the source of all irrefragable decision, as the universal tribunal which decided all differences, dissipated all doubts, cleared up all difficulties. She was consulted from all quarters by metropolitans, by bishops, by chapters, by abbeys, by monks, by lords, by princes even, and by the untitled faithful. . . . General interests, local controversies, individual quarrels all went in the last resort, and sometimes in the first instance, to the pope; and the court of Rome acquired this influence over the *details* of human life, (if we may so speak,) which is of all others the most formidable, precisely because each of its effects, isolated from the others, appeared to be of no great consequence. Isidore and Gratian

transformed the pope into a universal administrator."

Celibacy, while practiced after the third century, was confirmed by Gregory VII in the eleventh century and enforced on the clergy, thus severing local ties and leaving only their obligations to the church of Rome. To cement even more solidly their submission to the growing authority of the Roman pontiff, they were subjected to an oath of allegiance to him, swearing to serve his interests, keep secret his affairs, and do all possible to destroy those who opposed the pope. And then in a well-planned move in 1870, although ignoring the protests of prominent churchmen and the arguments they set forth, the pope was declared infallible in making pronouncements as the head of the church. Thus the supreme authority of the pope was established in religious matters in the Catholic world.

That authority reaches out to the individual Catholic particularly through the priesthood. The position of the clergy was greatly enhanced as Alexander of Hales and Thomas Aquinas, along with the Lateran Council, in the thirteenth century, gave body to the idea that the priest could transubstantiate the Eucharist wafer into the actual body of the Savior on behalf of men. At the same time it was enjoined on all to confess their sins to a priest at least once a year. What power was in their hands as they were called on to oversee the important aspects of life covered by the sacraments and to guide the consciences of men through the confessional! This was a power, however, that did not reside alone with them. Their position as servants of the pope made it papal power.

POLITICAL POWER

Next let us turn our attention to another facet of papal power. Activity on the part of the church in political matters has been

evident from early days. Constantine recognized it as the state religion, as it is in many lands today. But more than religious recognition was wanted by the church. And so we find another forgery in the records. The so-called "Donation of Constantine" was pushed to the fore in the eighth century as a basis of the claim of the church to temporal authority. It makes Constantine say: "That the Papal supremacy may not be degraded, but may excel in honor and power all earthly authority, we give and grant, not only our palace as before said, but the city of Rome, and all the provinces, places, and cities of Italy and of the Western regions, to the afore-said blessed Pope Sylvester, universal bishop, and to his successors in the Papal authority and power."

Leo III took a hand to strengthen his authority by crowning Charlemagne emperor of the Romans A.D. 800. Gregory VII saw a weakness in the position of Henry IV, ruler of the German empire, and took advantage of the occasion to strengthen his own power. When Henry refused the pope's demand to relinquish certain prerogatives affecting the church, the pope in a council at Rome deposed Henry and declared that his subjects were free from obligations of obedience to him. Discontentment on the part of the people worked in the favor of Gregory, and Henry IV was out of a job and forced to go on his knees to the feet of the pope to ask forgiveness. Indeed, Rome was an international power to be dealt with. One ruler was played off against another to strengthen the papal power.

In the twelfth century the Decree of Gratian, a collection of ecclesiastical law, was compiled. Of it Daunou says: "By it the clergy were held not to be amenable to answer in the secular tribunals; the civil powers were subjected to ecclesiastical supremacy; the state of persons or the acts

which determine it were regulated, validated, or annulled absolutely by the canons and the clergy; the Papal power was enfranchised from all restrictions."

Charles Butler, noted Catholic writer, says in commenting on the Roman and canon law: "To the compilations of Isidore and Gratian, one of the greatest misfortunes of the church, the claim of the popes to temporal power by divine right, may in some measure be attributed. That a claim so unfounded and so impious, so detrimental to religion, and so hostile to the peace of the world should have been made is strange; stranger yet is the success it met with."

Pope Innocent III personally did much to contribute to that success of the papacy in the field of international politics. His decisions deeply affected the position of the governments of Europe. His backing of Otto of Brunswick made it possible for Otto to win the German throne instead of Philip of Swabia, but when Otto failed to show the proper appreciation the pope excommunicated him and started in motion international pressure that crushed him. When Philip Augustus, king of France, refused to submit the question of his remarriage to the church, Innocent III placed the entire French kingdom under interdict and won out over the king. A few years later in a dispute with King John of England another interdict was imposed, his subjects were declared free of obligation to him and he was deposed by the pope; again the papacy won and the state was forced to submit.

Modern history too abounds with evidence of papal political power. The Vatican is not only a religious center. By the Lateran Treaty in February, 1929, it became a sovereign, independent political state, with the blessing of Mussolini, with whom the treaty was negotiated. In 1933 Eugenio Pacelli, now Pope Pius XII, signed a con-

cordat with Franz von Papen of Hitler's German Reich. The church was open in its hostility to the Spanish Republic during the Civil War there; it determined to enforce the terms of the concordat of 1851, in which the Catholic Church was made the only religion in Spain. In March, 1942, diplomatic relations between the Vatican and Tokyo, Japan, were established. The effect of these alliances is too well known to this generation to need repetition. The Vatican is one of the most astute diplomatic-political powers in the world. Unquestionably, papal power includes political power.

THE BIBLE BANNED

In spite of existing religious and political control, papal interests would never continue to prosper if the Bible were available to men. Jesus himself said: "You will know the truth, and the truth will set you free." (John 8:32) The papacy was well aware of this, and various small communities of people who earnestly tried to conform to God's Word were unmistakable evidence of its truthfulness. Massacres such as that of the Albigenses in southern France and the infamous St. Bartholomew's night, together with the dreaded Inquisition, held the people in the grip of fear. But as long as the Bible itself was available the source of freedom from fear was available.

In view of this it does not surprise us to read the fourteenth canon of the fourth council of Toulouse, France, September, 1229, which "forbids the laity to have in their possession any copy of the books of the Old and New Testament except the Psalter and such portions of them as are contained in the Breviary or the Hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue."

Similar fear of Bible truth was expressed by the cardinals of the Roman court to Pope Julius III, in 1550, when they

said: "The Bible is the book that, more than any other, has raised against us the tumults and tempest by which we have almost perished. In fact, if anyone examines closely and compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will realize that our teachings are often different from the Bible and oftener still contrary to it, and if the people wake up to this they will never stop challenging us till everything is laid bare and then we shall become the object of universal scorn and hatred. Therefore, it is necessary to withdraw the Bible from the sight of the people, but with extreme caution in order not to cause rebellion."

On what, then, must we conclude that papal authority has been built? Surely not on God's Word, because it has been necessary to keep it from the public in order to maintain its position. It has been built up on forged claims of apostolic succession to Peter, unscriptural requirements of celibacy of the clergy and claims of papal infallibility. It was made secure in the lives of the populace by elevating the position

of the priest in their eyes, by requiring that he be called on to officiate at the principal events of life, by submitting the consciences of men to his tutorship in the confessional and by fear. And by international intrigue the power of Rome has been made secure in politics.—1 Tim. 4: 1, 3.

Let there be no mistake about it, papal power is not of God. Instead of serving God, papists have banned his Word and burned those who dared to read it. Not only has the papacy proved itself to be a friend of the world, but they are very much a part of it and ruled by its god. Jesus makes clear that his disciples are "no part of the world," and James adds that "a friend of the world is constituting himself an enemy of God."—2 Cor. 4:4; John 17:14; Jas. 4:4.

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Preaching in Prisons Fruitful

1 Making use of every opportunity to preach the good news, Jehovah's witnesses also conduct Bible studies in prisons with those who are of honest heart. One couple, a man and a wife who are doing this in the state of New Jersey, writes: "We have a Bible study with some prisoners in the B— prison and have studied with them over a year now. One of them recently was discharged and upon leaving the prison he wrote us a very fine letter giving us his new address and expressing his appreciation to Jehovah and to us for having studied the Bible with him. He said that his prison stay was not in vain, for in it he found both himself and his Maker, Jehovah God. He looks forward to the time when he will also be going from house to house and be able to call himself one of Jehovah's witnesses. Every time we study with one of the inmates we must have a guard with us and they must sit in on our study. Since it is a different guard each time, the guards in this prison are also getting spiritual food, including sample copies of the *Watchtower* and *Awake!* magazines. One of the men we study with has become editor of the prison magazine and now writes articles in it about Jehovah's kingdom. About 650 prisoners read this magazine, and many copies are also sent out of the prison to the homes of the men; so quite a witness is also being given in this manner due to our prison studies."

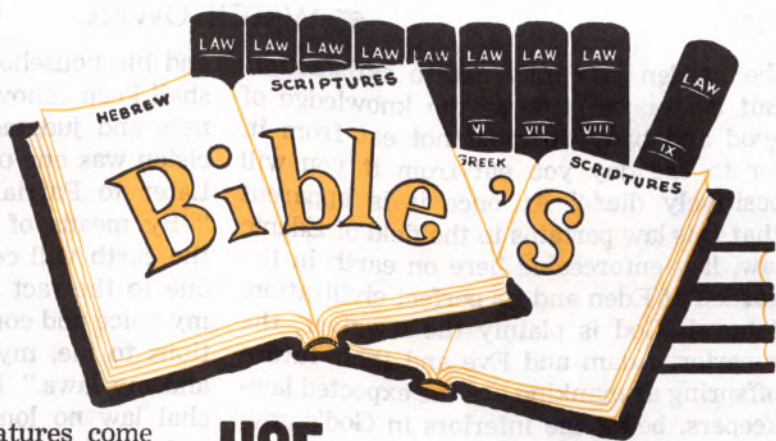


BIBLICAL law forms an intricate part of the divine revelations recorded

for us in the Hebrew and Greek Scriptures. In the issues of *The Watchtower* of June 15, July 1 and July 15, 1952, basic legal matters were examined and studied. There it was shown that wherever intelligent creatures come together for a special purpose they form an organization. To operate such organizations successfully some form of government is necessary. Government, in turn, is defined as the ruling of creatures by means of laws to keep the wheels of organization moving.

Finally, law itself is defined as a body of rules of action or rules of conduct guiding and directing creatures in the ways desired by the governments, whether these governments be of heavenly or man-made origins. Those ways of directing the people may be good or bad, depending upon whether the governments making the laws are good or bad, perfect or imperfect. The governments being the lawmakers are described as the "superiors," whereas the people who must keep the laws are said to be the "inferiors." The fields of action subjected to rules and laws are as wide as the universe of God's creation.

To understand fully the meaning of the word "law" in any part of the Bible, it is first necessary to determine from the context in the Bible what field of law is being discussed. Is the field of law one of Jehovah God's design, or is it one of human or even of satanic origin and control? When the field of law has been ascertained, then



USE OF THE WORD LAW

into the mind's eye must come the examination as to who are the "superiors" that made that law and the "inferiors" that are expected to be subjected under the law. Furthermore, it must be realized that the word "law" in the Bible

may be used to refer to a single law or it may be used collectively to refer to an entire body of rules of conduct. Also a "com-

mand" given to apply to more than one person is called a "commandment," which is another term used to refer to a law. For example, the Ten Commandments given to Moses were actually ten basic laws given to the Israelites.

An examination will be made in numerical order of six different fields of law mentioned in the Bible. By discovering who the "superiors" and who the "inferiors" are we shall be pleasantly surprised how our understanding of the Sacred Scriptures is immensely increased.

EDENIC AND PATRIARCHAL LAW

(1) The word "command" appears for the first time in the Bible at Genesis 2:16, 17: "And Jehovah God also laid this command upon the man: '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.'” At once it is apparent that this law pertains to the field of Edenic law, law enforceable here on earth in the garden of Eden and its perfect civilization. Jehovah God is plainly the lawgiver, the superior. Adam and Eve and their future offspring as mankind are the expected law-keepers, being the inferiors in God’s governmental organization operating in paradisaic Eden. The sanction or punishment for breaking this Edenic law is unmistakably stated, that of death, positive or certain death.

So the field of Edenic law in which Adam later committed a fatal violation was no mere petty man-made one, but one from the Sovereign King of the universe, that of the inspired divine law. Though the field of Edenic law has been brought to an end by Jehovah, yet whatever God-given law is revealed as applicable today merits our liveliest attention.

(2) The next Biblical references to law are the rules Noah and his family associates were commanded to keep. “And Noah proceeded to do according to all that God had commanded him. He did just so.” Here we have the field of righteous patriarchal law as commenced before the Flood. Jehovah God is the lawmaking Superior and Noah and his family are the law-keeping inferiors. This system of detailed legal instructions enabled the patriarchal society of Noah and his associates to pass through the Deluge and to begin a new righteous civilization upon a cleansed earth.—Gen. 6:22; 7:9.

In the days of Abraham those in righteous patriarchal society had further legal commandments given to them. “For I have become acquainted with him [Abraham] in order that he may command his sons

and his household after him so that they shall keep Jehovah’s way to do righteousness and judgment.” The law of circumcision was one of these newly added laws. Later to Patriarch Isaac, Jehovah said: “‘By means of your seed all nations of the earth will certainly bless themselves,’ due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my laws.” True, this field of patriarchal law no longer is binding as a legal body of law; however, it contains many principles and prophetic shadows of great value to Christians of the New World society today.—Gen. 17:11, 12; 18:19; 26:4, 5.

MOSAIC LAW AND NEW COVENANT

(3) The most detailed legislation mentioned in the Scriptures is that given through Moses in 1513 B.C. “Jehovah now said to Moses: ‘Come up to me in the mountain and stay there, as I want to give you the stone tablets and the law and the commandment that I must write in order to teach them.’” (Ex. 24:12) A code of more than six hundred laws in addition to the Ten Commandments was given through Moses. This field of law is known commonly in the Bible as the “law of Moses” or merely as “the law.” It organized Israel into a national theocratic society with Jehovah God as their kingly Superior and the Israelites themselves as inferiors, servants or slaves of God.

This body of law kept Israel together as a theocratic society for about fifteen hundred years, until God himself brought to a legal end, upon the impalement of Jesus on the stake A.D. 33, this handwritten legal covenant, including the Ten Commandments. “He [God] kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposi-

tion to us, and He has taken it out of the way by nailing it to the torture stake." So Christians today do not find themselves under this ancient field of divine law which has been terminated, although it too contains a wealth of prophetic types and principles to be applied to the New World society developing since 1919.—Col. 2:13, 14; Rom. 7:4.

(4) Since A.D. 33 the spiritual Israelites, anointed Christians, voluntarily have submitted themselves as "inferiors" or slaves under a new field of Jehovah-sponsored law known as the new covenant made through Jesus Christ. "For if that first covenant [of Mosaic law] had been faultless, no place would have been sought for a second [the new covenant]; 'For this is the covenant which I shall covenant with the [spiritual] house of Israel after those days,' says Jehovah: 'I shall put my laws in their mind, and upon their hearts I shall write them, and I shall be a God to them and they will be a people to me.'" —Heb. 8:7, 10.

Therefore from Jesus' time to the present the society of Jehovah's witnesses has developed and operated within the legal framework of the Christian system of things built by the rules and commandments pronounced through the Greater Noah, the Greater Moses, Christ Jesus, and his inspired apostles. The "other sheep" companions of the anointed Christians also lovingly and voluntarily conform themselves as "inferiors" under this divinely provided field of Christian regulations because they become part of the "one flock."—John 10:16.

LAW OF SIN, LAW OF MIND

(5) Apart from the above field of God's law, Paul refers to another field of law under which Christians find themselves subjected, however, this time *involuntarily*. "So, then, with my mind I myself am a

slave [inferior] to God's law [revealed through the new covenant], but with my flesh to sin's law." (Rom. 7:25) This is the field of legal bondage known as the "law of sin and of death." (Rom. 8:2) Who are the superiors in this field of conduct? Paul answers this by showing that 'King Sin' and 'King Death' with Satan behind them are the unrelenting masters. (Rom. 5:21; Heb. 2:14) We as sinners from Adam's time find ourselves sold as slavish inferiors by reason of our inherited fallen flesh. —Rom. 7:24.

(6) Jehovah has come to our rescue in lovingly providing the ransom sacrifice of Jesus Christ. Paul shows that dedicated Christians are now in position to come under another field of law known as "the law of my mind," now that the condemnation of the law of Moses has been removed which showed up their human flesh as greatly missing God's mark of perfection. (Rom. 3:21-23) "But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves [inferiors] in a new sense by the spirit, and not in the old sense by the written code [Mosaic law]." —Rom. 7:6; Matt. 20:28.

The old law covenant through Moses dealt with the fallen flesh and sought to restrain the works of the flesh. (Gal. 5:19-21) The driving force behind this law covenant was that of its sanctions of punishment, which built up a great condemnation or curse against the Jewish people for constantly failing to keep the law. (2 Cor. 3:9) But the new way, started by Jesus Christ, has the power of God's spirit as its guiding force. (2 Cor. 3:6) The spirit of God then guides our minds in the paths of righteousness and accomplishes what the old law covenant with its Ten Commandments and other laws failed to. "If you are being led by spirit, you are not under law." —Gal. 5:18.

Jehovah's provision also makes it possible for Christians to fight against the downward trend of the natural flesh under 'King Sin.' "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God [revealed through the new covenant] according to the man I am within, but I behold in my members another law [that of the flesh subjected to 'King Sin'] warring against the law of my mind and leading me captive to sin's law that is in my members." (Rom. 7:21-23) All Christians have this great struggle between "things of the flesh" and "things of the spirit."—Rom. 8:4-8.

But in Jehovah's goodness he has brought on the Christian scene the arrangement of undeserved kindness, so that it "might rule as king through righteous-

ness" and wield a powerful influence upon our hearts when we diligently take advantage of God's loving provision through Christ. (Rom. 5:21) We become "slaves [inferiors] to righteousness," which makes it possible to put up a hard fight for clean Christian living and integrity even though the downward pull of the flesh is strong. By Jehovah's help through Christ Jesus and by means of our strong faith, we are able to come off victorious in this struggle against our flesh. Under this new arrangement we are able to produce abundantly the fruitage of the spirit to Jehovah's praise.—Rom. 6:17-20; Gal. 5:22-24.

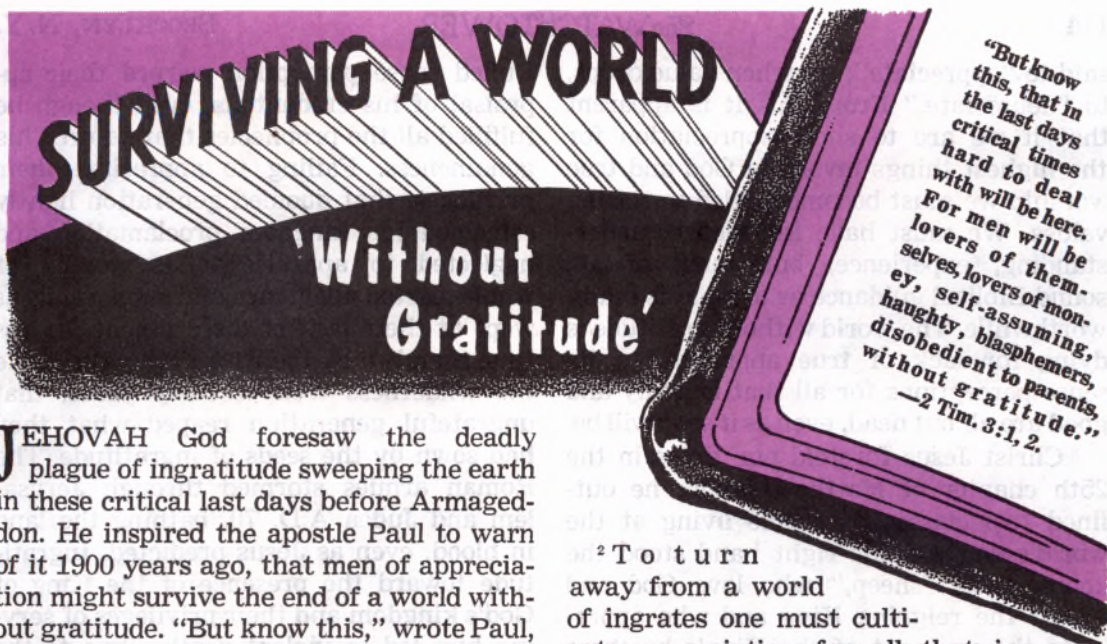
Has this brief study in the Bible's use of the word "law" helped you to a greater understanding of your position as a dedicated Christian slave of Jehovah God? We hope so.

Like the Early Christians

¶ In the book *Church, State, and Freedom* the author, Leo Pfeffer, singles out Jehovah's witnesses as being unique, that uniqueness being due to their following Christ as the early Christians did. Writes Pfeffer: "To a large extent the problem of adjusting the conflicting interests of domestic tranquillity and religious liberty has revolved around the Jehovah's Witnesses cases. Probably no sect since the early days of the Mormon Church has been . . . as much a victim of communal hate and persecution as Jehovah's Witnesses. The Mormon's difficulty lay in their unconventional approach to marriage; except for that one eccentricity they were quite respectable; and once that problem was solved the Church of Latter Day Saints was accepted as an honored member of the community of faiths. Not so with the Witnesses. . . . Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians."

Christendom and the Bible

¶ During his New York crusade evangelist Billy Graham, speaking for Christendom, said concerning the Bible: "The Bible is the world's best-seller. Almost everybody has a Bible in their home. But very few of us know anything about the message of the Bible. We don't read it. We don't study it. We talk about it. We have it in our homes. We have it on our pulpits in the churches. But we don't know what the Bible has to say." Punctuating Graham's remarks was a news item from Arcadia, Kansas, that appeared in the Fresno (California) *Bee* of September 26, 1957: "An Arcadia woman opened her family Bible and found the deed to her family home for which she had been searching fruitlessly since 1937. It was just where she left it."



JEHOVAH God foresaw the deadly plague of ingratitude sweeping the earth in these critical last days before Armageddon. He inspired the apostle Paul to warn of it 1900 years ago, that men of appreciation might survive the end of a world without gratitude. "But know this," wrote Paul, "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) Ingratitude is the very opposite of appreciation. The prophecy shows men as we find them today, without appreciation for God, for pure worship, for true love and obedience to parents and, contrarily, overemphasizing the value of self, pleasures and money. How accurately the Bible's advance writing of history predicted the present facts! Honest men must now turn away from a world without gratitude in order to survive its approaching end.

1. Who foretold what lack of appreciation in our day?

² **T**o turn away from a world of ingrates one must cultivate appreciation for all that is good, upright and pleasing to God. True appreciation is much more than simple gratefulness. The word "appreciate" is related to the word "appraise," which means to set a value on something. An early meaning was "to judge with respect to value, quality, or quantity; to appraise; value." (Webster's *New International Dictionary*, 2nd Ed.) To appreciate is to esteem to the full the worth of something; to feel a warmth of satisfaction and approval in regard to it. Appreciation involves being cognizant of a thing through perception of the senses. Delicacy of perception is often involved in appreciation. The expression "music appreciation" or "appreciation for fine arts" now takes on fuller meaning. We think too that when a bank sends an "appraiser" to set a just value on real estate the appraiser is called upon to decide how much appreciation financially should be shown for the property. When real estate rises in value it is

2. (a) What is appreciation? (b) To express it requires what?

said to "appreciate"; or, when value drops, to "depreciate." From this it is apparent that if we are to show appreciation for the highest things involving God and true worship we must become skilled in setting values. We must have knowledge, understanding, experience, but, most of all, sound Biblical guidance as to what is really worthwhile. The world without gratitude is dying for lack of true appreciation; its sense perceptions for all that is godly and good are all but dead, even as *it* soon will be.

³ Christ Jesus foretold our times in the 25th chapter of Matthew, where he outlined two classes of people living at the world's end. On his right hand stood the appreciative "sheep," who love God and Christ the reigning King and who appreciate the remnant of the King's brothers who everywhere preach the good news of God's kingdom. On the King's left stand the doomed, unappreciative "goats," who claim to love God and Christ, but utterly lack any warmth of approval and satisfaction in the Kingdom witness work being done by Jesus' earthly brothers. The goats fail to perceive that the King is present in Kingdom power and that all the nations come before his throne for judgment. Where do you stand in this struggle between appreciation and ingratitude? What value do you set on God's Word? On the Kingdom message being preached? On your time? On your life? It will possibly save your life if you will examine the Bible history of this struggle and make up your mind to stand among the minority who have shown appreciation that assured their salvation.

⁴ In Jesus' day a highly privileged generation had the advantage of seeing God's own Son perform great miracles in proof of his claim to be the long-awaited Messiah.

3. Jesus' parable of the sheep and goats makes what questions timely?

4. How was appreciation a life-and-death issue in Jesus' day?

Dulled sense perception warped their appraisal of his credentials, even though he fulfilled all the prophecies that assured his genuineness. Failing to appreciate their privileges, that doomed generation lightly esteemed his kingdom proclamation and neglected to appraise it as worthy of wholehearted allegiance and support. Jesus wept at their lack of discernment. In less time than it took their forefathers to make the wilderness trek of forty years, that ungrateful generation reaped what they had sown by the seeds of ingratitude. The Roman armies stormed through Jerusalem and Judea A.D. 70, bathing the land in blood, even as Jesus predicted. Ingratitude toward the presence of the King of God's kingdom and their privileges of serving him led to violent death. True to the warning of the Baptizer John, whose appraisal of Christ's worth made John feel unworthy to untie his sandal, that generation was baptized with fiery destruction. But appreciative men and women who correctly appraised Christ's role received the outpouring of God's holy spirit with power and life. (Matt. 3:7-12) Appreciation meant surviving the end of that system of things.

⁵ The disease of ingratitude is, of course, older than Jesus' day. At Hebrews 12:16 Paul warned the early Christians to be on guard that there might be no one among them "not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn." But even before the days of ungrateful Esau and appreciative Jacob there was a whole world stalked by the plague of ingratitude. It was the world of Noah's day. Noah and his family of Jehovah's witnesses appreciated the need to obey God's commands. They preached and they built the ark of safety before the very eyes of another unappreciative generation. The cares of life and

5. What similar situation existed in Noah's day?

love for fleshly pleasures closed the minds of the preflood world to the seriousness of their times. Surging floodwaters that were to submerge the highest mountain peak probably caused multitudes suddenly to reappraise their value of Noah's warning, but once their feet were wet it was too late. The ingrates never lived to correct their mistake. Their misappraisal died with them. Archaeologists digging among the preflood ruins find evidence that God had wiped out a religious world. Jehovah's witnesses appreciate why: It was the wrong religion. Obviously false religion can cripple appreciation and destroy sensitive perception for what is right worship in the eyes of God.—Genesis, chapters 6-8; Matt. 15:3.

⁶ Yet ingratitude's history is older than the Flood. It dates even from the garden of Eden, where mankind's beginning was plunged into sin and death through Adam and Eve's lack of appreciation for Jehovah God's pure worship and the need for loyalty. The first ingrate was none other than Satan the Devil, who influenced the first pair to misappraise the value of God's Word and commands. Jesus revealed the fatal flaw in Satan's appreciation. It was failure to value the truth highly. "That one was a manslayer when he began," said Jesus, "and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." (John 8:44) Jehovah had not created Satan so, for, if he had, then Jehovah would in fact be the Father of the lie and the liar, but it is impossible for God to lie. The fault lay with Satan's lack of appreciation for truth and righteousness. Among God's spirit sons he was highly favored. He could have followed the wise course of God's only-begotten Son,

the Word, but the self-made ingrate felt no warmth of satisfaction and approval in Jehovah's loving counsel. Nor did Satan highly esteem the association of loyal angelic spirit sons of God. The path of ingratitude led to treason in heaven and earth, and even now we are just approaching the climax of the long controversy over Jehovah's universal sovereignty, a controversy soon to be settled to the honor of Jehovah and the blessing of all appreciative ones. Meanwhile, lack of appreciation was to lead Satan to an all-time record for ingratitude, climaxed by his murder of Jesus at Calvary. With appreciation for Jesus' integrity, Jehovah raised him up and exalted him to his right hand, where now he has finally come into his glorious Kingdom throne in this day of judgment. It is sobering to look at Satan's death warrant and see it based on his lack of appreciation. At Armageddon Jesus will act with appreciation for Jehovah's sovereignty and speedily destroy the rebellious prince of ingrates.

⁷ The Bible history is not all a record of ingratitude. It also glows with examples of appreciative lovers of righteousness. Though a world of more than two billion souls now is about to die from lack of appreciation, you can survive its end by copying the lives of the many experts in the art of appreciating divine favors. Abel was one. He correctly valued the favor of Jehovah God and realized that his worship of the true God must conform to divine standards, not man-made rituals such as Cain's offerings of the fruit of the ground. (Gen. 4:2-7) Abel will be remembered in the resurrection because he appreciated the value of serving God in the right way. Another expert appraiser was Noah, already mentioned for his appreciation of God's instructions. Abraham and Sarah

6. Who was the first ingrate? Where has his ingratitude led?

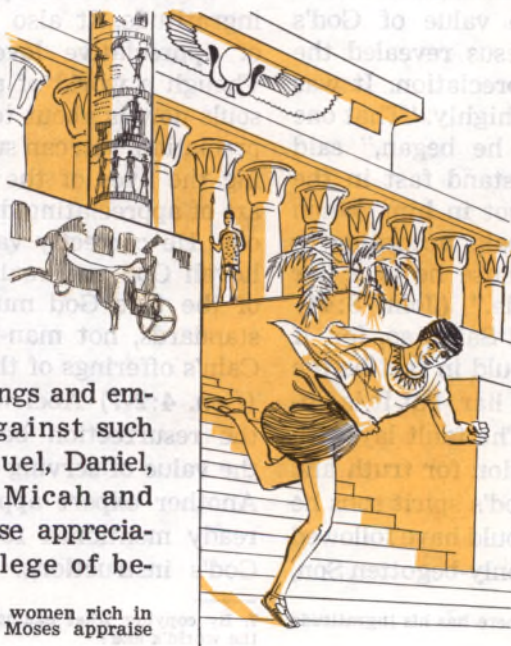
7. By copying what examples may we hope to survive the world's end?

correctly evaluated the privilege of leaving their home in Ur to serve Jehovah in foreign lands, in typical missionary fashion. Abraham always upheld Jehovah's way of life and won God's favor as the "father of the faithful." At Jericho, the woman Rahab wisely appreciated her new-found relationship to Jehovah's theocratic organization as of more value than any community ties to the doomed city. Expertly she appreciated the need to take her stand with Jehovah's victorious hosts and actively demonstrate her allegiance. Her appreciation and sensitive sense perception enabled her and her household to survive Jericho's fall.—Josh. 6:22-25.

⁸ The Bible book of Judges is a monumental record of a band of men and women who zealously appreciated Jehovah's call to action in defense of his chosen people, who had often got into dire straits through lack of appreciation for their great invisible King. Jehovah's witnesses, such as Samson, Gideon, Jehu, Barak, Deborah and others, considered it a great privilege to fight for Jehovah's name, his true worship and his people. So confident they were of the correctness of their appraisal of this privilege that they risked their lives to exercise it. Jehovah's prophets were no less appreciative of their privileges toward God. Kings and empires often raged against such men as Moses, Samuel, Daniel, Jeremiah, Ezekiel, Micah and many others. To these appreciative men the privilege of be-

ing spokesmen for Jehovah was a treasure without equal. They set the highest value on the call to declare Jehovah's prophecies, truths and judgments, whether delivered to friend or to foe. These God-fearing prophets were experts in appraising privileges. A typical example is that of Moses, of whom Paul writes at Hebrews 11:24-26: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed [that is, appraised, appreciated] the reproach of the Christ as riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward." In Moses' mind and heart a decision was reached, an appraisal made, that set the highest value on Jehovah's promised blessings, which hope easily offset anything the Egyptian world might offer by way of materialistic attraction. During his lifetime his appraisal

brought many blessings and privileges as mediator between Jehovah and Israel, prefiguring the role of Christ Jesus himself. What is more, at Hebrews, chapter 11, Moses is included among the list of faithful, appreciative witnesses of Jehovah who will come back in the post-Armageddon resurrection. Had Moses appraised his privileges unwisely he might have led a life of temporary enjoyment and then died without hope.



8. (a) Name other men and women rich in appreciation. (b) How did Moses appraise his privileges?

⁹ Of all the faithful men and women who won God's favor and upheld his sovereignty, Christ Jesus stands out as the greatest appreciator of Jehovah's gifts and privileges. He is the perfect example of appreciation. His life of gratitude to Jehovah for eternal life and all its blessings is the very antithesis of Satan's ungrateful, ill-fated career. From his creation God's Son has highly appreciated the truth that all he is and has is a gift from his Father Jehovah. Jesus never meditated an ungrateful usurpation of God's place. He appreciated the privilege of being among God's universal family and has always worked with appreciation toward the vindication of Jehovah's name, being "obedient as far as death, yes, death on a torture stake." (Phil. 2:5-8) But consider the contrasting status of these two angelic sons of God who once enjoyed fellowship together in Jehovah's heavenly family. Satan the haughty ingrate has been divorced from Jehovah's organization and now hurled to the vicinity of the earth, where he angrily wars against the remnant of Kingdom heirs, and knows his remaining time is short. Christ Jesus, the humble appreciator, has been exalted to a position superior to that with which he began. The gift of immortality has been granted him. He looks past the coming war of Armageddon to an eternity of appreciative service to his God and Father. Who do you think made the wise appraisal of Jehovah's goodness? What steps are you taking to copy Jesus' example?

¹⁰ That we should copy his example we are assured by Paul when he writes: "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. For the joy that was set before him he endured a torture stake, *despising* [note his appraisal]

and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls." (Heb. 12:1-3) Looking intently at Jesus' fine appreciation for what is worthwhile, we correctly learn to evaluate things. We can also despise reproach from relatives, friends or neighbors who oppose our Christian course. The joy of serving Jehovah forever will be the thing of value in your life. You will copy Jesus' example and gladly sell your interest in anything that would prevent your gaining the Kingdom. Jesus provided us with a valuable lesson in how to appreciate the treasure of Kingdom service when he gave the following illustrations: "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." (Matt. 13:44-46) Jesus did that. He had appreciation, the ability to recognize the true value of serving Jehovah and selling all other interests, even giving up his earthly life to gain the pearl of high value. Satan tested Jesus' appreciation by offers of political and material gain, but nothing in Satan's system of things could attract Jesus and influence him to reappraise the high value he set on the privilege of vindicating Jehovah's name. His treasure of Kingdom service did not depreciate with time; it grew in appreciation and undoubtedly still does. That is the example Paul invites us to copy.

¹¹ Under perfect instruction from Jesus all but one of the apostles became like

9. Who is the greatest appreciator of Jehovah's goodness? Contrast his outcome with Satan's.

10. How did Jesus preach and practice appreciation?

11. Where did the apostles stand in the matter of appreciation?

their Teacher. (Luke 6:40) The one exception misappraised the value of material gain and later confessed that his foolish evaluation was a mistake by throwing the betrayal money into the temple and retiring to commit suicide. (Matt. 27:3; Zech. 11:12, 13, AV) The other eleven and Paul, the one taking Judas' vacated office, all proved to be men of appreciation in every sense of the word. They suffered much for the truth and for the sake of the good news, but did tribulation stifle their gratitude to Jehovah? When the Jewish supreme court flogged the apostles and released them under the charge to give up their preaching, did they reappraise their privilege downward? The record at Acts 5:41, 42 gives answer: "These, therefore, went their way from before the Sanhedrin, rejoicing 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." No mistake about it, the apostles had real appreciation. They did not overvalue self, nor money nor pleasures. They had gratitude for God, for Christ, for the value of real godly devotion, and they proved true to its power. To these examples we may always turn with profit, particularly when a modern world without gratitude urges us to stop the final witness being given to God's kingdom.

¹² Exiled to the isle of Patmos for the sake of the good news, the apostle John was inspired to foretell that men and women in this present judgment day would be offered the privilege of taking up the Kingdom witness work that Jesus said would be "preached in all the inhabited earth for the purpose of a witness to all the na-

tions, and then the accomplished end will come." (Matt. 24:14) Wrote John of his inspired vision: "And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: '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.'" (Rev. 14:6, 7) When Jehovah's witnesses knock on your door under motivation by Jehovah God's active force, that privilege of actively giving God glory as one of his kingdom witnesses is being extended to you. Men and women of appreciation in all nations are eagerly responding hourly, finding a warmth of satisfaction and approval in sharing in the final witness.

¹³ By reviewing the Bible history of those rich in appreciation, is it not apparent that appreciation is more than ordinary thankfulness or simple gratitude, though even this the present world woefully lacks? Yes, certainly it is a life-and-death matter that involves your heart, your sense perception, your understanding, your soul and strength. You have seen what others have done; some wisely, some foolishly. Now what will be your course of action toward Jehovah's kingdom? Will it be prompted by appreciation or ingratitude? Will the house you are building stand up against the whirlwind of Armageddon? How can you cultivate more of the appreciation that will enable you to survive the end of this present world without gratitude? The following article is offered for your thoughtful consideration. Read it with appreciation.

12. What grand privilege was foretold for our day, and how is it being extended?

13. (a) Our review of those poor and rich in appreciation makes what clear? (b) What questions accordingly concern us now?

Appreciating Your Privileges At the World's End

DO YOU appreciate the undeserved kindness of Jehovah through Christ Jesus? Do you appreciate that now at the world's end is the especially acceptable time for you to show appreciation for salvation? Like the early Christians at Corinth, you are called to "look" at the facts with understanding, with a view toward taking action.

² At the end of the Jewish system of things, Paul manifested keen appreciation for the privilege of knowing Christ and actively serving his kingdom interests. As he expressed it to the Philippians: "If any other man thinks he has grounds for confidence in the flesh, I the more so: circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews; as respects law, a Pharisee; as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless. Yet what things were gains to me, these I have considered loss on account of the Christ. Why, for that matter, I do indeed also consider all things to be loss on account of the excellent 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, that I may gain



"Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says: '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."
—2 Cor. 6:1, 2.

Christ and be found in union with him, having, not my own righteousness which results from law, but that which is through faith in Christ, the righteousness which issues from God on the basis of faith, so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to his kind of death, to see if I may by any means attain to the earlier resurrection from the dead." (Phil. 3: 4-11) This appreciative writer invites all: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) Is your appreciation for God and

Christ rich enough to allow you to consider all else loss—even your family, background, job, friends, if necessary—in order to gain everlasting life? If not, what hinders you? It may be one or many things.

³ In the parable of the sower Jesus pointed out some deadly hindrances to appreciation. (Mark 4:15-19) Satan, of course, as the influential god of this system of things, is one. Tribulation or persecution is another. Appreciation for the privilege of serving God's kingdom is also snuffed out by the anxieties of this system of things, the deceptive power of wealth and the desires for material things. The seeds that fell on right soil are the ones who listen to the Word and take it up, bearing Kingdom fruit. Listening to Jehovah's Word and getting the sense of it is the great aid to

1. At 2 Corinthians 6:1, 2, Paul entreats us to appreciate what?

2. In appraising his privileges, what conclusion did Paul reach?

3. (a) Cite some hindrances to appreciation now. (b) What aid to appreciation has Jehovah provided?

life-winning appreciation. Jesus confirmed this at John 17:3: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." The vital worth of this knowledge was again stressed by Jesus in the sermon on the mount: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) Lack of appreciation stems from failure to recognize one's spiritual need, for one cannot love and appreciate God in the fullest sense until one comes to know, through Bible study, who He is, what he stands for, how he thinks, what his loving purpose is toward his creatures. When that is begun to be learned with understanding, then one begins to cultivate true appreciation for God.

⁴ Fight the plague of ingratitude by fighting ignorance of God's Word. Spend more time studying God's Word, learning what God considers worthwhile and what trivial. Jehovah's witnesses are conducting many thousands of free Bible studies in the homes of those conscious of their spiritual need. Be conscious of your need and welcome them to study with you. They appreciate the privilege. As you learn more about Jehovah's goodness and his new world of righteousness near at hand, you will grow in appreciation for his spirit, Word and organization. Like appreciative Job, who rests in hope of the resurrection, you will be able to say: "I have treasured up the words of his mouth more than my necessary food." (Job 23:12, AS) Skill in appraising the need to take in God's thoughts will let you keep your schedule for home Bible study in spite of any conflict with relatively trivial things such as a literal meal. You are learning that man does not really live by bread alone, but

by every word that comes forth through Jehovah's mouth. (Matt. 4:4) Now your appreciation becomes like that of Jesus.

⁵ More than at any other time, we have so much for which to be grateful. The long-awaited kingdom government has been installed in heavenly office and has already begun to rule in the midst of its enemies. It will grow and grow until it fills the whole earth. Appreciate that fact. The Kingdom is here to stay. You can stay too if you appreciate the need to support it with full allegiance and devotion, seeking first the Kingdom in your life. Know too that the King's invisible presence makes this a day of judgment. As in Noah's day and Jesus' day, men must choose to obey or suffer the consequences. The most searching loyalty test in history is in progress. The question is not, Are you loyal to democracy? The question is, Are you loyal to The Theocracy, God's government? It is about to conquer the world as easily as Joshua and his army conquered Jericho. Do you appreciate the need to act as wisely as Rahab did and align yourself with the certain conquerors? The Supreme Court of heaven is in session now. Why ignore its power to sentence all rebellious nations and men to Armageddon's sword?

⁶ A man in court on trial for his life makes every effort to convince the tribunal of his worthiness to live. During his defense he does not gaze longingly at the shiny new cars parked outside the court, nor at the fashionable clothes on display across the street. He is absorbed in the making of a defense that may spare his life. Why should you show less appreciation for the record you are making before the Supreme Court of heaven in this day of judgment? Jehovah's witnesses are busy making a defense before all who ask a

5. Why is this especially a time for gratitude?

4. How will increased Bible study develop our appreciation?

6. (a) How should our conduct resemble that of a man on trial? (b) The value Jehovah's witnesses put on life is shown how?

reason for the new-world hope within them. (1 Pet. 3:15) They are not anxious for the cares of this life. They are anxious to convince Jehovah God that they are innocent of the universal crime of ingratitude that is punishable with death. The New World society of Jehovah's witnesses does not go along with the theory that life is "dirt cheap." Life in Jehovah's new world will be priceless, and Jehovah's witnesses show they appreciate it as such now by their faithful witnessing. Those who adopt the old-world theory will find eventually that Jehovah will repay them exactly the price they set on their life. Consider your life "dirt cheap," and dirt is what you will be returned to at Armageddon. But appreciate life for the gift that it is, and its Giver will never take it from you.

7 If materialism is distracting you to the point of death, realize that you will not die from lack of luxuries; but you will from lack of appreciation. If you value the material wealth of this system of things more than the precious truths of God's Word you are a poor appraiser of what is really priceless. (Prov. 3:13-18) Cultivate appreciation by obeying Jesus' positive command: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matt. 6:19-21) Where your heart is, that is what you appreciate highly. Put your heart into this doomed world's "treasures" and your heart will sink with them at Armageddon. Put your heart and soul and strength into Jehovah's kingdom and your heart will live as long as the Kingdom does

—forever. (Dan. 2:44, AV) Accept Jesus' appraisal of the two types of treasure and seek the kind that endures. If you try to prove him wrong about materialism, be prepared to prove Jehovah God wrong too, for Jesus said his teaching was not his own, but the Father's who sent him.

8 "But," you say, "it isn't love of money. I've been to the local Kingdom Hall, to your public lectures, your conventions. I've read your *Awake!* magazine, just as I'm reading this issue of *The Watchtower*. Jehovah's witnesses have the truth. I know it, but I'm afraid. I appreciate that we need God's new world, but your religion isn't popular. Everywhere you're spoken against. Why, if I were to go along with you—" How many have strangled appreciation with similar fears! But why? Because appreciation is a matter of the heart and the heart involves the question of what we really love, and it takes perfect love to cast out fear. In this case, it is fear that is restraining love for God and his kingdom and for our neighbors, whom we ought to be busily telling about that kingdom. The apostle John explains that to us at 1 John 4:17, 18: "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as that one is, so are we ourselves in this world." Get to know God better through his Word, the Bible, and your love for him will grow. Appreciation will grow with it and you will become like Jesus, the model appreciator. As you hold this copy of *The Watchtower* in your hand this minute, likely some persecuted Christian in a Russian slave camp or behind prison bars in the Dominican Republic or elsewhere may be doing the same. Only his copy may have been smuggled to him. But while you are fearful of the reproach that may happen to you,

7. What positive command aids our appraisal of material things?

8. How does fear stifle appreciation? What is the remedy?

he is not afraid of the persecution that is already happening to him. The answer is simple: he has love and appreciation and with it Jehovah's holy spirit and blessing. Appreciation really makes a difference.

⁹ Jehovah inspired the Bible writers to put down in black and white such appreciation-building counsel as this: "As a right kind of soldier of Christ Jesus take your part in suffering evil." (2 Tim. 2:3) "Only 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 about the things which concern you, that you are standing firm in one spirit, 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) Our brothers in prisons and slave camps appreciate Paul's words. They know that their endurance under those circumstances is an indication from Jehovah God that he is with them and that salvation will be their reward. They can agree with Paul: they are privileged to suffer in Jesus' behalf. The Lord himself gave the disciples assurance when he said: "Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. But the very hairs of your head are all numbered. Therefore have no fear: you are worth more than many sparrows."—Matt. 10:29-31.

¹⁰ Since Jehovah God is able and willing to appreciate you, you should be willing to appreciate the privileges of service he extends now at the world's end. Jesus' next

words call for action: "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; but whoever disowns me before men, I will also disown him before my Father who is in the heavens." (Matt. 10:32, 33) Be prepared to stand up against opposition and determined to speak up for God's kingdom; then the King will both stand up and speak up for you, to your eternal blessing.

¹¹ Today all sincere students of God's Word are extended the privilege and duty of dedicating their life to Jehovah, for whatever work he may want done at any given time. Like Jesus, the Christian symbolizes this dedication by water baptism. (Heb. 10:5-9) In your country and at least 163 others, the New World society is made up of appreciative men, women and youths who have become true disciples of Jesus at the world's end. Have you come to appreciate the need for you to act on this privilege? A disciple is "one who accepts the doctrines of his teacher and assists in spreading them." Jesus' command to his fellow witnesses is: "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. 28:19, 20) In whatever language you are reading this journal's quotation of those words, the meaning is the same. Appreciate that you must become a doer of the Word, not remain a hearer or a reader only.—Jas. 1:22.

¹² The privilege of publicly hailing God's established kingdom and its royal King is a privilege held out to all who expect to survive Armageddon and live under that righteous kingdom rule. But the protection

9. By following what counsel may we endure with appreciation?

10. Jesus extended what privilege to everyone?

11. What privilege has the New World society accepted at the world's end?

12. (a) Revelation 7 shows Christians doing what now? (b) Whose example of dedication is noteworthy?

of that righteous government at Armageddon is only for those dedicated, responsible men, women and youths who publicly hail the King now, saying, in the words of Revelation 7:10: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." Waving the palm branches means you are a living witness to the reigning kingdom. While the time of Armageddon's trouble is still held off, come out from this wicked system of things. Put on your white robe of identification as a dedicated Christian, with a clean, acceptable appearance before God and the Lamb. In this dedicated condition you will be fit to render sacred service day and night in Jehovah's holy temple. In appreciation, Jehovah's Lamb will shepherd and guide you to fountains of waters of life. Joyfully you will walk with the New World society already enjoying the promise fulfilled that "God will wipe out every tear from their eyes." (Rev. 7:14-17) If this happiness and priceless hope have any value in your eyes, show it by a timely dedication. Jehovah loves a cheerful giver. Appreciate the marvelous privilege of cheerfully, willingly giving yourself. Copy the appreciative course of the Ethiopian of Acts, chapter 8. As treasurer for his queen, Candace, he knew the value of material things. But on hearing preached the good news about Christ, he appreciated this as treasure of greater value. Promptly he showed his appreciation by dedication and baptism. —Acts 8:36-38.

¹³ Among the New World society you will find many rich privileges, each of great value in the eyes of God. There will be public Bible lectures to attend, studies of *The Watchtower*, public speaking instruction in the theocratic ministry school, as well as a weekly service meeting to help you fulfill your ministerial privileges well.

You will associate with true Christians from all walks of life who are clearly identifiable as Jesus' disciples, because they have love among themselves. (John 13:35) If you have already tasted these blessings, but have allowed the cares of this system of things to choke your appreciation, quickly take the sword of the spirit and cut loose from the entanglements. Let its inspired counsel show you exactly what Jehovah expects from you; then ask his help through prayer that his holy spirit and the Bible truth may set you free. The mature ones in the New World society will do all within their power to help you show appreciation to Jehovah. Their attitude will be the same as that expressed by Paul: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." —Heb. 6:11, 12.

¹⁴ If complacency or apathy has made you susceptible to the plague of ingratitude that paralyzes the mind and hands and weakens the feet that should be working and walking to meetings and out into house-to-house Kingdom service, hasten to take corrective measures: "Hence lift up the hands that hang down and strengthen the enfeebled knees, and keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." (Heb. 12:12, 13) Avoid the mistake Demas made in highly appraising the value of anything this world has to offer. Though once enjoying the privilege of collaborating with an apostle, Demas lost his appreciation. His heart was in something else, so that Paul wrote Timothy: "Demas has forsaken me because he loved the present system of

13. (a) What privileges may you enjoy with the New World society now? (b) How can faltering appreciation be strengthened?

14. What should be done to conquer apathy and complacency?

things." Where is that system of things now? Where will this one be after Armageddon?

¹⁵ Materialism warped the appreciation of Gehazi, who once enjoyed the privilege of colaboring with Jehovah's prophet Elisha. He misappraised the value of material things to the point of lying to get them from Naaman, the Syrian army chief. "Is it a time to accept silver or to accept clothing or olive groves or vineyards or sheep or cattle or menservants or maidservants?" asked Elisha. Immediately the leprosy of Naaman stuck to Gehazi and he left the presence of Elisha, as "a leper white as snow." Certainly this leper no longer could enjoy the privilege of serving Jehovah with Elisha. Beware that materialism now at the world's end does not lead you into an unfit condition where you can no longer acceptably serve God. This is the especially acceptable season to seek first the Kingdom and Jehovah's righteousness. Doing so, Jehovah's King will seek you and your welfare at Armageddon.

¹⁶ This world's religion, politics, business and diversions are purported to be valuable. God's Word correctly appraises them as worthless as far as aiding you to gain everlasting life. If any part of this world were truly valuable, worth the warmth of satisfaction and approval that so many seem to find in it, would Jehovah be about to destroy it? That he is, John assures us: "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) The advent of the atomic age and the birth of man-made "moons" does not mean an ungrateful world is on the threshold of a new era of peace and prosperity. Stock in the old world has not risen in value because science thinks to reach up into heaven. World builders thought the same at the

tower of Babel and have never recovered from the blow Jehovah dealt them. This world will never recover from its smashing defeat at Armageddon.

¹⁷ You want happiness now and you want security. You value these along with comfort and hope. Then appreciate that the only way to find them is to look into Jehovah's Word, the Bible, and learn his will for you here at the world's end. God's Word promises you will find there what you are looking for: "He who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it."—Jas. 1:25.

¹⁸ Your happiness will grow with the increasing joy of the New World society as your vision of the post-Armageddon new world widens. Weigh the gloom and fear of the present system against the joy and peaceful prospects just ahead. In appraising the value of God's kingdom to you, think of the delightful life you may enjoy helping to restore the earth to paradisaic rest. You may help to landscape it, making it a glory to Jehovah. Your children will come into a world where nothing will hurt or destroy. You will be on hand to greet the appreciative men and women who receive their promised resurrection. What a thrill to talk with John the Baptist and hear his description of Jesus! Think of meeting Abel, Noah and his family, Abraham and Sarah, David and Deborah, Jephthah and his daughter, and many other appreciative servants of Jehovah who will be back to enjoy God's new world with you.

¹⁹ If you consider the joys set before you, you will copy Jesus' example and "sell" all that you have to gain that new world. (Matt. 13:44, 45) Each privilege granted

15. What forceful lesson is learned from Gehazi's case?
16. How does Jehovah appraise this world, in spite of its scientific achievements?

17. Where is true happiness found?

18. In appraising our privileges now, what prospects should we consider?

19. How are privileges of service like signposts?

you in the Christian congregation is like a signpost on a fast-moving turnpike. It assures you that you are on the right road, heading in the right direction. (Matt. 7:14) This road is not the broad, spacious road of ingratitude. That road is leading off into certain destruction. The road leading off into life is the road of appreciation. Be among the relatively few who find it. You can by appreciating your privileges at the world's end.

²⁰ Whatever gifts and privileges Jehovah extends to you, appraise them highly and faithfully use them to his honor. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." (Col. 3:23, 24) "Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, let us prophesy according to the faith pro-

portioned to us; or a ministry, let us be at this ministry; or he that teaches, let him be at his teaching; or he that exhorts, let him be at his exhortation; he that distributes, let him do it with liberality; he that presides, let him do it in real earnest; he that shows mercy, let him do it with cheerfulness. Let your love be without hypocrisy. Abhor what is wicked, cling to what is good. In brotherly love have tender affection for one another. In showing honor to one another take the lead. Do not loiter at your business. Be aglow with the spirit. Be slaves to Jehovah. Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer." (Rom. 12:6-12) To all men of good will who now appreciate their privileges, the King will say at the world's end: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation." (Matt. 25:34) Would you appreciate an inheritance like that? Then appreciate your privileges now at the old world's end.

20. (a) How does Paul admonish all to treat their privileges? (b) For whom will Jehovah's King show appreciation at the world's complete end?

A CLERICAL ANALYSIS OF CHRISTENDOM

☞ In his book *Questions People Ask*, Robert J. McCracken, pastor of New York city's Riverside Church, writes: "Years ago in Boston Bishop F. J. McConnell delivered a speech. . . . 'During the Boxer Rebellion,' he said, 'hundreds, probably thousands of Chinese Christians were martyred. There they knelt, with their heads on the blocks, the knives trembling in the hands of the executioners. All they needed to do was to grunt out a Chinese word that meant "I recant" and their lives would be saved. Now, what should I have done under these circumstances? And I speak not simply personally, but in a representative capacity, for I think the rest of you are very much like myself. With my head on the block I suspect I should have said, "Hold on! I think I can make a statement that will be satisfactory to all sides."'

☞ "For too long, Christians have been like that, accommodating, worldly-wise, pliable, acquiescing in what is conventional, leaving their unbelieving neighbours uncertain as to what the Church stands for, unless it is an easy-going toleration of things as they are, coupled with a mild desire that they may grow better in time, so far as that is compatible with the maintenance of vested interests. Salt, light, leaven—those were the terms Jesus used in envisaging the impact of his disciples on the world. And to-day . . . the ever-present danger which confronts the Church is that it may become insipid—standing for nothing in particular, hesitant, half-hearted, its message muffled and uncertain."

Why Must Christians Have Assemblies?

IT IS the practice among the members of many families to have an occasional reunion. This practice is prompted by the bond of family relationship that gives them a feeling of closeness. They want to be with one another and to talk about the fond memories and experiences they hold in common. These family assemblies are a joy to them.

¶ As this is especially true with members of large families, so it is true with Jehovah's witnesses. They are members of a very large family, a family that is tied together with a bond much stronger than blood relationship. What binds them are the beliefs and worship they hold in common. Their common worship of Jehovah God makes them brothers and sisters in a great family of Christians. Jesus made this clear when he told his followers, at Matthew 23:8: "All you are brothers." It was this spiritual family that he had in mind when, on another occasion, he said that whoever leaves fleshly brothers and sisters for the sake of his name would gain many times more.

¶ The members of this great family of Christians are aliens in a world that has no love for God and no respect for his laws and purposes. Peter referred to Christians as such when he said: "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires." (1 Pet. 2:11) They are aliens because they are no part of the world, just as Jesus was no part of it. He said to his followers: "You are no part of the world, but I have chosen you out of the world." —John 15:19.

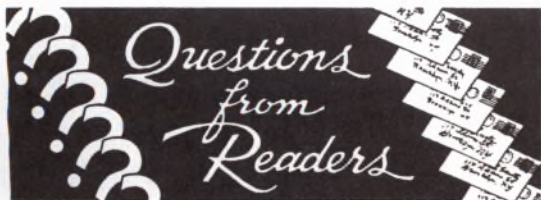
¶ Since the members of this spiritual family have nothing in common with the world, they love to have periodic assemblies. It is a joy for them to be among crowds of spiritual brothers and sisters who worship the same God, respect his laws, and look forward with the same keen anticipation to the fulfillment of his promises regarding a new world. This is a welcome change from being like an isolated island surrounded by a disturbed sea of humanity alienated from God. Instead of being among people whose every imagination and thought of their hearts is only evil, a person who is at an assembly of Jehovah's people is among persons who love right principles and whose thoughts are on the uplifting truths of the Scriptures.

¶ This is one of the reasons why Jehovah's witnesses will come from many parts of the world to assemble in New York city from July 27 to August 3. For eight glorious days they will gather with thousands of spiritual brothers and sisters in New York's two largest stadiums. They will renew old friendships, exchange experiences and discuss their future prospects. Their joy will exceed that of any family reunion.

¶ But more than that, this Christian assembly will be a feast of spiritual fat things. It will be another example of how Jehovah God arranges a table of spiritual good things for his people while their enemies are still in control of the earth. "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) The spiritual fat things served at such Christian assemblies of Jehovah's witnesses are nourishing, strengthening and edifying. This is another thing that makes the coming international assembly a thing of great interest to God's people.

¶ Since we are now living in the last days of the present world when the wicked are growing worse, it is imperative for God's people to assemble frequently for mutual encouragement and edification. That is why the apostle Paul gave the implicit instruction to "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.

¶ The world events that are fulfilling Bible prophecies prove that the day for Jehovah God to vindicate his name is drawing very near. Now is the time when all members of Jehovah's great family of Christian children and grandchildren must come together in assemblies for encouragement and instruction. Such assemblies of the New World society not only benefit Jehovah's people but benefit persons of good will, whose attention is attracted by them. We can therefore expect much good from the great international assembly this summer. None of God's great earthly family will want to miss it.



● On page 84 of the book *You May Survive Armageddon into God's New World* we read: "The worship of Jehovah was not made impossible by the destroying of earthly Jerusalem's temple. His pure worship with spirit and truth continued on in his spiritual temple that was being built by the antitypical Solomon, Jesus Christ. That spiritual temple survived the horrible destruction of Jerusalem in the year 70. That temple is now near its completion, the last of its 'living stones' being yet under preparation on earth for being built into the temple in heaven. . . . The real temple of Jehovah's worship is destined to stand eternally as the habitation of his spirit."

Are we to understand that the Christian spiritual temple ceases to function as such at the end of Christ's thousand-year reign when priestly services are no longer required for mankind? If so, then in what sense does the real temple of Jehovah's worship stand eternally as the habitation of his spirit, as above stated?

By the end of the thousand-year reign of the King Jesus Christ all obedient mankind will have received the full benefits of the ransom sacrifice of the Lord Jesus Christ. They will have been forgiven all their sins due to inheritance from the sinner Adam and will have been uplifted to human perfection in God's image and likeness. This will furnish the foundation for them to be justified to life eternal in God's new world after they have successfully passed the short season of trial when Satan and his demons are released at the end of the thousand-year reign in order to test the exclusive devotion of mankind to Jehovah God as the universal Sovereign. For the faithful ones whom Jehovah then justifies there will be no further need of the benefits of the ransom sacrifice of Jesus Christ. He will therefore no longer serve as a priest with a sacrifice for them.

Still he is a priest forever after the likeness of the king-priest Melchizedek and so he will

reign forever and ever in the capital part of Jehovah's universal organization. (Ps. 110:4; Heb. 5:5-10) In the Hebrew Scriptures the word for "temple" really means "palace," such as the palace of a king. Jehovah is the great King of eternity. In Ephesians 2:20-22 we read concerning the spiritual temple or palace composed of Jesus Christ and his Christian congregation of 144,000 living stones: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."

At the end of the thousand-year reign of Jesus Christ, and after the little season of testing all men who live on earth by the releasing of Satan and his demons, Jehovah God will not withdraw his spirit from his spiritual house, his temple or palace. His spirit will always inhabit that palace as the capital part of his universal organization. According to the figure of speech used, this palace is a building, not a priesthood. As such it will continue forever for him to inhabit by spirit. Forever it will be the capital organization over Jehovah's universal organization, including mankind on earth, over whom it will everlastingly be the "new heavens" of the new world. (Isa. 66:22, AS) Jesus Christ, exalted in heaven, is the chief part of that capital organization. For this reason it will forever be true of him, as stated in Philippians 2:9-11: "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."

Thus forever perfect mankind on earth will have to recognize the heavenly palace of Jehovah God in which he resides by his spirit. They will forever have to worship him through that celestial palace. Thus the real temple of Jehovah's worship will stand eternally for their service in the worship of the Most High God, Jehovah, the King of eternity.

temple forever and ever in the capital part of Jehovah's universal organization (Ps. 110:1; Heb. 9:11-12). In the Hebrew Scriptures, the word for "temple" really means "palace," such as the palace of a king. Jehovah is the great King of earth. In Ephesians 2:20-22 we read concerning the spiritual temple or palace composed of Jesus Christ and his Christian congregation of 144,000 living stones: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah, in which with him you too are being built up together into a place for God to inhabit by spirit."

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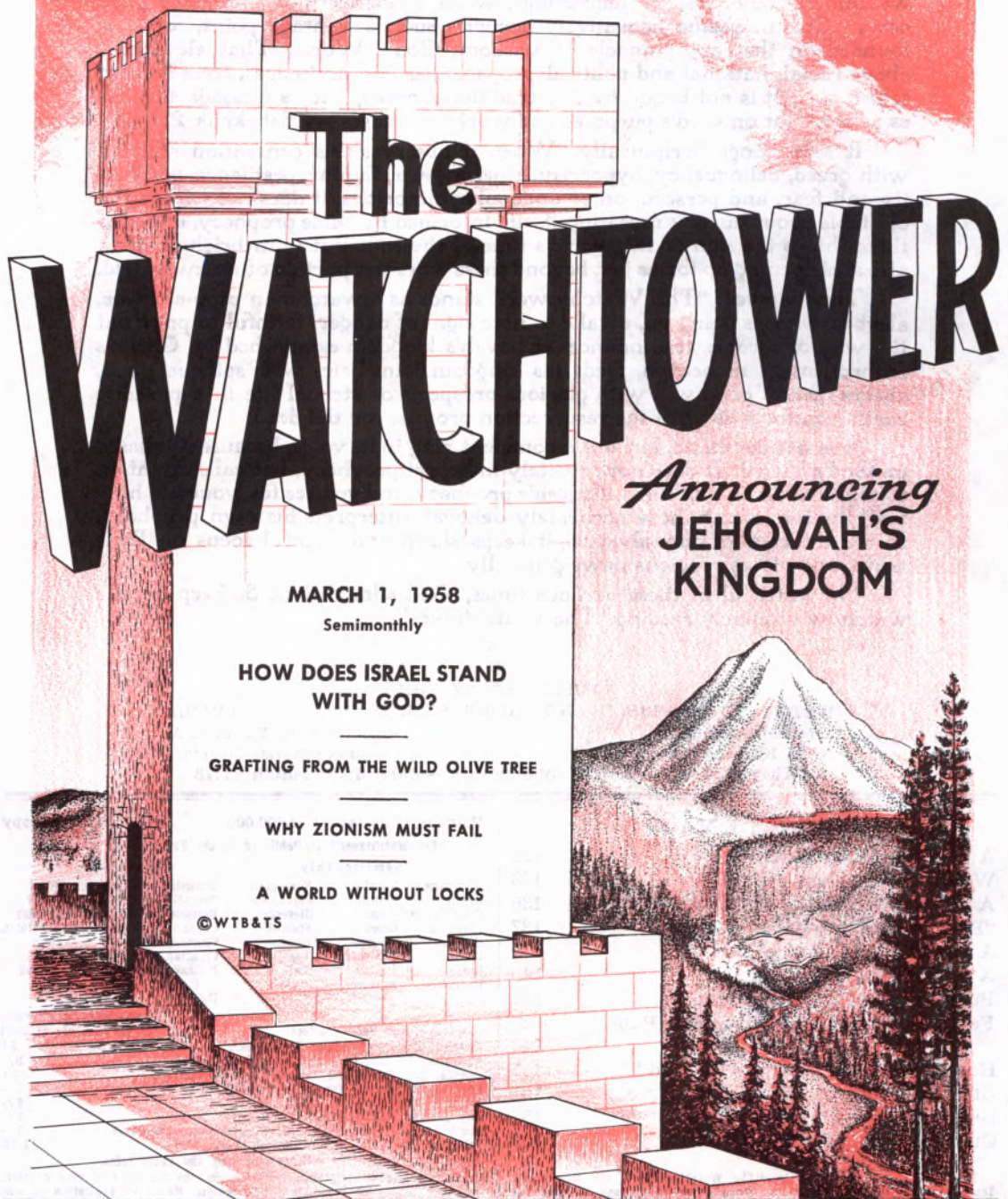
As we understand that the Christian spiritual temple ceases to function as such as the final temple ceases to function as such as the

- "WATCHTOWER" STUDIES FOR THE WEEKS
- March 30: Surviving a World 'Without Gratitude.' Page 113.
- April 6: Appreciating Your Privileges at the World's End. Page 119.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What commandment a chaplain on a warship is in no position to invoke? P. 99, ¶2.
- ✓ When permanent peace will be realized among mankind? P. 101, ¶3.
- ✓ How unity will come to man? P. 102, ¶3.
- ✓ Who called the first general church council in Christendom? P. 104, ¶4.
- ✓ How Augustine preached against the belief that the church was built upon Peter? P. 105, ¶1.
- ✓ Why some cardinals requested Pope Julius III to keep the Bible from the people? P. 107, ¶6.
- ✓ What the "law of Moses" consists of? P. 110, ¶4.
- ✓ What is required to show appreciation for the things involving God's worship? P. 113, ¶2.
- ✓ What can cripple appreciation of right worship? P. 114, ¶5.
- ✓ What are some hindrances to appreciating one's privileges to serve God? P. 119, ¶3.
- ✓ What privilege and duty is extended to all students of God's Word? P. 122, ¶11.
- ✓ How Jehovah's witnesses are members of a large family? P. 126, ¶2.
- ✓ How the temple of Jehovah's worship stands eternally as the habitation of his spirit? P. 127, ¶4.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 1, 1958

Semimonthly

**HOW DOES ISRAEL STAND
WITH GOD?**

GRAFTING FROM THE WILD OLIVE TREE

WHY ZIONISM MUST FAIL

A WORLD WITHOUT LOCKS

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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; Isaiah 54:13

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AV - Authorized Version (1611)	Mo - James Moffatt's version
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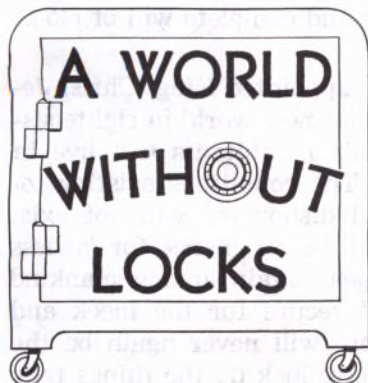
The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 5



IS IT possible to have a world without locks? Is it possible for people to live securely without having to keep their possessions under lock and key? Is it possible for a person to live a lifetime without ever having to carry around a bunch of keys or even one key?

From the appearance of this present world the answer would seem to be a definite No. Our possessions are not safe in this modern civilization. Even when they are carefully locked up they can still be stolen by a skillful thief. This was pointed out in the Kiplinger magazine *Changing Times* of December, 1956. It said: "A professional burglar can enter almost any house. Your objective should be to discourage the casual or amateur burglar, to whom a carelessly guarded house is an open invitation. If your place is well protected, amateurs can't get in, and even the professional burglar may choose an easier

job down the street. Or if he does try your house, the difficulties may slow him down enough to tip the scales in favor of the police. Lock up at night and when you're out."

The casual or amateur burglar could be a passer-by or even some neighbor living on the same street. It seems that many average people will not hesitate to pick up things that do not belong to them if they think they can get away with it. Tools and equipment are regularly taken from industries by trusted employees, many workers on construction jobs carry off equipment and building materials and many tourists walk away with restaurant silverware and hotel towels. Yet these people do not consider themselves to be thieves.

There are people who borrow things without permission with the full intention of returning them, but it seems that the things they borrow never get back to their owners. Yet they too do not think of themselves as thieves. Such irresponsible and dishonest people make it just as necessary to have locks as does the burglar. It is evident that this world has a civilization that is technologically high but morally low.

If it were possible to have a civilization of high moral quality whose people respected the property of others, would locks then be necessary? In such a civilization would a person have reason to fear for the security of his possessions? Would he ever have to lock every window and door before leaving his house? Would he ever

have to carry around a jangling bunch of keys?

A civilization of that kind would be possible if all earth's inhabitants would respect and obey the principles of God's Word. If they did, there would be neither thievery nor irresponsible borrowing. The things a person worked for he could keep and enjoy. He would never come home and find them missing. He would never need locks on his windows, on his doors or on anything he has. He could trust all passers-by and all his neighbors.

The time is near at hand when earth's inhabitants will live by those principles. God has purposed it, and he never fails to carry out his purposes. The prophet Isaiah once said that when God's "judgments are in the earth, the inhabitants of the world learn righteousness."—Isa. 26:9, AS.

The inhabitants of the new world that God has purposed to establish will all have a knowledge of the righteous principles in the Scriptures, and they will live by those principles. That will include exercising love for one another; and when a person does that, how can he steal? Love and dishonesty are incompatible.

But someone will ask how such a world could come about while there are so many people who would never change from being greedy, selfish and thievish. How can a world without locks become a reality as long as even one of such persons exists? The answer is simple. None of them will continue to exist. "Just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be." "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 37:10; 145:20.

God's new world will have no place for persons who refuse to live by his high moral standards. They will be swept out of existence at the coming battle of Arma-

geddon, when Jehovah God will execute his adverse judgment upon this present wicked system of things. They "will be no more." The survivors of that battle will be the people who have transformed their minds and their lives, as admonished by the apostle Paul: "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."—Rom. 12:2.

The divinely appointed King, Christ Jesus, will rule that new world in righteousness and earth's inhabitants will live in righteousness. The conditions existing today that breed dishonesty will not exist then. There will be no chance for lawless persons to appear again among mankind to make life insecure for the meek and peaceable. There will never again be the need for people to lock up the things they value.

What a man works for then he will be able to keep and enjoy. He will not even have to die and leave his possessions to someone else. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labor in vain."—Isa. 65:21-23, AS.

God's new world is the answer to our questions. It will be a world without locks. Its people will live securely without having to carry keys with them or be concerned about the safety of anything they possess. They will not have to lock up at night, or worry about their unlocked houses being an open invitation for burglary. That new world will be of the very highest moral quality.



WHY ZIONISM MUST FAIL

WHAT is Zionism? "Zionism is the Jewish nation on the march." So said one Theodor Herzl, father of the Zionist movement. According to the 1953-1954 *Yearbook* of the State of Israel, "Zionism is a true attempt to achieve and attain the survival of the Jewish people." And according to certain American Zionists, Zionism is, not only "Judaism at its fullest and its strongest," but also the Messianic hope of all mankind.

Among fundamentalist clergymen of Christendom are to be found many who likewise expect great things of Zionism. The periodical *Land Reborn* is devoted to these views. And a comprehensive statement of this position is found in the book *The Fall and Rise of Israel*, by William L. Hull, a Protestant missionary who has spent many years in Palestine. He has the greatest admiration for Zionism and likens its leaders Herzl and Weizmann to Moses and Abraham. He interprets the 'hunters and fishers' of Jeremiah 16:16 to be the Nazis, whose persecutions caused the Jews to return to Palestine, and the 'pure language' of Zephaniah 3:9 to the Hebrew language, which is again being spoken in Palestine today. According to him, God permitted World War I so that Palestine might be set free from the Turks, and

Many Jews and non-Jews see in Zionism the fulfillment of Bible prophecies. Read on to learn why all such err and to whom such restoration prophecies do apply.

such men as Lloyd George, Churchill and Balfour "let God use them" in behalf of the Zionist cause "because they had faith in his Word." Hull applies scores of prophecies recorded in Isaiah, Jeremiah, Ezekiel, etc., as well as the warning words of Gamaliel at Acts 5:38, 39, to Zionism.

In a similar vein *The American Weekly*, October 13, 1957, reported on the fruits of Zionism under the heading "In Modern Palestine—Bible Prophecies Are Coming True." According to it, "they that wait for Jehovah . . . shall mount up with wings as eagles" had fulfillment when some 40,000 Jews were flown from Yemen in southwest Arabia to Palestine; and the prophecy "instead of the thorn shall come up the fir-tree" foretold the great reforestation that has taken place in the State of Israel, an increase from 17,000 trees in 1917 to 21,000,000 in 1957, most of which are conifers or cone-bearing trees. Israel's irrigation system, the waters of which come from Mount Zion, is said to fulfill the prophecy that "in that day . . . all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim." Likewise to the coming of Jews from five continents and seventy-four different lands to Palestine is applied the prophecy: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth." —Isa. 40:31; 55:13; Joel 3:18; Isa. 43: 5, 6, AS.

FROM MOUNT ZION TO ZIONISM

What is the origin and history of Zionism?

The term "Zionist" was coined by one Nathan Birnbaum even before Herzl organized modern Zionism. Birnbaum borrowed the term from the Scriptures, for Zion was the name of the citadel hill in Jerusalem and the site of the palaces of Israel's kings, beginning with King David. In fact, it was David who first freed it from the grip of the Jebusites. It was a steep hill and difficult of ascent. The name itself has been variously defined as meaning "sunny," "fortress," "conspicuousness" and "a monumental or guiding pillar."

Zion became a symbol of the city of Jerusalem as well as of the two-tribe kingdom of Judah and Benjamin. It was laid waste in 607 B.C. by Nebuchadnezzar and remained a barren waste for seventy years. It was again laid waste A.D. 70 by the Roman legions. Each time this desolation was foretold to come as a punishment for the sins of the Jews.

Throughout the centuries since A.D. 70 Jews made repeated attempts to resettle Palestine, but nothing permanent ever came of it until the 1880's, when the *Choveve Zion*, the "Lovers of Zion," began to colonize Palestine. The first *Aliyah*, or resettlement, took place in 1882. The celebrated Dreyfuss case in France in the early 1890's revealed intense anti-Semitism and made one Jewish correspondent, Theodor Herzl, keenly aware of the sufferings of his people and their need for a homeland. To this end, in 1897 he called together the first Zionist Congress, which had as its objective the creation of a homeland for all Jews.

For Herzl, the president of the Zionist movement, and certain other leaders, the location did not matter. They were nationalists and philanthropists, not devout religionists. But the rank and file, and espe-

cially the Russian Jews, would hear of nothing except Palestine. So Herzl capitulated, and until his death in 1904 he vainly tried to interest the leading men of the various European nations in his project of a Jewish homeland in Palestine. Success, however, came to Chaim Weizmann, who succeeded Herzl as president of the Zionists. Because of his valuable help to the British government during World War I in the manufacture of munitions, he was instrumental in getting her to issue the Balfour Declaration, in which she declared herself in favor of establishing a national homeland for the Jews in Palestine.

On July 24, 1922, the Council of the League of Nations gave Britain mandatory power over Palestine. But finding that her friendship with the Jews was estranging the Arab world, Britain began to renege on her promises to the Jews. This caused violent Jewish terrorists to make Britain's position in Palestine so difficult that at last she withdrew, on May 14, 1948, at which time the Jews established the State of Israel. Britain's withdrawal was the signal for the Arab League to attack Israel. Although they vastly outnumbered the Israelis, they were defeated because of Israel's superior weapons. A truce was declared at the instance of the United Nations, which has continued to this day, the Arabs refusing to concede defeat and sign a peace treaty.

The course of Zionism has been far from peaceful ever since. Not only have there been continuous strife and border incidents between Israel and her Arab neighbors, but her internal affairs have been turbulent because of radical and fanatical disagreement between its many political parties. Then, too, the Zionists who have gone to Israel are very critical of those who prefer "the flesh pots of Egypt" in the *Diaspora* or dispersion, such as the United States. There, incidentally, many Jews

strongly oppose Zionism, insisting that Judaism is not a matter of race, nationality or politics, but purely one of ethics and religion.

WHY IT MUST FAIL

Zionism must fail because Jehovah is having nothing to do with it and "unless Jehovah himself builds the house, it is to no avail that its builders have labored on it." For more than nineteen centuries Jehovah had shown the Hebrews special favor, but when they rejected God's Son as their Messiah and had him put to death God ended his covenant with them and replaced it with a new one made with those who did accept Jesus Christ as their Messiah. What has counted since is not blood relationship with Abraham but having the faith of Abraham, which Zionism does not have. In fact, Ben-Gurion considers Jehovah, the God of the Bible, as a myth and quotes from the Bible because, as tradition, it "certainly carries a grain of truth."—Ps. 127:1; Matt. 23:37, 38; 26:28; Gal. 3:7.

Nor is this the position of only Ben-Gurion. Thus Waldo Frank, in his book on Israel, *Bridgehead*, shows that the youth of Israel think of themselves not at all as Jews but wholly as Israelis. There are therefore no facts to support the belief held by many that God will perform some miracle causing the Israeli Jews to accept Jesus as their Messiah. Nor do the Scriptures support such a position. As Jesus showed in his illustration of the rich man and Lazarus, if men do not heed the word of God's prophets neither will they heed if a miracle is performed, such as the raising of one from the dead. Proof of which, it might be observed, was given when the resurrection of Jesus failed to result in a general conversion of the Israelites to their Christ.—Luke 16:31; Matt. 28:12-15.

In spite of its name Zionism is essentially a political movement, as Judge Sobeloff showed in his address at the banquet of the sixtieth anniversary of Zionism, held in New York city, reported on by *The American Zionist*, October, 1957. Speaking on the subject "Zionism as a Continuing Political Movement," he stated that "Zionism is the reaffirmation of international justice. . . . Zionism has demonstrated . . . that politics can be the tool of morality, and Jewish politics is an extension of Judaism. . . . Zionism must remain a political movement, solidly and powerfully organized to wield its influence everywhere and especially on the American scene."

Zionism is a part of this old world or system of things and therefore is doomed along with it. As Peter foretold in likening it to the world before the Flood: "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." This will not mean the destruction of this globe, no more than that this globe was destroyed at the time of the Flood. Rather, it will mean a wiping out of the wicked system of things upon this earth by what is known as 'the battle of Armageddon.'—2 Pet. 3:6, 7; Rev. 16:14, 16.

THE RESTORATION PROPHECIES

What, then, someone may ask, about all the prophecies that speak of Zion's and Israel's restoration and prosperity? Will these go unfulfilled, or have they already been fulfilled, or will they be fulfilled in the future, and, if so, by whom?

Jesus stated that it was impossible for any of God's Word to go unfulfilled. (Matt. 5:17, 18) The facts show that these prophecies have had and are having fulfillment. How so? In the first place, many of them

had a fulfillment on a small scale when the Jews returned from their captivity in Babylon in 537 B.C. The land that had been desolate seventy years again became fruitful and populous, and Jehovah's pure worship was restored, at least for a time.

But these prophecies have a far more striking fulfillment in our day upon spiritual Israel and Zion, identified at Revelation 7 and 14 as the footstep followers of Christ who will gain the heavenly reward and who are limited to just 144,000. These began to be selected at Pentecost and of their number only a few, a "remnant," remain till the present time. It is to this remnant, which belongs to heavenly Zion and spiritual Israel, that these restoration prophecies apply. The facts show that particularly since the 1870's members of the "remnant" began to be brought together and then suffered a period of captivity during 1914-1918. At that time their "land" or condition of worship was wasted, corresponding to the seventy years' desolation of Judah. Then in 1919 God delivered them and gradually brought them to a condition of spiritual prosperity by means of his providences, his holy spirit and his Word. Proof thereof is to be seen in their increased understand-

ing of Jehovah's Word and purposes, in their great happiness and in their being joined now by a great crowd of 'aliens,' who aid them in the spiritual ingathering.—Isa. 61:5, AV.

No, political Zionism has not returned to Palestine to restore Jehovah's worship, the way the Jews did in 537 B.C., and the way the spiritual remnant returned to their "land" of pure worship. Political Zionism does not have the faith of Abraham as did the returning exiles from Babylon and as do Jehovah's servants today. There being no Scriptural support for political Zionism, it is doomed to failure. It is the work of men and will come to nothing.—Acts 5:38, 39.

Let all men of good will, Jews and non-Jews, therefore, who have faith in God's Word and in its restoration prophecies turn away from political Zionism. Instead, look to heavenly Zion, to spiritual Israel, now represented on earth by the members of the New World society of the Christian witnesses of Jehovah. Learn how you can now enjoy the blessings and prosperity of the spiritual restoration and have a sure hope of endless life in happiness in God's paradise earth in the near future.

A Strong Witness to the Truth

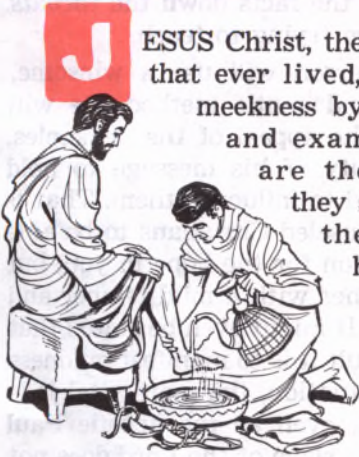
☞ Jesus said of his followers: "You will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." It is not only the rulers who receive this witness, but also other people who see the determination that the truth of God's Word produces. These too cannot help but be impressed by it.—Matt. 10:18.

☞ One young witness of Jehovah in Hungary, sentenced to eight years in prison for his refusal to join in the Communists' military activity, was being taken to a work camp. On the way he had the experience he relates as follows:

☞ "In the train the conductor, a woman, asked me: 'Why are you prisoners?' 'Because of our religious convictions.' Said she: 'Aren't you silly to spoil your youth like that?' We then gave her a witness and quoted Ecclesiastes 12:1-3, showing that youths should serve Jehovah with their whole strength. From this moment, whenever she had time, she came back with her colleague to continue talking with us. When we left the train, she said with tears in her eyes: 'Truly it is the truth for which you suffer. Be patient, I shall pray for you.'"

☞ All of Jehovah's witnesses are anxious to have both their words and their actions provide a similar witness for their faith.

"Blessed Are the Meek"



JESUS Christ, the greatest man that ever lived, encouraged meekness by both precept and example. "Blessed are the meek: for they shall inherit the earth," said he, and he urged others, "Learn of me; for I am meek and lowly in heart." Be-

cause of not understanding what it means to be meek, however, many have a distorted view of Jesus Christ. Thus in *The Catholic Encyclopedia*, Vol. 8, facing page 384, there appear twenty artists' conceptions of what Jesus looked like. Except for one or two, these portray him to be either feminine or ascetic.—Matt. 5:5; 11:29, AV.

But Jesus was a strong, masculine character; in fact, the strongest that ever walked the earth. He had perfect control at all times of his thinking, emotions and bodily movements. He astounded his listeners with the authority with which he spoke, and did not hesitate to utter scathing denunciations of the religious leaders of his day because of their hypocrisy and greed. Soldiers sent to arrest him were so impressed that they failed to carry out their mission. Twice he drove money-changers and other racketeers out of his Father's temple. When an armed mob came to take him on the last night of his life as a man, his bold statement and manner caused them to fall back. Obviously he was not the diffident, weak and spineless

person that most persons associate with the term "meek."

Then what does it mean to be meek? It has been said that a meek person is a teachable one. True, one who is meek is willing to be taught, but meekness includes far more than that. Bearing this out are the definitions given for "meek": "gentle or mild of temper; self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." In modern Bible translations the terms "mild" and "gentle" frequently replace the term "meek" found in older versions. No question about Jesus' being meek. And another notable example of meekness found in the Scriptures is that of Moses, whom God's holy spirit inspired to write: "The man Moses was by far the meekest of all the men who were upon the surface of the ground."—Num. 12:3.

Meekness or mildness is the fruitage of God's holy spirit: "The fruitage of the spirit is love, . . . mildness." Being meek is just the opposite of being proud, greedy, impatient, ruthless, contentious or aggressive. One who is lacking in mildness or meekness likes to strut, is harsh, gruff, easily aroused and difficult to please; he is one who elbows his way through life and who is ever ready to quarrel. In particular, therefore, is mildness or meekness recommended to wives as part of their adornment: "the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—Gal. 5:22, 23; 1 Pet. 3:4.

WHY BE MEEK OR MILD

Why? Because it is the course of justice and love. It is in line with God's command: "You must love your neighbor as yourself,"

and with Jesus' command: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 22:39; 7:12.

Meekness or mildness is also the course of wisdom. It makes it easy for us to receive instruction that leads to everlasting life. Meekness makes us mild, gentle, refreshing and easy to get along with. It makes it easy for others to approach us. Jesus was that way: "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.

That meekness or mildness is the course of wisdom James shows: "Who is wise and understanding among you? Let him show out of his right conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic."—Jas. 3:13-15.

The wise person gets results, and to get results in dealing with others we must avoid harshness and strife. It is part of human nature to resent pressures, because God planted in our hearts a love of freedom. Pressure implies bondage to the proud and unloving. Therefore anyone who has oversight of others will get better co-operation from them if he is mild-tempered, for thereby he makes co-operation a pleasure, as something voluntarily given, not forced. And especially is mildness essential for those who would teach others, be they parents, schoolteachers or music teachers or Christian ministers. Because of principles we may at times need to be firm and

unyielding, but never do we need to be harsh, domineering, coercive, as though we would ram the facts down the throats of those we are trying to teach.

The wise person will use a winsome, mild, loving and gentle method. He will depend upon the appeal of the principles, logic and beauty of his message to hold his hearers and to influence them. That is why Peter counseled Christians to be able to give "a reason for the hope in you, but doing so together with a mild temper and deep respect." It might even be stated that the more difficult it is to manifest mildness in a certain situation, the more vital it is that we do it, even as the apostle Paul reminds us: "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."—1 Pet. 3:15; 2 Tim. 2:24, 25.

GOD LOOKS AFTER THE MEEK

God's Word holds out many promises to those who are meek. "The meek ones will eat and be satisfied." "He will teach the meek ones his way." "Jehovah is relieving the meek ones." "With righteousness shall [Christ] judge the poor, and decide with equity for the meek of the earth." And what is implicit in all these promises? That the meek will receive justice and prosperity without having to let go of their meekness in dealing with their neighbors.—Ps. 22:26; 25:9; 147:6; Isa. 11:4, AS.

In view of the nearness of God's day of anger, of particular interest to the meek ones is his promise: "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." That day of his anger is elsewhere described as "the war of the great day of God the Almighty,"

Armageddon.—Zeph. 2:3, AS; Rev. 16: 14, 16.

After Armageddon wipes this earth clean of its violence and wickedness, even as did the flood of Noah's day, there will begin a new system of things, 'a new heavens and a new earth in which righteousness is to dwell.' Then the whole earth will be made a paradise, even as was the garden of Eden, in line with Jehovah's original purpose for this earth, as indicated by his command to our first parents: "Be fruitful and become many and fill the earth and subdue it." That new world will be one of love, peace and happiness. Persons who refuse to become meek will not be allowed to continue in it, for they would interfere with the happiness of others as well as be miserable themselves.—2 Pet. 3:13; Gen. 1:28.

Will that mark the fulfillment of Jesus' promise: "Blessed are the meek: for they shall inherit the earth"? No, at least not primarily. Those words, first uttered by the psalmist David, apply first of all to the pre-eminently meek One, Jesus Christ, to whom his Father, Jehovah God, said: "Ask of me, that I may give nations as

your inheritance and the ends of the earth as your own possession." Inheriting the earth is part of his reward for his meek and faithful course while a man.—Matt. 5:5, AS; Ps. 2:8.

Sharing this inheritance with Jesus Christ will be his "bride," those footstep followers of his, limited to 144,000, who will receive a heavenly reward. (Rev. 14: 1, 3) Thus the apostle Paul tells them: "If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ." Jesus refers to these specially favored followers of his as a "little flock." However, the principle enunciated at Matthew 5:5 applies also to Jesus' other sheep who, as meek ones, will receive everlasting life on earth. How so? In that they will hold the earth in trust for Christ and his bride, permanent tenants, as it were.—Rom. 8:17; Luke 12:32; John 10:16.

So let all who would enjoy the blessings of Jehovah God in his new world show their faith in him and their love for him and their fellow man by pursuing "righteousness, godly devotion, faith, love, endurance, mildness of temper."—1 Tim. 6:11.

A Hindu's Solution

¶ In a quotation appearing in *Treasury of the Christian Faith*, S. J. Corey says of the Hindu nationalist leader Mahatma Gandhi: "He was in Ceylon in the fall of 1927 and spoke at the Y.M.C.A. in Colombo in these words, 'If I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, "O, yes, I am a Christian."' He then added: 'You of the West take Jesus apologetically at this point, while I take him seriously and literally.'" Again referring to Gandhi, the same volume says, in a statement by Frank E. Eden: "Gandhi and Lord Irwin, former Viceroy to India, were friends. On their return from the Round Table Conference at London, Lord Irwin paid a visit to the Mahatma in his *ashram*. During the conversation Lord Irwin put this question to his host: 'Mahatma, as man to man, tell me what you consider to be the solution to the problems of your country and mine.' Taking up a little book from the nearby lampstand, Gandhi opened it to the fifth chapter of Matthew and replied, 'When your country and mine shall get together on the teachings laid down by Christ in this Sermon on the Mount, we shall have solved the problems not only of our countries but those of the whole world.' That from a Hindu!"

A Good Place to Preach

WHEN Christ was on earth he gave the command to "go away and declare abroad the kingdom of God." (Luke 9:60) This command applied not only to his followers of the first century but also to those of this twentieth century. He made that evident when he foretold that in the last days "this good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) That preaching is being done today by Jehovah's witnesses.

¶ They have found New York city a good place in which to obey Jesus' command. It is a city that has a good transportation system and millions of people living close together on 200,000 acres of land. This permits the witnesses to speak to a great many people in the space of a few hours.

¶ The prophet Isaiah said that "the little one shall become a thousand." (Isa. 60:22, AS) This certainly has been true in New York city. Twenty-six years ago it had only one congregation of Jehovah's witnesses. Today it has sixty-nine congregations, with more than eight thousand active witnesses proclaiming the good news of God's kingdom. These ministers are holding more than 5,600 home Bible studies with New York residents. Their growth is continuing at an ever-increasing rate.

¶ This growth can be attributed to the fact that they have been doing what King David foretold nearly three thousand years ago: "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom."—Ps. 145:11, 12, AS.

¶ As Christ's followers in the first century preached from house to house in Jerusalem they encountered Jews from many nations. On the day of Pentecost, for example, they had the privilege of speaking to a large crowd that spoke many languages. Regarding this the Bible says: "The multitude came together and were bewildered, because each one heard them speaking in his own language."—Acts 2:6.

¶ New York is also a city of many tongues. In 1950 it had over two and a half million foreign-born citizens and nearly two million of foreign-born or mixed parentage. These people are not being preached to in the

miraculous manner in which the disciples preached to that crowd at Pentecost; but, nevertheless, they are hearing the good news of God's kingdom in their own language by means of printed Bible-study aids and by means of witnesses who can speak those languages.

¶ Being such a mixed city, New York is, indeed, an excellent place for the international assembly of Jehovah's witnesses. Visiting delegates will have many fine opportunities to preach in their own tongue.

¶ There will be ample territory for all the witnesses to engage in the ministry while here, but they may find circumstances quite different from what they have been accustomed to. For one thing, New Yorkers are generally an impatient lot that want a caller to get to the point in as few words as possible. This requires introductions that are striking and brief, as well as sermons that have a theme that stands out clearly from beginning to end. They will find that they must preach, in many cases, through peepholes, being unable to see any more than the eye of the householder. In other cases they will be expected to talk through a closed door or up a stair well. They will find New York a good place to test their ability as ministers.

¶ At Proverbs 1:20 it is written: "True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice." This proved true in the days of the apostles, because they preached publicly in the streets and market places. It is also proving true today in the work Jehovah's witnesses are doing. They too are declaring the wisdom of God in the places of public concourse. New York is well suited for this type of preaching. It has many busy streets and public squares with wide, roomy sidewalks. The conventioners will find them well suited for placard and magazine work.

¶ During the eight days of the assembly this summer visiting witnesses will not want to miss the experience of declaring the good news of the Kingdom in this great city. Their zealous preaching will give it the greatest witness to the name and purposes of Jehovah that it ever has received.

Pursuing my Purpose in Life

As told by Fred A. Anderson

I WAS born near the turn of the century on a farm in eastern Washington. My parents called me Fred A. Anderson. From my childhood I was deeply impressed by the incomparable beauty and tranquility of the mountains and forests surrounding the old farm home.

Being the youngest of a family of eleven children, I was left much to my own thoughts and resources. To a great extent I spent my time in the woods and the mountains. These made a profound impression on me. I wanted to know who the Maker of these mighty works could be. When I asked my brothers, they would say: "Oh, you're too young to know. It's just nature." Nature, yes! But who made nature? I would ask.

My parents were immigrants from Europe, a hard-working, honest and honorable people. But the hardships of frontier life left little time for them to devote in giving religious instruction to the children. Being liberal-minded, they did not force us to attend any particular "church."

After the community began to grow, some of the neighbors organized a Sunday school. Even though I attended rather irregularly, it was there that I developed a great interest in the Bible. I came to know the Bible as a revelation of the great Creator.

At last I was satisfying my hunger for knowledge about the One who had made the marvelous things of nature. The very first verse in the Bible answered my question: "In the beginning God created the heavens and the earth." This knowledge did something to me. It marked a great change in my way of living. I began a reverential study of the Bible. Although I did not understand many things, I did come to know that Jehovah was a kind, just and loving God.

Both my parents died during my early childhood. I became a very serious-minded youth. During the last two of my high school years I began to attend studies and meetings of Jehovah's witnesses with one of my aunts. She had already dedicated her life to the service of Jehovah. She helped me to understand the Bible and I was overjoyed with the truth.

With World War I came my first test. The United States was conscripting millions of young men. All my life I hated war. Now would I violate my conscience and go, or would I remain true to it and suffer the consequences? I was determined not to kill even though it meant going to prison.

What a relief when, six weeks before my name was to be called, the war ended. I was so grateful to Jehovah for sparing me the ordeal of going to war or prison that then and there I decided to dedicate my life to him and serve him wholeheartedly for the rest of my days. So I made wholehearted service to Jehovah my purpose in life. In the spring of 1918 I symbolized my dedication by water immersion. Immediately thereafter I plunged into the service, doing whatever was presented to me. This brought me great joy and many blessings. I was most grateful to Jehovah.

My very first service was distributing tracts from door to door. Then a call went out for volunteers to offer *The Golden Age*

(now *Awake!*) by subscription. This too was a great joy to me. For the next eight years it was my privilege to participate in radio work. All over the land local congregations presented weekly programs of lectures, Bible dramas, music, etc. I had part in some of these. All this time I kept on studying the truth and also participating in congregational activities. When I made my dedication I realized that it meant exclusive devotion to Jehovah. So, pursuing my purpose in life, I watched for Jehovah's direction and accepted every assignment that came my way.

In 1920 I married a lovely sister of the local congregation. Shortly thereafter I suffered from an accident and prolonged illness, but through special treatment and care I have recovered my health almost completely.

My wife and I decided to enter business, but the business world left us very unhappy. It was then that we agreed that our place was in the full-time service, serving Jehovah as pioneers. My wife became a pioneer in 1926, and two years later, after closing out all our business connections, I joined her in the pioneer ranks. What joy and happiness that brought us! We had at last found our place in life, hunting and feeding the Lord's sheep full time. Now I enlarged my devotion to Jehovah by pursuing my purpose in life wholeheartedly as a pioneer.

Our first assignment together was in North Dakota. How spiritually hungry the people seemed to be! We placed literally hundreds of bound books and booklets and obtained many subscriptions. In the summer we pioneered in the North, but in the winter we worked three counties in eastern Texas. What a thrilling new experience it was for us, because neither of us had ever been in the South. We ordered twenty-seven boxes of books, booklets and Bibles to be sent to our southern assignment. We

thought that to be a terribly lot of literature, but in two weeks our stock was exhausted. It seemed as though every home wanted Bible-study aids from us.

What a fascinating pursuit in life is the pioneer work! As we journeyed from North to South and, later, from South to North, we would meet persons who had taken literature from us on previous visits. Imagine our joy when these, through their own efforts, would come to an accurate knowledge of the truth! Soon they were preaching and congregations began to grow in territories where we had worked.

During years of the stock-market crash (1929-1930) pioneering was very difficult. Placements were hard to make and we were barely able to keep the old car repaired and going. But we stuck to pioneering, as rough as it was, and Jehovah saw us through. He moved the hearts of good-will persons to help us along materially. Little by little we weathered the storm, pursuing our purpose in life—the full-time service to Jehovah.

Down through the years one thing was sure, we never lacked for spiritual food. There was always *The Watchtower* and the Society's other meaty publications. There were the conventions to look forward to and the never-ending stream of priceless experiences of pioneer life. There was never a dull moment, but always plenty to do helping others to find the way to everlasting life.

In 1939 another thrill came my way. The Society invited me to be a zone servant in California and Nevada. This was a brand-new experience for us; a rich, full life, filled with surprises and joys. I continued as a zone servant for two and a half years, until that branch of service was discontinued.

The early forties were years of opposition, mob violence and much excitement. We were made special pioneers and sent

to Las Vegas, Nevada. That was really a "hot spot." Other witnesses had been mobbed there, beaten up and chased out of town. We could not help but wonder what would happen to us. Would we become victims of ruffians and religious fanatics as the others that preceded us? This we would soon find out.

Entering Las Vegas, we cautiously spied out the territory. To avoid suspicion we parked our trailer in among other trailers in a trailer park. We decided to work the outskirts of the town first, then move in toward the center. We would work one day in one part of the town and the next day in another so as not to attract undue attention. For six weeks we preached this way without any particular design or pattern, during which time we placed some two hundred books.

Then one Sunday afternoon, while making a back-call, a mob gathered around our car. They threw out our Bible literature, together with our phonographs and recordings and set fire to them. The armed gangsters ordered us into the car to be taken to the city park to be tarred and feathered. However, on our way to the park we escaped by turning in an opposite direction at a crossroad. In the night we returned to our trailer and left for Arizona. There was nothing else that could be done, because the police, judges and others had sworn vengeance against Jehovah's witnesses.

After this experience we were sent to California, where we had the joy of organizing a new congregation of witnesses. About a year later we received a letter from the Society. Its message moved us deeply. The Society wanted to know if we would like to enlarge our pursuit in life now to include the missionary work in a foreign field. Would we? Of course we would! This was an invitation to attend the Watchtower Bible School of Gilead!

Imagine our going to school after being out for some twenty-five years!

By taking all of this as an indication from Jehovah, we gladly and prayerfully began to adjust our lives and train ourselves for the missionary field. Gilead training helped us immensely to do this. For five and a half months we worked and sweated and strained to cram as much as we possibly could into our craniums, but those months went by in a flash! And before we knew it, it was graduation day. We thought our joy was full at Gilead—that we could not possibly be happier or closer to God. But we had much to learn, and this we did in our foreign assignment.

My wife and I were assigned to work in a Spanish-speaking country. Yet with faith in Jehovah we went, trusting in him. Just think: that has been more than fourteen years ago and we are still going strong! What greater proof could we have that Jehovah does care for and look after his little ones?

Now we often reminisce about our first meeting here in this Spanish-speaking country. There was only one hall and all interested persons met there for the *Watchtower* study. Many of those who attended were very humble and barefooted. Some could not read or write. There were only 150 publishers then; now there are twenty-three units, with 1,500 active publishers. A number of those who once could not read or write are now excellent speakers, contributing to the success of various assemblies. Others are servants in the different congregations.

Since 1955 I have had the privilege of being circuit servant in the country's principal city, serving one of its two circuits. It is a pleasure here to serve our brothers who are anxious to learn theocratic instructions and apply them. As a result of

their good work, the truth is being made known throughout all this land.

How many of these humble people we have helped to come into Jehovah's glorious light of truth we do not know. But we do know how great our joy has been in sharing Jehovah's goodness. Looking back over the years, we have had a rich life with no regrets. And both of us have been

extremely happy that we have made our purpose in life the full-time service, then enlarged it to include the missionary work and now to be still in it. Well, that is it—a happy life, a full one—and now looking to 1958, my sixtieth year of life, to seeing you in New York city at the international assembly, and then back to my foreign assignment again.

Fortyfold Attendance at Ghana Public Lecture

IN PREACHING "this good news of the kingdom" the witnesses of Jehovah make use of public lectures. If, as a result of their advertising efforts, there is an increase of ten percent in the attendance at their Kingdom Hall they are thankful. And if the public should respond to the extent of an increase of 100 percent in the attendance, as was recently the case at the São Paulo, Brazil, district assembly, they are delighted. But when a traveling representative of the Watch Tower Society in Ghana reported a 4,000-percent increase at a public lecture this was felt to be so unusual as to call for an explanation. In brief, it was this:

☞ The public meeting was held in the town of B—, in the Northern Territories of Ghana, in the spring of 1957. In times past the paramount chief had refused permission to hold open-air public meetings. The people themselves, a little primitive, are friendly and like to discuss social conditions and the high cost of living. But when it comes to religion, most of them are set in their ways, adhering to ancestor worship. There has been considerable opposition to Jehovah's witnesses there because the witnesses worship only Jehovah.

☞ In a nearby village their work had been banned because one woman abandoned African customs to lead a Scripturally moral and clean life as a witness of Jehovah, for which she was driven out of the village. In another village their study hall was confiscated by the village chief and elders. Why? Because the land on which it stood belonged to their departed ancestors and these would not tolerate the worship of any rival such as Jehovah! Even the central Kingdom Hall had been raided by a mob while a meeting was in session; the mob was led by a Catholic who had be-

come incensed because his sister had taken her stand with Jehovah's witnesses.

☞ However, on this visit the Society's representative made it a point to interview the various authorities and chiefs, and as a result not only was the study hall that had been taken away from the witnesses returned but a fine location was secured for a public lecture on Sunday morning. He urged the witnesses to give full co-operation in advertising the talk.

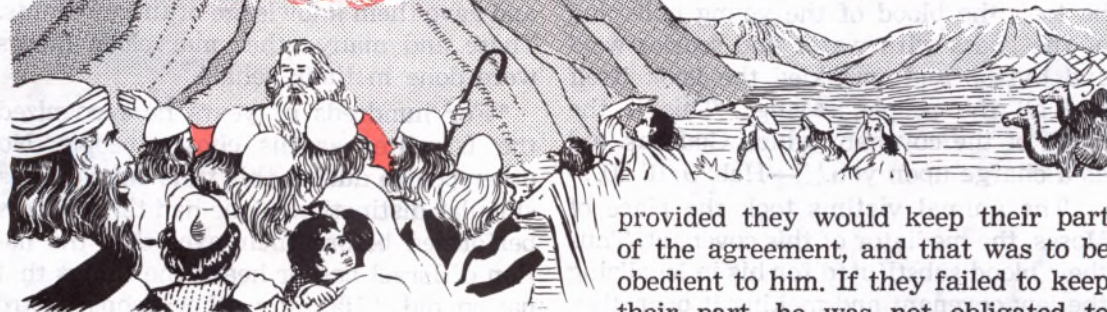
☞ Early Sunday morning, at eight o'clock, they came together, even though some had to travel fourteen miles, without benefit of modern transportation, to get there. The day happened to be "Market Day," which in the Northern Territories attracts many from nearby villages, as there is much feasting in addition to buying and selling; it is also the time when a young man may procure a wife for himself by catching a girl by force and carrying her away shoulder-high to the 'bridegroom's' house with the help of his friends!

☞ At 8:30 the witnesses went forth to preach. One was posted at each of the fifteen roads and footpaths leading to the town so that all could hear about the lecture. Others went from house to house in the business and residential sections, giving sermons, offering Bible literature and distributing handbills. In spite of inclement weather, the brothers gave a diligent witness for two and a half hours.

☞ The public discourse began promptly at 11 a.m., at which time 300 were present, including thirty-five of the witnesses and their good-will companions. One of the witnesses interpreted the remarks into the Frafra language. Within ten minutes the audience had doubled and at the climax of the talk 1,448 were present, an increase of more than 4,000 percent, or fortyfold.

HOW DOES ISRAEL STAND WITH GOD?

"And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation."
—Ex. 19:5, 6.



provided they would keep their part of the agreement, and that was to be obedient to him. If they failed to keep their part, he was not obligated to

keep his.

³ When Moses came down from the top of Mount Sinai and informed the people of Jehovah's commands, they expressed willingness to do all that He required of them. "So Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him. After that all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.' Immediately Moses took back the words of the people to Jehovah."—Ex. 19:7, 8.

⁴ Since they agreed to be obedient, Jehovah proceeded to give them a righteous law by which they were to conduct themselves. It was the famous law covenant or Mosaic law.

⁵ After the people heard the Law and agreed to do all that it required of them, Moses wrote the words down and sprinkled the written document with the blood of animals. (Ex. 24:3-8) This procedure validated the covenant, that is, put it into force and made it legally binding. "For

5, 6. How was the law covenant validated?

THE more than two million people who assembled around the base of Mount Sinai one morning in 1513 B.C. were a privileged people. Not only did they see God's presence visually manifested in an awesome manner, but they heard how they, out of all peoples on earth, had been chosen by God to be his people, a special possession. They would bear his name, uphold his worship on earth and be governed by his laws. This people, the people of Israel, would thus become a holy nation. This privilege would be theirs on the provision that they obeyed all the commands and instructions the Almighty God, Jehovah, gave them.

² The agreement or covenant made there at Mount Sinai was a bilateral covenant, since something was required by both parties. For God's part he would make these people his people and would bless them

1. Why were the people who gathered around Mount Sinai a privileged people?

2-4. (a) Upon what provision would the Israelites become God's people, and how did they respond to God's offer? (b) What were they given as a result?

where there is a covenant, the death of the human covenanter needs to be furnished. For 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 as a charge upon you.'"—Heb. 9:16-20.

⁶ The animal victims took the place of Moses, the mediator of this covenant. Thus their blood substituted for his in legalizing the law covenant and making it operative.

THE BIRTH OF A NATION

⁷ By means of this agreement or covenant the Israelites became a nation with Jehovah God as their King. His commandments made up their body of laws. This made them a unique people, entirely different from all other nations. No other nation on earth had this close relationship with mankind's Creator. "Here I am concluding a covenant: Before all your people I shall do wonderful things that have never been created in all the earth or among all the nations, and all the people in the midst of whom you are will indeed see the work of Jehovah, because it is a fear-inspiring thing that I am doing with you."—Ex. 34:10.

⁸ During the years that followed this memorable assembly at Mount Sinai Jehovah God performed many miracles in behalf of these people. Not only did their shoes and clothing not wear out during

their forty years of traveling in the wilderness but their food was miraculously provided in the form of manna. (Deut. 29:5; Ps. 78:24) When they were confronted with the armies of enemy nations, God fought for them, giving them the victory. He led them into a desirable land and gave it to them as their territory. He kept in contact with them by means of prophets and gave them knowledge of future events. These and many other marvelous things were done in their behalf.

⁹ For hundreds of years he recognized the Israelites as his chosen people. No other people during this time enjoyed this singular distinction. None had the wonders performed before their eyes that the nation of Israel had or heard the things that nation did. "Has any other people heard the voice of God speaking out of the middle of the fire the way you yourself have heard it, and kept on living? Or did God attempt to come to take a nation to himself out of the midst of another nation with provings, with signs and with wonders and with war and with a strong hand and with an outstretched arm and with great awesomeness like all that Jehovah your God has done for you in Egypt before your eyes?" "You only have I known of all the families of the earth."—Deut. 4:33, 34; Amos 3:2, AV.

ISRAEL'S RETURN

¹⁰ Because of this history of divine favor many people in Christendom believe God is behind the present-day return of Jews to Palestine. They believe the establishment of the State of Israel on May 14, 1948, was of God's doing. They also believe that in the last days the Jews would return to their homeland in unbelief of Christ and then be converted by his appearance. Support for this view cannot be found in the

7. How did the law covenant make the Israelites a unique people?

8, 9. What were some of the marvelous things God did for them, and how did this prove them to be his chosen people?

10. What do many people in Christendom conclude because of the favor shown the nation of Israel?

Bible. Jesus himself said that the Jews would be given no sign but that of Jonah, who was in a tomblike condition for parts of three days. They had their sign when Jesus went into the grave and was then resurrected on the third day. Since this was the only sign that was to be given them and it did not convert them, how can it be said that they will be given another sign which will do what this first one did not do?

¹¹ There are many prophecies that do speak about a return of the Jews to their homeland, however, but these prophecies do not find their fulfillment in the modern State of Israel. They were fulfilled over five hundred years before Christ, when a Jewish remnant returned from Babylon to reoccupy the desolated site of Jerusalem. That was in 537 B.C., seventy years after Jerusalem was made a heap of ruins by the mighty Babylonian armies.

¹² It should be mentioned that their land would not have been desolated by pagan invaders if they had kept their part of the agreement made at Mount Sinai. They had failed to keep their promise to do all that Jehovah had spoken. Time and again they violated the divine laws that governed them. But even though they were frequently punished by being turned over to their enemies, they failed to maintain clean and undefiled worship.

¹³ The disaster that swept them into seventy years of Babylonian desolation of Jerusalem and Judah was foretold long in advance by the prophet Jeremiah, who said: "And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your

doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." —Jer. 25:4-7, 9, 11, AV.

¹⁴ When this period of desolation ended, a remnant of the Jews returned to their homeland to rebuild it. Since God had kept the land empty of human inhabitants and domesticated beasts, they returned to an uninhabited territory. But this has not been the case with the modern-day movement of Jews to Palestine. Neither is there any parallel in their motive for returning. The remnant from Babylon did not return in unbelief, but rather in faith. They were devoted to Jehovah's worship and wanted to re-establish it in their desolated homeland. Not so, however, with the modern-day repatriates. These do not go to Palestine to revive Jehovah's undefiled worship there or to rebuild his temple.

¹⁵ Even if they wanted to rebuild the temple on its divinely appointed site they could not do so, because a Mohammedan mosque sits on the spot. They are also

11. Do the prophecies about a return of the Jews find their fulfillment in the modern-day return to Palestine? Explain.

12, 13. Why was the Promised Land desolated?

14. What are the differences between the return from Babylon and the modern-day return?

15. Why cannot the temple be rebuilt and the priestly duties of the Law be carried out?

missing a certified priesthood. The destruction of the genealogical records A.D. 70 makes it impossible for modern-day Jews to re-establish the Aaronic priesthood in order to carry on the priestly duties required by the Mosaic law.

¹⁶ The republic of Israel received its existence from the powers of this world, and it has sought recognition from those powers. It has become part of the worldly system of things. This is contrary to the instructions God gave to their ancestors. He told them not to seek help from Egypt, which is a symbol of the world. "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!"—Isa. 31:1, 48.

¹⁷ Instead of chariots and horsemen, the modern State of Israel is trusting in tanks, jet planes, motorized columns and the like. It ignores God's purposes to rule this earth by his own government and by the King he has chosen. As that King was rejected for Caesar by Israel in the first century, so he is rejected by Israel in this twentieth century. It is therefore a mistake to think the present-day return of Jews to Palestine has God's backing.

FLESHLY ISRAEL CAST OFF

¹⁸ When the nation of Israel failed to accept the final opportunity that God gave it to gain his approval and become a kingdom of priests, he rejected it. No longer could Israelites claim favor as God's chosen people. They had failed to keep the national agreement made at Mount Sinai. They had failed to maintain undefiled worship of God, but permitted human traditions and human philosophy to corrupt it.

They failed to receive the One whom God had promised to send, but rejected him for Caesar and instigated his violent death. For these reasons they were cut off from being God's holy nation. Their material house of worship was abandoned by God, just as Jesus said:

¹⁹ "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you."—Matt. 23: 37, 38.

²⁰ Proof of this abandonment came with the destruction of Jerusalem A.D. 70, at which time the temple was destroyed for the last time. No longer could Jehovah's worship be carried on at the place he had chosen and in the manner specified in the law covenant. A.D. 136 the Roman emperor Hadrian dedicated a temple to Jupiter Capitolinus on the temple site, and then A.D. 691 'Abd-al-Malik built a Mohammedan mosque on the spot. This mosque, the Dome of the Rock, is still standing there.

SPIRITUAL ISRAEL

²¹ God has placed his favor upon a new nation consisting, not of fleshly Israelites, but of spiritual Israelites. They manifest the faith of Abraham, which fleshly Israel failed to show. They are the real "children of Abraham" and have a higher claim to the promises made to Abraham than men have who point to fleshly ties with that patriarch. "However, it is not as though the word of God had failed. For not all who spring from Israel are really 'Israel'. Neither because they are Abraham's seed are they all children, but, 'What will be

16, 17. To whom does the republic of Israel look for recognition and help, and how is this contrary to divine instructions?

18, 19. Why did God reject the nation of Israel?

20. What is one visible proof of Israel's abandonment by God?

21, 22. (a) Why has God placed his favor upon a new nation, and what does the nation consist of? (b) Why cannot Jews point to fleshly connections with Abraham as proof that they are Abraham's seed?

called "your seed" will be through Isaac.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed." (Rom. 9:6-8) This means natural Jews cannot point to fleshly connections with Abraham as proof that they are Abraham's seed. Remember that Ishmael was a son of Abraham according to the flesh, yet he was rejected. Thus more than fleshly ties and fleshly circumcision is required. There must be faith and a circumcision of the heart.

²² Moses made this fact clear when he said: "And you must circumcise the foreskin of your hearts and not harden your necks any longer." (Deut. 10:16) The apostle Paul commented on this same point: "For he is not a Jew that is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew that is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code."—Rom. 2:28, 29.

²³ The new nation that bears Jehovah's name has this kind of circumcision. Its people are Jews in the real sense of the word, because they bring praise to God by their faith and obedience. They are a direct contrast to fleshly Israel, which followed a course of disobedience and stubbornness from the time it left Mount Sinai.

²⁴ God began choosing men for this new nation A.D. 29. Today only a remnant of the nation is still living on earth. For seven years after Christ began the Christian ministry, the invitation to become members of this nation of spiritual Israelites was extended exclusively to fleshly Jews. Out of respect for his name that was upon the natural Jews and his promises to their forefathers God gave them first op-

portunity to become spiritual sons of Abraham.—Deut. 7:6-8.

²⁵ Since the invitation was extended to them through Christ, their faith was put under test. If they had faith in God's promises given through Moses and the prophets, they would accept Christ for what he was. They would acknowledge him as the great prophet God said would come when he promised Moses: "A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth and he will certainly speak to them all that I shall command him." (Deut. 18:18) Christ plainly told them: "In fact, if you believed Moses you would believe me, for that one wrote about me." (John 5:46) But the Jewish nation failed to exercise the necessary faith.

²⁶ They self-righteously felt that they could earn God's favor and blessings by works of law. Their self-righteousness blinded them to the fact that Abraham received God's approval because of his faith. It is faith that brings justification in God's eyes, not works of law. "Moreover, that by law no one is declared righteous with God is evident, because 'the righteous one will live by reason of faith'. Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made." (Gal. 3:11, 19) But when the promised Seed did present himself the nation would not receive him, in spite of the wonders he performed before their eyes and the words of wisdom he spoke.

²⁷ A remnant of the nation, however, did exercise faith. These were the first to become spiritual Israelites and to be brought into a new covenant or agreement with Jehovah God. It was a covenant that re-

23. Why are the members of the new nation Jews in the real sense of the word?

24. How was fleshly Israel shown special favor after A.D. 29, and for how long?

25. How was the faith of fleshly Israel put to the test?
26. What brings justification, and how did fleshly Israel fail to see this?

27. (a) Did all in fleshly Israel fail to show faith?
(b) How is the new covenant different, and what effect did its inauguration have on the law covenant?

placed the one made at Mount Sinai, which was given as a guide for the Israelites until the promised Seed arrived. Jeremiah foretold this new covenant and said it would be a different covenant. Instead of being put on stone tablets it would be put on hearts.—Jer. 31:31-33, AS.

²⁸ The remnant of the Jewish nation that exercised faith were taken into this new covenant. They experienced circumcision of the heart. Their heart's desire was to obey God in all he required of them. They had an inward motivation to do what was right in his eyes. With the accurate knowledge they had gained of God's written Word and with this desire to do God's will they did not need a law of many negative commandments telling them what not to do. Thus when the new covenant was inaugurated at Pentecost, A.D. 33, the old law covenant given at Mount Sinai was no longer binding on them. It had been abolished. Christ had brought it to an end by fulfilling its purpose.

²⁹ As with the old covenant, so with the new covenant: a sacrifice was necessary to validate it. It was validated with something better than the blood of animals, however. It was validated with the perfect life-blood of Christ. This made the new covenant superior to the old covenant. It was also superior by having a better priesthood, a perfect mediator and better promises. "But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises."—Heb. 8:6.

³⁰ Now those persons brought into this covenant are the true Israel of God, the true seed of Abraham. The promise given to Abraham, which is recorded at Genesis

22:17, 18, applies to them and not to the fleshly descendants of Abraham, who, as a nation, have not listened to God and have not shown the faith and obedience of that patriarch. The promise foretells how they would be associated with the chief Seed of Abraham, Christ Jesus, as a royal family.

³¹ Since it was not God's will to make known in Abraham's day the number of persons who would form spiritual Israel, he left it as an indefinite number. It was undisclosed. He said: "I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore." As the stars and sands are uncountable, so spiritual Israel was uncountable because God had not as yet disclosed their number.

³² It was not until after the new covenant was inaugurated that this secret was made known. The number is recorded for us at Revelation 14:1. The spiritual Israelites are described there as being with the chief Seed, Christ Jesus, on heavenly Mount Zion. "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." Thus spiritual Israel is formed by no more than 144,000 members under the High Priest, Christ Jesus. Only these are brought into the new covenant and form a new nation bearing Jehovah's name.

³³ God's favor now rests upon this new nation and not upon natural Israel. But the casting off of the Jewish national house of worship does not mean that individual Jews cannot come into God's favor. The rejecting of that nation did not mean the rejecting of every individual in it, for a

28. What did the Jewish remnant experience?

29. How was the new covenant validated, and why is it superior to the law covenant?

30, 31. Who are the true seed of Abraham, and why could they be likened to sand on the seashore?

32. Where is the number of spiritual Israel indicated in the Bible?

33. Does the casting off of the Jewish national house of worship mean individual Jews cannot gain God's favor? Why?

remnant of the nation exercised faith and was brought into the new covenant. (Rom. 9:27) As this remnant gained God's favor by exercising faith in him and his Son, so individual Jews today can gain it by the same means. They must acknowledge that God has replaced the old law covenant with a new and better covenant. They must recognize its better sacrifice, Christ's humanity, and how inherited sin from Adam is permanently cleansed by means of his blood. They must recognize Christ as God's appointed King, and they must recognize spiritual Israel as the true Israel of God. In other words, individual Jews can gain God's favor in the same manner that non-Jews can.

³⁴ In view of what we have considered it is evident that fleshly Israel does not have a favorable standing with God. Instead of being his holy nation it has been cast off, abandoned by him, because of its stubbornness, disobedience and rejection of his acts of loving-kindness. The Israel that does have a good standing with him is spiritual Israel. Because those chosen to make up spiritual Israel have shown the faith and obedience of Abraham, they are the true sons of Abraham. It is, therefore, not fleshly Israel but all spiritual Israel that will be saved. They are the ones who receive the blessing of being God's special property, a kingdom of priests, and a holy nation.

34. What conclusion must we draw regarding fleshly Israel?

"However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a partaker of the olive's root of fatness, do not be exulting over the branches."—Rom. 11:17, 18.

Grafting from the Wild Olive Tree



WHICH are more desirable, dead branches on a fruit tree or live ones? The answer is obvious. Fruit is not produced by what is dead. A fruitgrower will therefore trim off dead, unproductive branches, that a tree's production will not be hindered. In ancient Palestine the fruitgrower was interested in

productive trees not only because of the income they brought him but also because fruit trees were taxed. He could not afford to have unfruitful trees taking up valuable space or have a tree filled with unproductive

1, 2. Why are dead branches on a fruit tree undesirable, and how did John the Baptist use this in an illustration?

branches. He quickly cut off that which was dead.

² This commonly known fact was used by John the Baptist as an illustration. He wanted to impress upon natural Israel the foolishness of trusting in their fleshly relationship with Abraham as grounds for expecting God's favor and blessing. Here is what he said: "So then produce fruit that befits repentance; and do not presume to say to yourselves, 'As a father we have Abraham.' For I say to you that God is able to raise up children to Abraham from these stones. Already the ax is lying at the root of the trees; every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire." (Matt. 3:8-10) John thus forewarned the nation of the typical day of vengeance that came A.D. 70. It was a national judgment. Only a remnant of fleshly Israel bore good fruit like productive trees and received a favorable judgment from God.

³ Another illustration showing the Israelites that they could not rely on fleshly ties with Abraham was given by the apostle Paul. In his illustration he used one of the principal fruit trees of Palestine, the olive. He likened the stock and branches of a cultivated olive tree to the real seed of Abraham, mentioned in God's covenant with that patriarch. As was pointed out in the preceding article, the real seed of Abraham is spiritual, not fleshly. It consists first of Christ and then of 144,000 spiritual Israelites, who exercise the faith of Abraham.

⁴ It is not necessary to be of fleshly descent from Abraham to be of his seed. As John the Baptist pointed out, God is able to raise up children to Abraham from the very stones. He is therefore not obligated to use only fleshly descendants of Abraham

to fulfill his promise to that faithful man. This is pointed out at Galatians 3:28, 29: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." Since this is the case, the branches of the symbolic olive tree in Paul's illustration consist of more than members of the Jewish nation.

⁵ Christ is the chief Seed of Abraham, and those who are united with him as spiritual Israelites gain life through him. He is therefore represented by the trunk of the olive tree, which supports the branches. Jesus made this comparison himself under the illustration of a vine. "I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all."—John 15:5.

⁶ The faithful footstep followers of Christ who form the branches in these two illustrations are adopted by Jehovah God as his royal sons. This was made possible by their being declared righteous by means of Christ's sin-atoning sacrifice and by being begotten by God's spirit as spiritual sons. "For all who are led by God's spirit, these are God's sons. For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out, 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together." (Rom. 8:14-17) The 144,000 followers of Christ who experience this adopting are spiritual

3. To what did the apostle Paul liken the real seed of Abraham?

4. Why is it unnecessary to be of fleshly descent from Abraham to be his seed?

5. What does the trunk of the olive tree represent?

6. How are Christ's followers adopted by God, and what is their prospect?

Israelites, the true seed of Abraham. They have the prospect of being glorified to immortal life as spirit creatures in God's heavenly kingdom with Christ.

⁷ The root of the symbolic olive tree is Jehovah God, for life comes from him through Christ to the 144,000 spiritual Jews. As the root of this theocratic organization he is its strength and its life-sustainer, just as the root system of a tree holds the tree in place and sustains it with nourishment. Since the root is Jehovah, who is holy, then the trunk and the branches are also holy. "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'"
—1 Pet. 1:14-16.

SOME BRANCHES CUT OFF

⁸ The theocratic organization, as symbolized by the olive tree, is a holy organization. It is completely devoted to righteousness and to the praise and honor of Jehovah's name. Should any of the branches become dead and unproductive they will be cut off, just as unfruitful, dead branches are lopped off a fruit tree.

⁹ Paul points out in his illustration that some branches were indeed cut off and branches from a wild olive were grafted in to take their place. To understand this we must first know what the branches of the cultivated olive and those of the wild olive represent. As has been pointed out, the natural Jews had enjoyed a unique relationship with Jehovah from the time of their deliverance from Egypt and the making of the law covenant at Mount Sinai. It

was a position of favor that non-Jews did not share. Because of the Abrahamic covenant, fleshly Israel received special favors and privileges from God. The root, Jehovah God, sustained them.

¹⁰ As God's chosen nation they were in line to provide the branches of the symbolic olive tree, and thus make up the kingdom of heaven. Hence, they can be considered as the natural branches of the cultivated olive tree. If they succeeded in supplying all 144,000 branches, no Gentile would be taken into spiritual Israel. The hope for all Gentiles would then be earthly life as subjects of the Kingdom.

¹¹ It should be kept in mind that the position of the fleshly nation of Israel in the symbolic olive tree was conditional upon their faith and obedience. Their big opportunity to manifest faith came when Jehovah presented his beloved Son to them. They had been told to expect him. Hundreds of years in advance prophecies spoke about him and foretold the things he would do. Even the date for the beginning of his ministry was indicated. The Mosaic law itself pointed to him and stressed the need for his perfect sin-atonement sacrifice. Yet when he presented himself they, as a nation, rejected him.

¹² Instead of accepting the King God had chosen, they rejected him for Caesar. Their cry was, "We have no king but Caesar." (John 19:15) Thus Christ became a stumbling stone for the fleshly descendants of Abraham. "But Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it

7. What is the root of the olive tree, and how does this make the trunk and branches holy?

8. What is the fate of unproductive branches in the symbolic olive tree, and why?

9, 10. (a) How did Jehovah sustain fleshly Israel?

(b) Why may they be considered as the natural branches of the olive?

11. How was Israel's position in the olive conditional, and when did their big opportunity to manifest faith come?

12, 13. How did Christ become a stone of stumbling for them?

will not come to disappointment.'"—Rom. 9:31-33.

¹³ The nation stumbled over him in unbelief. In spite of all the prophecies he fulfilled and in spite of all the wonders he performed before their eyes and the wisdom he spoke, they refused to exercise faith. They were deaf and blind, just as Jeremiah said: "Hear now this, O foolish people, and without understanding; that have eyes, and see not; that have ears, and hear not."—Jer. 5:21, AS.

¹⁴ Their lack of faith lost for them the privilege of forming the spiritual olive tree and of receiving the blessings of immortal life in the heavens as kings and priests. They lost the opportunity to become witnesses of Jehovah's King and kingdom. They had proved to be like dead, unfruitful branches that are cut off and thrown into a fire. A remnant of the nation, however, did exercise faith. These were not cut off but, like good branches, were left in the symbolic olive tree.

GRAFTING FROM THE WILD OLIVE

¹⁵ Since Jehovah God had purposed that there should be 144,000 members in the Kingdom, where would enough sons of Abraham be found to make up this number, since the fleshly descendants of Abraham had for the most part proved unworthy because of lack of faith? The only answer is, Among the non-Jewish nations. They would have to fill up the number even though Abraham was not their fleshly forefather. Regarding this the apostle Paul says: "Nevertheless I ask, Israel did not fail to know, did they? First Moses says: 'I will incite you people to jealousy through that which is not a nation; I will incite you to violent anger through a nation without understanding.' But Isaiah becomes

very bold and says: 'I was found by those who were not seeking me; I became manifest to those who were not asking for me.' But as respects Israel he says: 'All day long I have stretched out my hands toward a people that is disobedient and talks back.'"—Rom. 10:19-21; 9:25, 26.

¹⁶ From A.D. 29 to 36 the nation of Israel had extended to it exclusively the invitation to become united with Christ as spiritual sons. Christ and his apostles preached just to the house of Israel, giving them first opportunity. At the end of those seven years only a small remnant of the nation had responded to the invitation. God therefore turned to the Gentiles to take out of them a people for his name. The Israelite nation lost that special privilege.—Acts 15:14.

¹⁷ Men of faith among the Gentiles, like the Roman army officer Cornelius, manifested themselves. They heard the good news about Jehovah's King and kingdom and they rejoiced over it. Because of their faith, these non-Jews were adopted as sons of the Greater Abraham, Jehovah God. They became heirs to the promise given to Abraham. They received what the fleshly descendants of that patriarch lost through unbelief. Such unbelief was to the gain of the Gentiles. This means they were grafted into the symbolic olive tree like branches from a wild olive. This is described for us in the eleventh chapter of Romans: "However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a partaker of the olive's root of fatness, do not be exulting over the branches. . . . You will say, then: 'Branches were broken off that I might be grafted in.' All right! For their lack of faith they were broken off, but you are standing by faith.

14. (a) What did their lack of faith cost them? (b) Who were like the good branches that were left in the tree?
15. To whom did God turn to find a replacement for rejected Israel, and how was this foretold?

16. What was the result of the special favor shown Israel from A.D. 29 to 36?

17, 18. How did the Gentiles gain from Israel's unbelief, and why should the Gentiles not boast?

Quit having lofty ideas, but be in fear. For if God did not spare the natural branches, neither will he spare you. See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off."—Rom. 11:17-22.

¹⁸ The grafted-in Gentiles were required to maintain faithfulness in order to remain in the symbolic olive tree. Otherwise they would be cut off just as natural Israel had been. That is why the apostle says they have no reason to boast over the natural branches that were cut off. They too could be severed from the trunk. Hence they must always appreciate the undeserved kindness God had shown them.

¹⁹ When Peter used the second of the kingdom keys to open up Gentile understanding to the purposes of God and to the kingdom of heaven class, he was under the direction of God's spirit. Proof that God was indeed extending his favor to non-Jews through him was seen in the fact that Cornelius and his household were begotten by holy spirit while Peter was preaching to them. Jehovah gave visible evidence that these Gentiles had been adopted by him as spiritual sons. This was a marvelous thing in the eyes of Jewish Christians, for this privilege had been, up until then, exclusively for the Jews. (Acts, chapter 10) Later Peter reminded Jewish Christians that this was of God's doing:

²⁰ "Now when much disputing had taken place, Peter rose and said to them: 'Brothers, you well know that from early days God made the choice among you that through my mouth people of the nations should hear the word of the good news and believe; and God, who knows the heart, bore witness by giving them the holy spirit,

just as he did to us also. And he made no distinction at all between us and them, but purified their hearts by faith.'"—Acts 15:7-9.

UNITING OF TWO PEOPLES

²¹ The cutting off of natural Israel from the spiritual olive tree proved to be a blessing for the Gentiles. It permitted believing ones among them to become joint heirs with the Seed of Abraham, Christ Jesus. This was a joining together of two peoples that had long been separated by the law covenant as if by a wall. The Law had kept them far apart. This wall of separation was broken down when Christ fulfilled the Law. Through him God abolished it and made the uniting of Jews and Gentiles possible. This is pointed out in Paul's letter to the Ephesians: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace, and that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the hatred by means of himself. And he came and declared the good news of peace to you, the ones far off, and peace to those near, because through him we, both peoples, have the approach to the Father by one spirit."—Eph. 2:13-18.

²² The grafting in of wild olive branches into the cultivated tree well illustrates this uniting of the two peoples in God's new nation. The Gentiles would not be considered as aliens or temporary residents with-

19, 20. What was the proof that Peter was used by God to unlock Gentile understanding of the divine purposes and open the way for them to become spiritual Israelites?

21, 22. How is the uniting of two peoples shown by the grafting of wild olive branches into the cultivated olive tree, and what does this signify as regards the law covenant?

out any right to citizenship, as was the case in natural Israel. But in the new nation they would be citizens with the same standing before God as the remnant from natural Israel would have. Paul pointed this out when he said: "Certainly, therefore, you are no longer strangers and temporary residents, but you are fellow citizens of the holy ones and are members of the household of God."—Eph. 2:19.

²³ The new nation under a new covenant, with a new priesthood, a new mediator and a new sacrifice, is the nation God deals with. It is the true Israel of God. He has no dealings with any other nation, and that includes fleshly Israel. She had her opportunity to become this nation but rejected it. God has therefore abandoned her nationally. He has cut her off like a dead branch and has grafted in Gentiles to the privileged position she could have had.

²⁴ The new nation, consisting of a remnant of natural Israel along with faithful Gentiles, forms the heavenly government that will rule this earth. It is the Kingdom for which Christ taught his followers to pray. Its 144,000 members are rewarded with immortal life as spirit creatures and are privileged to rule with the King Christ Jesus as priests and kings. It is written in reference to Christ: "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."—Rev. 5:9, 10.

²⁵ This is the only government since the fall of the Judean kingdom that God has authorized or empowered. Long before the choosing of its members began with

Christ's ministry, the prophet Daniel foretold that it would destroy all other governments on earth and stand forever. "And 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) About 200 years before Daniel's day the prophet Isaiah spoke about it and said it would bring permanent peace. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:7, AS) It is a government that will be a real blessing to the human race. The symbolic olive tree represents this theocratic government, along with the One who empowered it and sustains it.

²⁶ It was with regard to the symbolic branches that Christ made the promise to go away and prepare a place for them in the heavens and then return to take them to himself. This was done A.D. 1918, when he came to God's spiritual temple. Those members of the Kingdom class who were sleeping in death were raised to immortal life in the spirit and joined with Christ. The remainder or remnant of the 144,000 chosen ones still living on earth would receive their change as they died. They would not have to sleep in death, however, but would receive an immediate change. (1 Cor. 15:50-53) In the meantime they would have the responsibility of organizing the earth-wide preaching of the good news of God's kingdom and overseeing the work of warning earth's inhabitants of the coming war of Armageddon.

23. With what nation does God now deal?

24. What forms the heavenly government that God has purposed to rule the earth?

25. How was this heavenly government foretold, and what symbolizes it?

26. How did Christ fulfill his promise to the symbolic branches of the olive tree, and what is the responsibility of the remnant still on earth?

²⁷ This remnant was formed into a New World society. Multitudes of people have come into this society to associate with them in the undefiled worship of Jehovah God. This is in fulfillment of Zechariah 8:23 (AS): "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, for we have heard that God is with you." The "ten men," symbolizing all people of good will, associate with the remnant, the living members on earth of spiritual Israel. They show kindness toward these who are Jews inwardly, who have had circumcision of the heart. By showing kindness toward these spiritual brothers of Christ, the multitude from the nations bring blessings upon themselves from the Greater Abraham. Not only do they receive an accurate knowledge of God's Word and purposes but they receive the promise of eternal life on earth as subjects of Christ and his 144,000 associate kings.

²⁸ This great multitude of earthly subjects is not limited in number as are the branches of the symbolic olive tree. Be-

cause God limited the number of branches to 144,000, the branches that were grafted in were no more than the dead branches that were cut off. But no such limit was placed upon the subjects of this spiritual nation. This is clearly shown in the seventh chapter of Revelation. It first mentions that the 144,000 spiritual Israelites come from the twelve tribes of Israel. This is done to show that as the twelve tribes of natural Israel were children of Abraham, so spiritual Israel would be children or spiritual sons of Jehovah, the Greater Abraham. After speaking about the 144,000 who form the branches of the symbolic olive and who are joined with the olive's trunk, Christ Jesus, the chapter then speaks about a great multitude from all nations. (Rev. 7:9) These are the ones who are coming into the New World society and are associating with the remnant of spiritual Israel. They are helping the remnant to pass on to others good fruit.

²⁹ All who want, Jews included, may become part of this multitude and receive the blessings in store for it. By exercising faith in Christ, the Seed of Abraham, they bless themselves. Peace and eternal life will be theirs under the just rule of God's holy nation of spiritual Israel.

27. (a) Who have been associating with the remnant?
(b) How do they bring blessings to themselves?

28. How does the number making up spiritual Israel and the great multitude compare, and how is this shown in Revelation?

29. Who may receive blessings under the rule of God's holy nation?



To Give a Church Some Life

❏ A church in Manchester, England, needed some life. Disclosing what the pastor did, the Kamloops (British Columbia) *Sentinel* of September 30, 1957, said: "Feet tapped and members of the congregation rocked Sunday to the hot rhythm of church music set to jazz tempos. 'The music tonight is a little unusual,' said Rev. A. Gower-Jones of the Church of England. Beside the choir was a trap drummer, two guitarists, a hot fiddle player and the church's regular organist, swinging a hymn. 'It is difficult to change the music in church,' said the minister, 'but if the church is to be alive—then changes must be made.'"

GUARDING OUR CHRISTIAN TRUST

A CHRISTIAN is one who has dedicated himself to do God's will, even as Jesus Christ did at the river Jordan, and who then seeks to follow in the footsteps of his Exemplar. As for a trust, it is something that has been handed over to another for safekeeping or for profitable use and for which one will be required to render an account. And what is our Christian trust? According to Jesus' own words it is the glorifying of God's name and bearing witness to the truth.—Matt. 25:14-30; John 17:4; 18:37.*

It is this trust that Paul was referring to when he wrote: "This beautiful trust guard through the holy spirit which is dwelling in us." (2 Tim. 1:14) A trust is a thing to be taken not lightly but seriously, and especially is our Christian trust to be taken seriously, for it is a most precious treasure. In fact, to be entrusted with anything by Jehovah is an unspeakable privilege, the greatest honor that could be given to any man. That Jehovah God should commit a trust to us should make us both very humble and extremely concerned with caring for it faithfully. Besides, our eternal life depends upon our faithfully guarding our Christian trust.

To guard a trust means to look well to it, to watch over it, to shield and protect it. And guard our Christian trust we must or we shall lose it; warning examples of which we have in the Scriptures. Did not Adam and Eve lose their Edenic trust because they failed to guard it properly? And what about Esau, Nadab, Abihu, Korah, King Saul and the entire nation of Israel, with but few exceptions? Surely all such was recorded as a warning to us!

If we would not lose out on our Christian trust we must keep guarding it, appreciat-

ing it highly, making good use of it, improving our use of it with the months and the years. That takes private study of the Bible and Bible-study aids as well as congregational and group instruction. And especially does guarding our Christian trust mean making room in our lives to discharge its obligations, for preaching publicly and from house to house, as well as incidentally as opportunity affords. Among other aids that we must take advantage of are God's holy spirit and prayer. We cannot continue guarding our trust until the end without the help of these two.

Guarding our Christian trust also requires of us to be on the alert against the snares of this world's materialism. These things may not be wrong in themselves, and it is proper to love ourselves. But unless we keep such things under control they will cause us to neglect our Christian trust, even as Demas did, who forsook his Christian trust "because he loved the present system of things."—2 Tim. 4:10.

Nor may we overlook that guarding our Christian trust also means watching our conduct. It means to "flee from the desires incidental to youth," or else it may be that after we have preached to others we ourselves shall "become disapproved somehow." We must be on guard not to let the wrong conduct of others influence us either to follow their example or to become bitter at them or at the organization.—2 Tim. 2:22; 1 Cor. 9:27.

So let us pay constant attention to our beautiful trust, the Christian ministry, guarding it, appreciating it, looking well to it, shielding and protecting it, watching over it so that we may finally gain Jehovah's approval, share in the vindication of his name and gain life in his new world.

* For details see *The Watchtower*, April 1, 1957.



● Why does the New World Translation of the Holy Scriptures use the larger expression “memorial tombs” instead of the one word “tomb,” as the *American Standard Version* does at Matthew 8:28; 23:29; 27:52, 53, 60; 28:8; John 5:28 and at other verses?

In the Scripture verses cited the *New World Translation* reads “memorial tomb” or “memorial tombs” because the original Greek word is *mnēmei'on*, the original Christian Scriptures being written in the common Greek language of nineteen hundred years ago. This Greek word *mnēmei'on* is derived from the verb meaning “to remember” or “to memorialize.” Other Bible translations may render this Greek word by the one word “tomb” in English, but the word “tomb” does not fully express the meaning of the original Greek word. Why not? Because “tomb” in the Greek is derived from the verb that means “to cut, to hew, or to dig.” But the Greek word *mnēmei'on* includes the thought of being remembered or of remembrance.

Bereaved persons lay a dead relative in a tomb because they want to remember the deceased one, and they like to think that that individual will live again and they will have the joy of meeting that one again in another life. But the principal thing is to be remembered not by humans but by Almighty God, to be retained in his memory as deserving of another life by the resurrection from the dead.

Evidently when the Lord Jesus said: “The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment,” he was referring to God’s memory, to the dead being retained in God’s mind. Our being retained in his memory is

most important, because he is the only one who has power to raise the dead by means of Jesus Christ during his thousand-year reign over mankind. Because the Greek word used here by Jesus, *mnēmei'on*, includes the thought of memory, we may have hope for those who are dead in the memorial tombs that they will be remembered by God with a resurrection.

Those who, after death, were cast by the Jews into the valley of Hinnom outside Jerusalem, or into Gehenna (as the Greeks called it), were destroyed there and thus were not given a burial in a *mnēmei'on* or memorial tomb. This was because they were not considered worthy of being remembered by God’s people, and hence were considered undeserving of being raised from the dead in God’s due time. Hence Gehenna, the valley outside the walls of Jerusalem where the garbage and refuse of the city were destroyed by fire mingled with sulphur, came to symbolize second death or everlasting destruction at God’s hand, annihilation.

Therefore Judas Iscariot, who betrayed the Lord Jesus Christ to his enemies, was called by Him the “son of perdition,” or “son of destruction”; meaning that Judas Iscariot was deserving of everlasting destruction and will not be favored with a resurrection. Judas betrayed Jesus to the scribes and Pharisees; and to these religious leaders Jesus said: “Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?” (John 17:12; 6:70, 71; Matt. 23:33; 10:28) Thus when vile, ungodly men, like those religious leaders, died they were destroyed both body and soul, because they would have no resurrection and would never live again as souls anywhere in God’s universe.

Therefore Jesus, when speaking of the resurrection of the dead, referred to the place where they were sleeping in death as memorial tombs, so indicating that those lying therein were remembered by Jehovah God, who, in his due time, would favor them with a resurrection to life with all the opportunities that this offered in God’s new world.

Too Funereal

“I might have been a minister myself, for aught I know,” once said Oliver Wendell Holmes, “if a certain clergyman had not looked and talked so like an undertaker.”

ANNOUNCEMENTS

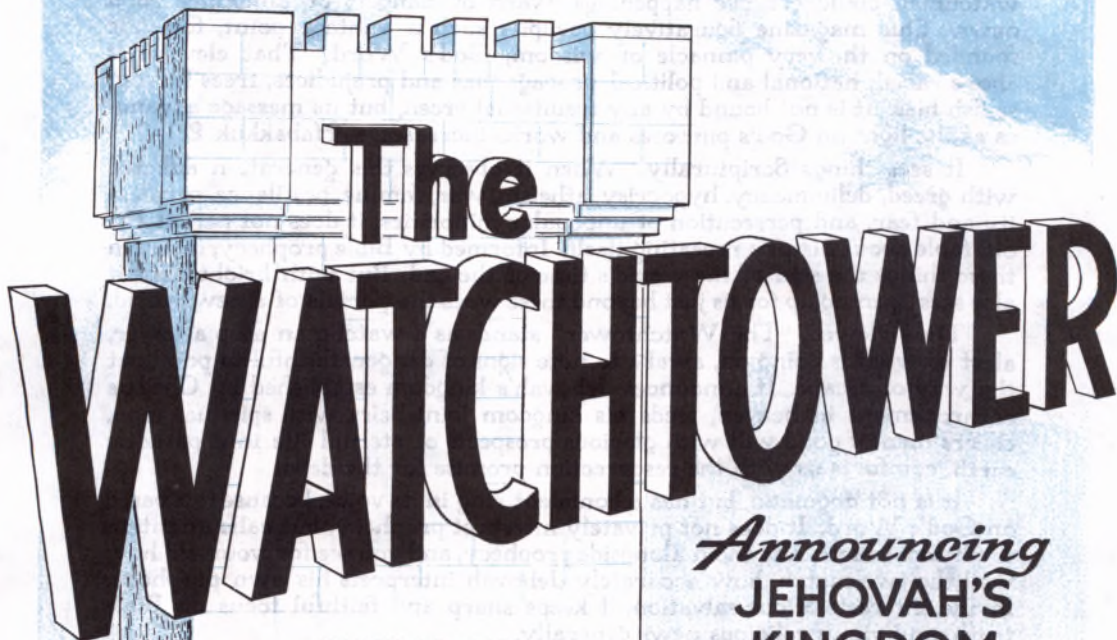
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✓✓ CHECK YOUR MEMORY ✓✓

where they were slain in death as martyrs.

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The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 15, 1958

Semimonthly

SHEPHERD OF ISRAEL

SHEPHERDING THE FLOCK OF GOD

**PREPARING YOURSELF FOR
THE WORLD'S END**

**WISDOM AND HAPPINESS UNDER
NEW WORLD ADMINISTRATION**

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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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS — American Standard Version	JP — Jewish Publication Soc.
AT — An American Translation	LS — Isaac Leeser's version
AV — Authorized Version (1611)	MO — James Moffatt's version
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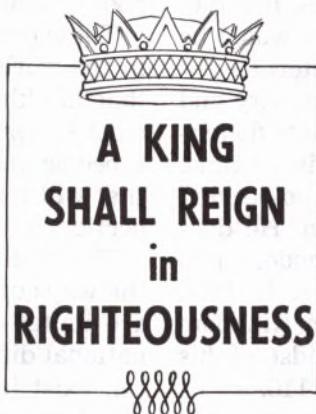
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WHEN Christ rode humbly into Jerusalem upon the back of an ass, a crowd of people spread their garments and branches of trees on the roadway. They welcomed him as their King and Deliverer by crying out: "Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!" (Matt. 21:9) These people placed their hope in him for a kingdom of peace.

During the centuries that have passed since that day, multitudes have heard about this King. They have professed faith in him and claimed to be his followers. Many even named their children after the names of his disciples. Thus names like John, James, Peter, Matthew, Thomas and Paul became common among them. That part of the world in which they predominated became known as Christendom.

Although these people professed allegiance to the Prince of Peace, they have not lived in peace. They have ignored his command to have love for one another. Instead they have hated, tortured and killed. Mankind's fiercest and most destructive wars have been waged among them. Yet these people imagine themselves to be followers of Christ. They think they



are Christians. Some even believe that it is up to Christendom to establish Christ's kingdom on earth.

It is difficult to understand how anyone can imagine that Christ's kingdom can be established by humans, let alone by humans who have no regard for God's laws or for the principles Christ taught.

Just because the people of Christendom talk about him in their churches and name their children after his disciples does not mean they are truly following him. It does not mean they will set up Christ's kingdom or even become subjects of it. Those who are truly Christ's followers think as he did, live by the same righteous principles as he did and preach the same Scriptural truths as he did. They do not profess love for the King, Christ Jesus, and also seek the friendship of the world, which the Bible identifies as his enemy.

The worsening relations among the nations cause some people to think that Christ's reign is centuries away. This view was expressed recently by a military analyst when he said: "The millennium still lies beyond the centuries. There is no such thing as a permanent solution to all problems; one may be solved only to be replaced by another. There is no complete or abso-

lute security—and there never will be in a world of life and death.”

The actions of the nations are no sound basis for coming to such a conclusion. Christ's reign does not wait for them to begin acting like civilized humans instead of unreasoning animals that are ready to jump at one another's throats. It does not wait for the people of Christendom to begin living by Christian principles. If it did, the wait for his millennial reign would be not only for centuries but for eternity.

God has given Christ the authority and power to begin exercising complete dominion over this earth at his appointed time. The actions of the nations have no bearing upon when his reign will begin. He does not have to wait until heathendom and Christendom become Christians. In fact, Christ is already established in Kingdom power and is ruling in the midst of his enemies, as foretold by Psalm 110.

At God's appointed time this heavenly King will purge the earth. Heathendom and Christendom will be swept out of existence. “Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces.” (Ps. 2:8, 9) This is the only way to stop them in their mad course of destruction. There can be no coexistence between them and the kingdom under Christ.

A great multitude of people are recognizing Christendom's hypocrisy and lawlessness and are turning their backs on her. They refuse to have any further part in her hatreds and wars. By laying aside weapons of war to live lives of peace, they have done what was foretold by the Bible: “But in the latter days it shall come to

pass, that . . . many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks.”—Mic. 4:1-3, AS.

These peace-loving people make it known to the world that their King is Christ and that his kingdom is the government they trust in for security, justice and peace. As a people they form a New World society that will realize the promises made in connection with Christ's millennial reign.

The fact that these people have learned the ways of peace in a war-torn world and are united in love in spite of racial and national differences is proof that a society can exist in peace and security. This was noted by an Australian newspaper that said: “Jehovah's witnesses is the only world peace movement to succeed. . . . They have proved it is possible to live together in peace.” They are able to live in peace because they follow Christ as the disciples did and not as Christendom does.

After Christ has purged the earth of the present system of things, these meek, peace-loving people will have Jesus' words fulfilled upon them: “Blessed are the meek: for they shall inherit the earth.” (Matt. 5:5, AV) Their security and peace will not be threatened by lawless people, for “the wicked shall not be.” This is assured by the fact that Christ will be ruling the earth in righteousness. He will have fulfilled the hope of those people who hailed him as King on that day he rode into Jerusalem on the back of an ass.

Jehovah himself will give strength indeed to his people. Jehovah himself will bless his people with peace.—Ps. 29:11.

PREPARING YOURSELF

FOR THE

WORLD'S END



Why should Jehovah destroy the world? What has it done to deserve such a fate? Can we escape the destruction?

“THE complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers.” This vital warning was penned by the inspired apostle Peter. For those who inquire what ‘end’ of what ‘things’ he had in mind, the apostle clarifies the matter by explaining further: “Yet Jehovah’s day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered.” It is the complete end of the present world of wickedness that has drawn close. What shall we do? How shall we act? Where can we find protection, and how? Many questions quickly come to the mind once the fact comes home that the complete end of this evil world has drawn close.—1 Pet. 4:7; 2 Pet. 3:10.

Many reading the publications of Jehovah’s witnesses see considerable in the message pointing to the troubles in the earth, to the nearness of the great battle of Armageddon and to the terrible wickedness now rampant. Whether anything were published about it or not, the trouble is here. Jehovah’s people did not bring it,

are not responsible for it now that it is here, and they have nothing to do with deciding when it will end. However, they do use their time, strength and money to tell others what it means, not to benefit some selfish scheme or organization, but to help their fellow man and to carry out the will of God. Have you ever thought how terrible it would be were the end of the world to come without your being informed or being provided any opportunity to escape it?

And why will Jehovah destroy this evil world? The answer is furnished by pointing to His dealings with Israel. He turned that beautiful land into a howling wilderness. Why did Jehovah do this? He declares: “And the future generation of your sons who will rise up after you will be bound to say, . . . yes, all the nations will be bound to say, ‘Why did Jehovah do like this to this land? Why the heat of this great anger?’ Then they will have to say, ‘It was because they abandoned the covenant of Jehovah the God of their forefathers, . . . And they proceeded to go and serve other gods and to bow down to them, gods that they had not known and he had not apportioned to them. Then Jehovah’s anger blazed against that land by bringing upon it the whole malediction written in this book.’”—Deut. 29:22, 24-27.

Hundreds of years later, in 607 B.C., this destruction actually did take place. The prophet Jeremiah warned Israel in advance and explained to those then seeking a reason: "Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me." (Jer. 16:11, 12, AS) The Lord Jesus pronounced the same judgment on false worshipers of his day. "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? . . . there may come upon you all the righteous blood spilled on earth from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I say to you, All these things will come upon this generation."—Matt. 23:33, 35, 36.

FORSAKING JEHOVAH TODAY

This modern-day evil world has likewise forsaken Jehovah God. The many professing Christian nations are that in name only. The Word of Jehovah is pushed on one side, worship of Jehovah is forsaken. Idolatry is everywhere. The people will not listen to the warning. They are rebellious. They refuse to forsake their abominable ways and turn and serve only the true God. So-called Christendom is guilty of all the sins committed by Israel of old that brought on the well-merited destructions of Jerusalem in 607 B.C. and A.D. 70. So God's judgments are upon this evil world now.

His prophetic Word describing the sins of the typical people of old applies now with greater force to the nations of the world today. Note how the prophecies of Scripture make this certain: "And I will

punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." "Fear ye not me? saith Jehovah: will ye not tremble at my presence, . . . this people hath a revolting and a rebellious heart." "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left." (Isa. 13:11; Jer. 5:22, 23; Isa. 24:5, 6, AS) The nations not only reject the truth but fight against Jehovah, against his Anointed and against Christ's kingdom, form a conspiracy to thwart Jehovah's purpose, become agents and mouthpieces of Satan, are lovers of evil, blasphemers, covenant breakers, scoffers, having a form of godly devotion but denying the power. (Psalm 2; Isa. 8:9-15, AV; Rev. 16:13, 14; 2 Tim. 3:1-5; 2 Pet. 3:3, 4) The doom of destruction, therefore, is justly decreed upon all nations, including Christendom.

How widespread will be this destruction? The apostle Peter says, "the complete end of all things." He also speaks of the whole world being destroyed. Jeremiah foretells its extent, saying: "Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." (Jer. 25:32, 33, AS) Speaking of this same devastating event, Jesus said: "Keep praying that your flight may not occur in winter-time nor on the sabbath day; for then

there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:20, 21) Thus do the Scriptures graphically describe the "end of all things"—a destruction that will strike at all nations.

THE WISE COURSE

The apostle Peter says: "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." (2 Pet. 3:11) Again he writes: "Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) To be sound in mind means to be sober, self-controlled and temperate. It means doing justice to one's neighbor, duly honoring and worshiping Jehovah God. The mind affects everything we do, what we hear and read, how we converse, how we pray, how we teach, preach, follow up interest on back-calls, conduct Bible studies, meet adversity. By soundness of mind we avoid credulity, presumption, pride, covetousness, materialism, excesses and impatience. In these days when the world is being shaken to its foundations, we need balance, soundness of mind. Know what you are doing and why you are doing it.

"Be vigilant with a view to prayers." To be vigilant means to be awake, watchful. How can this be with a view to prayers? The Lord Jesus said: "Men, keep on the watch and praying, in order that you do not come into temptation. The spirit, of course, is willing, but the flesh is weak." (Mark 14:38) The Devil is always on the prowl to destroy our faith and bring about death-meriting disobedience and disloyalty. Watch lest you fall into his deceptive snares. Pray without ceasing while watching for further opportunities of doing Jehovah's will and helping His people. We are in the last days. Be vigilant! We must

not treat prayer lightly. We are actually speaking to the great Creator and Most High God of the universe. Never slip into a careless state regarding prayer. It is a precious privilege.

Pray that you may escape the destruction coming now on the world, for your neighbor, whom you must love as yourself. Pray with purpose in mind. Watch unto prayer, be frequent in your prayers. Never let one day go by without offering prayer with thanksgiving. Have a clear conscience before Jehovah God so your prayers will not be hindered. Pray and continue praying.

If you go along with this old world, if now you do not get clear of its ways, then you will not be able to pray properly, for you will try to have your eyes on two things at one time, and that cannot be. You would be double-minded. Look for the new world of righteousness. Look for the end of the old world of wickedness. Pray to Jehovah through Christ Jesus that you may be one found approved to escape these terrible things coming upon the old world. Always keep in mind, the old world has been condemned and is to be destroyed and "the complete end of all things has drawn close." How close? Who can state the day or hour? Surely sufficient it should be that we see these things prophesied now coming to pass. Also these signs will be fulfilled during this generation, signs that began in 1914. Yes, the complete end has drawn close. Let us, therefore, be sound in mind, be vigilant with a view to prayers. Let all be sober in thought and action and pray unceasingly. So may we live out our lives as God's children in holiness and purity and perform our ministry, to the blessing of ourselves and yet further multitudes of sheeplike persons, and to the vindication of the Sovereign Lord, Jehovah.

Memorable Assemblies of God's People

MORE than fifteen centuries before the Christian era an unforgettable assembly of Jehovah's worshipers took place at the base of Mount Sinai. A crowd of over two million were assembled there for nearly a year. Before their astonished eyes God manifested his presence in a striking manner. "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."—Ex. 19:16-18.

☞ This great assembly was marked not only by a manifestation of Jehovah's presence but also by the personal instruction he gave them. He communicated with them and even gave them a detailed law. This was indeed an outstanding assembly.

☞ Many centuries later another memorable gathering took place in Jerusalem. It was at the time the completed temple was dedicated by Solomon. Here was another assembly in which God manifested his presence in a visible way. "The house itself was filled with a cloud, the very house of Jehovah, and the priests were not able to stand to minister because of the cloud, for the glory of Jehovah filled the house of The [true] God." (2 Chron. 5:13) This unforgettable gathering lasted fifteen days.

☞ A much smaller but very noteworthy assembly took place A.D. 33. This was the gathering of Christ's disciples in an upper room on the day of Pentecost. It was during this small assembly that God's active force visibly manifested itself by what looked like tongues of fire. "Suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one

sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4.

☞ Because of the miraculous power they received they could speak the good news of God's King and kingdom in the native tongues of the many people who had gathered in Jerusalem for the feast of Pentecost. This amazing manifestation of God's power made this a memorable assembly.

☞ The modern-day worshipers of Jehovah God also have had unforgettable assemblies, even though God's power has not been manifested in the awesome manner that it was in the ancient gatherings. There was, for example, the nine-day gathering at Cedar Point, Ohio, in 1922. It was at this assembly that God's spirit stirred up his people to move forward in an earth-wide work of advertising the King, Christ Jesus, and the Kingdom. Today this good news is being proclaimed by more than 700,000 zealous witnesses.

☞ The first big international assembly of Jehovah's witnesses was held at Cleveland, Ohio, in 1946. It set the pattern for future mass gatherings of Jehovah's people. It was a foretaste of the immense conventions held in New York city in 1950 and 1953. The New York assemblies were remarkable in that they had more than 100,000 people in attendance.

☞ It was at the 1950 assembly that Jehovah's witnesses were thrilled with the release of a new translation of the Christian Greek Scriptures, by the New World Bible Translation Committee. The assembly in 1953 proved to be the greatest gathering of Jehovah's modern-day witnesses. The world's largest mass immersion took place at this assembly when more than 4,600 people symbolized by water baptism their dedication to serve God. But even though these two assemblies were great, the one planned for this summer will be greater. It will be the third international assembly held in New York city and will undoubtedly be another great milestone in the history of memorable assemblies of God's people.



Wisdom and Happiness

under New World administration

out clouds. From brightness, from rain, there is grass out of the earth.' For is not my household like that with God?" Evidently Solomon's household was "like that with God," for every day was a happy day. The record states: "Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing. And Judah and Israel continued to dwell in security, everyone under his own vine tree and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon."—2 Sam. 23:3-5; 1 Ki. 4:20, 25.

PEOPLE who want to be free, happy and prosperous are always seeking for good government. Why? The answer is obvious. Good government spreads happiness. Bad government spreads misery. This principle is aptly stated in these words: "When the righteous are in power, the people rejoice; but when the wicked bear rule, the people groan."—Prov. 29:2, AT.

The new world will be full of rejoicing because its government is wholly righteous. An examination of the written Word of Jehovah will bring to view ample evidence that this is true.

Good government existed in the days of Solomon, king of Israel, while he was faithful toward Jehovah, whom he represented as king. Solomon put into operation the principles he learned from David his father, who preceded him on the throne. David had said: "When one ruling over mankind is righteous, ruling in the fear of God, then it is as the light of morning, when the sun shines forth, a morning with-

Solomon's reputation for righteous administration spread throughout all the ancient world. Foreigners who came to see for themselves soon found out that the reputation did not do justice to the reality. The queen of Sheba said: "I did not put faith in the words until I had come that my own eyes might see, and, look! I had not been told the half. You have surpassed in wisdom and prosperity the things heard to which I listened. Happy are your men, happy are these servants of yours who are standing before you constantly, listening to your wisdom!" More important than her words of praise was the blessing she invoked upon Jehovah because of what she had seen. "May Jehovah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel, because Jehovah loves Israel to time indefinite, so that he appointed you as king to render judicial decision and righteousness."—1 Ki 10:7-9.

Jehovah rightly deserved to be blessed. All that Solomon had came as a gift from

God. In his youth and inexperience Solomon had requested Jehovah: "You must give to your servant an obedient heart to judge your people, to discern between good and bad." Jehovah replied: "Look! I shall certainly give you a wise and understanding heart, . . . And also what you have not requested I shall certainly give you, both riches and glory, so that there will not have happened to be any among the kings like you, all your days."—1 Ki. 3:9, 12, 13.

THE ONE GREATER THAN SOLOMON

Great as Solomon was, there is one who is greater. That one is Christ Jesus, upon whose shoulders rests the government of the entire new world. He is spoken of as "something more than Solomon" and "the most high of the kings of the earth" because of his endowments from the Most High God. His administration brings permanent happiness to all obedient mankind. In fact, Solomon's wise and righteous administration was only a faint foregleam of the perfect administration of the new world by Christ Jesus.—Matt. 12:42; Ps. 89:27; Isa. 9:6, 7, AV.

Christ Jesus is the very embodiment of wisdom. "Carefully concealed in him are all the treasures of wisdom and of knowledge." Foretelling the admirable qualities of the Administrator of the new world, Jehovah said: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth."—Col. 2:3; Isa. 11:1-4, AS.

In the year 1914 Jehovah began the administration of the new world by enthroning Christ Jesus and authorizing him to rule in the midst of his enemies. Shortly thereafter the beneficial effects of the New World administration began to be felt on earth. In 1919 the remnant of the members of the body of Christ on earth were freed from spiritual captivity to modern "Babylon," Satan's world organization. They were formed into a clean service organization and sent forth throughout the earth to spread abroad the wisdom of God, which brings happiness. True to his promise, Jehovah uses only one service organization, which is appropriately named "the faithful and discreet slave." The spiritual prosperity of Jehovah's visible organization today is ample proof of the discreet manner in which the slave class has administered all the King's "belongings."—Ps. 110:2; Isa. 48:20; 6:5-12; 52:11-13, AS; Matt. 24:45.

WISE PROVISIONS

Accurate knowledge and true wisdom are the forerunners of real happiness. It is written: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days 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 them that lay hold upon her: and happy is every one that retaineth her." (Prov. 3:13-18, AS) The government of the new world has made ample provision for mankind to gain wisdom that is even greater than that of Solomon. Through its visible representative, the "faithful and discreet

slave" class, it has provided two of the finest magazines in existence today, namely, *The Watchtower* and *Awake!* These magazines contain New World wisdom. The reading and study of them brings New World happiness. No other magazines on earth can stir up such surging hope and confident assurance of life and happiness in a new world free of misery.

Other wise provisions of the New World administration are meetings, where the treasures of spiritual knowledge and wisdom are freely shared by all in attendance. These are conducted in Kingdom Halls and in homes of Jehovah's witnesses. People who really want wisdom do not stay at home. They are not satisfied with just reading about it or hearing about it in their homes. They are like the queen of Sheba. She heard about the wisdom of Solomon in her own home country, but she was not satisfied with that. She wanted to go and see for herself whether all that she heard was really true. After personal investigation she found that she had heard only the half of what could be learned. So it is with those today who are not satisfied with what they hear at home. They investigate further by getting as close as possible to the source of the divine wisdom. They get in association with the "faithful and discreet slave" class by going to the Kingdom Hall or meeting place near their home. There they find that they have heard 'only the half' of what there is to learn. They increase their happiness by taking in more knowledge of God. They constantly marvel at the new things revealed by Jehovah through his one service organization under the supervision of Christ Jesus, who is greater than Solomon.

No greater proof of New World wisdom bringing such happiness could be presented than the hundreds of thousands who attended the "Triumphant Kingdom" assemblies of Jehovah's witnesses held in 1955 throughout North America and Europe. The moving picture "The Happiness of the New World Society," produced by the Watch Tower Bible and Tract Society of Pennsylvania, is a record of the evidence. Nowhere on earth is there another international group that enjoys such happiness today. All credit and honor goes to Jehovah, who gave the throne of the New World government to his Son, who rules with excelling wisdom, bringing happiness.

However, the greatest happiness under the New World administration does not come from just hearing and accepting words of divine wisdom. There is a greater happiness. The apostle Paul spoke of this to the older men of the congregation of Ephesus. He said: "You must assist 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.'" Yes, that is the way to fill up the full measure of one's happiness. Knowing this to be true, the King Christ Jesus directs all his followers on earth to give as freely as they have received of the divine wisdom. They "go therefore and make disciples of people of all the nations," spreading happiness amid an old world of gloom. As one united body of ministers they form a New World society. They dwell in a spiritual climate that is as refreshing as a beautiful dawn. "It is as the light of morning, when the sun shines forth, a morning without clouds."—Acts 20:35; Matt. 28:19; 2 Sam. 23:4.

For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom; for those walking in integrity he is a shield.—Prov. 2:6, 7.

Freedom-loving Christians

The Battle for Religious Freedom

Religious freedom is not secure in any country in the world, not even in the United States. So the fight for religious freedom goes on, as Chief Justice Earl Warren of the United States Supreme Court recently said: "The fact remains that we do have a battle today to keep our freedoms from eroding, just as Americans in every past age were obliged to struggle for theirs." Who have won a great number of battles in this struggle? Who have become molders of constitutional law more than others? Writers are more and more discussing the matter.

Molding Constitutional Law

"Seldom, if ever, in the past, has one individual or group been able to shape the course, over a period of time, of any phase of our vast body of constitutional law. But it can happen, and it *has* happened, here." So said *The Bill of Rights Review*, published by the American Bar Association. "The group is Jehovah's witnesses," continued the *Review*. "Through almost constant litigation this organization has made possible an ever-increasing list of precedents concerning the application of the Fourteenth Amendment to freedom of speech and worship."

Advancing the Cause of Religious Freedom

In 1950 Harper & Brothers published Anson Phelps Stokes' three-volume *Church and State in the United States*. In volume three, page 546, the author says: "It would not be fair to dismiss this brief survey of the troubles of Jehovah's Witnesses with the State without referring to the service to the cause of religious freedom under our Constitution which has been rendered as a result of their persistence. In recent years they have taken the time of the courts more than any other religious group, and they have appeared to the public to be narrow-minded, but they have been true to their conscientious convictions, and as a result the Federal courts have rendered a series of decisions which have secured and broadened the religious-freedom guarantees of American citizens, and have protected

and extended their civil liberties. Some thirty-one cases in which they were involved came before the Supreme Court in the five years from 1938 to 1943, and the decisions in these and later cases have greatly advanced the cause of the freedom of the Bill of Rights in general, and the protection of religious freedom in particular."

"The Debt of Constitutional Law to Jehovah's Witnesses"

An article under the above title appeared in the March, 1944, issue of the *Minnesota Law Review*. It was written by Edward F. Waite, a retired Minnesota district court judge. "It is plain that present constitutional guarantees of personal liberty," wrote Judge Waite, "are far broader than they were before the spring of nineteen thirty-eight, and that most of this enlargement is to be found in the thirty-one Jehovah's witnesses cases."

'More than Any Other Group'

On page 173 of his book *The Republic* Charles A. Beard says: "Whatever may be said about the Witnesses, they have the courage of martyrs. . . . As a result, in recent days they have made more contributions to the development of the constitutional law of religious liberty than any other cult or group. Believe me, they are making it fast."

Helpful to Other Nations

The legal battles won by Jehovah's witnesses, which have advanced religious liberty, are not limited in value to Americans. As the Watch Tower Society's booklet *Defending and Legally Establishing the Good News* points out: "The court decisions in the United States, where the issues have been thoroughly litigated, should be helpful and persuasive precedent to assist courts and judges in other nations. . . . It is recognized that American decisions are not *binding* and do not force the judges to the same conclusions in countries outside the United States, yet there can be no question that they are of *persuasive* value and should be used to assist the courts in reaching a reasonable conclusion."

BIBLICAL WORD

Sketches ON TEMPLE SERVICE

INSPIRED Bible spokesmen and writers were master painters of word sketches. They conveyed powerful messages by means of colorful words that sketched in the minds of men unforgettable pictures. Many of these brilliant word sketches contained background scenes that added force to the original utterances. For example, Jesus and his disciples frequently referred to the activities conducted in the temple of Jerusalem as backdrop views for their many vivid word pictures.

Centuries before the day of Jesus, zealous King David had organized the hundreds of Aaronic priests and the thousands of their Levitical assistants into a vast efficient service organization. The entire staff was divided into twenty-four divisions, each taking turns to operate the detailed departments of the great temple service organization from sabbath to sabbath. Each division of more than a thousand expertly trained workers, proportionately of priests and Levites, served at least twice a year for one full week at a time. However, at the festival of booths all twenty-



four divisions were required to be on hand for duty to undertake the rush of business.^a Likewise, additional help was necessary at passover festivals. Josephus reports that at passover times the number of lambs slain was found to be about 256,500, which, at the lowest figure of ten persons to every sacrificial lamb, would mean that approximately 2,565,000 worshipers were required to be served at the temple.^b —1 Chron. 24:1-18.

The priests of an assigned division were responsible to lead in uttering the congregational prayers, to offer the sacrifices of the day and to enter the temple itself to perform the sanctuary duties. The far greater number were Levites who, as assistant ministers, served as custodians of all the valuable utensils, as valets to the priests in making and keeping their official garments, as cooks and bakers of all the holy bread and cakes, as police guards of the courtyards, as treasurers of the money contributions, as keepers of the storehouses to contain the produce tithes, as gatekeepers, as supervisors of the dining rooms, as cleaners and as singers and musicians. After Ezra's time each division also included non-Jewish temple workers

known as Nethinim, who were assigned the menial duties.—1 Chron. 9:2; Ezra 7:24.

During the division's week of assigned service, all were to be prepared to serve day and night in the temple. At night the workers could recline on the couches, but they had to remain fully dressed and ready at a moment's call.^c This gives background scenery to the statement in Revelation 7:15 concerning the "great crowd" of non-anointed temple ministers today in God's service organization, of whom it says: "They are rendering him sacred service day and night in his temple."

Two hundred and forty of the Levites and thirty of the priests of the entire serving division had to stay awake all night long, keeping guard to prevent any unclean ones from entering the temple courtyards. There were twenty-four stations covering the complete temple area, where ten of the Levites stood guard at each station as night watchers.^d There was no relief of guard during the night, as there seemed to be for the Roman soldier guards around the neighboring Castle of Antonia. As the "captain of the temple" (Acts 4:1) made his rounds during the night, any guard found asleep when on duty was immediately beaten and his garments were set on fire. This gives setting to the clear warning to the anointed ministers today of Jehovah's service organization to remain spiritually awake, or otherwise they will lose out and become naked before the inspecting Captain, Christ Jesus, who makes his rounds in this day of judgment: "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his parts of shame."—Rev. 16:15.

Those of the priests who were not on guard duty but reclining on the couches during the night had to be ready at any

moment for the knock at the door to rise and begin the preparations for the service of the morning.^e Such a messenger came to the temple suddenly and unexpectedly, no one knew exactly when. "And the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire."—Mal. 3:1, AS; Mark 13:33.

Upon the messenger's sudden arrival, orders were given for the customary bath for the day of all the ministering priests. There were well-appointed bathrooms in adjoining chambers to the temple sanctuary where the priests immersed themselves. After this early morning bathing, they were not required to wash again that day except their hands and feet.^e What a picturesque backdrop for Jesus' remarks to his chosen twelve associate priests of the likeness of Melchizedek on the night of his last passover celebration. " 'He that has bathed does not need to have more than his feet washed, but is wholly clean. And you men are clean, but not all.' He knew, indeed, the man betraying him. This is why he said: 'Not all of you are clean.' " —John 13:10, 11.

So from these few Biblical word sketches, what additional powerful admonition we receive! Whether we are of the anointed or non-anointed ministers in Jehovah's service organization today, we are his living representatives night and day, upholding his name and his worship. At all times let us keep spiritually awake that none lose their priceless ministerial privileges in any of the many departments of Jehovah's global house of service. And in keeping awake, let us always keep spiritually clean in our standing before Jehovah.

REFERENCES

- ^a *The Temple*, by Alfred Edersheim, p. 66.
- ^b *Wars of the Jews*, by Flavius Josephus, Book VI, Chapter 9, par. 3.
- ^c *The Temple*, by Alfred Edersheim, p. 120.
- ^d *Ibid.*, p. 119.
- ^e *Ibid.*, p. 121.

SPREADING LIGHT IN DARK NYASALAND

NYASALAND, in case you have forgotten, is a British protectorate in the southeastern part of Africa. It is just a little bigger than the state of Indiana, or about ten percent larger than the country of Portugal. As with some 160 other places on this globe, the good news of God's established kingdom is being preached there in obedience to Matthew 24:14. Especially effective in enlightening its people, many of whom are uneducated, has been the showing of the two films produced by the Watch Tower Society.

⌘ These films have even been taken to the isolated bush regions, being shown in schoolyards, court areas of the national authorities and government compounds. Their accompanying narratives have been given in such local dialects as Yao, Lomwe, Tumbuka and Cinyanja, in addition to the principal language, Cinyanja. To date at least one person in every twenty in Nyasaland has seen these films, making a total of more than 130,000 in about eighteen months.

⌘ We bring these films into the bush country by means of a panel truck that carries all the equipment. This often requires the witnesses to cut down trees, build bridges, widen footpaths to eight-foot roads, reinforce swampy ground, as well as repeat unloading and re-loading of equipment. Sometimes it takes five hours to cover ten miles; in fact, once it took five hours to cover ten yards! In one instance, the overcoming of all such obstacles, which to most of the chiefs had seemed to be insurmountable, caused one chief to conclude that this work must be of Jehovah, and so from now on the witnesses are always welcome in his village!

⌘ The witnesses of Jehovah here, of course, are glad to do all this work, being anxious for others to see the wonderful films. However, at times the villagers who are not witnesses show themselves equally willing to work so that the films can be shown in their village. Thus in one instance they readily built a road almost a mile long so that the film could be brought to them! Incidentally, note that all such preparations are made with the constant threat of wild animals. It is a country where lions, leopards, elephants and rhinoceroses abound, not to say anything about countless snakes. So each one must be alert or he may not live to see the film!

⌘ Not to be overlooked is another threat to the showing of the films, the "wolves in sheep's clothing." Such as one European associated with a nearby Dutch Reformed Church mission who tried very hard to influence the local chief against the witnesses, but in vain. The chief emphatically stated that Jehovah's witnesses were the only ones that were teaching a religion based wholly on the Bible and that in the film "The New World Society in Action" he had seen proof of the things they had told him. He felt that the film was a wonderful provision and that the witnesses should continue to use it wherever possible.

⌘ Another young chief, who has an excellent command of English and is a subscriber for *The Watchtower*, could hardly find words to express his appreciation for the film. After its showing he made a short speech of thanks, recommended that his people follow the example of Christian love they had seen in the film and made arrangements to have the film shown elsewhere. He also invited the Society's special traveling representatives, the district and the circuit servants, to enjoy tea with him and his subchiefs, during which time they asked many questions, which were answered to their satisfaction.

⌘ This paramount chief also attended the public meeting at the circuit assembly of the witnesses. He continually referred to his Bible throughout the lecture and time and again joined enthusiastically in the applause. At the conclusion of this lecture he again addressed his people and thanked the witnesses for the good work they were doing. He also contributed to the expense of showing the film. On making a farewell call upon him the district servant found that this chief had obtained the Bible aid *What Has Religion Done for Mankind?* and the 1957 *Yearbook of Jehovah's Witnesses*.

⌘ So here, in this beautiful country of majestic mountains, swift and slow-moving rivers and the vast lake from which it draws its name, the light of God's Word is penetrating to the most out-of-the-way places by means of the motion picture, and many are the honest hearts, of both educated and uneducated, that are seeing and hearing and rejoicing because of having seen and heard!

Shepherd of Israel



"O Shepherd of Israel, do give ear, you who are conducting Joseph just like a flock. O you who are sitting upon the cherubs, do beam forth." — Ps. 80:1.

JEHOVAH, the great Creator, has established a most marvelous relationship between himself and his dearly beloved Son, the Lord Jesus Christ, and that relationship is precious. Men and women on earth are invited to come into the same close relationship with Jehovah God and with Christ Jesus and be blessed. This unity is possible by obedience and dependence upon God, which helps all to be at peace and in happy contentment and to be settled in the assurance of Jehovah's rich provision for them. This blessed relationship, as revealed through the Scriptures and the work of Jehovah God on behalf of his people, is comparable to a shepherd and his sheep. Jehovah God is the Shepherd of Israel, Christ Jesus is the Right Shepherd, overseers in the congregations are undershepherds and Jehovah's people are the sheep. As we consider these truths together we shall be made happy.

² No greater words of comfort are expressed in the Bible than those contained in Psalm 23. The Great Shepherd is Jehovah, the Most High God, the Creator of the universe, and he is the caretaker of his flock. David was the composer of this psalm, and his name, meaning "beloved, dear," aptly designates the beloved Servant whom God would raise up to be the one Shepherd, namely, Christ Jesus. So the "beloved" one says: "Jehovah is my Shepherd. I shall lack nothing. My soul he refreshes. He leads me in the tracks of righteousness for his name's sake. . . . I fear nothing bad, for you are with me." (Ps. 23:1, 3, 4) Those who are of God's flock now can express the same confidence, for He is our Shepherd. Jehovah is a mighty God, a terrible God, a hater of iniquity; yet he is a God of tenderness and compassion, one keeping constant watch over his flock. He is the Shepherd of Israel, and we are "the flock of your pasture." (Ps. 79:13) We shall never want. As mild-tempered, sheeplike members of his drove, let us thoughtfully read the entire twenty-third psalm and meditate upon its sweet and very precious promises.

1. How is the relationship between Jehovah God and Christ Jesus and His people illustrated?

2. In what way do the assurances as expressed in Psalm 23 give comfort?

³ Jehovah shepherded natural Israel. "Through the sea your way was, and your path was through many waters, and your very footprints have not come to be known. You have led your people just like a flock, by the hand of Moses and Aaron." (Ps. 77: 19, 20) When this flock strayed or was disobedient, God's displeasure was manifested, but he was still their shepherd. "O Shepherd of Israel, do give ear, you who are conducting Joseph just like a flock. O you who are sitting upon the cherubs, do beam forth. O God, bring us back and light up your face, that we may be saved." (Ps. 80:1, 3) For Judah's and Jerusalem's pride, the Great Shepherd permitted his typical flock to go into captivity. So Jeremiah said of the unfaithful: "Where is the flock that was given thee, thy beautiful flock?"—Jer. 13:20, AS.

⁴ Following punishments upon natural Israel, Jehovah had comforting words for that flock: "Comfort ye, comfort ye my people, saith your God. . . and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, . . . Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (Isa. 40:1, 2, 10, 11, AS) What tenderness is expressed in these words, and how pregnant with meaning they are for our times!

⁵ In these last days the Great Shepherd, by the hand of the Right Shepherd, Christ Jesus, and operating through his "faithful and discreet slave" class, has led his spiritual flock out of antitypical Egypt, the modern world. He has delivered his people from the authority of this old world and its dark and abominable conditions, out of slavery,

and has transplanted them into his New World organization of light, liberty and happiness. This wonderful saving power of Jehovah toward his people was displayed by his setting of the chosen King upon the heavenly throne in 1914 and by the victorious war in heaven that effected the expulsion of Satan and his wicked angels. Then in 1918 Jehovah, with his King-Son, appeared at his temple for judgment and commenced the separation of his "sheep" from the "goats."—Rev. 12:7-9; Matt. 25: 31-46.

⁶ The captivity of his flock is ended. They are no longer knocked about and fleeced by the great enemy of God, Satan. Particularly since 1922 the Great Shepherd and the Right Shepherd have been speaking comfortably to the sheep. "He [the Right Shepherd] will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:31) All these delivered ones sing the new song of their deliverance from the satanic world into God's New World society. "Salvation we owe to our God, who is seated on the throne, and to the Lamb."—Rev. 7:3, 10.

⁷ The Great Shepherd, Jehovah, and the Right Shepherd, Christ Jesus, have led the flock into the blessed condition they enjoy today. They, as Jehovah's witnesses, have been led, fed and protected through many trials and temptations from within and without, from false teachings, from false brothers, from terrors through those who would devour them. Through these past forty years Jehovah's witnesses have lacked no good thing. Regardless of the most terrible and fear-inspiring world conditions, Jehovah and Christ have protected their flock. Through world wars, prisons,

3. How did Jehovah shepherd natural Israel?

4, 5. Explain Isaiah 40:1, 2, 10, 11 as applying (a) to Israel: (b) to God's people today.

6. What salvation has been brought about today, and how?

7. Describe the Great Shepherd's care of his flock during these last forty years.

concentration camps, revolutions, disease, epidemics, famines, strikes and race hatreds, as a flock they have been led, continually conscious of the antitypical cloud by day and the pillar of fire by night. The presence of Jehovah and his Shepherd-King has been with them. They have feared nothing bad. How favored our lot to have them as our shepherds! "The God of Jacob is a secure height for us." (Ps. 46:11) Those witnesses of Jehovah who have gone through these forty years have never missed a spiritual meal, nor thirsted for the water of life. In fact, they have had such plenty that they could well afford to proclaim for the benefit of others: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1, AS) Today, after all these years, are not Jehovah's witnesses out day by day, yes, even hour by hour, still extending to people of good will the gracious invitation: 'Come, receive food, come to the pools of water. Here are green pastures. The Shepherd of Israel, he is our shepherd. We shall lack nothing. He arranges a table before us in front of those showing hostility to us. We eat and drink, while the Shepherd protects us'? How like sheep His people are! Are you in this blessed and happy fold? Can you say with certainty, "Jehovah is my Shepherd"? If not, then do not delay, but come into the fold, out of the isolation and cold, and meet with Jehovah's sheep and be at peace.

THE RIGHT SHEPHERD

* The Lord Jesus Christ is the Right Shepherd, for he himself declares: "I am the right shepherd, and I know my sheep and my sheep know me." (John 10:14) He is good and true. Yes, he is a faithful

Shepherd. This Shepherd is the beauty of Israel, the most glorious one in all Jehovah's organization. He is the delightful one, "altogether desirable," "the most conspicuous of ten thousand." (Cant. 5:16, 10) Who cannot but love and adore him? "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." (Mic. 4:8, AS) Truly the dominion has come to him. He is the "bright morning star," the joy of all peoples. Not only has he been given dominion, but he is now in the throne. Hence his sheep "will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat, because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."—Rev. 7:16, 17.

* Our Shepherd, the Lord Jesus, is a true and dependable one, who has proved himself by being himself a faithful and obedient sheep; and for this reason he is now exalted to the most glorious position in heaven itself. The Scriptures say: "This one was originally with God. All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence by means of him was life, and the life was the light of men." (John 1:2-4) The proverbial word says: "When [God] prepared the heavens I was there; when he decreed a horizon upon the face of the surging waters, when he made firm the cloud masses above, . . . when he decreed the foundations of the earth, then I came to be beside him as a master worker and I came to be what he was specially fond of day by day, I being glad before him all the time." (Prov. 8:27-30) In due time

8. Who is the Right Shepherd, and why do you so answer?

9. How do we know the Right Shepherd is true, dependable and faithful?

this wise Son came to this earth as a man to provide the price for purchasing the flock of God. He himself said: "I have come that they might have life and might have it in abundance. . . . I surrender my soul in behalf of the sheep. 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. This is why the Father loves me, because I surrender my soul" in behalf of the sheep. (John 10:10-17) The apostle Paul writes: "For you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty." "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. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." (2 Cor. 8:9; Phil. 2:7-9) What a shepherd! He is the one whom we all look up to and joyfully follow. The Shepherd, who is also the Lamb, is adored by all who are God's sheep. How blessed we are to know these marvelous things!

¹⁰ He is now King of kings, the true Shepherd-King, the Lamb on the throne, the "darling" of Jehovah and the Lamb slain: "And I heard a voice of many angels . . . saying with a loud voice: 'The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing.'" (Rev. 5:11, 12) For doing his Father's will and being obedient and sheep-like, he has these great honors. The slaughtered Lamb of God raised from death is now the great King and most

powerful Ruler under the Supreme Sovereign, Jehovah.

¹¹ Do you want to be a true and faithful undershepherd and also an obedient sheep? If you do, then you must follow the Leader, Christ Jesus. Consider further now his course, so that his steadfastness, humility and courage may become your example. Said he: "The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees—and the wolf snatches them and scatters them—because he is a hired man and does not care for the sheep." (John 10:12, 13) In ancient days sheep were preferably entrusted to the care of the sons or the daughters, and not to hirelings. For example, David cared for his father's sheep and on one occasion reported on his assignment, saying: "Your servant became a shepherd of his father among the flock, and there came a lion, and also a bear, and [each] carried off a sheep from the drove. And I went out after it and struck it down and made the rescue from its mouth. When it began rising against me, I grabbed hold of its beard and struck it down and put it to death." (1 Sam. 17:34, 35) David was a true shepherd. His foremost consideration was to protect the sheep. The Lord Jesus Christ did just that for the flock of his heavenly Father, endangering and finally giving his own life for them.

¹² From the false leaders in his day he protected them. Here are two examples in point. One, recorded by the apostle Matthew, was the occasion when the Pharisees and scribes endeavored to hurt Jesus' disciples with a smear campaign by finding fault with their breaking with the traditions. They asked Jesus: "Why is it your disciples overstep the tradition of the men

11. (a) Why is a hired man not given the work of shepherding? (b) Show David's care for his father's sheep. 12, 13. Explain, with examples, how the Right Shepherd protected his sheep.

10. What position does the Lamb of God now occupy?

of former times? For example, they do not wash their hands when about to eat a meal." Note how he watched for his sheep and gave them protection. In answer he said: "Why is it you also overstep the commandment of God because of your tradition?" He further rebuked them by quoting Scripture from Isaiah. These false religionists knew they were being set back in their attack, for the disciples came to him and said: "Do you know that the Pharisees stumbled at hearing what you said?" Yes, the Right Shepherd was on the job, looking after the interests of the sheep. —Matt. 15:1-4, 12.

¹³ The other occasion was when he was in the garden of Gethsemane, on his last evening with his little flock. He had been offering prayer in their behalf, and now his own disciple Judas proceeded to betray him there in the garden. "Judas took the soldier band and officers of the chief priests and of the Pharisees and came there with torches and lamps and weapons. Jesus, therefore, knowing all the things coming upon him, went forth and said to them: 'Whom are you looking for?' They answered him: 'Jesus the Nazarene.' . . . Therefore he asked them again: 'Whom are you looking for?' They said: 'Jesus the Nazarene.' Jesus answered: 'I told you I am he. If, therefore, it is I you are looking for, let these go'; in order that the word might be fulfilled which he said: 'Of those whom you have given me I have not lost a single one.' " (John 18:3-9) Here we witness the Right Shepherd in action protecting the sheep. Even at this time he was thinking more of them than of himself when he said, 'Take me, but let them free.' He came to surrender his life for the sheep, and he did. Not one of them was lost.

¹⁴ Just why did he say that? First, we must understand that he was not on earth

for private business, but as Jehovah's great agent and ambassador. Yet he is the key to all world affairs, for what he says and does affects every person living and every authority and power. He can keep alive, he can destroy. He is the new world's very foundation. Yet Jehovah's will was the beginning and the end of everything to him. He was completely obedient. He said: "Because I have come down from heaven to do, not my will, but the will of him that sent me. This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. For this is the will of my Father." —John 6:38-40.

¹⁵ The true Shepherd lost none of his Father's sheep: "When I was with them I used to watch over them out of respect for your own name which you have given me, and I have kept them, and not one of them is destroyed except the son of destruction, so that the scripture has been fulfilled." (John 17:12) A perfect record! While we cannot attain perfection we can certainly go a long way toward it, if we follow his example. His constant concern was with doing one thing, namely, "the will of him that sent me." (John 4:34) Notice that he too was under instruction to look after, lead and feed sheep. He must not lose any. To understand this very close relationship between Father and Son should make our hearts overflow in gratitude. Jesus serves Jehovah in love and in fear. "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." —Heb. 5:7.

¹⁶ In the hour of his greatest trial, stand-

15 What perfect example does the Right Shepherd give to all other shepherds?

16 Did the Right Shepherd perform his work in the fear of Jehovah?

14. To attend to his Father's business, what roles did he fill?

ing alone, with none on earth to help, he prayed: "Father, if you wish, turn this cup aside from me. Nevertheless, let, not my will, but yours take place." (Luke 22: 42) Again he said: "Rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28) He lived in the fear of Jehovah God, recognizing his re-

sponsibility toward the sheep. Think! Are we as much affected, anxious to render a good account of our work as a shepherd caring for the sheep of God? He is the perfect example. Do we desire, above all things, Jehovah's approval? Are we putting the care of God's flock above every other consideration today?

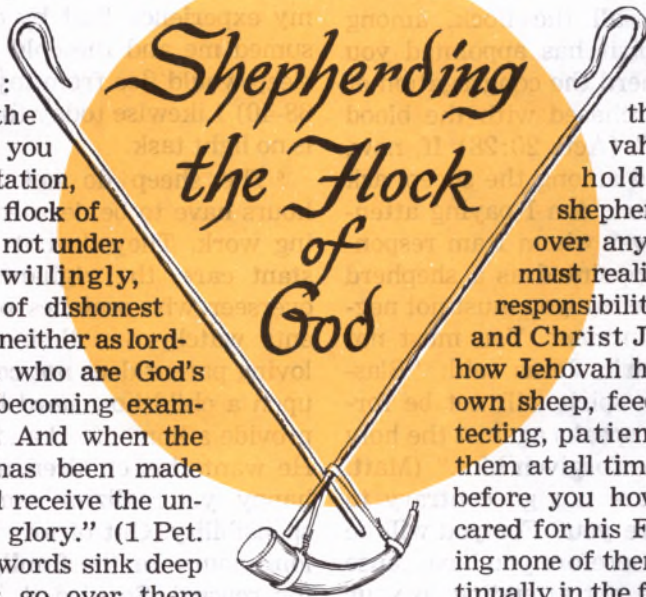
THE apostle Peter instructed: "Therefore, to the older men among you I give this exhortation, . . . Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock. And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory." (1 Pet. 5:1-4) Let these words sink deep into your minds; go over them time and again until you have made them yours, because this exhortation by the apostle must be obeyed by every shepherd in God's organization. Otherwise he will be disqualified and disapproved.

² The dedicated brothers are God's flock. They are his inheritance. A great trust is confided in shepherds who are given the care of God's flock. These sheep have been redeemed by the precious blood of God's Lamb, his only-begotten Son; so they are a purchased possession, a treasure owned by Jehovah. The sheep are not the property of the undershepherd, but are placed in his custody by the Chief Shepherd.

1. What instruction does the apostle Peter give to overseers in the congregation?

2. To whom do the sheep belong? Explain.

Shepherding the Flock of God



Therefore they must be cared for as something done to Jehovah himself. All who hold appointment as shepherds (or overseers) over any part of the flock must realize the tremendous responsibility to Jehovah God and Christ Jesus. Remember how Jehovah himself handled his own sheep, feeding, leading, protecting, patiently bearing with them at all times. Also, keep ever before you how our Lord Jesus cared for his Father's sheep, losing none of them and serving continually in the fear of God, though serving in love and for love.

³ The sheep must be handled by the undershepherds in the same way as the Chief Shepherd handled them. This must be by leading the sheep to pastures where they will be fed spiritually and so grow strong and in time be able to help the weaker ones. They must be encouraged to attend the weekly congregational meetings, as well as the assemblies, and be helped to preach the truth with effective door-to-door and back-call sermons. They must be kept inside the theocratic arrangements of the New World society. Handle them gently with love and great consideration, for sheep quickly scare and run; and with

3. How must God's sheep be handled by the shepherds?

tenderness, for they bruise by harsh or rough treatment. They have no means of defense, as do other animals, when they are attacked. They just run out of the way, and sometimes run into greater dangers.

⁴ Shepherds are a gift to the congregation of God. They are God's gift. The apostle Paul wrote: "He gave some as apostles, . . . some as shepherds." (Eph. 4:11) To such shepherds he said: "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]." (Acts 20:28) If, now, you are a shepherd among the sheep, ask yourself the question, Am I paying attention to the flock over whom I am responsible? You were appointed as a shepherd by holy spirit; therefore you must not neglect such an appointment. You must not sin against the spirit. Jesus said: "Blasphemy against the spirit will not be forgiven. . . . whoever speaks against the holy spirit, it will not be forgiven him." (Matt. 12:31, 32) You dare not go contrary to the holy spirit, dare you? For you will be held responsible. Therefore you have cause for fear if you are not attending to your duties in a proper manner. Question yourself to see if you are living in fear of Jehovah God, or has it not forced itself on your mind that he holds you responsible for the shepherd's work? Do you truly fear God?

⁵ The work of a shepherd was very arduous. It was not for weaklings. Attached to it were such hardships as attacks from lions, bears, wolves, robbers who would sometimes murder rather than risk being identified, exposure to all kinds of weather, keeping the sheep in the fold and hunting the ones who became lost—always being on the watch for danger. Jacob's experi-

ence of long ago is illuminating, for it truly gives some glimpse into a shepherd's work. He said to his father-in-law Laban: "Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. Any animal torn I did not bring to you. I myself would stand the loss of it. Whether one was stolen by day or was stolen by night, you would put in a claim for it from my hand. It has been my experience that by day the heat consumed me and the cold by night, and my sleep would flee from my eyes." (Gen. 31:38-40) Likewise today the care of the sheep is no light task.

⁶ The sheep do not know how many hours have to be devoted to the shepherding work. They do not know of the constant care, the vigilance of the faithful overseer who watches over them as parents watch over their little children. A loving parent does not continually impress upon a child how hard he has to work to provide a home, food and clothes, does he? He wants his children to be carefree and happy, yet realizing some measure of responsibility. Out of love the parent serves long hours for the family and never looks for reward. So also it is with a faithful shepherd and his sheep. Serve because you love.

⁷ You do not want to lose any of the sheep in your care, do you? Their safety lies in keeping in the fold and depending on the true and right shepherd watching over them. Psalm 23 assures us: "Jehovah is my Shepherd. I shall lack nothing. . . . Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me." Therefore you must watch that the sheep do not stray from the fold. Your work is to keep out marauders. Look after the sheep. Be careful of wolves in sheep's clothing. Today multitudes are flocking in-

4. How are the shepherds appointed, and why must they live in the fear of Jehovah?

5. Does shepherding mean hard work? What do we learn from Jacob's experience?

6, 7. When a shepherd loves his sheep, what does he do? And how is the care of them shown by Psalm 23?

to the New World society and all kinds of men are coming. We want to help all kinds of men to clean up and dedicate their lives to Jehovah God. Those who do not, and are determined not to do so, you are to keep your eye on, for the protection of the sheep. Shepherds, watch the flock of God among you.

⁸ You must lead them out to pasture, or else they will weaken and die. Show the sheep where they can browse upon the Word of Jehovah. Teach them how to study. Break up the food for them while they are young. Go into necessary explanations so they will understand. They will chew it later for themselves. Show them the precious truths of God's Word. Open out to them the purposes of Jehovah. As they eat they will want to move about in the pasture. Show them how they can help yet 'other sheep' to eat good food and grow strong. Train them to preach constantly. Lead them in the way they should go. Do not burden them with your problems. Rather, discuss yours with other shepherds, and if they cannot help you, take your problems to the Good Shepherd and to the Chief Shepherd, Jehovah God. "Cast all your anxiety upon him, because he cares for you. Keep your senses, be watchful." (1 Pet. 5:7, 8) He will take your burden and answer your prayers, but certainly carry your own load and do not unload them on the sheep. You bear the load and keep them happy and in good spiritual health.

⁹ Remember the experience of the apostle Peter, when Jesus said to him: "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat. But I have made supplication for you that your faith may not give out; and you, when once you have returned, give support to your brothers."

(Luke 22:31, 32) Peter was saved from Satan's power through his Shepherd's supplication for him. Jesus could not help him because of his own near trial and death; so he prayed to the Chief Shepherd, Jehovah. Jehovah heard and answered the prayer by bringing Peter to his senses, and Peter became a tower of strength to his brothers. This consideration shown by the Lord Jesus for Peter should make you very happy, for "Jesus Christ is the same yesterday and today, and forever." (Heb. 13:8) He is our Intercessor. When you see danger coming, pray to Jehovah for his sheep, so they will not get lost. If one of his sheep is enduring great trial, do not aggravate the situation, but try to ease it with cheerfulness, with reminders of God's good Word of promise. Pray for your brothers that Satan will not sift them as wheat. True, we must mind our own business, but we must help spiritually. That is your business; if not, why are you a shepherd?

¹⁰ Our service as shepherds should be unstinting. The apostle Paul, a faithful shepherd, did not think of his personal comforts. Read of his experiences at 2 Corinthians 11:21-33. He was beaten with rods, was stoned, was in danger from his own race, from the nations, was in dangers at sea, in the cities, spent sleepless nights—and why? So he might give a good account to Jehovah God, who, through Christ, had charged him: "I am sending you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God." (Acts 26:17, 18) He said: "For my part, I will most gladly spend and be completely spent for your souls." (2 Cor. 12:15) Do you shrink from giving your strength, your time, or from suffering, or giving up your own comforts for the sheep? Are you 'spending and being

8. Show how a shepherd should refrain from burdening the sheep.

9. Relate how Peter was saved by his Shepherd's care and prayer.

10. How must a shepherd be found 'spending and being spent'?

spent' for the flock of God? All the apostles spent and were spent.

¹¹ The Lord Jesus Christ set the example for all, and his record is perfect. As a faithful shepherd he did not lose one sheep. Examine your record. Have you been guilty of losing any of the sheep of God? It is known that some leave because their hearts are not set on Jehovah, and some may go away speaking evil. But how about all the others? Have you lost any because of your neglect or carelessness, or by offending them, or by not leading them into the ways and ministry of Jehovah and Christ? Has there been failure to feed them, not following up on the back-calls, not conducting Bible studies with them, not helping them at the meetings? When they have been weak, have you quickly gone to their aid, or just shown indifference? If they have been sick spiritually, have you cared for them? Let each examine himself and consider this shepherding work more thoroughly and carefully for himself, and not for another.

¹² Sometimes the deplorable condition of sheep calls for urgent help. Prove yourself to be a true and faithful shepherd to the flock. Have you tried to understand their problem, to consider their real difficulty, their upbringing, domestic circumstances, or opposition in the home? Are they in the cold? If you can, help them personally or through someone else. If you cannot reach them, always keep in mind that you can pray. Our Lord Jesus prayed for Peter when he could not help Peter personally. Do not think lightly of the power of prayer. The Scriptures state: "And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him. Therefore openly confess your sins to one another and pray for one

another, that you may get healed. A righteous man's supplication when it is at work has much force." (Jas. 5:15, 16) Always keep in mind how considerate and tender Jehovah, the Great Shepherd, and Jesus, the Right Shepherd, have been toward you.

GATHERING DURING THE "TIME OF THE END"

¹³ The Great Shepherd promised that at the "time of the end" he would gather together all his sheep. From all parts of the world they would be gathered. (Ezek. 34: 11-16, AS) These lost sheep have to be found by Jehovah's undershepherds. The sheep know the shepherd's voice; so you have to keep calling out to them. Not any voice, for sheep do not answer a strange voice. Jesus said: "The sheep follow him, because they know his voice. A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers. . . . I am the right shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father." Then respecting the "other sheep" he had this to say: "Those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:4-16.

¹⁴ Today the voice of the Right Shepherd is being amplified everywhere in over 160 countries. What is that voice? Why, the good Word of Jehovah and Christ Jesus. Not only our publishing of the holy Word itself, but our causing it to speak by our showing its fulfillment in conditions among God's people and in the world. Call to mind the first time you perceived how God's Word was being fulfilled. Did not your heart rejoice? You knew there is a God in heaven. He really exists. Possibly you have had doubts, but now you know that God is. What a joy and happiness! The Word was speaking to you. It was alive, a living Word,

11, 12. How is it possible to lose sheep? And how can the shepherd prevent this?

13. How will the Great Shepherd gather all his sheep?
14, 15. What is the voice of the Right Shepherd? How is it being amplified?

with power to make you think and act. ¹⁵ Multitudes are gathering to Jehovah's witnesses today, and these persons of good will are coming in so fast that it is difficult to take care of them all. Why are they coming? Because they have heard the "voice" of the Right Shepherd. They have heard that God is with the true shepherd-organization. Our work, then, as faithful shepherds, is to make sure the voice is heard, and to do that we have to carry that voice into every place possible. The sheep are lost, so we have to search for them and keep on calling out so they will know the Right Shepherd is near. They want him, but they have lost their way.

¹⁶ If we knew where to find these lost sheep it would be comparatively easy, would it not? But we have to search for them in house after house, street after street, village after village, city after city. There is really great happiness when they are found. Jesus gave the illustration of a shepherd with his one hundred sheep, and one was lost. So he left the ninety-nine and went after the one that was lost. "And when he has found it he puts it upon his shoulders and rejoices. And when he gets home he calls his friends and his neighbors together, saying to them: 'Rejoice with me, because I have found my sheep that was lost.'" (Luke 15:4-7) Often it takes strength, time and money to keep on looking for the lost sheep, but oh the joy when they are found! Keep on sounding aloud the message of Jehovah's truth, making the voice of his praise to be heard. You heard his voice and now you are happy. So keep on looking for the other lost sheep. Be a fruitful shepherd and gain approval.

CHARACTERISTICS OF TRUE SHEEP

¹⁷ Let us now consider the sheep themselves. As you read these words, why not

ask yourself, Am I one of the Lord's "other sheep"? Am I part of the flock of God? If your answer is in the affirmative, then you are a very privileged person to belong to such a marvelous inheritance. As one of God's sheep you are not the possession of any man, but you belong to Jehovah God and His beloved Son. Therefore your first responsibility is to hear and follow their "voice," and certainly you will not listen to the voice of anyone who is not speaking with their authority. Do not go after a strange "voice." The Right Shepherd will certainly conduct you by well-watered resting places, refreshing your soul, greasing your head with oil, making you lie down in grassy pastures in safety. You shall never lack anything.—Psalm 23.

¹⁸ The Lord Jesus Christ, the true and right Shepherd, is invisible to your sight, but you are not left without his visible shepherds, whom he has given to look after the interests of the flock. Follow faithful shepherds. They will never lead you astray, nor cause any harm to come to you. But, you ask, how may true shepherds be identified? Of greatest importance, they must be appointed to the position by Jehovah God and Christ Jesus, and must have their approval, and that means they have the spirit of God. You will know this by their faith, their conduct and their works. One who just professes to be a shepherd is not necessarily one. The shepherds of the Lord God are not to be identified by some peculiar garb or by some high-sounding title or through the obtaining of some degrees of higher learning. They must be "taught of God." True and faithful shepherds you may trust, but merely professing ones you may not. You must be careful, because your life could be in jeopardy. False shepherds can lead you astray. They are seeking, not your interests, but their own. A

16. Describe what we learn from the illustration of the one "lost sheep" today.

17. What is the first responsibility of a true sheep?

18, 19. What arrangement does the Right Shepherd make for the shepherding of the flock, and how may the sheep distinguish who are the "true shepherds"?

"hireling" shepherd will run when danger comes; a true shepherd will stay with you and will be thinking only of how he can help you to be at peace and to live for the service of Jehovah God. So never listen to a strange "voice."

¹⁹ The true shepherds are faithful servants of the Lord Jesus Christ. They are preachers of the truth, sincere and honest, students of God's holy Word. They are serving the Most High God and Christ Jesus, not for what they can get out of their service, but for what they can give to Jehovah in gratitude for what he has done. All their conversation is toward righteousness, toward holiness and toward peace. These shepherds will gladly suffer for the sheep. They will endure persecution and even be prepared to die for the sheep. True shepherds appointed by Jehovah God have his approval, and this is made manifest by their devoted lives. These are the ones who will lead you into "grassy pastures" and assist you to have a true and accurate knowledge of the Eternal Creator and of his Son, the Lamb of God. They will help you to praise and magnify the name of Jehovah and to exalt the name of his Son as King of kings and Lord of lords. Such shepherds you can depend upon, because they are serving in purity and in love.

²⁰ As one of the Lord's sheep, you must have the right disposition or mental attitude, because you must recognize your service to the Great Shepherd and his Son in heaven. What is your disposition, your mental attitude? Are you proud? Are you presumptuous? Do you have the spirit of a boaster? Are you one that is always bragging? Are you selfish, pushing others to one side so you can get ahead? Are you materialistically inclined? Are you only concerned with yourself? Are you unthankful, ungrateful, unappreciative of all of Je-

hovah's undeserved kindness? Do you esteem others? Are you always inclined to be criticizing, belittling others, grumbling at what you have to do? If you have the goatish disposition or mental attitude reflecting any of these characteristics, then you will have to change, because you will not find happiness, neither will you find peace or contentment with the Lord's sheep while you remain in such condition. No, you will have to make your mind over.

²¹ Let us consider the natural sheep. They are harmless creatures, are they not? They are often foolish, but they are inoffensive, docile and completely lacking in guile. They respond to kindness and are obedient to the call of their shepherd. All the shepherd has to do is to call the name of the sheep, and the sheep go running toward him. Sheep are quite defenseless on their own, yet they are exposed to many dangers, such as wild animals, robbers, etc. Where, then, does their defense lie? First, by keeping together with the other sheep in the fold, and, secondly, by trusting a faithful shepherd who keeps watch over them. So it is with the Lord's sheep at the present time. You really know no means of defending yourselves against attack of ferocious men and organizations of this world. Then where is your defense? It is by keeping with the flock of God, within the fold, and by trusting with all your heart in Jehovah God, the Shepherd of spiritual Israel, and in the Lord Jesus Christ, the Right Shepherd, and in your faithful brothers who are appointed to be shepherds of the flock.

²² Today Jehovah God has a theocratic organization. The Lord Jesus is the King-Shepherd and Overseer of all that organization, and those who are appointed in the organization to be overseers have the re-

20. True sheep will not have what characteristics? What must they do?

21. Describe the characteristics and the twofold protection of (a) natural sheep; (b) "other sheep."

22. Belonging to the New World society means what? And how are you protected?

sponsibility of looking after the sheep belonging to the New World society. Those who are enlightened and who have their eyes opened to understand the truth know of the blessed arrangement created today for association together inside this theocratic fold, the organization of the people of God, Jehovah's witnesses, who are governed by faithful shepherds working under the legal governing body of this organization, the Watch Tower Bible and Tract Society. Keep within its confines. Remember, there is no protection outside the provision Jehovah God has made for his people. Sometimes evil-minded men will try to take advantage of you; the faithful shepherds will be on the watch and will stop them. Organizations of this world will sometimes try to break through and hurt, but you are still protected by the Shepherds in heaven, and they have at their bidding the angels, "ten thousand times ten thousand." You are protected, therefore, by faithful men here and by the invisible forces under the direction of the Lord Jesus Christ. You need have no fear, because you are God's flock.

TRUSTING FAITHFUL HERDSMEN

²³ Can you trust your faithful brothers? Yes, for this reason: They will not be appointed to be shepherds by those having the responsibility in the Lord's organization unless they have the proper qualifications. They must measure up to the right standards and have the proper ability to serve as shepherds of the flock. In the first place, they must shepherd the flock in the fear of God. If they do not really fear Jehovah God and Christ Jesus, then they are not true shepherds, and they will not be appointed to care for God's flock. Sometimes it may be found that one so appointed has not been caring for the flock, and per-

haps has been oppressing them. If this is so, and if in any way the flock has been hurt, he is first counseled and corrected, or disciplined, and if that shepherd does not alter his methods he will be removed from his appointed position as a shepherd and another will be appointed in his place. Why should this be? You are the flock of God, and in your association with God's people in the New World society you will not be harmed, for only faithful shepherds will continue to serve. This means your brothers in the truth are most anxious on your behalf. They want you to gain everlasting life. They will not drive you, neither will they lord it over you, because you are the inheritance of God. Anyone hurting you is hurting God's interests, and he will have to reckon with God and not with men.

²⁴ Also, you may have heard some say, "We do not serve men. We serve Jehovah God and Christ." Does this mean, then, that you can ignore men? Can you serve God without serving under men? No. Even in the days of natural Israel, Israel served under Moses their mediator, as well as under other faithful men. In the days of the apostles, did the sheep not serve under the apostles? "God has set the respective ones in the congregation." (1 Cor. 12:28) The apostle Paul ruled: "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. Be peaceable with one another." (1 Thess. 5:12, 13) Again, "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) From these scriptures it will be clearly seen that it

23. (a) Why can you trust faithful shepherds? (b) If one becomes unfaithful, what measure is taken to protect you?

24. (a) How is it that we are not "men servers" and yet serve under men? (b) And what correct attitude should be taken toward these shepherds?

would be wrong to ignore servants of the Lord, or even to treat them lightly, or in just an ordinary way, for they are appointees of Jehovah. They have been chosen to serve the flock of God. Therefore, to think the overseers among the flock could be ignored is God-dishonoring, and it will lead one into wrong paths.

²⁵ The sheep have a great responsibility toward the shepherd, which cannot be overlooked or side-stepped. The sheep must not only be submissively obedient to Jehovah God and Christ Jesus but also be submissive and obedient to those who are governing the flock. It is not the prerogative of the undershepherd to make rules for the sheep, but he must explain and apply Jehovah's will for them. Listen to the good counsel of the apostle Paul: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

²⁶ It is most vital to understand that the interests of the Kingdom pertaining to the earth have been placed entirely in the custody of the "faithful and discreet slave" class. (Matt. 24:45-47) This servant must watch over all the sheep constantly. What a tremendous responsibility! The souls of all these hundreds of thousands of sheep have been placed under the care of God's shepherd class on earth, the "faithful and discreet slave." That class must give an accounting to Jehovah God for their shepherding work. Let none of the sheep think that those who compose the shepherd class treat this great responsibility lightly. They know only too well that Jehovah God and Christ Jesus are holding them responsible for the lives of the sheep. You are being

served and cared for today by God-fearing men who are aware that their treatment of you is being constantly considered by those in heaven. They are "as sent from God, under God's view, in company with Christ." (2 Cor. 2:17) Yes, those of the "faithful and discreet slave" class are serving you sheep in the fear of Jehovah God. You are a protected flock of sheep. No harm will come to you from your faithful brothers.

²⁷ The spiritual governing body of Jehovah's witnesses, associated with the Watch Tower Bible and Tract Society of Pennsylvania, has performed its service in the fear of Jehovah. The appointees of this governing body, following the Right Shepherd's example, have been doing the same thing, and have also moved forward and performed their work in the fear of God. And have not the sheep been cared for? Yes, they have. The sheep have been fed all these years with rich spiritual food. There has been no hunger among them. Never have the sheep had to go without one spiritual meal. The faithful shepherd class on earth have never taken the glory to themselves, or tried to turn the hearts and minds of the sheep toward themselves, but always toward the heavenly Shepherds. The sheep have been protected from false doctrines and errors. Warning of the evil devices of Satan has been given to us. The sheep have been protected from straying into immorality, materialism, creature worship, friendships with the evil world, and from so many other dangers too numerous to mention. But why has this been done? The answer is, For your sakes these brothers have gladly given all they had to serve you sheep, so that you may live in the peace and favor of Jehovah God.

²⁸ The sheep have been assisted by the

25. Why must the sheep be submissive and obedient to those governing?

26. In whose fear has the "faithful and discreet slave" class governed, and why?

27. In what manner has the spiritual governing body and their appointees protected, led and fed the sheep?

28, 29. Why are the sheep so blessed? What will lead to further increase?

faithful shepherds to know how to serve Jehovah God and Christ Jesus in an acceptable way, how to preach the good news of the Kingdom, how to "tell the good news of salvation by him," how to speak his praise, how to tell his glorious acts to the children of men, how to publish peace, how to make known the marvelous purposes of our heavenly Father and his Son Christ Jesus. (Ps. 96:2) The sheep have been trained to do these things themselves and have been taught how to train still others to do them. The sheep have been united, and the lost sheep have been brought into the fold. Blessed sheep! How wonderfully favored you are to be God's sheep and cared for by faithful shepherds, to be confident in the knowledge that they are proved, faithful men! Flock of God, you are protected from harm, because your faithful shepherds on earth must render an account to Jehovah God and Christ Jesus on your behalf.

²⁹ The time has come to increase the flock. All the sheep are to be gathered together, and Jehovah God has commanded his people to bring them from the north and the south and the east and the west. (Isa. 43:1-7, AS) Today the voice of the Right Shepherd is being sounded in more than 160 countries, speaking comfort to yet more of the straying sheep-like ones. They will come in their multitudes. The day is here to gather them all in. The prosperity of the flock is best promoted when shepherds are mindful of their great responsibility to Jehovah God and

Christ Jesus. The members of the organization, the Lord's sheep, facilitate the fulfillment of these duties by obedience and submissiveness.

³⁰ The flock of God keep together. They do not stray from the New World society. In the old-world organization there are snares and pitfalls. The dangers are everywhere. Men and organizations will take advantage of you, and you will have no protection. Keep inside God's organization. To do this you must learn God's will. You must become obedient to theocratic requirements. You must follow peace and obey righteousness. You must be guided and shepherded by those who have been appointed to be the shepherds. As you do these things you will be trained in the right way so you can offer praise to the Almighty God in heaven, whose name Jehovah is worthy of all our praise. Rejoice in your deliverance from the old world into the New World society, and be happy for all the things Jehovah God has done for you and is now performing in your behalf, and for those wonderful things he has in store for you as the new world itself is ushered in following Armageddon's battle. You who are of this happy flock, rejoice in this Great Shepherd of spiritual Israel

and in his Right Shepherd, and know that no harm will befall you, but evermore He will lead you in grassy pastures and by well-watered resting places for his name's sake.



³⁰. To remain protected, what must sheep continue to do?

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: . . . Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom.—Isa. 9:6, 7, AS.

Questions from Readers

● Is it mere wordiness or overdoing matters or downgrading to Jehovah for us to speak of him as Jehovah God?

Evidently this question is raised because Jehovah is the exclusive name of the Creator of heaven and earth, and God is his title as Creator; as we read in Genesis 1:1: "In the beginning God created the heavens and the earth." It is true that the name Jehovah immediately identifies who he is, but it is not unusual in Scripture for an individual to be designated by his name and also have his title affixed. As an instance of this we may take the only-begotten Son of God himself. Many times in the Holy Bible he is called Jesus Christ. Jesus is the personal name that was given to the Son of God on earth as a man; and Christ is the title, meaning Anointed One, that was conferred upon him immediately after he was baptized in the Jordan River and God poured out his holy spirit upon him, thus anointing him.

Ah, but someone may object, the name Jesus is not exclusive to the Son of God. "Jesus" is the way that the Greeks pronounce the Hebrew name Joshua, which is the shortened form for the longer name Jehoshua, meaning "Jehovah is salvation." The name of the successor of Moses the prophet was Joshua, the son of Nun; and in the book of Hebrews (which was originally written in Greek) the inspired author speaks of this Joshua as Jesus. Today also there are many men in Latin America who are called Jesus. So to distinguish Jesus the Son of God from all these other men, who anciently and modernly were called Jesus, it is necessary to designate Him as Jesus Christ, Jesus the one anointed of God.

But such bestowal of a name upon many men is not true of the name Jehovah. That is the name that God gave to himself and that is exclusively his own. It is given to none of his creatures in the universe. Some of their names may include the name Jehovah in a combination, but not one of these persons is called by the bare name Jehovah. So that name Jehovah is the exclusive designation that applies to the only living and true God. And when one pro-

nounces the name Jehovah it automatically means God, the Creator of the heavens and the earth.

That is a true statement. In spite of that fact our use of the expression Jehovah God to designate him would not be a downgrading of the Creator of heaven and earth. Why not? Because the Bible, inspired by the Creator himself, uses that expression many times, beginning with Genesis 2:4, which reads: "This is a history of the heavens and the earth in the time of their being created, in the day that Jehovah God made earth and heaven."

But some may object that the title "God" was inserted after the name Jehovah by an unknown later editor of the Bible manuscripts. They may refer to the fact that the word "God" appears exclusively in the first chapter of Genesis in connection with the account of earthly creation, and that the name Jehovah does not appear until the second chapter of Genesis, beginning with its verse 4. They claim that the book of Genesis was compiled from two sets of documents; from one set of documents that refer to the Creator only as God, and from a second set of documents that refer to the Creator as Jehovah. In the Hebrew language the word for God is *Elohim*; and his personal name is represented by the four Hebrew consonants, together known as the Tetragrammaton, which combination of consonants is popularly pronounced today Jehovah. Thus they say that there was an Elohist document and there was a Jehovistic document, and that these two documents were combined together, or blended together, in the book of Genesis. Thus the editor of the two documents making up the book of Genesis inserted the word *Elohim* (or God) after the name Jehovah, beginning with the second chapter of Genesis, to form the combination "Jehovah Elohim" or Jehovah God.—See Genesis 2:4, *Darby*.

However, this argument concerning an Elohist document and a Jehovistic document is merely a theory, which has been invented in recent times, and nothing in the history of the Jews down till Jesus' day makes even a hint of such a thing. Jesus and his apostles plainly tell us that the book of Genesis was written by the one inspired writer, the prophet Moses. It was Moses, therefore, who wrote down this combination of the Creator's name and his title, Jehovah God; and he did so under the activity of God's holy spirit. This proves that this combination is approved by the Almighty God him-

self, who commands us that nothing be added to his holy Word nor anything be taken away from it.—Deut. 4:2; 12:32.

This truth is supported by the fact that in the Hebrew Scriptures the combination "Jehovah Elohim" (or Jehovah God) occurs thirty-six times from Genesis 2:4 onward, through Jonah 4:6, which reads: "And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case." (AS) In Genesis, chapter 2, the expression "Jehovah Elohim" occurs eleven times; and in chapter 3 nine times, making a total of twenty times for just those two chapters. The other occurrences of the expression "Jehovah Elohim" are in Exodus 9:30; 2 Samuel 7:22, 25; 2 Kings 19:19; Jonah 4:6; Psalms 72:18; 84:12; 1 Chronicles 17:16; 28:20; 29:1; 2 Chronicles 1:9 (twice); 6:41, 42; 26:18, and Jeremiah 10:10. Besides this, the Hebrew expression "Jehovah ha-Elohim" (meaning Jehovah, The [true] God) occurs six times, namely, in 1 Samuel 6:20; Nehemiah 8:6; 9:7; 1 Chronicles 22:1, 19; 2 Chronicles 32:16, as shown in the *New World Translation*.

Hence the expression Jehovah God, which he himself has caused to be recorded in his holy Word by the inspiration of his spirit, we are divinely authorized to use with reference to him. We are not belittling him when we use an expression that has proceeded out of his own mouth. We should not call "defiled" and "belittling" the thing that God has presented as clean and honoring to himself. Not all people throughout the earth know what the name of God is; nor do all people know that the name Jehovah applies to God, the Creator of heaven and earth, and the Maker of man. Therefore the expression Jehovah God is a help to them in showing that this Jehovah about whom we preach is the only living and true God, whom all mankind must worship through Jesus Christ his Son to gain everlasting life in his new world.

The publications of the Watch Tower Bible and Tract Society of Pennsylvania and the representatives of this Society will therefore continue to use the expression Jehovah God to his honor and exaltation, together with all the other expressions that Jehovah's spirit moved his holy men of old to employ for identifying Him in his sacred Record, the Bible.

Israel's Attraction Not Religious

¶ Many professed Christians claim to see an analogy between the return of the Jews from Babylon to Jerusalem in 537 B.C. and the return of the Jews to Israel today. However, back there the incentive was religious; the Jews who returned and those who remained all lived in the same land of Babylon, and those who returned had to face hardships rather than improved economic and political conditions. Today, however, it is quite apparent that the opposite is true; the main reasons are political and economic. Proof for this is seen, on the one hand, in the fact that as anti-Semitism rises immigration to Israel increases, as noted in the recent and current returning of Jews from Hungary, Morocco, Egypt, Tunisia and Poland, all of whom have reason to hope to improve their economic and political condition. On the other hand, the records show that during the first seven years of the existence of the State of Israel, upward of 5,000 more Jews returned from Israel to Western lands, where conditions are more favorable, than went from those lands to Israel during that time. Obviously, no comparison can be made between the purposes and motives of those who returned to Israel in 537 B.C. and those who are returning in modern times.

Indonesian Official Evaluates 'The Watchtower'

¶ When the Society's branch at Djakarta, Indonesia, applied for a paper license to begin printing *Awake!* magazine there in the Indonesian language, an official of the Ministry of Information said: "I consider the *Menara Pengawal* [The Watchtower] one of the best magazines in Indonesia and I am only too glad to help with the paper license for your new magazine."—1958 *Yearbook of Jehovah's Witnesses*.

ANNOUNCEMENTS

he himself has caused to be recorded in his holy Word by the inspiration of his spirit. We are divinely authorized to use with reverence to him. We are not believing him when we use an expression that has proceeded out of his own mouth. We should not call "Jehovah" and "Jehovah" the thing that God has prepared as clean and honorable to himself. We all people throughout the earth know what the name of God is; not so all people know that the name Jehovah applies to God, the Creator of heaven and earth and the Father of man. Therefore the expression Jehovah God is a help to them in showing that this Jehovah God whom we worship is the only living and true God whom all mankind must worship through Jesus Christ the Son to gain everlasting life in the new world.

The publications of the Watch Tower Bible and Tract Society of Pennsylvania and the representatives of this Society will therefore continue to use the expression Jehovah God in all the honor and exaltation together with all the other expressions that Jehovah's spirit moved the holy men of old to employ for identifying him in the sacred Record, the Bible.

self, who commanded that nothing be taken away from it.—Deut. 4:2; 12:32.

This truth is supported by the fact that in the Hebrew Scriptures the combination "Jehovah Elohim" (or Jehovah God) occurs thirty-six times from Genesis 2:4 onward, through Joshua 24, which reads: "And Jehovah God prepared a ground and made it to come up over Joshua; that it might be a shade over his head, to deliver him from his evil case." (1:2)

In Genesis, chapter 2, the expression "Jehovah Elohim" occurs eleven times; and in chapter 3, nine times, making a total of twenty times for the first two chapters. The other occurrences of the expression "Jehovah Elohim" are in Exodus 9:30; 2 Samuel 7:23; 2 Kings 19:19; Joshua 4:6; 1 Samuel 7:18; 8:12; 1 Chronicles 17:16; 28:20; 29:1; 2 Chronicles 1:8 (twice); 6:1; 23:18; and Jeremiah 10:10. Besides this, the Hebrew expression "Jehovah ha-Elohim" (meaning Jehovah, The [true] God) occurs six times, namely in 1 Samuel 6:20; 2 Samuel 12:7; 1 Chronicles 17:19; and 29:1.

"WATCHTOWER" STUDIES FOR THE WEEKS

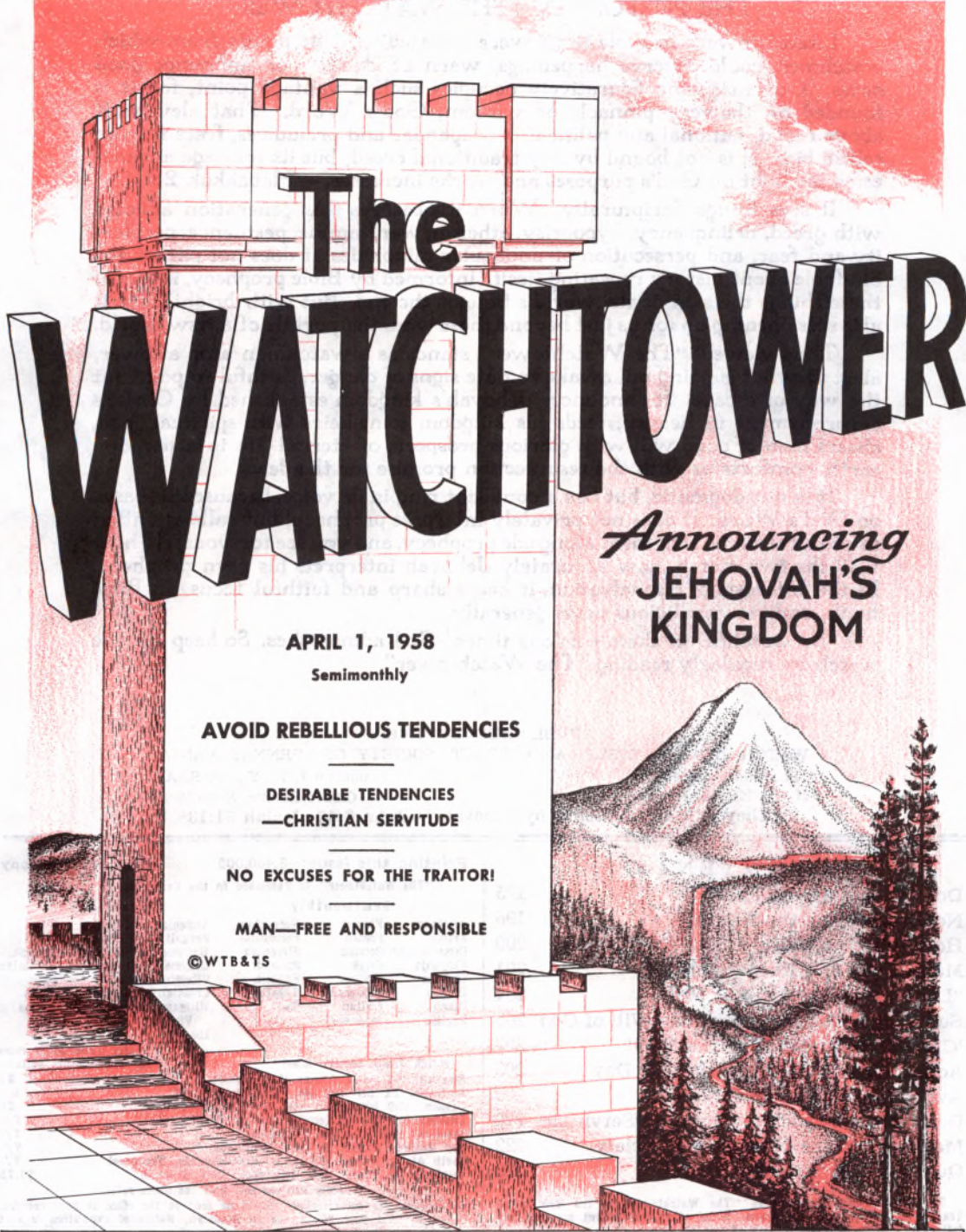
April 27: Shepherd of Israel, and Shepherding the Flock of God, ¶1-7. Page 176.

May 4: Shepherding the Flock of God, ¶8-30. Page 183.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why Christendom cannot claim to be Christian? P. 163, ¶3.
- ✓ Why God will destroy this world? P. 165, ¶3.
- ✓ When the world's largest mass baptism took place? P. 168, ¶8.
- ✓ Why there was good government under the reign of Solomon? P. 169, ¶3.
- ✓ How Jehovah's witnesses have secured and broadened the religious-freedom guarantees of American citizens? P. 172, ¶3.
- ✓ What people set fire to the clothing of their night watchmen who fell asleep while on guard? P. 174, ¶2.
- ✓ Why it took some travelers five hours to cover ten yards? P. 175, ¶3.
- ✓ Whom God used to create all things? P. 178, ¶9.
- ✓ Who singlehandedly killed a lion and a bear to protect some sheep? P. 179, ¶11.
- ✓ Why the work of a shepherd is not easy? P. 182, ¶5.
- ✓ How to identify true spiritual shepherds? P. 186, ¶19.
- ✓ Whether it is possible to serve God without serving under men? P. 187, ¶24.
- ✓ Why it is proper to use the term "Jehovah God" when referring to the Creator? P. 190, ¶5.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1958

Semimonthly

AVOID REBELLIOUS TENDENCIES

—
DESIRABLE TENDENCIES
—**CHRISTIAN SERVITUDE**

—
NO EXCUSES FOR THE TRAITOR!

—
MAN—FREE AND RESPONSIBLE

©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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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS	- American Standard Version	JP	- Jewish Publication Soc.
AT	- An American Translation	Le	- Isaac Leeser's version
AV	- Authorized Version (1611)	Mo	- James Moffatt's version
Da	- J. N. Darby's version	Ro	- J. B. Rotherham's version
Dy	- Catholic Douay version	RS	- Revised Standard Version
ED	- The Emphatic Diaglott	Yg	- Robert Young's version

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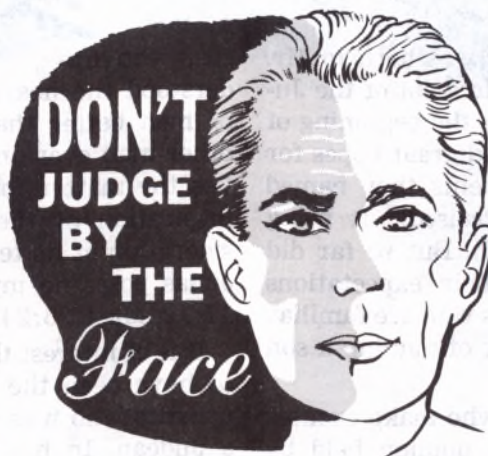
Number 7

BECAUSE a person has a handsome face, does it mean he has a good heart? Does it mean he is honest and trustworthy? There are people who seem to think that it does, but in spite of what they think, the face is not a window to the heart. It does not reveal a person's true personality.

Beauty can hide the vilest kind of hearts. Satan, the god of this world, is a good example. He is a radiantly beautiful creature but yet is the embodiment of wickedness.—Ezek. 28:17, *AS*.

Although we cannot penetrate a man's outward appearance and look at his heart, God can. Unlike humans who judge by what they see on the surface, God judges by what he sees in the heart.—1 Sam. 16:7.

A person may be able to hide his true personality from human eyes by a handsome face and a clean-cut appearance, but he cannot hide it from God. His personality is stripped of all covering and is laid bare before Him. "And there is not a creation



that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—Heb. 4:13.

As men judge one another by outward appearances, so do they judge religious organizations. Because an organization has beautiful church buildings, colorful cere-

monies and pious-appearing clerics, they judge it to be God's chosen servant. Jehovah's witnesses, on the other hand, are rejected because they do not present the same glamorous appearance. The witnesses are viewed by the world in the same manner as were the Christians of the first century. "We have become as the refuse of the world, the offscouring of all things."—1 Cor. 4:13.

God has chosen his servants not on the basis of how they appear in the eyes of the world but on the basis of their heart condition. What he has chosen are "the ignoble things of the world and the things looked down upon." (1 Cor. 1:28) As a man's personality must be judged by his works and not by his face, so God's servants must be judged by their fruits.

No Excuses for the

TRAITOR!

Today many speculate on the fate of Judas. But there is no need to do so in view of the Bible's explicit testimony, even as the following will show.



WHEN a baby boy was born to Mr. and Mrs. Simon Iscariot of the Judean village of Kerioth at the beginning of our common era, they had great hopes for him. As God-fearing parents they named him Judas, meaning "Praised," it being the Greek form of Judah. But so far did Judas come short of their expectations that ever since no parents who are familiar with his life would think of naming a son Judas.

Still Judas has many who make excuses for him. Typical of the opinion held by many professed Christians is that found in the *Interpreter's Bible*. At John 18:2 it speaks of "The Mystery of Judas" and goes on to say that "at this point the Fourth Gospel grows . . . unsatisfying, particularly with regard to Judas. . . . Is there not a half hope for him in the man's unbearable horror of himself and his deed?" "The love of Christ is very wonderful. And my experience of it makes me still harbor hopes for Judas—and for me."—Vol. 8, pp. 754-757.

True, mercy is a virtue we all must have and show if we would receive mercy. (Matt. 5:7) But in view of Jesus' terming Judas "the son of destruction," and saying of him: "It would have been finer for him if that man had not been born," may we make excuses for Judas? No, we may not, even though needing mercy ourselves. Je-

sus, who understood the hearts of men better than any other man ever on earth, settles the matter for all who believe in the inspiration of the Bible. A careful consideration of its testimony will reveal that Judas poses no mystery whatever.—John 17:12; Matt. 26:24.

It is of interest that Judas Iscariot seems to have been the only one of the twelve apostles who was not a Galilean, he being a Judean. In his day Palestine consisted of Judea, Galilee and Samaria. The Judeans looked down upon the Galileans, and both looked down even more upon the Samaritans. Also, the Galileans had a rather uncultured dialect or accent. That is why some doubted Peter's denials of Jesus, his accent betraying him as a Galilean. It is very likely, therefore, that Judas considered himself better than the rest. His being made treasurer may also imply that he had a better education than the rest.—Matt. 26:73; Luke 22:59.

However, while such facts may throw light on Judas' disposition, they do not excuse his becoming a traitor. The Gospel writers certainly make no excuses for him. Matthew and Mark, in listing the twelve, not only place Judas last but add, "who later betrayed him"; while Luke makes it still stronger, "who turned traitor." In

fact, their righteous indignation is apparent in practically every reference they make to him.—Matt. 10:4; Mark 3:19; Luke 6:16.

JUDAS GRADUALLY WENT BAD

Nor did Jesus make any excuses for Judas. Aside from the foregoing, the only other references to Judas in the Gospel accounts, until the final week of Jesus' earthly ministry, are Jesus' strong words of condemnation of Judas, as recorded at John 6:64, 70. "Initially Jesus knew who were the ones not believing and who was the one that would betray him." Not that Jesus deliberately chose a traitor, that is wholly unthinkable, but rather that as soon as Judas' heart began going bad Jesus noticed it. In the same connection Jesus further said: "I chose you twelve, did I not? Yet one of you is a slanderer." No doubt Judas got the force of those words even if the rest failed to do so. Incidentally, the word rendered "slanderer" is *diabolos*, a word that with but few exceptions is translated "Devil."

Obviously, Judas, day in and day out, was living a lie. At the beginning of his call he rejoiced in the good news of the Kingdom that Jesus preached. And like the others, he looked for an earthly kingdom. But in his case, in the struggle between love of righteousness and love of selfish gain, the love of selfish gain won out. Finding that the following of Jesus was a narrow and cramped path of self-denial, Judas began to cheat. He refused to pay the price but rewarded himself out of the common fund with which he was entrusted, for which reason John bluntly terms him a thief. Jesus' warnings against greed and love of money fell upon deaf ears as far as Judas was concerned. Nor did he see anything inconsistent about his appropriating money from the common fund that had been contributed in appre-

ciation for spiritual and physical healing received, while at the same time Jesus his Master had "nowhere to lay down his head." In this Judas may be likened to Gehazi, the servant of Elisha, who sought to profit from his master's healing of Naaman and who was stricken with leprosy. Judas' selfishness caused him to be stricken with incurable spiritual leprosy, willful sin.—Matt. 8:20; 2 Ki. 5:1-27; Heb. 10:26-29.

But "there is nothing hidden that will not become manifest, neither anything carefully concealed that will never become known." And so circumstances finally did make plain to all that although Judas was associated with Jesus and his apostles, he was at heart not one of them. It was pass-overtime, A.D. 33, and "the chief priests and the Pharisees had given orders that if anyone got to know where he was he should give the information, in order that they might get their hands on him." (Luke 8:17; John 11:57) Jesus and his disciples were guests at the home of Simon the leper when Mary, the sister of Lazarus and Martha, came and "took a pound of perfumed oil, genuine nard, very costly, and she poured it on the feet of Jesus and wiped his feet dry with her hair." From Matthew's and Mark's accounts it appears that she also poured this perfumed oil upon Jesus' head.—John 12:1-3.

But this was too much for greedy, dishonest and unloving Judas. As the account goes on to say: "But Judas Iscariot, one of his disciples, who was about to betray him, said: 'Why was it this perfumed oil was not sold for three hundred denarii and given to poor people?' He said this, though, not because he was concerned about the poor, but because he was a thief and had the money-box and used to carry off the monies put in it. Therefore Jesus said: 'Let her alone, that she may keep this observance in view of the day of my burial. For

you have the poor always with you, but me you will not have always.'"—John 12:4-8.

While both Matthew and Mark implicate others in this objection, from John's account it appears that these merely joined Judas in what they thought was a reasonable point, not suspecting any ulterior motive. The sting of this rebuke for making an ostensibly reasonable objection, as noted by others siding in with him, caused Judas to allow bitterness, hate and the Devil himself to enter his heart. "Then," as Matthew tells us, "Judas Iscariot . . . went to the chief priests and said: 'What will you give me to betray him to you?' They stipulated to him thirty silver pieces. So from then on he kept seeking a good opportunity to betray him."—Matt. 26:14-16; Mark 14:3-11.

The role that greed played in Judas' course will be better appreciated when we note just what was involved in the way of values. True, the thirty silver pieces or shekels, the price of a slave, may have come to as little as \$12.00. (Ex. 21:32) And the 300 denarii is valued at \$51.00. But in Jesus' day a denarius, according to *Clarke's Commentary*, was an average day's wages. At that rate the sum Judas received amounted to two and a half months' wages, while the costly perfumed oil represented a whole year's pay, considering they did not work on sabbath or feast days.—Matt. 20:2.

Further indicating the depth of Judas' depravity is his being able to meet with the twelve to celebrate the annual pass-over, hypocritically feigning to enter into the spirit of the occasion as did the rest. Note also his temerity on that evening to ask, after Jesus had announced that one of them would betray him: "It is not I, is it, Rabbi?" Jesus' reply, "That was for you to say," may have sounded cryptic to the rest, but without a doubt Judas got the

full import of it, even as Judas also did of Jesus' further remarks to him, "What you are doing get done more quickly."—Matt. 26:25; John 13:21-30.

Having dismissed Judas as one unworthy to be present, Jesus then instituted the memorial of his death, "the Lord's evening meal," or "the Lord's supper," as it is more commonly called. After that meal and Jesus' farewell counsel to them he and the eleven went out into the garden of Gethsemane, where Jesus prayed. Shortly thereafter, Judas "came and with him a great crowd with swords and clubs from the chief priests and older men of influence of the people. And going straight up to Jesus he said: 'Good day, Rabbi!' and kissed him very tenderly. But Jesus said to him: 'Fellow, for what purpose are you present?' " "Judas, do you betray the Son of man with a kiss?"—Matt. 26:47, 49, 50; Luke 22:48.

NOT DESERVING OF PITY

A murderer may kill in cold blood and then, seeing the results of his crime, feel remorse. It was that way with Judas. His deed was not one done on the spur of the moment due to pressure and fleshly weakness, as was the case with Peter's denial of his Master three times. No, with Judas there was involved malice, pride, hypocrisy, scheming and sticking to a predetermined course. It is also necessary to bear in mind that because of his bad heart condition Satan was able to enter and spur him on. That he afterward felt remorse because of the burden of guilt or of its penalty does not excuse him. Like Esau, he shed tears in vain. He himself realized that fact, and being unable to live with himself any longer he committed suicide, admitting moral bankruptcy. So we read: "Then Judas, who betrayed him, seeing he had been condemned, felt remorse and turned the thirty silver pieces back." The

priests refusing the money, Judas then "threw the silver pieces into the temple and withdrew, and went off and hanged himself."—Matt. 27:3-10.

In passing let it be noted that while Bible critics make much of the fact that Matthew's account given above differs from what Peter said about Judas "pitching head foremost he noisily burst in his midst and all his intestines were poured out," they do not contradict each other. It has been suggested that Judas hanged himself from a tree on a craggy terrain. The rope or branch breaking, Judas' end could be just as described by Peter.—Acts 1:16-18.

Thus the facts as recorded in the Scriptures help us to understand why Jesus referred to Judas as "the son of destruction" and why he said of him that "it would have been finer for him if that man had not been born." There is no justification for theorizing about "the mystery of Judas"; and to try to make excuses for him will lead us into the twofold snare of rebellion and carelessness.

Since God's judgment makes Judas' case hopeless, it is rebellion on our part to extend him sympathy. This rule God repeatedly stated in his dealings with his people Israel. Thus when Nadab and Abihu were struck dead by Jehovah for offering

illegitimate fire, Jehovah warned that Aaron and his remaining sons should not mourn for them. When Samuel mourned over Saul's rejection as king, God rebuked him for it. And repeatedly we read of Jeremiah's being told regarding his willfully wicked people: "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." Our attitude at all times must be as expressed: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity."—Jer. 7:16, AS; Rev. 15:3.

And for us to hold out hope for Judas would encourage us to become careless. If there is hope for the archtraitor, the betrayer of the Son of God, there will also be hope for us regardless of what we may do, since we simply could not descend that low, God's Son nevermore coming to earth as a man. But no, we must realize that Judas must have started out right or Jesus would not have chosen him. But he permitted selfishness to get the upper hand and eventually surrendered to the Devil. His end therefore forcibly drives home to us the counsel found at Proverbs 4:23: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."

Literacy Campaign Among Mexicans Appreciated

Most of the 3,000 illiterate Mexicans who enrolled in the reading and writing classes of Jehovah's witnesses in February, 1956, successfully finished the course by December of that year, and since February, 1957, 1,500 more enrolled. The 1958 *Yearbook of Jehovah's Witnesses* in reporting on this activity quoted the following excerpt of a letter received from a Mexican school official in Veracruz, which is indicative of the way his government feels about this activity of the witnesses: "I am grateful for your co-operation, and in behalf of the state government I convey to you their most sincere congratulations for your noble progressive work for the benefit of the people in bringing the light of knowledge to the illiterate. . . . I wish you success in your educational work." Incidentally, if the comparative handful of Jehovah's witnesses can accomplish so much in such a short time, what could the world's largest religious organization, which practically ran the country for four centuries, have accomplished had she really had the interests of the Mexican at heart?

Hospitality at Gilead's 30th Graduation

THE thirtieth class of the Watchtower Bible School of Gilead graduated Sunday, February 9, 1958. The occasion will long be remembered by those who were present. Never before had the weather outside been so unhospitable, with its gray skies and blustery zero winter weather. And never before had hospitality been so stressed both in word and in action inside Gilead. Not only was there the usual very warm welcome by the students and by members of the Kingdom Farm family, on which farm the school is situated, but the main discourse of more than an hour was on the subject of showing spiritual hospitality. And to top it off, material hospitality was shown to some six hundred impromptu guests that had to stay over until Monday morning because of impassable roads.

But in spite of such weather, graduation Sunday morning saw 1,687 present. Most of these had arrived the evening before, coming from twenty-nine different states and four Canadian provinces, from as far away as Florida in the southeast to British Columbia in the northwest. The program, as usual, began at 9 a.m. with a favorite Kingdom song, which was followed by a prayer by Ulysses Glass, occasional Gilead instructor. Then brief, warm farewell talks filled with pointed Scriptural admonition were given by John Markus, the farm "servant," and by the four school instructors: Harold Jackson, Karl Adams, Maxwell Friend and A. D. Schroeder. Next, the numerous telegrams and cablegrams received from many parts of the world were read or acknowledged.

The main talk was given by N. H. Knorr, president of the Watch Tower Bible & Tract Society as well as of Gilead School. His subject was "Hospitality, a Responsibility." Most effectively he by logic, Scrip-

tural references and apt illustrations made his points, among which were: Hospitality primarily means showing love to strangers, to those we do not know. Hospitality thinks of others, shares with others; as Christians we must share our spiritual blessings with those conscious of their spiritual need. The Scriptures give many striking examples of hospitality, beginning with Jehovah God, Jesus Christ, faithful men of old, such as Abraham, Lot, Manoah, and the early Christians. The world is built upon selfishness. To show hospitality today takes strength and integrity, because one must run counter to the spirit of the world. Hospitality attracts men of good will and is richly rewarded by God.—Rom. 12:13, 14, 16; 1 Cor. 4:12, 13; Matt. 5:43-48.

At the conclusion of the talk Knorr, assisted by the registrar, Schroeder, handed out the diplomas. There were 109 graduating, whose ages ranged from eighteen to sixty-six years. They had come from England, Canada and the United States and were being sent to twenty-four different countries. A spokesman for the class then read a letter of sincere appreciation for the training they had received at Gilead as well as all the benefits that went with it.

The evening before, 1,358 were on hand for the weekly *Watchtower* study and the musical program by the students that followed. Sunday afternoon from two to four o'clock the students had opportunity to express themselves. At the conclusion of this program came the surprise announcement that Highway 34, on which Gilead is situated, still was impassable in both directions. Those unable to get quarters close by remained until the next morning when, with clear roads and sunny skies, all were soon on their way back home.

MAN

Free and Responsible



THE great Creator, the Supreme Being, Jehovah God, is the prime example of freedom and responsibility. As his Word tells us, there was a time when he was alone. At that time he was without any responsibility. Had he chosen, he could have ever continued in this carefree condition. But because he is love he put his attributes of wisdom and power to work, thereby becoming morally responsible for the lives, well-being and happiness of his creatures. Because of his greatness and supremacy, however, he is nevertheless accountable only to himself, even as the book of Job so clearly shows.

Even as Jehovah recognizes the responsibilities that come with his acts, he also recognizes those that his very words bring. His promises therefore can be relied upon. They are no mere scrap of paper or vain breath, but are as dependable and enduring as the Rock of Gibraltar, yes, and more so, even as he assures us: "I have spoken, I will also bring it to pass." And again, "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."—Isa. 46:11; 55:11, AS.

God, in creating man in his image, not only gave man a capacity for intelligence and a moral sense, a measure of his love, justice, wisdom and power, but also gave man a measure of his freedom and corresponding responsibilities. Freedom and responsibility, in fact, are correlatives, the one involves and implies the other. Freedom brings with it the responsibility to choose, and by making a choice one assumes further responsibilities.

Thereby man differs greatly from the inanimate creation. The bodies in the starry heavens move in assigned orbits at certain rates of speed according to God's immutable laws. Likewise does man greatly differ from the brute creation who are subject to instincts and the vicissitudes of their environment. Neither the inanimate creation nor the brute creation is therefore morally accountable to the Creator.

But man is. He was given the capacity for being reliable and so was entrusted with certain interests and made answerable for them. Consistent therewith, God communicated to man His will regarding him in the form of mandates or commands: "Be fruitful and become many and fill the earth and subdue it, and have in subjection" all the brute creation. "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." These commands man was free to obey or disobey, being responsible, of course, for the consequences of his choice.—Gen. 1:28; 2:16, 17.

Throughout the life of man freedom and responsibility are relative matters. When he is born into the world as a helpless infant he is wholly without freedom and responsibility. As he grows in physical strength and knowledge and understanding he gains a measure of freedom and becomes correspondingly responsible. By the time he becomes an adult he is free and responsible to choose his course in life, his religion, whether or not to marry, and whom to marry, and, depending upon his capabilities and environment, is comparatively free to choose his trade or profession or means of gaining a livelihood. To the extent that he has matured mentally and emotionally, to that extent he will delight in this freedom and not look back longingly to childhood's carefree days.

"THE FLIGHT FROM RESPONSIBILITY"

Particularly during the past seventy-five years, however, certain worldly-wise men, denying that man was created by God and in his mental image, have done their worst to undermine the sense of responsibility that should be man's by reason of his freedom. They have built a philosophy of life around the Big Excuse. No matter what crime a man may commit, no matter how woefully short he may fall of carrying out his obligations, they can always find an excuse. They do not note that there are countless others who are in identical situations but who do not commit such crimes or fall so short. Rather, they prefer to excuse the wrongdoer on the basis of his imagined brute ancestry, his childhood training or his environment. Men such as Freud would even make man a

slave of his sex instincts, as though his brain were a mere appendage of his sex organs. Thus they would rob man of his responsibility to exercise self-control, of his obligation to do his best under all circumstances. They would deny the just logic of God's requirement that we treat others the way we want them to treat us. Thereby they also deny that man is free.

A like folly is "progressive education," so popular in many parts of the United States. It proceeds upon the theory that a child must not be required to exert and discipline himself and so learning must be made to appeal to his immature mind and inclinations. He is promoted automatically at the end of the term regardless of what he has learned, thereby robbing him of both incentive and responsibility. No wonder that the products of such education are found to be so woefully lacking in the professional, commercial and industrial fields and why such are more concerned with what a job offers in the way of vacations with pay and sick benefits than with what it has to offer in the way of a future.

The economic trend in Western lands is likewise toward relieving men of responsibility. It is seen in the deductions the employer makes for taxes, unemployment and old-age benefits, etc. Also, man becomes less and less personally responsible for any one finished product that would reflect his abilities, industry and integrity. As the late Dr. Alexis Carrell, one of the leading biologists of the twentieth century, shows in his book *Man, the Unknown*, material prosperity, modern inventions and mass production are combining to rob man of his sense of responsibility, of his personality and dignity, making him ever more like a robot, morally flabby; all of which, according to Carrell, bodes ill for mankind.

This modern trend is further seen in family life. Parents flee from responsibility

ties they incurred by bringing children into the world, letting their children grow up as weeds. Children refuse to accept any responsibility in the home or toward other members of the family. Fathers follow the line of least resistance rather than shouldering their responsibilities, and mothers all too often shirk the responsibilities peculiarly theirs, while usurping those of the fathers. Husbands and wives ignore the responsibilities they have toward each other's mental, emotional and physical well-being, while lovers show the same disposition by trifling with each other's affections. Well has L. A. Alesen, M.D., termed this "*the flight from personal responsibility.*"

The most serious aspect of this flight from responsibility is seen in the field of religion. As noted in a newspaper report on the "State of the Churches," as given out by the National Council of Churches of the United States: "Interest in religion appears to be at an all-time high, with church membership over 100 million, but delinquency, immorality and social confusion also are at peaks." (*Progress Bulletin*, Pomona, California, December 3, 1957) Even as prophetically foretold, men show a form of godly devotion by becoming "church" members, but they deny its responsibilities by proving false to its power. The example of others and specious reasoning, termed "rationalization," are used by such to justify them in their irresponsible course.—2 Tim. 3:1-5.

This flight from responsibility can be seen even among some who recognize the trueness of the message brought to them by the witnesses of Jehovah. Such refuse to have a Bible study in their homes because they are afraid of the responsibilities that come from becoming a witness of Jehovah. Others, again, are like the stony or the thorny ground in which the seed prospers for a time. But when faced

with responsibilities they flee from them, and so let the seed of truth die. In fact, even among dedicated Christians there are some who shrink from conducting home Bible studies with persons or accepting added privileges of service in a congregation because of not wanting to shoulder the responsibilities that come with these. In passing, it might be noted that doubtless one reason why the atheist denies and the agnostic questions the existence of the Creator is that, either consciously or unconsciously, they do not want to accept the responsibility that comes from acknowledging the Creator's existence. To do so means to recognize that we owe Him both gratitude and obedience.

CHRISTIAN RESPONSIBILITIES

By reason of the fact that the truth makes a Christian free he thereby becomes more accountable. As the apostle Paul states: "For each one will carry his own load of responsibility." However, both these are relative, and one of the things they depend upon is knowledge: "If one knows how to do what is right and yet does not do it, it is a sin for him." And as Jesus said regarding his opposers: "If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin."—Gal. 6:5; Jas. 4:17; John 15:22.

And as one acts upon knowledge he becomes more responsible. Thus one who dedicates himself to God must carry out that dedication: "Whenever you vow a vow to God, do not hesitate to pay it, . . . What you vow, pay. Better is it that you vow not than that you vow and do not pay."—Eccl. 5:4, 5.

To guide us in paying our vows God has given us his Word, the Bible. It, however, does not tell us individually what to do in specific instances. Rather, it sets out basic principles or rules of conduct and then it

becomes our responsibility to apply these in our daily lives. We individually must draw the line as to what things belong to Caesar and what things to God, to give but one illustration.—Matt. 22:21.

Additionally, every Christian has the responsibility to bear fruit, even as Jesus showed. (John 15:2) Among such fruitage is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." That includes helping our Christian brothers to the extent we have opportunity and means. We may not be like the priest and the Levite who tried to brush off their responsibility to the traveler who had been beaten and robbed by walking on the other side of the street. Rather, we must be like the good Samaritan who went out of his way to help the one in distress.—Gal. 5:22, 23; Luke 10:29-37.

And since Jesus came to earth for the very purpose of bearing "witness to the truth," Christian fruit bearing includes preaching 'this good news of God's kingdom' to the extent that one has knowledge and opportunity to do so. We may not be like the one-mina or one-talent slave of Jesus' illustrations who refused to shoulder responsibility for his master's goods but hid it away in the ground, when he could at least have put it out to interest

and realized some increase. Rather, we must feel as did Paul, who exclaimed: "Really, woe is me if I did not declare the good news!" He recognized his responsibilities and shouldered them.—John 18:37; 1 Cor. 9:16.

Another sphere of Christian responsibility that it seems well to stress is that accruing from our sins and shortcomings. We should have a sensitive conscience regarding these and continually beg forgiveness of God on the basis of Christ's sacrifice. But more than that, we must also shoulder moral responsibility for these. We may not blame God or our parents or our circumstances; neither may we blame the other fellow as did Adam, as did Eve and as did King Saul. To do so not only is unloving and shows a lack of maturity, but also indicates that we are not truly repentant and therefore not deserving of forgiveness.

Being free, we must shoulder our responsibilities. To do so requires a keen sense of justice as well as wisdom and love. As we mature we should increase in responsibility. Meeting its challenges, we will grow stronger, receive increasing satisfactions and joys and finally God's approval and reward of everlasting life in his new world.

"Lord, Here Am I, Send Me!"

🕊 At a home in Sumatra, Indonesia, where she was conducting a Bible study, a Watch Tower missionary was asked if the witnesses sang songs. She replied that they did and then taught the family the song entitled "Lord, Here Am I; Send Me!" They thought the song truly beautiful, but one member of the family observed that the missionary was the only one who had a right to sing that song, as Jehovah had not sent them. The missionary then showed them how they too could share in serving Jehovah and be sent by him. Imagine her surprise when at the next call she found that, acting upon her suggestions, they had obtained seven subscriptions for the *Watchtower* magazine among their friends and expressed their desire to attend the coming congregational *Watchtower* study. They came the following Sunday and no one sang the song "Lord, Here Am I; Send Me!" more earnestly than did this family.—1958 *Yearbook of Jehovah's Witnesses*.

SUFFERING IN HARMONY with the WILL OF GOD

IS IT God's will that anyone should suffer? Does the loving Creator derive any happiness from the tribulations and trials upon his creatures? Can any good purpose be served by such bitter experiences? Did Job's false comforter tell the whole truth when he exclaimed: "Not from mere dust does what is hurtful go forth, and from mere ground trouble does not spring up. For man himself is born for trouble, as the very sparks fly upward"?—Job 5:6, 7.

When Peter and his companions in the Christian ministry were seized and flogged by the religio-political authorities of the Jewish nation and forbidden to speak in the name of Jesus, they "went their way . . . rejoicing because they had been counted worthy to be dishonored in behalf of his name." (Acts 5:41) The vast majority of their contemporaries in Palestine no doubt took the view that they had acted foolishly, had brought the trouble upon themselves, and were only suffering the due punishment for their folly. Nobody would bother them if they kept their religion to themselves. But they did not, and suffered for it, and rejoiced in the experience, contrary to all expectations.



Those apostles were not fanatics filled with unreasoning, uncontrollable emotions that rendered them insensible to the cruelties and hardships that beset them. This fact is certified by their lucid arguments and their sympathetic concern for all their fellow Christians. They were not insulated from the frailties and sufferings of other creatures by self-imposed penances and self-inflicted pains. Following in the steps of their Leader, they never went looking for trouble or for a martyr's crown, but when fiery trials came upon them as a result of their faithful performance of the ministry they stood firm and rejoiced. How could they do this?

Those early Christian ministers well knew that in Eden God had decreed unremitting warfare between the offspring (seed) of the wicked and the offspring of the righteous.

(Gen. 3:15) That continued state of war would produce its long train of sufferings, sorrows and casualties, but with what vividly contrasting effects! To those espousing the cause of wickedness—uncertainty, fearfulness, bitterness and hopelessness; but to those loving and supporting righteousness—confidence, boldness, fortitude and strong hope with peace. (Prov. 6:22, 23; Gal. 5:22) History continues to fulfill that long-range decree. Since that Edenic judgment day it is God's will that those creatures who would stand firm in their allegiance to him should endure the hatred and opposition of his enemies and give proof of their integrity under test. We can bring happiness to the loving Father in heaven by faithful endurance amid Devil-inspired sufferings, for here is his own precious counsel to those who would gain approval: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting

me." (Prov. 27:11) What better reply for the great taunter, Satan, than our steadfast endurance throughout all his devilish pressures, so proving him the archliar and demonstrating our love and confidence in the Supreme Sovereign!

EXAMINE THE CAUSE OF SUFFERING

It becomes vitally important, then, to examine the cause and source of our sufferings in order to determine whether we are suffering according to the will of God or not. Certainly if we are not happy in the experience, then there must be something wrong and it may be an indication that we are not enduring in the right cause. Jesus declared: "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." (Matt. 5:11, 12) That does not mean that the happy sufferer will always have a grin on his face or a light-hearted tune on his lips. However, it does mean that he will have a deep-down sense of satisfaction derived from a conscience that is void of offense toward God. (1 Pet. 3:21) He must have the conviction that his tribulations do stem from his whole-hearted support of Jehovah's side of the universal issue. Do you have this satisfaction and this conviction?

Multitudes there are who apply to themselves the name of Christian and who undergo sufferings and trials throughout life, entertaining the stubborn belief that they are suffering undeservedly. Some are always so busily engaged in reforming others or giving them expert advice that they never have time to consider and correct their own glaring follies. How horrified they are when the unvarnished charge of being busybodies in other people's matters is leveled against them! Others sort out their domestic and marital and health-care

problems in what they think is the right way without giving a thought to what God's Word has to offer for their direction. At the same time they will claim to be doing God's will. When their foolish course leads to suffering they cry out and complain and are greatly offended when that same Word of God identifies them as evil-doers.

Some show hate for their fellow creatures, in word and in deed, and align themselves with political movements that have no compunction in hurting and sometimes even causing the death of humans who get in the way of their selfish schemes. God classes all such as murderers. (1 John 3:15) Still other so-called Christians seek to win their fellow men over for the promotion of some selfish purpose—political, commercial or personal. Many, too, consistently fail to render to Jehovah God the honor and service and worship that are due him. All such ones are viewed by the Omnipotent One as cheats and thieves.—2 Sam. 15:6; Mal. 3:8, 9, AV.

All these types of people are unhappy, spiteful, embittered, when adversity hits them. They have given no attention to the warning expressed by the apostle Peter: "Let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters." (1 Pet. 4:15) While flouting Jehovah's laws and ignoring his present-day comforting message of the Kingdom, they claim to be suffering for righteousness' sake. By their foolish course and complaining attitude they are really finding fault with the perfect and loving Sovereign of the universe.—Rom. 9:20.

SUFFERING FOR RIGHTEOUSNESS' SAKE

The reaction of true Christians to suffering contrasts so refreshingly. While doing God's will and serving his purpose, they bear all things patiently. They know why

they are called upon to suffer, and ever before their eyes is the Leader and Perfecter of their faith, Jesus, who "in the days of his flesh" suffered many things and "learned obedience from the things he suffered," perfect man though he was. (Heb. 5:7, 8) And even he took his troubles, his supplications and his tears to the God of all comfort, his heavenly Father. What a grand example for us! Here is one great source of power to endure: constant, close communion with our Father and our God. Remember, of Moses it was said that he "continued steadfast as seeing the one that is invisible."—Heb. 11:27.

We cannot afford to ever overlook the marvelous disciplinary effect of suffering for righteousness' sake. Paul was doubtless drawing upon his study of the ancient holy writings when he wrote for our benefit: "No discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:11; Prov. 3:11, 12) Are we being trained by the discipline of Jehovah? The answer is Yes, if we maintain genuine happiness through the experiences of our ministry and go on faithfully and uncomplainingly serving. Our own disposition, opposition in our own household, the continual contrary talk of sinners, hatred from the world—whatever may be the immediate cause of our sufferings—we should main-

tain the right spirit if we are truly suffering in harmony with the will of God. (Gal. 5:22) Surely his mighty hand is molding and preparing us for greater and still happier privileges of service ahead in the new world. Peter therefore appropriately encourages us to "go on rejoicing inasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory."—1 Pet. 4:13.

That revelation in power when he is taking vengeance upon his enemies is now at hand. Finished now is the time for patient endurance of his Father's reproachers. In the flesh Jesus willingly accepted the reproach and shame, but now the tables are turned and the entire host of God's enemies will go off into shameful and utter defeat. The glory of that victory already seems to envelop the courageous warriors of the new world's King as they now 'take their part in suffering evil.'—2 Tim. 2:3.

As the final attack of Gog and his forces draws near, and therefore also the time of greatest suffering, let all of Jehovah's servants stand firm. Take comfort from the promise kindly given us: "God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:13.

'Christendom Stands in the Way'

¶ A former editor of *The Christian Century*, Charles Clayton Morrison, has gone on record, saying: "We have allowed Christendom to belie its own Christianity. It is Christendom that stands in the way of the world triumph of Christianity. In the Orient and in all non-Christian lands Christ is loved and the missionaries who teach his way of life are held in high esteem, but when statesmen and students come from afar to our shores and behold Christendom after nineteen centuries of Christian influence they turn back to their own faiths and traditions unconvinced and unpersuaded."

Acting on Wise Sayings for Our Day

“JEHOVAH himself gives wisdom; out of his mouth there are knowledge and discernment.” Let worldly-wise men scoff at those words; the Christian witnesses of Jehovah have proved for themselves that acting upon God’s Word is indeed the course of wisdom for our day. By means of their preaching activity the scripture is being fulfilled: “True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice. At the upper end of the noisy streets it calls out.”—Prov. 2:6; 1:20, 21.*

Why should we heed the call of wisdom? Because it tells us how to get life, everlasting life in fact, and without life we cannot enjoy anything. As we read: “Happy is the man that has found wisdom, . . . It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy.” And wanting to gain life, everlasting life, is not selfish, for God intended man to live forever in the first place and planted in man a strong love of life. Not to want to live forever would be showing a lack of appreciation, would be spurning God’s greatest gift.—Prov. 3: 13, 18.

While the entire Word of God is a veritable library of divine wisdom, particularly does the book of Proverbs contain wise sayings for our day that we do well to act upon: “The fear of Jehovah is the beginning of knowledge” and “of wisdom.” “The name of Jehovah is a strong tower.” “More than all else that is to be guarded, safeguard your heart.” “Trust in Jehovah with all your heart and do not lean upon your own understanding.” “The generous soul will itself be made fat, and the one freely watering [others] will himself also

be freely watered.” “A true witness is delivering souls.”—Prov. 1:7; 9:10; 18:10; 4:23; 3:5; 11:25; 14:25.

We do well, therefore, to take heed to this divine wisdom, giving our hearts, our whole attention, to the Divine Instructor, even as he counsels us to do: “My son, do give your heart to me and may those eyes of yours take pleasure in my own ways.” That means, first of all, taking in knowledge by studying God’s Word. And then acquiring wisdom by using that knowledge in a right way, with good results to ourselves. And finally, we must also acquire understanding, for: “Wisdom is the prime thing. Acquire wisdom, and with all that you acquire, acquire understanding.” To have understanding means to be able to see something in its connected parts, know how and why they belong together, and to see all this in relation to God. With all Solomon’s wisdom he still lost out because he failed to keep in mind his relationship with Jehovah. He neglected understanding.—Prov. 23:26; 4:7.

Acting on these wise sayings that God has given us for our day means that we will let the fear of Jehovah deter us from a wicked or foolish course; it means that we will put full confidence in Jehovah, taking his name upon us and making it known to others. It also means that we will be careful of our hearts, that our affections are on the right things and that our motive is pure. Also that we will show ourselves generous, especially as regards spiritual things, eager to share with others the good things we have learned from God’s Word, thereby proving to be true witnesses delivering souls. Thus acting on these wise sayings for our day, we ‘will certainly find life and get good will from Jehovah.’—Prov. 8:35.

* For details see *The Watchtower*, November 1, 1957.

"I have called out
but you keep refusing,
... and you keep
neglecting all my counsel,
and my reproof
you have not accepted."
—Prov. 1:24, 25.

AVOID REBELLIOUS TENDENCIES



REBELLION was the first act of sin, in heaven and in earth. It resulted in the adverse judgment to those who followed a rebellious course. Now, because the first rebel is making his final stand against Jehovah and His loyal servants, using diverse and subtle means, it behooves all to scrutinize carefully thoughts, motives, conduct and every form of behavior, so as to be on guard.

² In being on guard as to our thoughts, we should recognize that man's judgment or conclusions are correct only when they concur with Jehovah's as manifested through his Word. When they are at variance in any way, it discloses that there is a tendency to be guided by the thoughts of creatures. This is a form of rebellion. It may be only slight at the beginning, but when continually tainted by the wayward thoughts and decisions of men, it can lead to the condition spoken of by James: "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."—Jas. 1:14, 15.

1, 2. What was the first type of sin? What may be responsible for it, and how does it culminate?



³ When we observe the actions of those of the old world we see that their thoughts and conduct are patterned after the "god of this world," the original rebel who became Satan. Just as the traits and characteristics of children are affected by their parents, so all mankind is affected by the original rebellious parents and their sinful course in the garden of Eden, and the sin of rebellion is strong in men today.

It is necessary, then, for all to turn to the parental provision made by Jehovah God for man,

namely, his Son Jesus Christ. (John 3:16) Not that individuals then receive a new birth physically, but this acceptance of the Son is by making the mind over and obtaining a "new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:10.

⁴ Christ Jesus followed the perfect course, being entirely free from any re-

3. What determines people's conduct, and how can it be changed?

4, 5. (a) Upon what was Jesus' perfect example based? (b) Why is complete subjection to the Father's will so important?

bellious traits, being, therefore, the perfect model. He made no decisions for himself. "I cannot do a single thing of my own initiative; just as I hear, I judge, and the judgment that I render is righteous, because 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." "I always do the things pleasing to him." Herein lies a beautiful example of complete and exclusive devotion to the Father—one completely free from rebellious tendencies. Truly this is an incomparable demonstration of complete servitude. Just as he explicitly followed his Father, so he invited others to follow him: "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." This statement was, of course, made to those who had come out of the world and aligned themselves with the Master; as he himself testified: "They are no part of the world just as I am no part of the world."—John 5:30; 6:38; 8:29; 15:10; 17:16.

⁵ From his own words it is evident that complete coincidence with him and his Father is mandatory in order to be recognized as children. Digression is therefore displeasing, constituting a rebellion against what is right. Therefore, decisions governing actions and deeds and motives must be well guarded to avoid rebellion.

⁶ The Father established righteous instructions; and inasmuch as they are perfect and exacting, liberties may not be taken by either angels or men. A prominent heavenly creature took a traitorous or insubordinate course personally at the garden of Eden and then induced others to follow. Those of a rebellious nature almost always seek to get others to be of

a mind like the one they are of, and thus seek followers to their own rebellious course. The rebel's course in this regard led to his expulsion. Disfellowshipping or excommunication resulted later to the "angels that did not keep their original position" but leaned upon their own understanding. The first human pair, Adam and Eve, were exiled from the paradise home and dwelling place given them by Jehovah, because of their selfish and covetous desire, by choosing to listen to the Serpent and thereby renouncing the true word of God. Since Jehovah 'changes not,' no doubt Adam and Eve were well aware of such counsel of Jehovah as this: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight," as was later recorded at Proverbs 3:5, 6.—Jude 6.

⁷ Eve's course of rebellion came about by reason of deception, as we notice from the Genesis account: "Consequently 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." Adam's course of rebellion was deliberate and without remorse, and brought with it the adverse judgment of Jehovah against him and also his wife.—Gen. 3:6, 17-19.

FORSAKING JEHOVAH

⁸ Even though having this historical record of what happened first in the garden of Eden and subsequently at the time of the Deluge, as well as Jehovah's might displayed in the Israelites' behalf when he delivered them from the oppressive hand of the Egyptians, the Israelites turned to

6. What results when a creature takes personal liberties with Jehovah's Word?

7. While sin resulted to both, what was the difference between Eve's sin and Adam's violation?

8, 9. What rebellious error did the Israelites commit?

a course of self-reliance, forsaking the favored position that Jehovah had given them among the nations. Besides having the written word of God to direct them, they had direct testimony from their forefathers of the remarkable display of Jehovah's strength and love expressed in their behalf. Jehovah even went beyond this in providing safeguards for his people when he gave them a law through Moses. Not only did he give them the Ten Commandments, by the direct writing of his own finger, but many other laws on lesser matters were given for safeguarding their conduct and every action.

⁹ When they went into the land given them by Jehovah they were especially warned by him of the idol-worshiping practices of the resident heathen. The command was given to tear down all the places of Baal worship so they might not be ensnared. Their failure to carry this out was direct disobedience. Where strict adherence to Jehovah's Word was slackened, many of the Israelites turned their attention to this false worship that they were commanded to destroy, and so their rebellion led to their bondage to false worship. It was once necessary for Joash to challenge the power of the false god Baal by saying to the Israelites: "Will you be the ones to make a legal defense for Baal to see whether you yourselves may save him? Whoever makes a legal defense for him ought to be put to death." (Judg. 6:31) In his having given this challenge, it shows that some followed this idolatrous practice and endeavored to support and champion this foreign religion, in defiance of Jehovah's command to destroy every vestige of it.

¹⁰ Further, the Israelites were advised not to set up for themselves a carved image of stone or wood in their land and bow

down to it, as this would be practicing a worship similar to that of the heathen nations round about them. Notice the appropriateness of the instruction given in the twenty-sixth chapter of Leviticus: "If you continue walking in my statutes and keeping my commandments and you do carry them out, then I shall certainly give your showers of rain at their proper time and the land will indeed give its yield and the tree of the field will give its fruit. And your threshing will certainly reach to your grape gathering." (Lev. 26:3-5) In this same chapter he goes on to show how he will provide for all their needs and will even help and be with them as they remove the strangers from the land. However, warning as to penalties that would be invoked for failure to obey is shown at verses 14-16: "If you will not listen to me nor do all these commandments, and if you will reject my statutes . . . to the extent of your violating my covenant, then I for my part shall do the following to you and in punishment I shall certainly bring upon you sudden terror." This language was very plain; yet we find the Israelites disregarding these decrees. This was a course of rebellion. It may actually have started in a small way, but, when persisted in, led to complete disobedience and resulted in Jehovah's disfavor. From this we must learn to obey, not rebel.

¹¹ For rebellion against covenant agreements on the part of man or woman in Israel, disciplinary action was definitely taken. Instruction was given to those in the nation who were in responsible positions to see that the violators were removed and stoned, because they were worthy of death (disfellowshipped) as the result of profaning God's Word. In fact, if those who were entrusted with the responsibility to keep the activities of the nation

10. What was the comparable position of the Israelites in Jehovah's eyes when obedient and when rebellious?

11. (a) What penalty was inflicted upon the violators? (b) What was incumbent upon those in authority?

clean and free from rebellion failed, they would receive Jehovah's adverse judgment as well; for this showed a reliance on their own ideas, and a failure to carry out God's requirements resulted. They had the greater responsibility. This is illustrated at Deuteronomy 17:2-7: "In case there should be found in your midst in one of your cities that Jehovah your God is giving you a man or a woman who should practice what is bad in the eyes of Jehovah your God so as to overstep his covenant, and he should go and worship other gods and bow down to them or to the sun or the moon or all the army of the heavens, a thing that I have not commanded, and it has been told you and you have heard it and have searched thoroughly and, look! the thing is established as the truth, this detestable thing has been done in Israel! then you must bring that man or that woman who has done this bad thing out to your gates, yes, the man or the woman, and you must stone such one with stones and such one must die. . . . and you must clear out what is bad from your midst." It was incumbent upon the responsible ones to see that all manner of rebellious acts by those who had forsaken Jehovah were removed. It was clear that Jehovah detested rebellion and demanded that his people be kept from its uncleanness.

¹² Freely associating with those of the heathen nations marked the beginning of forsaking Jehovah, who required complete separation from such nations. Yet from this association contamination resulted, and soon many of the nation of Israel became of the same heart attitude as those of the heathen. So they said: "God never sees what we do!" (Jer. 12:4, *Mo*) Seemingly they thought their nefarious practices and open rebellion were not observed by God and they felt they were getting

away with something; but God's vision was never blighted. This fact he made clear by saying: "They are disappointed of their crops, by the fierce anger of the Eternal." (Jer. 12:13, *Mo*) Truly, when exposed, they did reap thorns. Fruitfulness could not possibly come from their deliberate rebellion—only thorns. There is no fruitful yield from loathsome works. Today, too, persons of that mind become disappointed when God's anger is exercised against them through his organization, and they are cast outside; or even if their secret deeds of evil are not known by Jehovah's visible organization so that proper disciplinary action can be taken, Jehovah is still aware of this and such ones soon become very sick spiritually, because they do not have Jehovah's favor, his blessings or his spirit any longer. Jehovah does not tolerate the lawless ones. Action taken for an insubordinate attitude even today is the same as in the days of the nation of Israel, and a rebel would be cast outside of Jehovah's favor for not adhering to his strict and righteous principles. His true servants, on the other hand, are dedicated to complete loyalty.

¹³ The sin of forsaking Jehovah is the sin of rebellion and is due to reliance on self or on the judgments of another human creature. Jeremiah had something to say in this regard: "A curse on him who relies on man, and leans upon mere human aid, turning his thoughts from the Eternal!" On forsaking Jehovah, a servant of God would find himself in the position described in these words: "For my people have done double wrong, they have forsaken me, the reservoir of fresh water, and hewn out cisterns for themselves, leaky cisterns that cannot hold any water!" Where there is no drinking in of spiritual truths, individuals suffer from spiritual thirst, and the

12. How may some people reason on wrongdoing just because they are not observed in their wayward course?

13, 14. (a) What results when relying upon personal judgment? (b) What penalties does Jehovah invoke?

continuance of this would lead to eventual death. Further, God asked ancient Israel: "How can I pardon thee? thy children have forsaken me, and sworn by them that are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses; . . . shall not my soul be avenged on such a nation as this?"—Jer. 17:5; 2:13, *Mo*; 5:5-9, *AS*.

¹⁴ Those who turned to instruction or counsel other than that which Jehovah gave found themselves rebuked by him directly. It is recorded at Deuteronomy 28:20: "Jehovah will send upon you the curse, confusion and rebuke in every undertaking of yours that you try to carry out until you have been annihilated and you have perished in a hurry, because of the badness of your practices in that you have forsaken me." What an utterly empty and calamitous condition for those who by their rebellious course abandoned Jehovah's law!

¹⁵ Even though much evidence was presented as to the snare of not heeding Jehovah's Word explicitly after being in covenant relationship with him, it did not end back there the matter of forsaking him. Even in Jesus' day, just before his time to be taken, Jesus recognized that under pressure some of his disciples would murmur, and he stated: "There are some of you that do not believe." When an individual no longer believes Jehovah's Word, it means that by his leaning on his personal wisdom or on the opinion of other imperfect creatures his attention has been directed away from a course of wisdom. This marks rebellion. Under such a circumstance Jesus asked his disciples: 'Do you want to go also?' The proper answer was given by Peter: "Master, Whom shall we go away to? You have sayings of everlasting life, and we have believed and come

to know that you are the Holy One of God." Those who continued in their course of murmuring forsook the Master at that time. A continued course of murmuring today will result in Jehovah's forsaking the murmurer.—John 6:64, 67-69.

¹⁶ Then the apostle Paul advised that a greater forsaking of God's way would take place later, when he stated: "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." This shows that more would rely upon their own understanding and would rebel and lead still a greater number to do the same thing. Further, Jesus warned that in the 'last days,' where we now are, there would also be a similar falling away, particularly at the time of his invisible second presence. He illustrated it by speaking of a 'foolish virgin' class that would have an inadequate supply of oil in their lamps for the period of darkness that would prevail. They were admonished to rely upon Jehovah's Word and permit it to be the governing directive in their lives, but their lamps were inadequately supplied and so they did not have spiritual light to direct them. This was the result of relying on their own judgment in the matter of spiritual things, and so many fell by the wayside.—Acts 20:29, 30; Matt. 25:1-13.

¹⁷ Let us therefore be aware and vigilant lest we fall into the snare of drawing our own conclusions and turning to a course of rebellion. To guard against such a lawless course, pages and pages of the Bible have recorded information for the guidance of those who desire righteousness and want to follow a faithful course. Je-

15. Describe the rebellious nature evidenced in Jesus' followers

16. Show what further rebelliousness would occur in the church just a little later.

17. What type of error must a Christian today guard against?

hovah does not license man's judgment to sway his organization on earth, but requires man's complete acquiescence to his divine judgment. Exclusive devotion to him is the obligation of those who have freely volunteered their servitude and dedication of life to him.—Josh. 24:19, 20.

REBELLION IN CHRISTENDOM

¹⁸ The religious divisions of Christendom have rebelled against the acceptance of Jehovah's rulership through his executive officer, Christ Jesus, at this time. Not only have they rejected the evidence presented by those who champion God's rule through his Son, but they persecute the true servants of God. While God's Word states that the Christian shall be separate from the world, they associate with and are an integral, allied part of the political and commercial elements of the world. (Jas. 4:4; 2 Cor. 6:17) God requires of Christians their abstinence from bloodguilt; yet Christendom shares freely in this sin by coalition with warring nations. Christendom has rebelled against Jehovah's righteous principles to the extent that adultery is tolerated within her realm. This she sanctions by her refusal to expel those who commit adultery and other violations. (1 Cor. 6:9, 10) They have rebelled against the supremacy of Jehovah God by supporting and championing the doctrine of the trinity, wherein Jehovah and Jesus are said to be coequal and coexistent. (John 14:28; Rev. 3:14) Rebellion is manifested in their rejection of the Bible truth that the soul dies, and in their accepting the false and pagan doctrine of the inherent immortality of the soul. (Ezek. 18:4, AS; Eccl. 9:5, 10; 1 Cor. 15:53) They are a part of the world just as were the Baal-worshipping Israelites, and are comparable

to the scribes and Pharisees of Jesus' day. —Matt. 23:9, 13, 15.

¹⁹ How evident it is, then, that the true Christian must maintain complete separation from the political, the ecclesiastical and the commercial and materialistic influences of this system of things. A returning to such course as is now followed by the world would certainly constitute reliance upon one's own mental conclusions and would be a turning away from God's Word of sound counsel. There is only one sure guide that will direct one's course aright, and that is Jehovah's Word, the Holy Bible.

AVOID MATERIALISTIC TENDENCIES

²⁰ The Christian's motive must be pure and be single in action. He must look neither to the right nor to the left; this is the pattern set by Christ Jesus, who said: 'I delight to do your will, O my God!' No other course set before him, such as the materialistic temptation by the great rebel Satan to give him all the kingdoms of the world, had any effect upon him. Paul was of the same adamant mind when stating that nothing could deter him from his single course of complete servitude to Jehovah. (Phil. 3:7-14) No other interests could overreach the apostle Paul and that included self, or material things to make his life easier.

²¹ This counsel against materialism is very well sustained in the sermon on the mountain, where Jesus advised: "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. Does not the soul [or, life] mean more than food and the body than clothing?" (Matt. 6:25, *margin*) Jesus anticipated

18. (a) In what manner has nominal Christendom rebelled against Jehovah's rules and principles? (b) What contrary doctrines have they championed that dishonor Jehovah?

19. What discernment must the Christian exercise?
20. What examples do we have showing proper Christian motivation?

21. How does the sermon on the mountain warn Christians against improper evaluations of important things in life?

that some people would be very concerned about the things of this life; in fact, to such an extent that they would allow these material things and love for them to interfere with their taking up the Kingdom ministry. When our thinking is directed and continually fixed upon such fleshly desires, it means reliance upon self and upon personal judgment. Jehovah God is cognizant of the material requirements of his people and sees that their needs are provided. By our course of action we demonstrate whether we actually believe this or not. Our wants may far exceed our needs, and may cause many to be overreached or to become overanxious about their wants. Caution against this is expressed by Jesus in these words: "So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?'" (Matt. 6:31) These anxieties are what the people of this old world are experiencing because of their unsatisfied desire for comfortable homes, luxurious automobiles, beautiful surroundings and many comforts of life. "For all these are the things the nations are eagerly pursuing." These are not the necessary things to carry on the ministry successfully. The reliable counsel as set forth in God's Word is: "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."—Matt. 6:32-34.

²² The Christian who patterns his life completely after Jehovah's Word will be likened to the discreet man who built his house upon the rock-mass. Then the storms and the floods and winds might lash against it, but would be unable to move it from its firm foundation. However, when the individual leans to his own understanding and turns from Jehovah's wise counsel in

this regard, turns his thoughts and attention to following a practice common to the nations, that is, to amass great wealth, then he begins deliberately to move from his house with the solid foundation and turn to a house built upon the sandy foundation of materialism. His course is one of rebellion against better knowledge, he having been thoroughly counseled as to the foolishness of such a course. The poor foundation is his own personal judgment of seeking first the wealth of the nations and putting Kingdom interests second. —Matt. 7:24-27.

²³ People who are Christians sometimes become so engrossed in their own planning and depending upon things of materialistic value that they lose sight of the most important thing, that is, living up to their dedication vow to God, and thus they expend their energy toward gaining wealth. This foolish course was foretold by Solomon: "I saw another futile thing under the sun—a lone man, kinless, without son or brother, and yet toiling on to make money; he cannot satisfy himself with what he gains, and he . . . is toiling and stinting himself of pleasure. This too is vain, a sorry business." Such a man, in seeking the money and pleasures of this world, soon rebels against and turns from the pleasure of God's service. The apostle Paul counseled: "Give orders to those who are rich in the present system of things not to be arrogant, and to rest their hope, not on uncertain riches, but on God." When one places his trust in material wealth it means he is relying on this for salvation. Money is a power and a defense, but does not lead the seeker thereof to eternal life. Rather, it is godliness with contentment that is great gain. Faithful Moses advised: "Silver and gold may increase for you and all that is yours may increase; and your heart may indeed be lifted up and you may

22. What benefits result to the person who builds on the figurative rock-mass?

23. What goals ensnare many?

indeed forget Jehovah . . . who fed you with manna." So it is better to rely upon the firm arm of Jehovah rather than on the weak support provided by wealth; or even on the strength of princes.—Eccl. 4: 7, 8, *Mo*; 1 Tim. 6:17; Deut. 8:13, 14, 16; Pss. 118:9; 146:3.

²⁴ Those who possess wealth know that it is not the possession of it that is evil, but it is the love of it or the placing of one's salvation in it that brings evil results. As regards those who do not possess wealth but long for it, it is their constant longing for and seeking after it that brings the evil results; because this means using time and energy dedicated to Jehovah's service to attain it, and it is a course that can bring only disappointment to the seeker thereof, for even at best its sustaining power is short-lived. So how utterly foolish it is to forsake the riches of Jehovah's service for this fleeting bit of security. "Man's busy life indeed is but a phantom, making an empty ado, amassing wealth and knowing not who is to have his hoard." (Ps. 39:6, *Mo*) It is uncanny how the love of money invades a man's mind and becomes like a malignant growth. It readily replaces the love for God and becomes an insatiable desire. Yet it brings no lasting pleasure even to the one attaining it, as shown at Ecclesiastes 5:10-12 (*Mo*): "A lover of money will never be satisfied with his money, and a lover of wealth will never make anything of it (this too is vain!). The more a man gains, the more there are to spend it—while the owner can only look on. . . . the satiety of the rich keeps them from sleeping." The fallacy of material things is shown too at Proverbs 11:4 (*Mo*): "On the day of God's anger wealth is of no avail: goodness alone saves man from death." Frequently when an individual be-

gins to share success in a business way or materialistically, he may say: 'Well, I will spend my time this way for just a little longer and then I will have enough to take care of myself so as to be able to enter the full-time ministry.' Then more success comes his way and a repetition of such thoughts occurs. Extreme care ought to be taken lest the individual be overcome, as illustrated by Jesus in the case of the rich man who was also successful. After a while he stated: 'I have nowhere to gather my crops.' Rather than finding contentment in what he possessed, he stated: "I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things, and I will say to my soul: 'Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself.'" This is the natural line of reasoning when one is relying on one's own thoughts. But notice the disastrous consequences one might expect by the answer given to one who reasons along this line: "God said to him: 'Unreasonable one, this night they are demanding your soul from you. . . .' So it goes with the man that lays up treasure for himself but is not rich toward God." The apostle Paul also testified concerning the fallacy of depending upon one's own thoughts and following the course patterned by the world, saying: "You no longer go on walking just as the nations also walk in the unprofitableness of their minds, while 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." People of the world naturally are in darkness mentally and are therefore alienated from Jehovah. So to follow the pattern set by the world is an "unprofitable course," and it would be a course of rebellion against Jehovah's wise instruction. Christians are to shun

24. (a) Does the possession of wealth itself constitute sin? (b) Show how the love of money may constitute rebellion

such a course and not be deceived by the thoughts and examples of others.—Luke 12:16-21; Eph. 4:17, 18.

MURMURING

²⁵ The Israelites had many blessings during their trek from Egypt to the Promised Land, with many miracles performed in their behalf; yet they murmured against Jehovah. In this frame of mind it was not long before they lost sight of the benefits they had enjoyed at Jehovah's loving hand. They lost confidence in Jehovah and then began to lean upon their own understanding and, as the result, murmured against Him because they did not have enough of this world's goods. Though they were well fed they demanded more and better food; they demanded meat, and in their grumbling mentioned that it would have been better had they remained in bondage in Egypt. This was an out-and-out rebellious attitude on their part against Jehovah. This can be a good example for Christians today, so they do not fall into the category of rebellion by murmuring against Jehovah or even against his organization at this time. Paul admonished as to what would happen to murmurers, and definitely advised Christians to avoid this, saying: "Neither be murmurers, just as some of them murmured, only to perish by the destroyer." (1 Cor. 10:10) This was given for an example so Christians living today might avoid such a tragic course. If one is not aware and on guard against this frame of mind, soon one finds himself unhappy with the way Jehovah directs his organization, how he appoints his various servants to positions of responsibility, where he wants them to serve.

²⁶ Murmuring on the part of one who claims to be a faithful dedicated servant might mean the beginning of a rebellious

attitude and would cause one who indulges in this form of rebellion to suffer discipline eventually, if such a course is continued. Jehovah was displeased by a rebellious spirit on the part of his people in times past, and he made his feelings in the matter known so that those who would persist in such a course today might know for a certainty that they would come under his disfavor. A murmuring campaign against Jehovah or any part of his organization would not be tolerated. Those who have the oversight in the congregations would be obligated to take action against those sowing discord by their murmuring and course of rebellion.

²⁷ With a course of rebellion there is usually the spirit of rivalry and jealousy. This spirit of competition and envy is contrary to the spirit of love that prevails in Jehovah's organization; and one would make his brother his enemy by pursuing such a course of conduct. At James 3:14-17 counsel is given in this regard: "But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are." Then, note the contrast: "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." Jealousy and rivalry are indications of spiritual sickness and can, like other forms of rebellion, lead one to the loss of life.

SELF-WILL AND STUBBORNNESS

²⁸ Self-will and stubbornness are not Christian qualities and are not practiced within Jehovah's organization. Jehovah's

25, 26. (a) How did the Israelites show a rebellious spirit? (b) How did Paul warn against murmuring? What murmuring should be avoided today, and why?

27. What rebellious attitude is disclosed by James 3:14-17?

28. Of what are self-will and stubbornness an evidence?

true servants act in complete harmony with his divine Word. They are encouraged to continue in that way, and to strive continually to improve in mature conduct becoming a Christian. When one does display stubbornness and self-will, it is evident that God's Word is not in his thoughts sufficiently. Jehovah gave firm counsel thereon at 2 Kings 17:14, 15: "They did not listen but kept hardening their necks like the necks of their forefathers that had not exercised faith . . . they continued rejecting his regulations and his covenant . . . even in imitation of the nations that were all around them." At Jeremiah 7:24 (AS) Jehovah stated further on this: "But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward."

²⁹ When an individual refuses God's counsel or turns away from reproof, either from Jehovah's Word or from his organization, he rejects the counsel of Almighty God. "Turn back at my reproof. . . but you keep refusing, . . . and you keep neglecting all my counsel, and my reproof you have not accepted."—Prov. 1:23-25.

³⁰ In the case of children, stubbornness is frequently shown by them. It is the responsibility of parents to guide the child properly in this regard so as to prevent this tendency to grow and become a part of the child's nature as he grows up. Such might very well cause him to receive of Jehovah's disfavor later in life, if proper discipline and guidance are not given when the tendency first becomes evident. When parents are unable to cope with the situation they may solicit the aid of a mature brother or members of the congregation service committee. Jehovah's Word is given on this matter at Deuteronomy 21:18—

29. What does one actually do when he refuses God's counsel?

30. What punishment did Jehovah mete out to stubborn children?

21: "In case a man should happen to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, then his father and his mother must take hold of him and bring him out to the older men of the city and to the gate of his place and they must say to the older men of his city, 'This son of ours is stubborn and rebellious, he is not listening to our voice, being a glutton and a drunkard.' Then all the men of his city must stone him with stones and he must die. So you must clear away what is bad from your midst, and all Israel will hear and indeed become afraid." Of a certainty, today the youthful servant of God may know that he will come into disfavor with his God, Jehovah, by pursuing the course of stubbornness and self-will. These qualities are manifest only in the world belonging to Satan; and for one of Jehovah's children, youthful or aged, to display these qualities and persist in them would lead to that one's being cut off from Jehovah's clean and pure organization.

SELF-STYLED FREEDOM

³¹ Many persons outside Jehovah's organization today exercise what they term "complete freedom" of thought and action. They adopt a philosophy that allows them to satisfy their every whim. Because they do not wish to be restricted in any sense they refuse to accept the pure Word of God as a guide, and they continue on their course of self-styled freedom. This is a rebellious course, and is causing those who practice this to be fit only for destruction at the battle of Armageddon. Many such persons adopt this attitude because they see the conflict between the error of nominal religion and the philosophy of the religious leaders and feel that they are just

31. Why do many rebel against Jehovah's code of righteousness?

as capable of selecting and establishing their own code of ethics.

³² This type of philosophy then permits the individual to do what he wants to do when he wants to do it, without any infringement upon his desires. His standards and morals can be to his appropriation. With such conjecturing so popular in the world, those not bound by God's upright and praiseworthy moral standards soon find themselves seduced and duped into a low, wayward course, even associating with others of like thought so as to share their sensualized and meretricious carnalism. Without Jehovah's pure Word and organization to guide them, Christians too could become victimized by this false reasoning and fall into the trap that has ensnared the world of "free thinkers."

³³ Jehovah has not forsaken his people to be so victimized and misled. The world of free thinkers may allow themselves to fall into the immoral course that follows this type of rationalizing. But Jehovah's servants are well aware that adulterers and fornicators cannot attain the Kingdom, and they are ever cognizant of this counsel and it is a directing force in their lives, keeping them entirely clean and pure for Jehovah's service. They are well aware of the powerful forces within the human body, which, not properly controlled, can lead to a course of degradation. Young men and women within Jehovah's organization are therefore alert to keep themselves clean and above immoral conduct, lest they become depraved by their own selfish appetites. Not to have their emotions under control would be exercising their own will, or the will of the flesh, rather than the will of Jehovah, and would be direct rebellion against Jehovah's wise counsel. Jeho-

vah does not permit the inclusion of such practices in his organization just because surrounding Christendom condones it.

³⁴ When parents do learn of the shortcomings of their children in this regard, if they have fallen victim to an immoral relationship with one of the opposite sex, sometimes they are reluctant to report this to the responsible ones in the organization who have the obligation to keep the organization clean from such practices. Thus the parents become parties to a lawless course of action because the one involved is their own flesh and blood. This close relationship should have no bearing on justice, and such should be reported to the responsible ones in the congregation, whether it is one so close as one's own child or someone else in the Christian congregation. If one in the organization is acquainted with such a situation and fails to report it, he becomes a direct party to it, and then he too is sharing in a course of rebellion. Wrongdoing has no part or place in Jehovah's clean organization, and a faithful servant would not condone it by remaining silent and failing to report it to the ones having authority to take action in the matter. If one fails in this Christian duty he is relying upon his own thoughts and self-will, which is a course leading to rebellion against Jehovah's clean organization.

³⁵ A dedicated Christian recognizes that he must remain entirely separate from the world. This includes being separate from the world even in the matter of selecting a mate. Just as Jehovah would not permit the Israelites to enter into marriage relationships with the heathenish women at that time, so Christians today are going directly against Jehovah's counsel in se-

32. Why is the philosophy of "free thinkers" popular, and why is it seductive? What will befall those overreached by this philosophy?

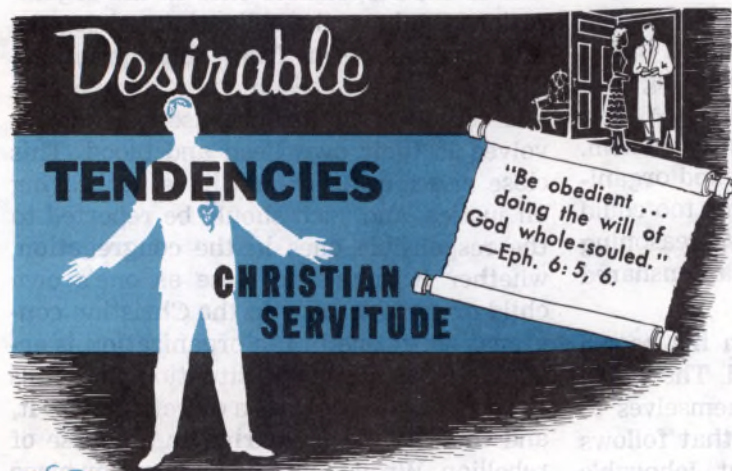
33. In contrast, what are Christians aware of? How do they guard themselves?

34. (a) What should be the attitude of parents who have children overreached by immoral acts? (b) How may the parents become parties to a wrong practice?

35. How is gross immaturity shown by a dedicated Christian when marrying an undedicated person?

lecting a mate not dedicated to the service of Jehovah. The yoke of such a bond would become heavy and unbearable because of not having Jehovah's blessing upon it. (2 Cor. 6:14) If some go directly contrary to Jehovah's command and counsel in this regard, does it not show a reliance on one's

own judgment and self-will, and a tendency to be rebellious? It would show gross immaturity on the part of the one so doing, and the one taking such a course would not qualify to represent Jehovah's pure organization in the capacity of an overseer in the congregation.



WHEN we are reviewing the tragic results of man's own self-determination in life, another pattern should be selected that has lasting benefits. Instead of acting upon one's own impulses, why not consider the unselfish suggestion recommended in Jesus' words relative to the two great commandments? He said: "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 second, like it, is this: "You must love your neighbor as yourself." These words, rather than giving freedom of choice, extremely limit the course of action that could be pleasing to Jehovah. This commandment removes self-choice entirely. In fact, these words crowd out of one's life any desire

other than that of complete obedience and servitude to Jehovah.—Matt. 22:37, 38.

² This was the blueprint of life for Jesus and his followers. By choice, when a Christian dedicates his life to Jehovah God, he vows that he will follow the footsteps established by the Master Servant; in fact, it means the individual will be a slave to his Master. But, then, upon analyzing the matter we will find that an individual will be the servant or slave of one master or another, as Paul tells us at Romans 6:16: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" Then Paul exclaims: "But thanks to God that you were slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over. Yes, since you were set free from sin, you became slaves to righteousness. . . . so now present your members as slaves to righteousness with holiness in view." (Vss. 17-19) These words leave no alternative to the true Christian but to mold his life as a slave to his Master's wishes. Of course, such a righteous course shows Jehovah is the Master to whom one

1. How is complete servitude shown by the example set by Jesus?

2, 3. (a) What does dedication mean? (b) From what slavery has a Christian been liberated? (c) What slavery is desirable?

selects to render obedience and faithful service. The position of slavery is aptly mentioned by Paul at Ephesians 6:5, 6: "You slaves, be obedient to those who are your masters . . . as Christ's slaves, doing the will of God whole-souled. Be slaves with good inclinations, as to Jehovah, and not to men." The reward for such course is described for us at Colossians 3:24 in these words: "For you know that it is from Jehovah you will receive the due reward of the inheritance. You are slaves to the Master Christ."

³ When one considers that he has had opportunity to escape from slavery to the "god of this world" and from slavery to self, much happiness is the lot of those that will respond to the invitation to be 'slaves of Christ,' and render "sacred service" to Jehovah.—Rev. 22:3.

TRUSTWORTHY SLAVES

⁴ Slaves are frequently tried by the master to determine competency and loyalty. This is well illustrated to us when a man was about to travel abroad. He summoned his slaves before him and gave them varied numbers of talents; one five, another two, and still another only one. After considerable time had passed the master returned and asked for an accounting of what the respective slaves had done with the talents he had given them. The one that received five talents had gained five and was rewarded by receiving even more responsibility, because of faithful service. The same was true also of the one who had been given two talents; he likewise responded favorably and profitably. Then to this one who had received two talents the master said, after having been shown that two additional talents had been gained: "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."

⁵ But what about the slave who had received only one talent? Rather than putting the talent to use in service to his master, he hid the talent. When the master returned, the slave returned the one talent to his master, but he had nothing more to show his master. The reply in this instance was: "Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and collected where I did not winnow? Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest. Therefore take away the talent from him and give it to him that has the ten talents. For to every-one that has, more will be given and he will have abundance; but as for him that does not have, even what he has will be taken away from him. And throw the good-for-nothing slave out into the darkness outside." With this picture in mind, no difficulty in making the proper decision should be experienced by a true slave. He will subject himself completely and irrevocably to the service of his Master. Blessed and happy will be the lot of those slaves of Christ Jesus, because the Father's blessings will include the inheriting of the kingdom that was provided for such faithful slaves. Slavery with this righteous Master can be a happy and desirable position, even for his "other sheep."—Matt. 25:14-30; Luke 12:32; Matt. 25:34.

⁶ That is why Jehovah's witnesses are happy people at this time. They recognize that they are in covenant relationship with Jehovah and have vowed to be in servitude to his every command. Rather than seeing how the limiting bounds given them as slaves may be stretched to suit their own personal desires, they say: 'How can I conform my course of action to be absolutely

4, 5. How may a master test the loyalty of his slaves, and what reward is given to the worker? To the sluggard?

6. How may a slave share happiness?

certain that I am within the restrictions set by the Master?"

⁷ Those who hear the words of liberation from Satan's servitude will respond anxiously so they may render to Jehovah faithful, loyal service and will do this constantly. There will be an immediate reward to such, as Jehovah gives promise, saying concerning his "other sheep": "They will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat, because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life." God's promise is to wipe out every tear from their

7. What immediate reward is given to those who respond favorably to the Master's words? To those who refuse?

eyes. Just reflect, then, on this position of slavery in contrast with the miserable position of the great rebel Satan and his wicked invisible demons, his wicked earthly elements and those who are duped by all this. Through a knowledge of God's Word we ascertain that which is the good and acceptable and complete will of God, and then we follow out the instructions as obedient slaves to our Master. In fact, if we do not do this, it will be a manifestation of rebellion on our part and we shall pass away with this rebellious, doomed world, because it as well as its desires is passing away; but he that does the will of God remains forever. The righteous course, free from rebellious tendencies, means life forever to the faithful, willing slaves.—Rev. 7:15-17; 1 John 2:17.

MARKERS FOR THE NEW WORLD SOCIETY

SINCE 1919 the assemblies of Jehovah's witnesses have been markers for them in this time of the end. They have marked the growth of the New World society in a spiritual as well as a numerical way. It has been at these assemblies that many new truths have been revealed.

¶ It was in September of 1919 that the first of these assemblies was held. It was an eight-day convention that had upward of 7,000 people in attendance. It emphasized the great work that must be done by God's people before the battle of Armageddon.

¶ Then in 1922 another assembly was held at Cedar Point that gave the preaching work a tremendous push. Its daily sessions had an attendance of 10,000 witnesses. It was at this assembly that proof was submitted for the first time that the King Christ Jesus had come to the temple in 1918 and had begun judging apostate Christendom. The witnesses left this assembly with the slogan ringing in their ears, "Advertise the King and the Kingdom."

¶ In August of the next year a nine-day assembly was held in Los Angeles, California. Here, for the first time, the Society used radio to broadcast a convention session. It was at

this assembly that it was first revealed that the sheep in Matthew 25:31-46 refer to an earthly group this side of Armageddon.

¶ The assembly held in Columbus, Ohio, in 1931 was another marker for Jehovah's people. It was at this assembly, as at an earlier assembly in June in London, England, that new light was thrown on the ninth chapter of Ezekiel. It was revealed that the man with the writer's inkhorn was not an individual but rather a group of individuals, Jehovah's anointed ones. From this it was seen that the "faithful and wise servant" that Jesus spoke about was a class made up of the remnant and was not C. T. Russell, as some had thought. It was also at this Columbus assembly that it was seen that the name Jehovah's witnesses is the Scriptural name of God's people. The assembled crowds were thrilled with this new name.

¶ At the convention held in Washington, D.C., in 1935 new light was thrown on Revelation 7:9, which speaks about the great multitude. The thousands of witnesses gathered there learned for the first time that the "great multitude" is an earthly class composed of "other sheep" of the Good Shepherd.

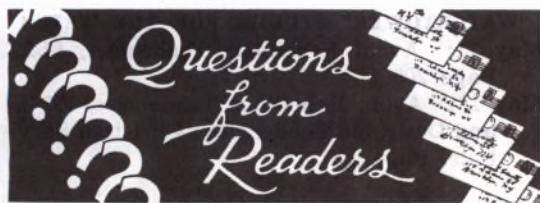
❖ Later in 1938 at Kingsway Hall, London, England, Jehovah's witnesses learned about the procreation mandate and how it will be issued and go into force toward the "other sheep" surviving Armageddon.

❖ The New York assembly of 1950 was another marker for Jehovah's witnesses. This assembly had a record-breaking attendance of 123,707. It was at this assembly that Jehovah's witnesses were thrilled with the release of the first translation of the Christian Greek Scriptures that was made by the New World Bible Translation Committee. New light was thrown on what the Bible says about the princes. It was revealed that the faithful men of old were not the only ones that will be princes in the new world but that many of the "other sheep" of today will also be princes.

❖ In 1953, at a still larger assembly in New York, a translation of the first eight books

❖ of the Hebrew Scriptures was released. New information was brought out on chapters 38 and 39 of Ezekiel regarding Gog of Magog. It was also pointed out that the "desire of all nations" mentioned at Haggai 2:7 (AV) applies to the "great crowd." This assembly had over 165,000 people at the public talk and was the greatest assembly the New World society ever held.

❖ These are only a few of the many outstanding assemblies that Jehovah's witnesses have held since 1919. When we consider the new truths that have come out at these assemblies as well as the new releases and the things that happened at them, it becomes evident that they are indeed markers in the history of the New World society. We can therefore look forward to the giant assembly planned in New York for this summer to be another marker bringing surprises and good things to Jehovah's modern-day people.



● What can individuals do to stem the rising tide of immorality and godlessness?

Some persons feel that the way to do this is by joining a church, by doing social work or by entering politics. But impressive church membership figures—the so-called religious revival—have not stemmed the rising tide of godlessness, nor has the doing of social work. After entering politics, men of integrity soon find that they must either abandon politics or be corrupted to some degree themselves. Remembering that Satan is the cause of the increased godlessness, we see the futility of social and political efforts to remedy the situation. God's Word points out the right course for individuals to take.

"Be training yourself with godly devotion as your aim." That is the Bible's counsel. So the honest-hearted individual does something toward stemming the tide of godlessness by starting with himself. He trains himself with godly

devotion, putting on what the Bible calls a "new personality." "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."—1 Tim. 4:7; Col. 3:9, 10.

To put on the "new personality," take in accurate knowledge by studying God's Word. Mentally absorb its righteous principles and apply those principles to your life. Yes, make your mind over: "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.

By making your mind over and putting on the "new personality," you safeguard yourself from the rising tide of godlessness. Do more. The Scriptural rule is: "Bad associations spoil useful habits." So associate with those who will not spoil your good habits but who will encourage you in them. Associate with the New World society of Jehovah's witnesses; let these Christian witnesses encourage you in godly devotion.—1 Cor. 15:33.

Having protected yourself against the rising tide of godlessness, extend protection to others. How? By preaching to them both by word and by example.

of the Hebrew Scriptures was related. New information was brought out on chapters 38 and 39 of Isaiah regarding God of Israel. It was also pointed out that the "hosts of all nations" mentioned at Isaiah 2:7 (4V) applied to the "great crowd." This assembly had over 125,000 people at the public talk and was the greatest assembly the New World Society ever held.

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devotion, putting on what the Bible calls a "new personality." Strip off the old personality with its practices and clothe yourself with the new personality which through accurate knowledge is being renewed according to the image of the one who created it.—1 Tim. 4:7, Col. 3:8, 10.

¶ To put on the "new personality" take in so much knowledge by studying God's Word.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 11: Avoid Rebellious Tendencies, ¶1-22: Page 209.


May 18: Avoid Rebellious Tendencies, ¶23-35, and Desirable Tendencies—Christian Servitude. Page 215.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why a person's heart condition cannot be judged by his face? P. 195, ¶2.
- ✓ Why no excuse can be made for Judas Iscariot? P. 196, ¶3.
- ✓ Why Jesus chose Judas, since he could read a man's heart? P. 197, ¶1.
- ✓ Why freedom and responsibility go hand in hand? P. 201, ¶3.
- ✓ How men are becoming like robots? P. 202, ¶4.
- ✓ Why suffering comes upon persons who try to do God's will? P. 205, ¶4.
- ✓ Why Christians should rejoice when they suffer for righteousness? P. 207, ¶1.
- ✓ What was the first act of sin? P. 209, ¶1.

- ✓ Why God required the Israelites to keep separate from the pagan nations that were their neighbors? P. 212, ¶12.
- ✓ How Christendom has shown rebellion against God? P. 214, ¶18.
- ✓ What is of greater value than money? P. 215, ¶23.
- ✓ What the greatest commandment is? P. 220, ¶1.
- ✓ When it was revealed that Christ began judging apostate Christendom in 1918? P. 222, ¶4.
- ✓ Where an honest-hearted person must begin in order to help stem the tide of godlessness? P. 223, ¶7.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 15, 1958

Semimonthly

**A NEW SONG FOR ALL MEN
OF GOOD WILL**

—
THE TIME TO SING THE NEW SONG

—
**WHAT IS THE CHRISTIAN'S
OBLIGATION?**

—
THE GREAT 1958 ASSEMBLY

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**SPECIAL: A NEW SONG FOR ALL
MEN OF GOOD WILL**

"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 2:1-8.

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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AT - American Standard Version	Le - Isaac Lesser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
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A PROVERB now about three thousand years old says: "He that is removing a garment on a cold day is as vinegar upon alkali and as a singer with songs upon a gloomy heart." (Prov. 25:20) The whole world today is of a gloomy heart, faced as it is with a disturbing present and a frightening future. Concerned people may not be in the mood for a song. But there is a song that can really cheer all people up, regardless of to what nation they belong. It is a new song that previous generations were not privileged to sing. If men are of good will toward the unusual creator of this song they will enjoy it, be warmed and refreshed by it and be lifted out of their gloom and sour attitude. When they get familiar with this song creation, they too will want to burst out in singing it. This will mean health, yes, salvation to them.

1. What song is appropriate today in spite of Proverbs 25:20, and what results to those singing it?

² Not only has the song proved to be new to those who have begun singing it, but its Author will doubtless be new to many who hear his production sung. The Author and Composer is one whose name many leading men around the world have tried to hide and keep the people from knowing. Yet the name was known to the first man that ever lived, about six thousand years ago. It is Jehovah, the Creator not merely of the new song but also of the heavens and the earth. Any song by our Creator ought to be important, and it should mean an endless, happy life to us. Through one of His writers whom he inspired he says: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things are come to pass, and new things do I declare; before they spring

2, 3. (a) Why may the name of the song writer be new to many? (b) Why could he give us a really new song, and what does he tell us to do with it?

forth I tell you of them." That is how he could give us a really new song that no other song writer could furnish us, and that is why he goes on to say to men of good will:

³ "Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice."—Isa. 42:8-11, AS.

⁴ But how can this song be new? We may ask this question when we remember that a wise ruler of thousands of years ago said: "That which has come to be, that is what will come to be; and that which has been done, that is what will be done; and so there is nothing new under the sun. Does anything exist of which one may say: 'See this; it is new'? It has already had existence for time indefinite; what has come into existence is from time prior to us." (Eccl. 1:9, 10) Even the terrible hydrogen bomb, first exploded in 1954, is nothing new. During billions of years before mankind the great Creator, Jehovah, was exploding hydrogen within the sun, and it is these explosions of hydrogen atoms that give us light on this earth. Yet, while there may be "nothing new under the sun," this does not mean that there could be nothing new above the sun, nothing new beyond this natural realm or in the spiritual realm. When saying there is nothing new under the sun wise King Solomon was speaking about the things of this natural world and about the ordinary affairs of mankind upon whom the sun shines. Just before this he said:

⁵ "A generation is going and a generation is coming, but the earth is standing even to time indefinite. And the sun also has flashed forth and the sun has set, and

it is coming panting to its place where it is going to flash forth. . . . All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth. All things are wearisome; no one is able to speak of it. The eye is not satisfied at seeing, neither is the ear filled from hearing." —Eccl. 1:4-8.

⁶ There is no need for anything new in a natural way under the sun. But Jehovah is above the sun, for he is the Most High God. He can create new things above the sun or in the invisible spirit realm and also in the spiritual affairs that have to do with mankind on the earth. In this way he can give us the facts for the theme of an entirely new song that will make us tingle with irrepressible emotions of joy and ecstasy at the glorious meaning of it all. Being almighty and never getting exhausted in his supply of wonderfully new things for us, he has given us such a song.

⁷ Near the start of man's existence Jehovah God gave us the basic theme of today's new song. It was at a time when the very universe needed a promise of good hope. Our first human father had just sinned, although he was in the garden of Eden, the paradise of delight, with everything that he needed for him to continue to live forever in human perfection and in freedom as a son of God. By means of a serpent his wife had been induced to eat of the one forbidden fruit. Then she induced her husband to join her in eating and breaking their heavenly Father's command. Before pronouncing the sentence of everlasting death upon them for this willful disobedience, Jehovah God spoke to the

4, 5. In view of Ecclesiastes 1:9, 10 why may we ask how this song could be new, and yet where are new things not limited?

6. Why is Jehovah in position to give us a new song, and so what has he done?

7. When did the very universe need a promise of good hope, and why? And of what woman did Jehovah then make mention?

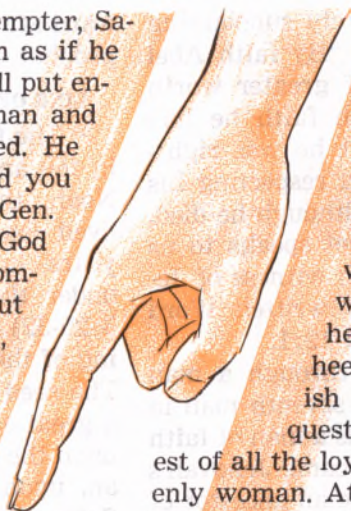
first cause of it all, the great tempter, Satan the Devil. God spoke to him as if he were the serpent, saying: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) The "woman" of whom God here spoke was not the sinner woman Eve on earth, Adam's wife, but was the holy woman in heaven, God's universal organization of holy angels, God's organizational wife, who could bring forth something holy for God's purpose.

⁸ In itself God's statement to the serpent was something new for this earth. It was God's first prophecy spoken in the hearing of mankind. It foretold that according to God's will there would be war between Satan the Devil and God's heavenly organization woman, between the seed or offspring of Satan the Devil and the seed of God's faithful woman or wife. Which one would win the war? Would the bruising in the heel or the bruising in the head be the victory stroke? The bruising in the head would bring about the victory. Consequently, the seed of God's wifelike universal organization, although first bruised in the heel, would come off

the winner in vindication of God's first prophecy to mankind.

This certainly must have been a great comfort to the angelic

8. Why was God's statement to the serpent something new, and what did the loyal members of God's woman set themselves to watch?



members of God's symbolic woman, his faithful angelic organization that is married to him and subject to him. Who the woman's seed would be, what would be the way in which this promised seed would be produced, and how he would be bruised in the heel and yet bruise his devilish bruiser in the head were questions that excited the interest

of all the loyal members of God's heavenly woman. At once they set themselves to watch the working out of this Edenic prophecy, the foundation of all further prophecy toward humankind.

⁹ Since it is a divine rule that "no prophecy of Scripture springs from any private release," Adam and Eve could not understand and interpret Jehovah's prophecy. Neither could Satan the Devil do so, even though he is a mighty spirit creature higher than man in existence, power and intelligence. (2 Pet. 1:20, 21) After Adam and Eve were punished by being driven out of the paradise of Eden to die, they began to produce children. Out of selfish interest in God's promise concerning the seed of some woman, Adam and Eve told it to their children. So interest in the prophecy spread among men.

¹⁰ Self-seeking men put themselves forward as the promised seed, in the hope of gaining power and position over others by claiming to be the genuine seed. Cain was the first-born of mankind. When Adam and Eve's second son, Abel, won God's approval for offering to God a sacrifice from his flock of sheep and not a lifeless offering of garden products, Cain killed Abel to

9. What could no creatures do then as to that prophecy, but how did interest in it spread among men?
10. How may that prophecy have affected Cain's killing Abel?



keep his brother from likely supplanting him as the possible seed. "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." Thus Abel yet speaks to us as the first faithful human witness of Jehovah, for so God's own written Word calls Abel.—Heb. 11:4 and 12:1.

¹¹ God's first prophecy through a man came through Enoch, the seventh man in line from Adam. Enoch was a man of faith in Jehovah God and so became Jehovah's witness. Enoch also became an ancestor of the promised Seed, in whom he was interested. Before his death Enoch was inspired by Jehovah to bear witness about His purpose to inflict punishment or execute judgment upon all ungodly persons, the seed of the great Serpent, Satan the Devil, at the time that the Serpent is to be bruised in the head. (Jude 14, 15) Enoch's enemies were not permitted to inflict death upon him as Cain did upon Abel, because God himself took Enoch off the earthly scene so that "he was nowhere to be found." Why? Because "before his transference he had the witness that he had pleased God well." (Heb. 11:5) God did not take him to heaven, because the way for men born in sin from Adam to go to heaven had not yet been opened up.

¹² The "new and living way" to enter into the most holy heavens was not opened up until 3,072 years after Enoch. So until then it was true: "No man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13; Heb. 9:6-8; 10:19-22) The mystery or sacred secret of how this takes place opened up to human understanding as the outworking of God's purpose moved grandly on-

ward after the disappearance of Jehovah's prophet Enoch.

LINE OF DESCENT OF THE PROMISED SEED

¹³ The tenth man in line from Adam and in the ancestry of the promised Seed was Noah, the grandson of Methuselah who lived longest of any men on earth, 969 years, in spite of being born in sin and under the condemnation of death. (Gen. 5:25-32) In faith Noah looked for the coming of the promised Seed of God's woman. The seed did not come in Noah's day, but a great execution of God's judgment came upon the seed of the enemy of God's woman, upon the seed of the great Serpent, Satan the Devil. The act of execution was the world-wide flood, which resulted from the bursting of the waters that were then swirling around high above the earth like a canopy. They kept falling continuously for forty days and nights. The old preflood world was destroyed then, but Noah and his righteous, God-fearing family lived through the end of that wicked world.

¹⁴ Almighty God preserved them together with specimens of many family kinds of animals and birds in an ark or great chestlike float that Noah built in faith and in obedience to Jehovah's command. This ark is said to rest still upon Mount Ararat in Turkey, where it landed when the floodwaters sank down. (Gen. 6:1 to 8:4; Heb. 11:7; 1 Pet. 3:20) Let us today show faith in the fact of this flood just as Noah did, for his escape with his family from destruction during the end of that ungodly world is set down as a picture of how men of good will living today will be preserved alive by God's protective power through the end soon of this wicked old world and on into God's righteous new world.—Matt. 24:36-42.

11, 12. (a) What connection did Enoch have with the promised Seed? (b) Why did not Enoch go to heaven when God transferred him?

13. What relationship did Noah have with the promised Seed, and what came instead of the Seed in Noah's day?
14. Why should we today show faith in the escape of Noah and his family from destruction during that flood?

¹⁵ Which one of Noah's three sons that survived the world's end with him did Jehovah God choose to provide the ancestry of the promised seed of His heavenly woman? It was Shem; and in proof of this he earned God's special blessing through his father Noah: "Blessed be Jehovah, Shem's God, and let Canaan [son of Ham] become a slave to him." (Gen. 9:18-26) Shem lived hundreds of years after the Flood, to see the special one of his descendants through whom the promised Seed would appear among men and through whom a blessing would come to men of good will out of all the families and nations of the earth. Shem may even have pronounced God's blessing upon this man of faith named Abraham.

¹⁶ God chose this Shemite Abraham because of his faith in the one living and true God. He tested Abraham's faith and told him to leave his homeland for a country to the southwest to which God would lead him. When Abraham did so under God's leading and entered ancient Palestine, he became the worthy heir to Jehovah's promise: "I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And 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. 12:1-3) Our desire for an everlasting share in this blessing should make us want to follow the course in history of Abraham's descendants, regardless of the fact that Abraham was a Shemite and a Hebrew. What counts is that Abraham proved faithful to God the Father of the promised Seed and so the earthly life of the promised Seed was to

be provided through a distant great-granddaughter of Abraham.

¹⁷ Out of all Abraham's sons, his only son by his true wife Sarah was God's choice for the line of descent. To foreshadow that the seed of God's woman would be bruised in the heel by the great Serpent and his seed, Jehovah commanded Abraham to sacrifice this miraculously given son named Isaac. Before Abraham could carry through with this sacrifice, Jehovah stopped Abraham's sacrificial knife and said: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one, 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." (Gen. 22:15-18) Do we want to bless ourselves forever in Jehovah's promised Seed? Then, when the mystery or sacred secret is solved for us as to who the Seed is, we must gladly and thankfully accept him, even though he did have a necessary descent through Abraham the Hebrew of the line of Shem.

¹⁸ Of Isaac's twin sons, Jacob showed the true, burning faith in Jehovah God and his precious promise. Jehovah therefore appeared in visions to Jacob and promised that the blessing of all the nations would come through his line of descent. Jehovah was not puzzled by the fact that Jacob had twelve sons, but through them He produced the twelve tribes of Israel, Israel being Jacob's new God-given name. But through which of the twelve

15. Which of Noah's sons was chosen as ancestor of the Seed, and what special descendant of his did Shem live to see?

16. To what promise from Jehovah did Abraham become heir, and what should make us want to follow the history of his descendants?

17. How was it foreshadowed in Abraham's day that the promised Seed would die, and so what can we do by means of Abraham's seed?

18. On which of Isaac's sons did Jehovah bestow the blessing, and how was a Kingdom blessing bestowed upon a certain grandson?

tribes would the Seed come? Jehovah had Jacob, when on his deathbed, pronounce this blessing on his fourth son, Judah: "A lion cub Judah is. . . . The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the people will belong." (Gen. 49:9, 10) This was a blessing concerning a kingdom. It made sure that the tribe of Judah was to provide the royal ruler who would wield the scepter and hold the staff of commander, and he would be the Lion of the tribe of Judah. (Rev. 5:5) To him would belong the right to have all the families and nations of the earth obey him. So this one ought to be the Seed.

¹⁹ It was 239 years after the dying Jacob, or Israel, pronounced this blessing upon Judah that Jehovah God brought the twelve tribes of Israel into the land that he had promised to their grand-forefather Abraham. Hundreds of years later, at the request of the Israelites, God established over them a kingdom. The first king was of the tribe of Benjamin. After that king's death God fulfilled the blessing and put a member of the tribe of Judah upon the throne of the kingdom of Israel, the anointed one named David. Although David as an anointed king was a messiah or a Christ, he was not the Seed promised to Abraham, or the seed of God's woman. David had not come forth from God's heavenly wife, his spiritual universal organization. But because David was a zealous promoter of pure worship and was therefore a faithful witness of Jehovah, God swore to David that the long-awaited Seed would come through his royal line, in these words: "I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. He is the

one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly forever. . . . And your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever."—2 Sam. 7:12-16.

²⁰ Strangely, in 607 before the Christian era the kingdom of the tribe of Judah and of the family of David was overthrown and the royal city of Jerusalem fell. Down to our very day no kingdom with a man of the family of David in the throne has been set up again at Jerusalem. Has God's sworn covenant with King David for an everlasting kingdom failed? No; but Almighty God was preparing something astoundingly new, absolutely different from what men were expecting. Because of this the way was paved for all men of good will living today to sing the new song of unspeakable joy. From the way that God was directing matters it became evident in due time that the everlasting kingdom of the promised seed of his woman would be heavenly, far higher than the kingdom of David at earthly Jerusalem. However, for six hundred years after the earthly kingdom of David's family was destroyed the faithful Israelites looked for the Davidic kingdom to be re-established at Jerusalem. So something surprisingly new was in store for them.

MIRACULOUS NEW THINGS

²¹ For the promised royal Seed to be born in the family of Abraham and in the line of King David he had to be born as a Hebrew and out of a woman of the royal line of David. At the same time, for him to be the Seed of God's woman, he had to come forth from the heavenly member-

20. When Jerusalem fell in 607 B.C.E., what began to become evident concerning the kingdom of the promised Seed, to the Jews' surprise?

21. Through what earthly lineage did the promised Seed have to come, and yet why did he have to be really a son of God?

19. How did David come to be the king through whom the promised Seed would come?

ship of God's universal spiritual organization. This meant something new in universal history. It meant that the Seed had to come down from heaven, out from the invisible realm of spirit persons. In a very real sense, yes, in a direct way, he had to be a son of God, because no man on earth could marry God's heavenly woman, or wife, and become the father of the promised Seed. God alone could father the Seed.

²² How, then, did the Seed get down from heaven to earth to become a man? Did he do so by one of the spirit sons of God materializing or becoming incarnated as a man? No; that would be nothing new, nothing different, nothing that met the needs of the case. From the time that Adam and Eve were driven out of the paradise of Eden to die for their sin, heavenly sons of God had materialized at times. The cherubs whom God posted at the east of the garden of Eden to guard the way to the tree of life inside materialized by incarnation. That is, they miraculously clothed their invisible selves with visible, tangible flesh. But because those cherubs thus took on human flesh according to the purpose of God the Judge, that did not make them sons of Adam and Eve. Those materialized cherubs did not get their flesh and blood from Adam and Eve. In the progress of time angels also materialized and appeared to Abraham and to King David, but they did not get their fleshly bodies from Abraham or David so as to become the fleshly seed of Abraham and of David. No, a materialization or incarnation of a son of God from heaven would not solve the problem. What, then?

²³ Toward the close of the year 3 before the Christian era God's angel Gabriel materialized or became incarnated. In this way he appeared to an unmarried Jewish

girl named Mary of David's royal line. To Mary he explained a new thing that was to occur without her human marriage, saying: "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." "How is this to be, since I am having no relations with a man?" asked Mary. Gabriel explained: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." Mary agreed to God's use of her in this miraculous way, saying: "Look! Jehovah's slave girl! May it take place with me according to your declaration." (Luke 1:26-38) But how?

²⁴ Something strangely new then took place in the invisible heavens, far above the sun, high above our material realm. Jehovah's first-born or only-begotten Son became missing among the ranks of God's heavenly sons. What had happened? God had this chief Son leave the bosom of His woman, or heavenly universal organization, and God sent him down from heaven to be born as a human baby from Mary the virgin. (John 3:16, 17) God's beloved Son emptied himself of all his heavenly glory and power, even yielding up his glorious heavenly body, his Godlike form. (Phil. 2:5-8) God then transferred his Son's life force down from heaven to the virgin womb of Mary. Thus Mary conceived in her womb under the operation of God's holy spirit, or active force, and not by sex connection with any man.

²⁵ It was some time after Mary's preg-

22. Why would the materializing of a son of God from heaven not solve the problem of having him of the line of Abraham and David?

23. How did Gabriel carry the message of her coming motherhood to Mary?

24. What new thing occurred in heaven that Mary might conceive the Son of God in her virgin womb?

25. As what was God's Son born from Mary's womb?

nancy began to appear that Joseph, a carpenter, but of the royal line of David, obeyed God's command and took Mary as his wife for her protection. So, at the fullness of God's time for it, a holy child, "God's Son," who was from his heavenly woman, or wife, was born. He was born as a real human creature from Mary and in David's royal line, as David's heir. Because he had been Almighty God's spokesman or Word up in heaven, what took place miraculously is described in this way: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14, AV.

²⁶ This description does not say that God's Son still had his heavenly body and was merely materialized or incarnated or clothed upon with flesh, does it? No; it says that God's heavenly Son "was made flesh." He became just a man, but a holy man with a sinless heavenly Father, thus remaining God's sinless Son. So we read: "When the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. 4:4, AV) "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and

declared to be the Son of God with power, according to the spirit of holiness."—Rom. 1:3, 4, AV.

²⁷ This was something gloriously new, also a matchless expression of God's love for men of good will. Not to let this important, miraculous new thing—the birth of a perfect, sinless baby boy from a virgin—pass without notice, and in order to have witnesses to this event of good news, God sent his angel to shepherds near Bethlehem, right where David himself used to be a shepherd, to tell them: "I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city." It was good news to heaven also, and so a multitude of the heavenly host appeared to the shepherds and praised God, saying: "Glory in the heights above to God, and upon earth peace among men of good-will [or, among men whom he approves]." (Luke 2:10-14, margin) This event will never be repeated among men. The rightful heir to David's kingship and throne had been born in a sinless way, and this laid the foundation for the realization of other glorious new things.

26. Why, then, was God's Son on earth not an incarnation?

27. (a) How did God raise up witnesses to his Son's birth? (b) How was it shown to be good news also to heaven, and for realizing what did it lay the foundation?

The Time to Sing the New Song

IN HIS godly perfection Jesus reached thirty years of age as a man. Then a great change took place in his life. He left carpentering at Nazareth and got baptized

by John in the Jordan River. His conception in Mary's womb had been a miracle of a new kind, but now a greater new thing took place to start him off in a spiritual life with heaven, his original home, as his goal.

1, 2. (a) With what as his goal was Jesus started off at thirty years of age? (b) How did Jesus then become more than a human creature?

² When Jesus stepped out of the baptismal waters, "look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" (Matt. 3:13-17) Within the hearing of both Jesus and John, God spoke from heaven to say that the baptized Jesus was his Son. This showed that God had now begotten Jesus by his active force, or spirit, to become a spiritual Son of God again, thus more than a mere human son such as Adam had been in the paradise of Eden. God then anointed Jesus with his spirit as the rightful heir of King David, but to a throne higher and grander than David's, namely, to the seat at God's right hand on his heavenly throne. (Ps. 110:1, 2; Matt. 22:41-45; Heb. 10:12, 13) Jesus, although continuing in the flesh for three and a half years longer on earth, was now a "new creature," an anointed spiritual Son of God.—2 Cor. 5:17, *margin*.

³ Following that, Jesus went preaching a new message to the people of his human mother, the Jews or Israelites. It was the message of a new government over mankind: "Repent, for the kingdom of the heavens has drawn near." John the Baptist had preached a message like that for six months before Jesus, but Jesus could preach it with a meaning that John could not then give it. Jesus preached that the kingdom of the heavens was near because he himself was present as the One whom Jehovah God had anointed to the heavenly throne. Jesus also sent many of his disciples out to preach this same message to the Jews. (Matt. 3:1, 2; 4:17; 10:1-7; Luke 10:1-9) Preaching the royal message led to Jesus' being bruised in the heel by the Serpent Satan the Devil and his seed.

⁴ Believing that Jesus was "the Christ, the Son of the living God," and the "King of Israel," the disciples were greatly confused when Jesus was put to death on a torture stake by his enemies A.D. 33, instead of being crowned as king, seated on the throne in Jerusalem. (Matt. 16:16; John 1:49) They did not then understand the prophecies of God concerning the seed of God's woman, how the Seed must first be bruised in the heel before he would rule as king and bruise the Serpent in the head. On the third day after Jesus' death his heavenly Father performed a new thing, which staggers our imagination because of the "mightiness of his strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come." (Eph. 1:19-21) True, there had been resurrections of the dead performed by Jehovah's prophets and even by Jesus himself, but never had there been one like the resurrection performed on the dead Jesus. (Heb. 11:35; John 11:1-44) Why not?

⁵ Those previous resurrections had brought back to human life persons who later died again because of imperfection and the condemnation of death. Almighty God raised his faithful Son instantaneously to perfection of heavenly life. God resurrected Jesus, not human, but spirit, Jesus "being put to death in the flesh but made alive in the spirit." (1 Pet. 3:18, *RS*) God raised him immortal, no more subject to death but clothed upon with immortality. (Rom. 6:9, 10; 1 Cor. 15:42-54) The resurrection of Jesus was the be-

3. How was it that Jesus preached a new message, and to what painful fulfillment of prophecy did it lead?

4. Why were the disciples confused at Jesus' death, but what mighty new thing did God then perform?
5. Why had there never been a resurrection like that of Jesus?



ginning of the "first resurrection." (Rev. 20:6) It was indeed new!

⁶ By this magnificent demonstration of God's almightiness, a new immortal one appeared in heaven. Jehovah God is immortal, he being 'God from time indefinite to time indefinite.' (Ps. 90:2) Now he had bestowed the incomparable reward of immortality and incorruption upon his ever-faithful only-begotten Son, Jesus Christ. For forty days after his resurrection from the dead Jesus would materialize and appear to his disciples. Then he ascended heavenward and appeared in the presence of his heavenly Father and presented to him the value of his human sacrifice. By means of its merit all who put faith in Jehovah's provision of his Son can receive the forgiveness of their sins, as it were, a washing of them away with the blood of the sinless Lamb of God.

6. Why, then, did a new immortal one appear in heaven, and by means of what he presented there what benefit comes to believers?

⁷ Here the foundation was laid for a new nation. Except for a remnant of believing Jews, the nation of natural Israel rejected the sacrifice and Messiahship of the Seed of God's woman. Therefore Israel showed itself worthy of being cast away from God. Just before dying as a witness of Jehovah God, Jesus declared Israel's house, its temple at Jerusalem, to be abandoned of God, its animal sacrifices being no longer of value before God. The time had come for God to bring forth his new nation, a spiritual Israel made up of those who were Jews on the inside and circumcised at heart by God's spirit, regardless of what they were on the outside by natural birth.

⁸ The day came for this new nation to be brought forth. On the day of Pentecost God did to its first members what he did to Jesus after his baptism in the Jordan. Through Jesus at his right hand in heaven Jehovah now poured down his spirit upon the faithful 120 disciples waiting in an upper room in Jerusalem. That was how he begot them to become his spiritual sons, a holy nation of 'new creatures' under Jesus Christ their Head. With this spirit he also anointed them to preach God's kingdom and to be joint heirs with Jesus of that heavenly kingdom. They were thus brought into the 'covenant for the kingdom.' (Luke 22:29) To prove worthy of a crown and a throne in that heavenly government they must walk faithfully in Christ's footsteps until their death in the flesh, that they may, in God's time, share in the "first resurrection" to life immortal with their Head, Jesus Christ. —Rom. 8:16, 17; Rev. 2:10.

⁹ Since the old nation of natural Israel

7. For what was a foundation here laid, and why was it the time to bring it forth?

8. How was the new nation brought forth, into what royal covenant was it brought, and why must it be faithful till death?

9. Through Christ as Mediator what did God make with them and with what grand benefit, and for what must they sacrifice human life?

was cast away because it did not accept the Seed of God's woman, the covenant or national agreement that Jehovah God had entered into with them through the prophet Moses as mediator passed away. The human sacrifice of God's Son furnished the blood required for validating or putting into force a new covenant based upon new and better promises from God and providing real forgiveness of sins repented of. (Heb. 8:7-13; 10:9-18) So now with the new nation of spiritual Israel that He had begotten by his spirit Jehovah God made a new covenant through the sacrificed Christ as the Mediator. God also brought the new nation into his covenant for the everlasting kingdom, for which they must sacrifice their human lives forever.—Luke 12:32; 2 Tim. 2:11, 12.

¹⁰ To this new nation of spiritual Israel God said through the apostle Peter: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9) It became the duty of this holy nation to bring forth the fruitage of the promised kingdom. To do this all who were anointed as members of the nation went out preaching the Kingdom. They did this in a seemingly new way, by preaching from house to house and not just publicly.

WHY TIME FOR THE NEW SONG

¹¹ Are there any of that holy new nation on earth today in the twentieth century of the Christian era? There are. There are just a remnant or a number still remaining on earth of spirit-anointed ones who have the assurance from God that a

place has been reserved for them in the heavenly kingdom. But though they are the remnant of a nation, the new nation of spiritual Israel, we do not find them joining the United Nations organization as one of its members, the way the recently formed nation of modern Israel has joined the United Nations. The eighty-two members of the United Nations show they do not want the holy new nation in, but the remnant of Jehovah's nation under Christ have never applied to get in. The United Nations belongs to this old world, which is facing a disastrous end very soon. The remnant of spiritual Israel belongs to the new world founded upon the heavenly King Jesus Christ. The old is bound to pass away in our day. The new is bound to stay forever.

¹² Already the year 1914 is forty-four years in the past. Since that time the sorrows and troubles of this old world have multiplied. In the face of all this, is it the time for mourning with this old world? No, but for something just the opposite. What? A new song! Looking forward to this terrifying day for mankind, the divine Creator of music called out as to a great, globe-encircling chorus: "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."—Ps. 96:1, 2.

¹³ How, though, can a new song to Jehovah be sung by the men of good will about whom the heavenly host chanted nineteen hundred years ago at Jesus' birth? What is new? Where is the new theme? In the days of Jesus Christ on earth, nineteen hundred years ago, the startling message, "The kingdom of the heavens has drawn near," was proclaimed up and down the

10. How did Peter point to their royalty, and how did they therefore bring forth the proper fruitage?

11. What remains on earth of God's holy nation, and why has there been no attempt to get into the United Nations of today?

12. Why is this not the time for mourning with this stricken old world?

13. Why do we ask a question about a new song-theme, and with what lack of knowledge was the preaching done for centuries?

land of the Israelites. When the Seed of God's woman, anointed to be the King of kings, was resurrected in the spirit and re-entered the heavens, his anointed followers on earth obeyed his command and preached about God's kingdom far and wide, trying to reach all nations. (Matt. 28:19, 20; Acts 20:25) When this kingdom would be brought to birth in the heavens and take over the government of the whole earth and all its peoples, the Kingdom proclaimers did not then know.—Rev. 12:1-10.

¹⁴ But now we know! Yes, we do know! Not by human knowledge or by twentieth-century science, which takes no account of the promised kingdom of God. But Jehovah God has shown us the proofs. How else could we know of the heavenly birth of a divine government? Less than two months before Jesus Christ ascended to heaven and the angel told the watching disciples that he would come again, he himself gave a prophecy about the end of this old world. In it he told his followers the evidences due to appear in our day by which men of good will would know that he had come into his heavenly kingdom and had begun ruling in the midst of his enemies. By seeing these evidences appear both in the Bible revelations and in the events of this old world they would know that the kingdom had been born in the heavens and that he had been enthroned, crowned!

¹⁵ Any doubter has merely to read Matthew, chapters 24 and 25, Mark, chapter 13, Luke, chapter 21, and Revelation, chapter 6, to inform himself that those evidences put in their appearance in the year 1914, to start this old world on its way to cataclysmic destruction at the foretold 'battle of Armageddon.' (Rev. 16:14, 16) Going by the timetable given in the Holy

Bible and by the absolute dates of worldly history, time calculations were made as far back as 1877 and published by the Bible student who became the first editor of the *Watch Tower* magazine. The momentous year reached by these prayerful calculations was the year of World War I, yes, 1914. The announced date is in print, beyond dispute!

¹⁶ Prior to that unforgettable year the anointed Christians proclaimed the good news of God's kingdom that was coming. Since that year God has supplied the theme of a new song. For in 1914 the heavenly Father and Source of theocratic government brought that glorious kingdom to birth by enthroning and crowning the Seed of his woman, the Heir of the covenant that was made with David for the everlasting kingdom. That was something new indeed. The birth of that Messianic government brought into operation a new ruling organization for all the universe, for angels and for men. It brought into existence the capital part of Jehovah's universal organization, and all holy angels and all men of good will must bow to it according to God's command. There had never been anything like it before in the universe. For the whole universe this was good news. So in 1914 the good message about God's kingdom to come had grown old, out of date. The message for Christians anointed with God's spirit to preach must henceforth be of God's kingdom *come*. It must be of God's kingdom born, set up in the heavens and in operation amidst all its enemies in heaven and on earth. Here was the entrancing theme of a new song to Jehovah, for Jehovah had both foretold and worked out all the delightful things to sing of.

14, 15. (a) Why does there not exist that lack of knowledge today? (b) When did the predicted evidences begin to put in their appearance, and how was the date calculated years ahead?

16. How did a change in the message become necessary in 1914, and so what was provided for singing?

¹⁷ In his own prophecy Jesus foretold that his anointed followers must and would sing this new song. After mentioning the first world war along with famines, pestilence, earthquakes and religious persecution as marking the beginning of the end of this old system of things, Jesus said: "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) Now that we are in the time of the end since 1914, is the good news of the newborn kingdom being preached in all the inhabited earth, even to Communist Russia and its satellites?

¹⁸ The hundreds of millions of people all around the earth who are being reached by the Kingdom news, both publicly and by house-to-house preaching, are all obliged to answer Yes! By whom, then, no matter whom the facts show them to be? By Jehovah's witnesses of today. Among them are found a remnant of anointed, fully dedicated Christians, heirs of the heavenly kingdom, but along with them there are now hundreds of thousands of persons of good will.

¹⁹ All of them are obeying the divine command: "Sing to Jehovah a new song." As foretold in Revelation 14:1-5, this remnant of the 144,000 heirs of the heavenly kingdom was to be first in learning and singing forth the "new song." But already the tradition-breaking "new song" has become popular with hundreds of thousands of delighted hearers, and these people of good will are joining in the singing in all nations: "Jehovah himself has become king." (Ps. 96:10) Since 1914 Jehovah rules even toward our earth, doing so by

means of his enthroned and empowered King, Jesus Christ.

²⁰ The time rapidly approaches, therefore, for the reigning Seed of God's woman to bruise the great Serpent Satan the Devil at the head, and all his devilish seed in heaven and in earth with him. Before this grand climax in the crushing of wickedness out of heaven and earth, but immediately after the birth of the Kingdom in the heavens while World War I was raging on earth, a new thing stirred the peacefulness of heaven. The prophetic picture of this unusual event tells us: "War broke out in heaven." It was between the newly inducted King backed by his holy angels and the great Dragon, the original Serpent, Satan the Devil, backed by his unholy angels, his demonic seed. Finally the victorious angels under the King of kings sang 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) The great Serpent and his demonic seed are furiously angry because they know that the time is now very short before the victorious Seed of God's woman must bruise the Serpent in the head in the universal war of Armageddon. The new song tells of this 'war in heaven' and its victory for Christ.

²¹ The old heavens of Satan and his demon spirits are on their way out. Soon mankind will feel their oppressive, demoralizing power no more. The new heavens

17, 18. How did Jesus foretell that his anointed followers would sing this new song, and by whom must many millions admit it is being sung?

19. Who were prophesied to be the first to sing the song, but who are joining in great numbers in the singing?

20. After the Kingdom's birth what other new thing stirred heaven, and so what also does the new song tell about?

21. To what are all the singers looking forward, which also forms part of the theme of the new song?

of Jesus Christ, together with those of his faithful followers who have now joined him in the "first resurrection," are ruling, holding off from destroying his enemies until all the men of good will have been gathered into the grand chorus of the new song, beside the anointed remnant of singers. All of these are looking ahead eagerly to the near future for the full establishment of a new world upon the ruins of this old world. They have in mind the apostle Peter's words: "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! 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. 3:12, 13) The coming world of the righteous new heavens and new earth also forms part of the theme of the "new song" to Jehovah.

²² But listen! Did your ears hear that remarkable passage in this distinctly different song? What? Why, something that could not be sung in previous generations of mankind for at least four thousand two hundred years. It is something that first began to be preached and heard since the Kingdom's birth in 1914. It is something that Jehovah's anointed remnant have been singing to men of good will since early in 1918. It has made countless millions laugh in unbelief, but it has cheered up heartsick men of good will and given them a thrilling expectation that they will enjoy realizing. It is this revealed Scriptural fact, namely, that a great crowd, without known number, of people of good will now living will never die. It may be that this unnumbered great crowd will yet grow to include millions of people now living. When those finally lined up on the

side of God's kingdom at the battlefield of Armageddon make themselves fully manifest, we shall know more definitely.

²³ But why does the new song arouse in the hearts of men of good will the hope of continuing to live on this earth without dying off? Well, do we remember the historic fact of how Noah and his family in the ark lived through the end of the former ungodly world and gave the human family its new start in this present world? It is important for people of this generation living since 1914 to call this ancient miracle of God to mind. Just why? Because, in Matthew 24:33-42, Jesus included the following words in his prophecy on the end of this world and his own coming into the Kingdom:

²⁴ "When you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away. Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. For 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. . . . Keep on the watch, therefore, because you do not know on what day your Master is coming."

²⁵ During our watch we have seen all the evidences that Jesus foretold to mark the time of the end of this world since 1914. We know that ours is the generation that

23, 24. In view of what words of Jesus is it important for people of this generation to remember Noah's survival of the flood?

25. Why is ours the generation of whom members will survive the old world's end, and what is the hope of the anointed remnant?

22. In the new song, what passage not possible to be sung for over four thousand years has been sung since early in 1918?

began to see many of these predicted things come to pass. Ours is therefore the generation that must see all of them take place in fulfillment of Jesus' word. Hence it is the generation that will see the end of this old world, just as it was the case in the days of Noah. As Noah and his arkload of family members and animals survived the end of that preflood world, so in fulfillment of that prophetic drama some witnesses of Jehovah like Noah and his family must survive the destruction of the old world of today. Such survivors of this generation will enter God's world of new heavens and a new earth. The anointed remnant hope to become part of the new heavens, by dying faithful and sharing in the "first resurrection," as the others of the 144,000 Kingdom heirs did.

²⁶ The other survivors of good will hope to form the earthly society of the New World. By ever afterward rendering worship to Jehovah God and obedience to his kingdom of the Christ they will prove worthy of God's gift of everlasting life through Christ Jesus our Lord. Consequently such faithful earthly survivors of the universal war of Armageddon will never die off the earth, but will forever inhabit the new paradise on earth under God's kingdom. What joy will be theirs to

26. How will it be possible for the other survivors to live without ever dying?

welcome back people resurrected from the memorial tombs as the reigning King calls them out!—John 5:28, 29.

²⁷ Have we reason to be unbelieving toward all the grand things contained in this new song to Jehovah? No, but on the foundation of his Word and the fulfillment of its prophecies we have every inducement to exercise faith in the new song. Concerning Jehovah God we are told: "The one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.' " (Rev. 21:5) It will please him and he will approve of us if we believe the new song that he has composed. It will please him still more if we prove our faith or belief by learning all the grand things of the new song and then singing it ourselves for all to hear, yes, for Him, too, to hear.

²⁸ "Sing to Jehovah a new song" is the divine command to us today. Happy are we if we obey and sing it out lovingly and fearlessly. It will mean our own salvation and the salvation of men of good will who hear us and join us in singing to the honor of Jehovah God and of his promised Seed, the King of the new world.

27. Why do we have every inducement to exercise faith in the new song, and how will we please Jehovah most in regard to the song?

28. What will our obedience to the divine command to sing result in?



WHAT is the CHRISTIAN'S OBLIGATION ?

Is it the duty of a Christian to try to reform the world and make it better? Many professed Christians answer that question in the affirmative. But does the Bible?

MANY persons have been taught to believe that many of the nations of earth constitute Christendom. Yet they admit much sin is in Christendom. Ac-

cordingly, they believe it to be their duty to help clean it up and also to reform heathendom. They hope that by their efforts in this direction this world will eventually

become wholly Christian and a better place in which to live.

To accomplish their purpose they give their support to the United Nations organization and international peace pacts and participate in the politics of this world. They join welfare societies and brotherhood movements. With adult and juvenile delinquency continually on the increase, they probe the causes and make plans to try to grapple with the situation. 'Back to the church' movements and religious revivals are staged from time to time. And yet, in spite of the best endeavors of many well-meaning persons, newspapers throughout the earth daily proclaim the sad fact that this old world, instead of being reformed, is going steadily from bad to worse. Crime in all its forms is on the increase. Prisons, reformatories, Borstal institutions, asylums and similar institutions are full to overflowing. Has the Christian been commissioned to fight a losing battle? or is this idea of making this old world a better place a mistaken one?

Those who believe the Bible and who are familiar with its contents know that Jehovah's power is without limitation and that he would never instruct his servants to attempt the impossible, nor would he commission them to support a lost cause. Where, then, did this idea originate? The facts show that both the statesmen and the religious leaders have made the claim that they can make the earth a fit place for man and make it safe for him. And since the clergy have openly allied themselves with the political rulers and advocated support for the schemes of men, millions of honest-hearted people have been deceived concerning God's purpose. They have considered it to be in harmony with God's will that the Christian should devote his time and energy to try to make the world a better place.

In support of their view religious leaders claim that Christ took an active part in the political life of his day and shared in social reforms. But did he? There is certainly nothing in the Scriptural record to support that allegation. On the contrary, when before Pilate, Christ stated: "My kingdom is not of this world." (John 18:36, AV) There is not one scripture that shows that Jesus had anything whatsoever to do with the politics of his day. Nor did he spend his time trying to improve the living conditions of the people or in reform movements. From the time he began his ministry, at thirty years of age, he proclaimed the truth. Said he: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37, AV) The truth he preached was concerning God's kingdom.

In giving instruction to his disciples about God's kingdom and teaching them to pray for it Jesus did not have in mind the conversion of the old world. What did he mean, then, when he said: "The kingdom of God is within you"? (Luke 17:21, AV) Did this not mean that the Kingdom was in the hearts of men and that the obligation of his followers was therefore to convert as many as possible? No! Such could not be the correct understanding. Note that Jesus was not speaking to those who had accepted him or who had faith in his kingdom, but to the Pharisees, who were bitter opponents of the truth he proclaimed. Surely no one would claim that the kingdom was within their hearts! The better, modern *New World Translation* makes the matter clear. What Jesus said to these unbelieving Pharisees was "the kingdom of God is in your midst." (Luke 17:21) In other words, he had been anointed to be King in the kingdom of God's righteous new world and, although not accepted by the Pharisees, he was there in their midst proclaiming that kingdom.

Jehovah promised to establish a righteous government under the rulership of his beloved Son, Christ Jesus. (Isa. 9:6, 7, AV) Such government was to be a real government and not merely a spiritual kingdom in the hearts of men. It was to be a government without end and one which would bring lasting peace, a government under which obedient men would enjoy life eternal on a paradise earth.

The purpose of this government is, not to clean up the old world, but to destroy it. Says Jehovah through the prophet Daniel: "The God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, AV) This was the kingdom about which Jesus spoke 1900 years ago and for which he taught his followers to pray. Before this kingdom was to be set up there was first to be a worldwide testimony given concerning the same.

THE IMPORTANCE OF PREACHING

To this end Christ Jesus trained his disciples to preach and made it clear that this was to be the most important thing in their lives. That such was to be their main obligation and responsibility was appreciated by some, for we are told that when invited to be "fishers of men" they immediately "abandoned their nets" to follow him. These early disciples followed Jesus on his travels. They listened to him address the multitudes. They accompanied him to the homes of the people. When Christ Jesus was cross-questioned about the things he said, they would listen with joy to the refutations he made as he quoted his Father's Word as authority. On other occasions he would call them aside and give them private instruction. Then when they were trained he sent them forth to preach. What was the message? To clean up the

old world? To try to convert all mankind? No. "He sent them forth to preach the kingdom of God."—Luke 9:2.

There were those back there who thought other things were of greater importance than preaching. For example, one said: "Lord, suffer me first to go and bury my father." But he was told: "Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 9:59, 60, AV) This did not mean the father was dead already, otherwise the son would not have been there listening to Jesus. No, the young man was playing for time. Instead of being ready to follow Christ immediately he wanted first to go home. He knew his father would die sooner or later, so he thought he would go back home and wait for that occasion before becoming a full-time preacher. The young man's relatives were not following Jesus on the way to life and hence were spiritually dead. And so Jesus told him that they could do the needful, but that his obligation, if he wished to be His follower, was to preach the gospel.

How much more important it is to preach the good news of salvation by him today. We are now living in the days of the second presence of the Son of man. The long-promised Kingdom of God has been established in the heavens. (Rev. 12:5, 10) Christ Jesus now rules in the midst of his enemies. (Ps. 110:1, 2) The present system of things has been weighed in the balances and found wanting. Soon it will be completely destroyed at Armageddon. (Rev. 16:12-16) How can a true Christian use time and energy to try to bolster up or clean up that which Jehovah has condemned to destruction? Said Paul, writing to the Corinthians: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath

the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6: 14-17, AV) The definite command is here given to all true Christians to have no part in the schemes of men. They must be separate and distinct therefrom.

The disciple James confirms the fact that the Christian should keep himself unspotted from the world and its schemes. In fact, he goes farther and states that those who profess to be Christ's followers and who have illicit relationship with the present system of things constitute themselves enemies of God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—Jas. 1: 27; 4:4, AV.

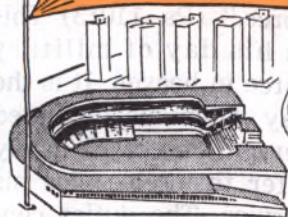
EDUCATIONAL WORK

It should be apparent, therefore, that the Christian has no obligation to support the schemes of worldly-wise men for the betterment of this old world. His obligation is outlined in his commission, as set forth at Isaiah 61:1-3 (AV). We are now living in "the day of vengeance of our God." Within the lifetime of the present generation Jehovah will execute his vengeance against all unrighteousness, including the present wicked system of things. But first he has a warning sounded to give to all who 'sigh and cry for all the abominations that are done in Christendom' an opportunity for preservation. (Ezek. 9:4, AV) Such ones are to have a mark upon their foreheads, not a literal mark, but an intellectual understanding of Jehovah's purposes.

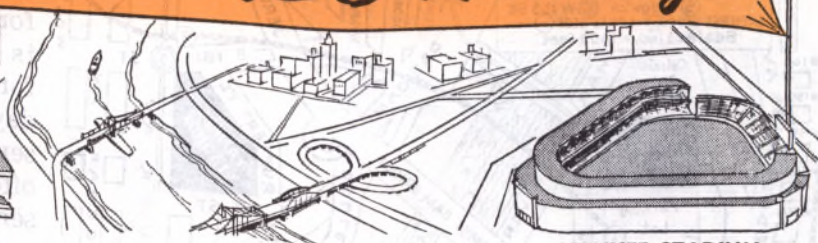
This educational work is now in progress. It is a world-wide work and is carried forward in 164 different countries. All who appreciate its urgency have certainly no time to dabble in the hundred and one schemes of men for the betterment of the old world. Those who can arrange their affairs will follow the example set 1900 years ago and 'abandon their nets.' They will have a burning desire to spend all their time in preaching the good news of God's kingdom. To them nothing could be of greater importance than their work of preaching. Accordingly, their slogan is similar to Paul's, namely, "This one thing I do." Others, who may have Scriptural obligations to provide for wife and small children, may not be able to devote their entire time and energy to their preaching activity. But they too, as dedicated servants of the Most High, know that their chief purpose in life is to preach the good news of salvation by him.

What does it matter if the worldly-wise say that they are not practical and that their preaching activity is a waste of time. Their commission is from Jehovah. Hence they will continue to sound the warning of this world's impending destruction and share in the fulfillment of Jesus' words: "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) Thereafter God's new world of righteousness will be established under the beneficent reign of Christ Jesus. All the evils to which men have been subject in the past, and which they have been unable to rectify by their own efforts, will be gone. Satan himself will be abysed and obedient men will be able to enjoy endless life on the paradise earth. Jehovah's way and purpose in saving many by the 'foolishness of preaching' will be completely vindicated.

The Great 1958 Assembly



POLO GROUNDS



YANKEE STADIUM

LET us picture summer as already here, and ourselves in New York city's noted baseball stadiums. Instead of the crack of bats and the discordant shouts of baseball fans, a different sound comes from Yankee Stadium. It is the sound of voices raised in song, tens of thousands of them. For blocks around people stop to listen. It is not a common thing to hear songs of praise to the Most High God coming from New York's biggest sports stadium. What is even more surprising is that similar singing is drifting over from another big baseball stadium, the Polo Grounds, just across the Harlem River.

Who are these singers? Why are they gathered in these two immense baseball stadiums? They are Jehovah's witnesses, and they are gathered here for an international assembly. They have come from all over the earth for an eight-day gathering. So many delegates have arrived that the nearby Polo Grounds must also be used. Thus from two great stadiums come heartfelt songs of praise to man's Creator.

These people have good reason to praise him, for he has "begun ruling as king" toward the earth. (Rev. 11:17) This means we are in the last days of this present wicked system of things. It is the time for him to remove from the earth those who are ruining it and who are disregarding his laws and his sovereignty. We are on the very threshold of his righteous new world

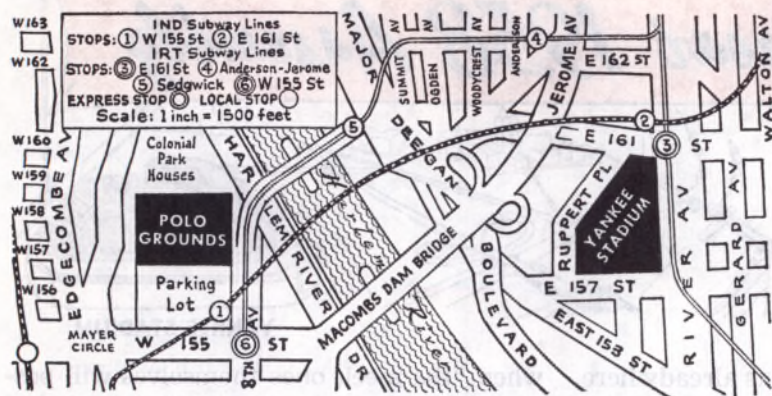
when "the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

The thousands gathered in these stadiums have that prospect before them. They confidently look forward to it. Is that not good reason for them to raise their voices in joyful songs of praise to the Creator of that new world? Not only do they sing about this good news, but they declare it to the people of the world by preaching it from house to house. "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. 96:2, 3.

They have pinned their hopes upon this new world and the righteous heavenly kingdom God has established for bringing it about. They are trusting in his arrangement for world peace and security. Because they are, political differences do not divide them. They are able to assemble together peaceably and in harmony, even though coming from many countries under different forms of rule. Neither do differences of nationality and race split them into antagonistic groups.

ASSEMBLY YET TO COME

The sight of New York's two largest stadiums filled with singing witnesses of Jehovah is still in the future, but it will



become a reality during the eight days from July 27 to August 3. Then the neighborhood around the stadiums will hear these righteous-loving, peaceful people singing the praises of the great God of the universe.

In the meantime preparations for the gathering are under way. The chartering of planes, boats, trains and buses has been arranged. All is in readiness for a mass movement of delegates across oceans and continents toward one place—New York city. Soon a house-to-house search throughout New York will get under way to find places for the delegates to stay during the assembly. These accommodations in private homes will be in addition to what has been arranged for in the city's many hotels.

Plans are being made for two cafeterias at the stadiums for feeding the crowds of conventioners. These will be operated entirely by delegates who volunteer their services. It is estimated that for all the duties involved in operating the cafeterias, as well as the many other assembly departments, at least twenty-five to thirty thousand volunteers will be needed. Since the delegates are all members of the New World society they will not hold back from volunteering their services but will offer themselves willingly, just as they have offered themselves willingly for the service of preaching and teaching. It is written:

"Your people will offer themselves willingly on the day of your military force." (Ps. 110:3) This is his day of military force in heaven. It is the day when his dedicated servants on earth gladly offer themselves for his service. The duties connected with assemblies of his people are forms of such service. They are

rendered in the interest of the New World society. The delegates will therefore want to show the same willingness to serve the interests of the New World society today as they expect to show after the coming battle of Armageddon, when God's people will be the only human inhabitants on earth.

The conventioners will find that the two stadiums are within easy walking distance of each other. Little more than a bridge separates them. Both can be conveniently reached by subway from almost any part of New York. The IND line passes by both stadiums, stopping first at the Polo Grounds and then at Yankee Stadium. The IRT line passes next to Yankee Stadium and then has a short branch that runs over to the Polo Grounds.

WHY THEY COME

There are good reasons why Jehovah's witnesses want to come to this great international assembly. The principal reason is that assemblies such as this are spiritual feasts. It was promised by the prophet Isaiah that Jehovah's servants "shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them." (Isa. 49:10, AS) Jehovah's people do not hunger spiritually or thirst for truth. Neither does the

scorching heat of God's fiery judgments fall upon them, because they obey him.

Since they are spiritually well fed they do not suffer from the spiritual famine that plagues the majority of mankind. The prophet Amos spoke of it as "not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (Amos 8: 11, AS) The members of the New World society hear those words and have an accurate understanding of them. Contrasting these faithful servants with the spiritually hungry world, Jehovah foretold through Isaiah: "My servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit." —Isa. 65:13, 14, AS.

Having been fed with spiritual food and waters of truth, Jehovah's witnesses know how good these spiritual provisions taste and how nourishing they are. That is why they rejoice at the opportunity to assemble together this summer for a great spiritual banquet. They will have good reason literally to sing for joy during that assembly. So from the most distant parts of the earth they will converge upon New York.

For eight glorious days they will feast sumptuously upon spiritual food, sing songs of praise and declare the good news of God's kingdom to the people of New York. They will enjoy the fellowship of being with thousands upon thousands of

members of the New World society. They will look about at the great sea of faces in the stadiums and thrill at the thought that this great multitude are all dedicated servants of Jehovah God. They all believe the same things, preach the same things and hope in the same things. Here is a united people that see in harmony.

To be with their fellow servants of God in such a great assembly is the keen desire of Jehovah's witnesses the world over. No distance is too great for them to travel to realize this desire. This big assembly will be a foretaste of the wholesome companionship and peaceful relations they will enjoy indefinitely after the battle of Armageddon. Being among crowds of people who love Jehovah God, who obey his laws and who trust in his promises will be a pleasant relief from having to live in a wicked world that is alienated from God and that has no love for him.

Besides these impelling reasons to assemble together, there is the desire to renew old acquaintances, exchange experiences and get the uplift that such assemblies give.

These reasons draw Jehovah's witnesses from near and far to this great assembly. But what can now only be pictured will be a reality in about three months when their voices, joined in songs of praise to Jehovah God and in gratitude for his righteous new world so near at hand, will resound out of New York's two biggest stadiums. This mighty assembly will be an event of lasting remembrance.

Sheep Recognize the Shepherd's Voice

☞ An Adventist lady in Oriente, Cuba, told one of the witnesses that she belonged to the Adventists because their books so enlightened her. To prove her point she produced the book *"The Truth Shall Make You Free"*! Needless to say, it was a real joy for the witness to assure her that this book was a witness publication. A home Bible study was then started with her and several other Adventists, with the result that six are now actively witnessing for Jehovah, including a former Adventist missionary.—1958 *Yearbook of Jehovah's Witnesses*.

Pursuing my Purpose in Life

As told by William Carnie

LOOKING back, I can see what an eventful day it was when my father took me to hear Judge Rutherford speak in the Synod Hall in Edinburgh, Scotland. That was in the early years of World War I, and I was just about ten years old at the time. An earlier visit by Pastor Russell had apparently stirred up interest, although we were a Methodist family, my father being a very active elder. That meeting in Edinburgh began a very joyful association with the Bible Students, in which all our family joined. The truth became the vital thing in our lives.

Soon came repercussions. Patriotic fervor was hot at school. My father came under the draft, or conscription, as we called it. Although there were eight dependent on him, we were prepared to resist all compromise and stand neutral to the warring nations. We lived for the truth. We lived in an atmosphere that tingled with the imminence of Armageddon. We saw the old system rapidly passing away and our personal construction was that it would not survive World War I.

I was nonplussed when the war ended and a period of so-called peace opened up. Never had I conditioned my mind to pursue some vocation in life. My future had always been linked up with the millennium. To my mind, however, there existed a great gap between what I could do and the

requirements of the Society's colporteur service, which seemed to be a field for elders only. But I distinctly remember the idea of taking up full-time service as a pursuit and kind of hoped someone would invite me to do so, but no one did.

The turmoil that ensued in the United States upon the manifestation of Christ Jesus at the spiritual temple did not seem to send its shock waves to Scotland until a year or two later. There was a disagreement and a breakaway. Because I had never really studied for myself but consistently depended upon my father, I found myself with him on the offshoot group. As I remember, we hankered for the old days and old ways centering on the glory of Pastor Russell.

By 1922 the affairs of everyday life seemed to take on greater importance. Big things were expected by 1925. When it came to my vocation in life, one of the trusted brothers of our new group advised that I should get a position where daily food was assured.

For more than a year I was on the catering staff of a large hotel. This was no place for me. I decided to take up a new life in the cleaner environs of some rural country and arrived in Australia in December, 1923, eager to plunge into the out-back country.

I had never been a reader of the Watch Tower publications, but I knew the truth was in these pages. So I took a volume or two of *Studies in the Scriptures*, in the fond hope of making its message my own. The fond hope never materialized. I never seemed able to strike any heat from cold print.

From the years 1923 to 1929 I yearned to have my parents and brothers and sisters united in a kind of patriarchal circle away from the old world. But alas! When we all managed to come together there was little mention of the warm faith that

had formerly stirred us to rejoicing. To make a living seemed the object in life.

Years were passing. Something was missing in my life. The year 1925 passed without anything happening as I had expected. The truth in our family had gone dead. Reluctantly I got right round to considering: I must reorient my sense of values, gain some wealth and make a name for myself.

Having joined a cultural society and taken up life in a big city I formerly despised, I attended a social function where a so-called "Reverend" told a joke based on the trinity doctrine. I joined in the laughter, but when walking home I was appalled to call to mind how at one time I had this subject at my fingertips, but here I was groping in my mind as to what was the truth on the matter. I knew I had drifted into darkness, but did not know where to turn for help.

CONTACT WITH JEHOVAH'S WITNESSES

The year 1937. War drums were sounding. My brother and I were engaged in defense work. One day while walking with the hotelkeeper we saw on a nearby lot behind a garage a van with the painted sign "Jehovah's witnesses." We were promptly informed that here were some "Come to Jesus" cranks. It was said that the garage proprietor, instead of raking in the wealth that had come as a result of the big building scheme, was wasting his time running around the country preaching.

Our interest was aroused. We determined to see what these people had more than we did. For an answer we were invited to join the weekly study of the book *Riches*. This proved to be the most interesting study in our lives. We argued and argued. Sessions lasted late into the night. Point by point we had to concede. One night after a long discussion we returned to our hotel room and, as I sat on the bed,

I said, "This looks like the truth." When my brother replied, "Just what I'm thinking," my joy knew no bounds. In a flush of gratitude I thanked Jehovah for the undeserved kindness of shepherding us back.

Now we made up for our former failing—lack of personal study. We got Bibles and books. Like Paul we even retired to the quiet of the hills and the woods and went over the matter in our minds and confirmed the truths. It was like living in a new world. Our friends wondered what had come over us.

When we heard that Judge Rutherford was to visit Sydney, N.S.W., in the spring of 1938, we resolved to return to the east to attend the big assembly and see our family about the truth. At home there was no responding joy. We began to see that to go on, it would be by ourselves. Family ties were very close, but ties to Jehovah's organization were now closer.

Preconvention work opened up a new and happy experience. Here was the atmosphere I had always wanted to work in. It must be full-time service for me, though I confess I felt that I could never be a preacher. If I could do the incidental or background work I would be happy. My role seemed that of an assistant. I did not at all feel qualified to be out in front taking the lead as a full-time pioneer worker. That was for the anointed.

However, by now I had firmly resolved that my vocation in life was to serve the Theocracy full time; but instead of taking the plunge there and then, I felt obligated to complete some secular jobs first. How easy and foolish to be tied down! How I was to regret it in just a week or two. Racing on a motorcycle between two jobs I crashed into a fast-moving car and was tossed to the road for dead. While I was lying there conscious with eight bones broken, my immediate thought was, "Why am I not dead?" "What service could I have

rendered if I had been killed?" "How important is secular work in puny comparison with service to the living God?"

At that moment I was absolutely convinced that Jehovah had spared my life. The importance of everything except Kingdom service faded away. With this driving incentive my recovery proved remarkably fast. The crash occurred in August, 1938, and by the middle of November I started full-time Bethel service. With such a belated start, but by Jehovah's undeserved kindness, I have rejoiced in pursuing my vocation as a full-time servant of Jehovah ever since.

After less than a year of full-time work I received an appointment to take care of a large metropolitan congregation. When I thought of the responsibility entrusted to me I grew pale and learned to lean heavily on Jehovah.

Around 1940 in Australia as elsewhere opposition to the truth was intense. Soon we became hardened campaigners. Sound-car work and information marches caused great excitement. Three times I found myself on the dark side of the lockup, but three times walked out free, better appreciating how the apostles felt, as recorded in Acts, chapter five.

As a zone servant, I had many pleasant experiences and now enjoy many wonderful memories of service. When the ban came in Australia there was no dull moment. Yes, I had my turn on Kingdom farms and other enterprises. At the beginning of 1943 I was called to work in the Bethel office on the congregation desk. There was the training and sending out of the servants to the brethren to be accomplished under ban conditions. After about two years in the office I was out again in the work I loved very much, that of circuit servant. This work took me to New Zealand for another two years.

GILEAD AND THEN HONG KONG

To me it was a totally unexpected move when the Society opened the Bible School of Gilead. Then it seemed remote from us because of war and distance. I never contemplated being called to school. Our joy knew no bounds when we learned that we were called to the eleventh class.

Every minute of Gilead I enjoyed. That six months was a landmark in my life. It has supplied a fund of memories that has been a source of joy for the nine years since we graduated.

After serving a circuit in Wisconsin, where I made friends that have kept in touch with me ever since, there came a letter from the Society in November, 1948, inviting me to take up the missionary work in Hong Kong. The East had never appealed to me, but I had offered to go wherever sent, so Hong Kong it would be for me.

Out across the Pacific we went. At that time the Communist armies were sweeping down from the north and it was thought that Shanghai would fall any time, so that our ship might have to put in to some little-known port. However, we arrived in Shanghai in time to experience the uncanny sensation that accompanies the fade-out of one power to give way to the next. We spent some time with the brothers who have valiantly kept the service going during the trying times up to now. We were relieved when we set sail for the final stage to Hong Kong, as we had visions of being stuck in Shanghai away from our assignment.

How eagerly we gazed upon the beautiful and bustling island of Hong Kong as we sailed into the sheltered harbor. What would it yield in Kingdom fruits? How would our training stand up? Everything was so strange and new that we wondered where to start. We were fortunate in that two publishers had come down from Shanghai ahead of us and they met us and helped

us to get on our feet. Hong Kong was overcrowded. It was almost impossible to get quarters to live in. Prices for accommodations were sky-high. The British navy club took us in for a few weeks, until we were fortunate enough to find a room. Meanwhile we were established in the work. Many people we witnessed to could speak English and where we had to cope with Chinese we memorized a little testimony and presented a card and found it worked very well. Placements and studies came freely.

We had arrived in the middle of January, 1949, and by May of that year we had a little congregation organized; just three publishers with the two missionaries. These three are still going strong and are

joined with others to reach a peak of one hundred and forty-eight.

I did not know how much I loved my assignment until I visited the United States for the New World Society Assembly in 1953. I found myself longing to return. Hong Kong had become my home.

Sometimes I look back at the idle years I spent pursuing the husks of the old system of things and it makes me think of the long-suffering of God. I experience a great flood of gratitude that Jehovah has found a place for me in his house and work in his harvest field. I pray that he will sustain me in pursuing my purpose in life as a full-time minister, to his praise and vindication.

Witnessing to Buddhist Priests in Thailand

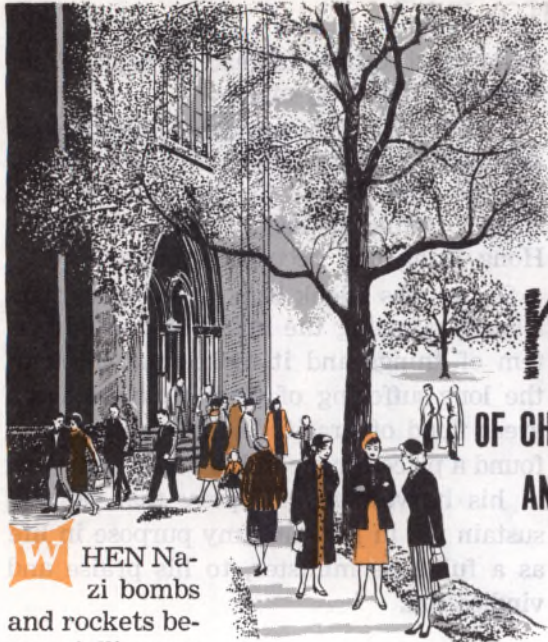
“ABOUT a week after arriving in Lam-pang, Thailand, I started a study with a Buddhist priest. This priest speaks English and had been a former believer in Christianity, but had seen so many things wrong in it that he had become a Buddhist. After a few weeks of study in *Basis for Belief in a New World* he suggested that I meet with a group of Buddhist priests and study the same booklet with them.

“This was arranged and a study was started with about fifty Buddhist priests. Since all could not speak English I had one of the sisters go with me and translate each paragraph into Thai. During the course of the study the priest of the original study made it clear that there is a distinct difference between the teachings of Jehovah's witnesses and those of Protestants and Catholics.

“The special representative of the Society, the circuit servant, made a brief stop at our home this week and I went by and arranged for him to talk to these priests. One hundred and ten priests listened for one hour on the talk ‘Who Is Your God?’ Many questions were

asked afterward and in particular I noticed that two other priests, in addition to the one I was studying with, manifested genuine interest. As it was raining I offered to take these to their temples and on the way one of them said: ‘I hope the time will come when everyone will worship Jehovah the Creator.’ I am starting two studies with these priests and will tell you more about them in future letters.”

(Three months later.) “Remember the study with the yellow-robed Buddhist priests? Well, after some weeks of study it was manifest that only two or three were really interested in the message about Jehovah's kingdom and the rest were only interested in learning English. Two of those that showed the most interest have quit their priestly profession. They come to our missionary home every Monday night to continue their studies. They both speak some English, the one who speaks it especially well translates for the other and they are making good progress. We look forward to their taking their stand fully with the New World society.”



Morals OF CHURCH MEMBERS AND NONMEMBERS

WHEN Nazi bombs and rockets began falling on England during World War II, the people of Great Britain could rightly question the morals of the German church members who were dropping those bombs and firing those rockets. The same could be said about residents in German towns. They could question the morals of Allied church members who demolished their towns, killing men, women and children.

It seems that many people consider church members, as a class, to be the personification of civilization and high morals. Nonchurch members are looked upon as being unmoral and uncivilized. This was what Dr. George W. Crane implied when he said: "We have the paradox of 100,000,000 moral moderns living in the same towns with 70,000,000 Stone Agers. We can trust 60 percent of our fellow men even in the dark. But we dare not trust the other 40 percent even in daylight." That 40 percent of the American population are the nonchurchgoers.

Dr. Crane went on to argue that if everyone belonged to either a Jewish,

Catholic or Protestant sect of religion there would be no crime. But how can this be said in view of what church members did during World War II and what so many of them are doing today? Why, one of the biggest embezzlers of modern times, Minnie Mangum, was a very devout and respected church member. Her dishonesty was a lack of good morals. She did something many nonchurch members would never think of doing.

The mass murders of Jews and dissenters during the Middle Ages give no recommendation to the morals of church members. Surely these and the other crimes committed during the Inquisition by church members at the instigation of church leaders cannot be classed as moral. Neither can the fighting between Protestant and Catholic church members during the Reformation, which fighting tore Europe to bloody shreds, be classed as moral. Let those who think church membership prevents crime consider these facts of history.

Let them also ponder the reason why prisons are filled with religious criminals. United States prison officials announce that while 60 percent of the people in the United States claim some religious faith, 85 percent of convicted criminals profess some religion.

In its issue of September 4, 1957, *The Christian Century* reported what was found in just one institute of detention. It said: "After making a statistical survey of inmates, Arthur Tenario, staff psychologist at the New Mexico Boys School, reports that 85 percent of the boys committed to that institution are of Spanish American background and 71 percent are Roman Catholics."

In George Washington's day 5 percent of the people claimed some church affiliation. Today some 60 percent claim it. Surely no one would contend that Americans today are twelve times more moral and more civilized than the people of Washington's time. If anything, the reverse is closer to the truth. Morals have deteriorated greatly since the days of the first United States president.

Modern church leaders frequently lament over the fact that crime increases accompany church increases. Every time religious memberships climb one percent the national crime rate climbs 8 percent. Could this be due to church failure to instill Christian principles in its members?

In view of an unenviable record of immoral actions by church members, it is wrong to contend that there would be no crime if everyone belonged to a church. It is also wrong to claim that church members can be trusted, whereas nonchurch members cannot. Membership in a church does not necessarily mean a person lives by good morals. It is easier to put on an appearance of respecting good morals than it is actually to live by them.

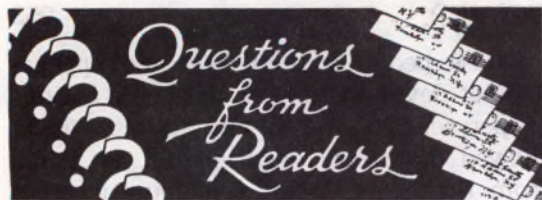
In many respects the church members of Christendom are similar to the religious people of Jesus' day. Those people were zealous for their religious traditions and put on an outward appearance of being righteous; but when it came to practicing the high moral principles of the Scriptures, that was quite another matter. Jesus appropriately quoted what God had said through the prophet Isaiah: "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. 15:8, 9.

Those people had an outward appearance of devotion to God, but their actions of persecuting and finally killing Christ showed that their devotion did not come from the heart. What was true of these Jewish church members is also true of many of Christendom's churchgoers. Their devotion does not come from the heart. If it did, they would respect God's righteous laws and principles. They would not hate persons of a different race or nationality; they would not lie, cheat and steal, and they would not shoot or bomb one another.

What the apostle Paul said to the Jews of his day can be addressed to Christendom's church members: "For the hearers of law are not the ones righteous before God, but the doers of law will be declared righteous. Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal', do you steal? You, the one saying 'Do not commit adultery', do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples? You, who take pride in law, do you by your transgressing of the Law dishonor God? For 'the name of God is being blasphemed on account of you people among the nations'."—Rom. 2:13, 21-24.

Because some church members take a "holier than thou" attitude toward nonchurchgoers, that does not mean they are morally superior and more civilized. They are really more reprehensible in the eyes of God because, like the Pharisees, they are not what they pretend to be. It is not membership in a church that makes a civilized person with good morals but rather the application of the principles of God's Word.

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.—Matt. 7:21.



● If Jehovah is supreme, why has he permitted wickedness to continue through the centuries?

It is this issue of sovereignty that is really at the basis of the matter. Wickedness began when a spirit son of God rebelled against God's sovereignty. Of this spirit rebel the Bible says: "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." (Ezek. 28:15, AS) By revolting against God's universal sovereignty, this spirit creature made himself a devil, and he came to be called Satan the Devil and "the original serpent."—Rev. 12:9.

Satan induced Adam and Eve to revolt against God's universal sovereignty. Satan's boast was that he could corrupt any man and turn him against God's universal sovereignty, just as he did with Adam and Eve. In the book of Job, chapters one and two, we read of Satan's boast to God. Satan challenged God, in effect, that he could not put a man on earth that would keep integrity to God under temptation. Jehovah let the Devil put Job to the test, and Job's integrity-keeping exposed the Devil's falsity. So it has been through the centuries: God has permitted wickedness so that the all-important issue of universal sovereignty could be put to the test; and tied in with that paramount issue is that of man's integrity.

But could not God have executed the rebel Satan and his earthly subjects, Adam and Eve, at once, thereby wiping out all wickedness? Yes, but if God had done so we would not be alive today; and, above all, the issue would not have been settled to the full satisfaction of all living creation. It would have been debatable throughout eternity—involving such questions as, If God had allowed the Devil a wide range of action, would this wicked one have proved his point? And had God created man in such a way that it was inevitable that he would revolt against God if tempted? Such questions had to be answered decisively.

This has required time, time to give Satan a wide range of action to let him try to back up his claim, and time "that people may know that you, whose name is Jehovah, you alone

are the Most High over all the earth." For the sake of the issue God has permitted wickedness, but only until the issue is settled and God's universal sovereignty is vindicated. The reason for God's temporary permission of wickedness is well expressed in his words to wicked Pharaoh: "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."—Ps. 83:18; Ex. 9:16.

● Why is there such an increase of wickedness today?

It is no chance happening that wickedness has vastly increased. Increased woes for the earth started with World War I. The year 1914, in fact, marked the beginning of the "last days." The last days of what? Of Satan's wicked rule over the earth and mankind. "The whole world," says 1 John 5:19, "is lying in the power of the wicked one." But why should the "last days" of Satan's wicked rule bring such an increase in wickedness on the earth? The Bible answers.

"War broke out in heaven," God's Word tells us. This, of course, was warfare invisible to human eyes. In this heavenly conflict Christ Jesus as Jehovah's enthroned King led heaven's armies against Satan and his demons. The Devil met humiliating defeat in this conflict, as the Bible discloses: "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 with him."—Rev. 12:7-9.

Satan's debasement and confinement to the vicinity of the earth was certain to affect earth's inhabitants, as the prophetic Word states: "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.

It is the wrathful Devil, then, that is the cause behind the increased wickedness on the earth. Actually this dramatic increase of wickedness is most meaningful: Christ foretold it as part of the great sign of the "last days." Besides his prophecy of world wars for the "last days," Jesus foretold "the increasing of lawlessness." (Matt. 24:7, 12) And Christ's apostle foretold a moral breakdown in public and private life, which would include juvenile delinquency: "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."—2 Tim. 3:1-3.

So the sharp increase of wickedness today is because this world has entered the "last days"; and because Satan, restrained to the neighborhood of the earth and "knowing he has a short period of time," has prodded peoples and nations to do increased wickedness in defiance of Jehovah's universal sovereignty. Little wonder that human law enforcement agencies, unable to reach Satan, have been helpless to check the foretold "increasing of lawlessness"!

● With increasingly destructive weapons of war and decreasing morality and love of principles, what hope is there for man and the earth? Will wickedness ever be brought to an end?

Despite a race to make the deadliest weapons in human history, there is hope for men who love righteousness, hope to live forever upon this earth under peaceful conditions. Man's weapons and wickedness do not make such a new world impossible. It is, of course, as Jesus stated: "With men this is impossible, but with God all things are possible." And God has promised it: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—Matt. 19:26; 2 Pet. 3:13.

A righteous new world means peace for the earth, and a peaceful New World society is already formed. And already they live in harmony with the Bible prophecy: "They shall beat their swords into plowshares."—Isa. 2:4, AS.

The New World society has no fear of the earth's being destroyed by man's folly. We have

God's assurance: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." Nor will nuclear weapons make the earth uninhabitable; for God "formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Ps. 104:5; Isa. 45:18, AV.

God's Word recognizes, however, that man is in the process of ruining the earth. So the Most High God has promised to take action "to bring to ruin those ruining the earth." He will do this soon at the universal war of Armageddon, called "the war of the great day of God the Almighty." This righteous war will settle the great issue, that of Jehovah's universal sovereignty. Satan, who knows his remaining time is short, will not escape. He, together with his demons, will be isolated bound in a prison abyss. Thus Armageddon will accomplish what no human war has ever done—get to the root cause of wickedness. Executed also will be all human doers of wickedness, since Jehovah's forces at Armageddon come "to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds."—Rev. 11:18; 16:14; 20:13; Jude 15.

Before Armageddon makes the way for God's new world, a warning must be delivered. The peaceful New World society of Jehovah's witnesses are sounding that warning, that all lovers of morality may flee from Satan's doomed world and find protection by trusting in Jehovah: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off you will see [it]. But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:34, 11.

African Chief Shows Wisdom

¶ Two full-time ministers of Jehovah were sent to a certain village in Nyasaland to preach. This caused the representative of the Universal Missions to Central Africa to petition the chief to expel the witnesses on the premise that both organizations could not operate in the same village. After consulting with his superiors the chief ruled: "If the U.M.C.A. does not want to stay together with Jehovah's witnesses, then they may leave. I am very pleased to have the name of Jehovah preached in my area and I agree that they stay and continue with their good work." So now still only one religious group is active in the village, but it is Jehovah's witnesses!—1958 *Yearbook of Jehovah's Witnesses*.

God's resurrection: "He has founded the earth upon the established places: it will not be moved to rotter to time indefinite, nor forever." Nor will nuclear weapons make the earth uninhabitable for God "formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Ps 104:5; Isa 45:18, 19.

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Before Armageddon makes the way for God's new world, a warning must be delivered. The present New World society of Jehovah's witnesses are sounding that warning, that all lovers of morality may flee from Satan's doomed world and find protection by trusting in Jehovah.

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So the sharp increase of wickedness today is because this world has entered the "last days"; and because Satan, restrained to the neighborhood of the earth and "knowing he has a short period of time," has provoked peoples and nations to do increased wickedness in defiance of Jehovah's universal sovereignty. Little wonder that human law enforcement agencies, unable to reach Satan, have been helpless to check the "increasing of lawlessness!"

With increasingly destructive weapons of war and decreasing morality and love of principles, what hope is there for man and the earth? Will wickedness ever be brought to an end?

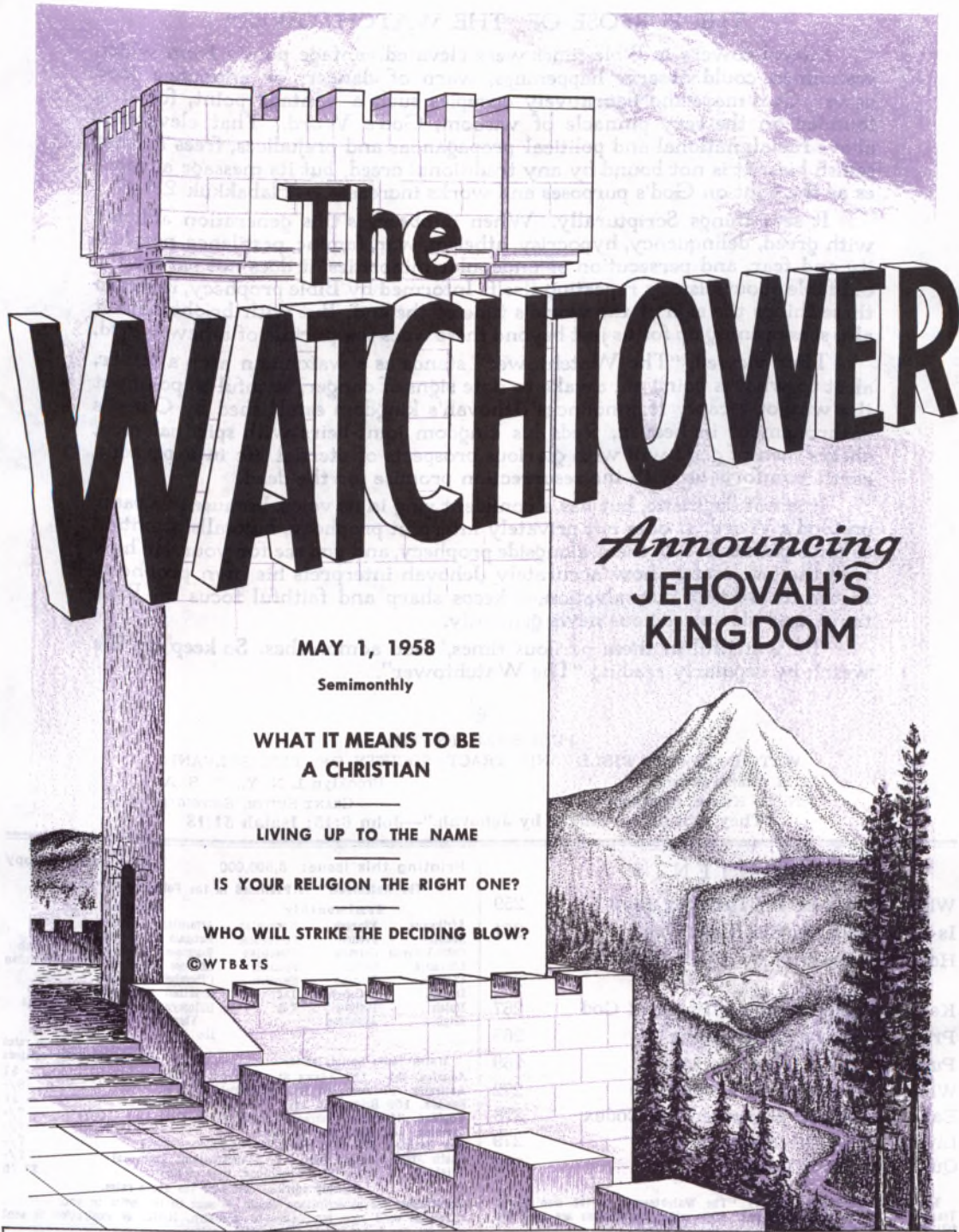
Despite a race to make the deadliest weapons in human history, there is hope for men who

- "WATCHTOWER" STUDIES FOR THE WEEKS**
 May 25: A New Song for All Men of Good Will. Page 227.
 June 1: The Time to Sing the New Song. Page 234.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Who has composed a new song that genuinely cheers mankind? P. 227, ¶2.
- ✓ Who God's first prophet was? P. 230, ¶11.
- ✓ How a virgin girl gave birth to a son of God? P. 233, ¶24.
- ✓ Why the disciples were confused by Jesus' violent death? P. 235, ¶4.
- ✓ How a new ruling organization for the universe was brought forth in 1914? P. 238, ¶16.
- ✓ How the dead can bury the dead? P. 243, ¶4.
- ✓ What surprising change will come over two of New York's baseball stadiums this summer? P. 245, ¶1.
- ✓ What reasons draw Jehovah's witnesses to the New York assembly? P. 246, ¶4.
- ✓ Where some Buddhist priests are manifesting interest in Scriptural truth? P. 251, ¶4.
- ✓ Why the people of Great Britain and Germany could question the morals of one another's church members? P. 252, ¶1.
- ✓ Why it is wrong to contend that there would be no crime if everyone belonged to a church? P. 253, ¶3.
- ✓ Why God has permitted wickedness to continue for such a long time? P. 254, ¶2.
- ✓ Why the earth will not be destroyed by man's folly? P. 255, ¶5.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1958

Semimonthly

**WHAT IT MEANS TO BE
A CHRISTIAN**

LIVING UP TO THE NAME

IS YOUR RELIGION THE RIGHT ONE?

WHO WILL STRIKE THE DECIDING BLOW?

©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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AS — American Standard Version	JP — Jewish Publication Soc.
AT — An American Translation	LS — Isaac Leeser's version
AV — Authorized Version (1611)	MO — James Moffatt's version
DA — J. N. Darby's version	RO — J. B. Rotherham's version
DY — Catholic Douay version	RS — Revised Standard Version
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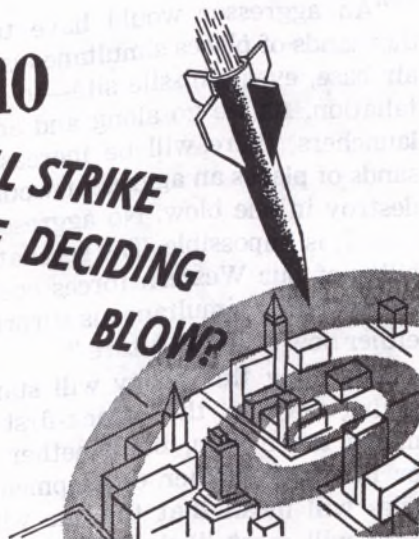
May 1, 1958

Number 9

THE perfecting of an intercontinental ballistic missile could mean that the press of a few buttons would launch a surprise attack that would, in thirty-five minutes, lay waste much of the United States. This first blow could be the deciding blow. This fact is causing a number of persons to argue that America should strike first. Here is what the magazine *U.S. News & World Report* said about it:

"In the missile age, just ahead, must U.S. accept the first blow, which could wipe out its major cities, much of its population and most of its industry, before striking back in event of war? In other words: Can U.S. afford a nuclear 'Pearl Harbor'? . . . We in America and our allies abroad are faced with the danger of being destroyed because we are unwilling to strike the first blow. For us to strike the first blow is called 'preventive war,' and the idea is promptly waved aside as unthinkable. But where is the guarantee against surprise attack? . . . Under all the circumstances, it is desirable to reappraise the real meaning of the 'first blow' and to demand an ironclad agreement limiting or abandoning the use of atomic bombs and missiles. Unless such an international agreement is achieved, the free world will be compelled to be ready not merely to in-

**Who
WILL STRIKE
THE DECIDING
BLOW?**



tercept the first blow but to deliver our own first blow the moment it is clear that the enemy mobilization has reached the danger point for us."

These words clearly reveal the heart-chilling fear that rode in with the missile age. It is a fear that can cause complete disregard for moral principles and for cool-headed thinking.

If America were to adopt this policy of attacking first, would that not increase world tensions and fears? Would it not create less trust between the East and the West? Would it not cause either side to jump to their rocket launchers at the slightest sign of suspicion, whether real or fancied? Would it not quickly precipitate World War III with its awful consequences?



At present the United States holds to the declared policy of not intending to attack first. For protection against Communist aggression it keeps its forces on constant alert with planes in the air carrying hydrogen bombs. It depends upon this readiness to deliver a massive retaliatory blow to discourage the Communists from making the first blow. Regarding this General Norstad said:

"An aggressor would have to destroy thousands of places simultaneously—every air base, every missile site—to escape retaliation. As we go along and add missile launchers, there will be increasing thousands of places an aggressor would have to destroy in one blow. No aggressor can do this. It is impossible. The retaliatory capability of our Western forces could not be destroyed by simultaneous surprise attack either now or in the future."

How long this policy will stand before giving way to the attack-first idea remains to be seen, but whether it stands or falls the further development of missiles will mean that the one who strikes first will most likely strike the deciding blow. Even so, retaliation could not be prevented. The end results not only would be bad for the attacker but could create after-effects that would endanger the entire world.

The wicked influence that urges the nations along their insane path is Satan, the invisible ruler of the world. Regarding this the Bible 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) The year 1914 marked the beginning of the last days of his long and wicked rule.

It will only be by the destruction of Satan's world that peace and security can exist on earth. It is Jehovah God's declared purpose to destroy it at his appointed time. "The great day of Jehovah is near, . . .

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, . . . And I will bring distress upon men, . . . their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." And then in another place Jehovah states that he will "bring to ruin those ruining the earth." —Zeph. 1:14, 15, 17, 18, AS; Rev. 11:18.

The day of Jehovah will come with the battle of Armageddon when the things foretold in these prophecies will be fulfilled. That will bring Satan's rule to an end. Because his time is short Satan seeks to drive the nations into self-destruction. He wants no one to survive.

In spite of what Satan tries to do he will not succeed in making the earth a desolate waste. Multitudes of people who love and serve Jehovah God will live to see Satan's world brought to an end. They will witness the fulfillment of the divine promise that "justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." —Isa. 32:16-18, AS.

No matter whether the East or the West strikes the first blow, it will be Jehovah God who shall strike the deciding blow. His blow at Armageddon will sweep both the East and the West out of existence. It will bring to a permanent end international differences and the heart-chilling fear of surprise attack. It is the only way for the meek to inherit the earth and find "their exquisite delight in the abundance of peace." —Ps. 37:11.

Is your RELIGION THE RIGHT ONE

● HOW sure are you that yours is the only right religion? Almost every Catholic, Protestant and Jew believes that his religion is the right one. The heathen also believes that his religion is right. So it becomes obvious that believing alone is not enough. Being able to prove your religion is the right one is an all-essential factor. Peter tells Christians to be “always ready to make a defense before everyone that demands of you a reason for the hope in you.” Paul counseled: “Make sure of all things; hold fast to what is right.” This means knowing your religion, understanding what you believe and why.—1 Pet. 3:15; 1 Thess. 5:21.

Your religion should have solid basis, not on religious leaders, not on religious systems, but on God’s Word, the Bible. You should make sure your religion speaks according to God’s Word before you hold fast to it. If you learn that your religion is teaching what is not right, you should let go of that religion, even as Paul found it necessary to do when he was in Judaism. You must be willing to see and accept the truth. By so doing you will come to worship God in the right way and thereby win his approval.—Gal. 1:13-24.

How can you tell whether your religion is the right one or not? A simple way of telling is to expose it to a test of God’s Word. If your religion is not in accord with what the Bible teaches, then it is not in harmony with truth. It is not right. “And



if they speak not according to this word, they shall not have the morning light,” said God. It is important, then, that you “keep testing whether you are in the faith,” as Paul declared. Keep checking to see whether the things you believe are in keeping with God’s Word. But the question is, Are you willing to put your religion through such a test? There is nothing to fear, because if you have the right religion you can only be reassured by the examination. And if what you believe is not in keeping with the Bible, then you should welcome the truth, because it leads to light and life.—Isa. 8:20, *Dy*; 2 Cor. 13:5.

Following are a few questions that should help you to see whether your religion adheres to the Bible. Answer the inquiries as you read them. Then ponder what the Bible has to say. If yours is the right religion it will be in harmony with the Bible. Now for our questions.

Does your religion teach that the soul is immortal, which means it cannot die? Now note what the Bible says: “Let my

soul die the death of the upright ones." "You must deliver our souls from death." "Our souls are to die instead of you people!" "Let my soul die with the Philistines." "And every living soul died." "The soul that sinneth, it shall die." The Bible answer is obvious. It teaches that souls are mortal, that they can and do die. Does your religion teach that? It should if it is the right religion.—Num. 23:10; Josh. 2:13, 14; Judg. 16:30; Rev. 16:3; Ezek. 18:4, 20, AV.

Try another question. Does your religion teach that only the wicked go to hell, that hell is a place of fire, that none are redeemed from hell? Of Jesus Christ the Bible says that he was in hell three days and was redeemed from there. Peter said of Christ: "That his soul was not left in hell, neither his flesh did see corruption." Jonah was another man that was in hell and got out alive unsinged. When swallowed by a big fish, Jonah said: "Out of the belly of hell cried I." Where was Jonah? In the fish's belly and there is no fire there. What, then, is hell? The Bible answers that hell is mankind's common grave. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave [the hand of hell, *Dy*]?" Does your religion teach that hell is the grave? The Bible does, and so will the right religion.—Acts 2:31, AV; Jonah 2:2, AV; Ps. 89:48, AV; Gal. 1:8, 9.

Now for another question. Does your religion teach that the dead are conscious? The inspired Scriptures say: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all." "The dead themselves do not praise Jah, nor do any going down into silence." No, according to the Bible the dead are not conscious.—Eccl. 9:5; Ps. 115:17.

TEST YOUR RELIGION ON THESE POINTS

Most "Christian" religions teach that men should love one another. Does your religion teach that? Why, then, in recent wars have Catholics on one side been found killing Catholics on the other—the same being also true of Protestants and Jews? Is this the showing of love one for another? Hardly. Jesus said: "For all those who take the sword will perish by the sword." "No one has love greater than this, that someone should surrender his soul [life] in behalf of his friends." The giving up of one's life in behalf of his neighbor and not the taking of it is the way of love and true religion. Does your religion practice this?—Matt. 26:52; John 15:13; Matt. 22:39.

Test your faith a little further. Does your religion teach that ministers should preach from house to house? Instructing his followers, Jesus said: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it." "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." "While I did not hold back . . . teaching you publicly and from house to house." Do your ministers preach and teach from house to house? Jesus did. His apostles did. And so do ministers of the right religion today.—Matt. 10:12-14; Acts 5:42; 20:20.

Is your religion an integral part of this world and its politics? Does it encourage you to be? Of his followers Jesus said: "They are no part of the world just as I am no part of the world." James, a disciple of Jesus, wrote: "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." "The form of worship that is clean and undefiled from

the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." Is your religion without spot from the world? The right one is.—John 17:16; Jas. 4:4; 1:27.

Examine further your belief in the light of God's Word. Does your religion teach that the name of God is Jehovah? At Psalm 83:18 the name of God is given: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." "I am Jehovah, that is my name." Does your religion teach that? The right religion does.—Isa. 42:8, AS.

Does your religion teach that God is a trinity (three persons in one God), that Jesus is God the second person of the trinity? The Bible says: "For there is one God [not three], and one mediator between God and men, a man Christ Jesus." "One body there is, . . . one God and Father of all persons." "Listen, O Israel: Jehovah our God is one Jehovah." Not a trinity, then; he is one God. Of himself Jesus said: "I am God's Son," not God. The angel told Mary that Jesus would be called the "Son of the Most High." Does this compare favorably with what your religion teaches? It should if yours is the right religion.—1 Tim. 2:5, 6; Eph. 4:4-6; Deut. 6:4; John 10:36; Luke 1:30-33, 35.

Does your religion teach that Jesus was equal to God? Trinitarians believe that he was. But Jesus said: "The Father is greater than I am." Not equal but greater. Paul said of Jesus' prehuman existence that he "gave no consideration to a seizure, namely, that he should be equal to God."—John 14:28; Phil. 2:6.

Take another question. Does your religion teach that heaven is the destiny of all righteous mankind? Note what the Bible says: "The righteous themselves will possess the earth, and they will reside forever upon it." "For the upright are the

ones that will reside in the earth." Jesus agreed: "Happy are the mild-tempered ones, since they will inherit the earth." Not heaven but the earth will be the destiny of the majority of humankind. Does your religion teach that? The Bible does.—Ps. 37:29; Prov. 2:21; Matt. 5:5.

COMPARE THIS WITH WHAT YOU BELIEVE

There are religions that teach men have seen God, but the apostle said: "No man has seen God at any time." To Moses God said: "No man may see me and yet live."—John 1:18; Ex. 33:20.

Other religions teach that men prior to Christ, such as David, Enoch, Elijah and others, went to heaven. Peter said: "Actually David did not ascend to the heavens." Jesus declared: "Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man."—Acts 2:34; John 3:13.

Others teach that when Christ returns the whole world will see him. But Jesus said: "A little longer and the world will behold me no more."—John 14:19.

Some instruct that we are still under the law of Moses. But Paul said: "You are not under law but under undeserved kindness." "Christ by purchase released us from the curse of the Law." "By means of his flesh he [Jesus] abolished the hatred, the Law of commandments consisting in decrees."—Rom. 6:14; Gal. 3:13; Eph. 2:15.

Others say and teach that all men will eventually be saved. Jesus said that he gave his soul "a ransom in exchange for many"—not for all men. "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him."—Matt. 20:28; John 3:36.

How does your religion measure up with all of this? Test your religion. Make sure it is in keeping with the Bible.

Perhaps you are of the belief that all that is required is that one be sincere in one's religion. The Bible says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." Sincerity is essential but it is not all that is required. Jesus said: "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." Apparently these were sincere in their worship and had works to prove it, but sincerity and works did not save them. They were judged law-

less because they did not have and practice the right religion, which is essential to salvation.—Prov. 14:12; Matt. 7:22, 23.

To choose the right religion intelligently will require some personal study on your part. God has provided his Word, the Bible, which outlines right religion. Study the Bible. Learn its principles. Prove what is false and reject it. Prove what is true and hold it fast. "Make sure of all things; hold fast to what is right." Christians have but "one faith." Through a diligent study and application of the Bible, you will find that one right religion—the religion of our Lord Jesus Christ.—1 Thess. 5:21; Eph. 4:4-6; Prov. 2:1-9.

Honoring Jehovah with our valuable things

"YOUR CONTRIBUTION PROSPECTS" AIDS TO THAT END

TODAY, more than ever before, men are honoring and rendering "sacred service to the creation rather than the One who created." How foolish, for only Jehovah God is deserving of our honor and sacred service! —Rom. 1:25.

Why so? Because Jehovah God alone is the Most High, the Almighty, the Supreme Sovereign. He alone is "from time indefinite to time indefinite"; only with him "is the source of life." He is the source of all true wisdom, flawless in justice and the personification of love. "Every good gift and every perfect present," past, present and future, originates with him. As the apostle Paul so well expressed it to the

philosophers on Mars' Hill: "By him we have life and move and exist."—Pss. 90:2; 36:9; Jas. 1:17; Acts 17:28.

And more than all others do dedicated Christians have reason for honoring Jehovah, for we both have a better appreciation of our Creator and have received more of his undeserved kindness. We have been brought "out of darkness into his wonderful light." "The truth has set us free"; free from superstition and false religion, from the fear of man and from bondage to human organizations and from slavery to sin and selfishness. We have been brought together into a clean and beautiful New World society that is motivated by righteous principles. And ours is the hope of

God's kingdom, which will soon end all wickedness and evil and restore Paradise to earth.—1 Pet. 2:9; John 8:32; 2 Pet. 3:13.

In view of who Jehovah God is and what he has done, is doing and will yet do for us—according to his sure promises—how fitting that we should heed his command: "Honor Jehovah with your valuable things and with the first fruits of all your produce"! And not only does a sense of justice require that we thus honor him, but to do so is also the course of wisdom, for he promises that "those honoring me I shall honor." With that honor also comes prosperity: "Then your stores of supply will be filled with plenty, and with new wine your own press vats will overflow." If not literally, at least spiritually that promise holds true today.—Prov. 3:9; 1 Sam. 2:30; Prov. 3:10.

But above all, appreciative and grateful love should prompt us to honor Jehovah with our valuable things; his expressions of love to us should in turn awaken love in us for him. To do so also brings its rewards, for "there is more happiness in giving than there is in receiving."—Acts 20:35.

OUR VALUABLE THINGS

What are the valuable things with which we are to honor Jehovah? Among such are our affections, our devotion, which belongs to him exclusively, our heart. Also included are our time, our strength, our vital force. To be able to honor Jehovah with these we must budget them wisely, for there are so many things today that make claims upon our time and strength. If we thoughtlessly squander these we will have very little left with which to honor Jehovah; mere residues, hardly to be termed "valuable things," and certainly not "first fruits," which in olden times stood for the

very best part of the harvest. That means we must set aside time for study and meditation, for congregational meetings and for the various features of the Christian ministry.

To that end we must be on the guard against the ever-present snares of materialism. Man's ingenuity has devised many pleasant and time-consuming devices and amusements. If kept under control they can give us the necessary relaxation we need, but if we allow them to run away with us, these will consume all our valuable things, leaving nothing with which to honor Jehovah. And such things are time- and energy-consuming not only in their enjoyment, but also in your making provision for them.

Yes, such things also consume our material assets, especially our money, which also are among the valuable things we can use to honor Jehovah. We may have room in our home for housing a full-time minister or couple, or for entertaining a special representative of the Watch Tower Society. An automobile is another valuable thing



with which we can honor Jehovah, using it to bring others as well as ourselves to congregational meetings, to assist all to get into the field ministry and to bring as many as possible to assemblies and conventions.

And as far as money itself is concerned, there are so many ways in which we can use our money wisely to the honoring of Jehovah. For one thing, we can contribute to the upkeep of the local Kingdom Hall, a privilege which is ours regardless of how little we may be able to give.

When we give assistance to our needy brothers, especially such as may be in the full-time ministry, we also are honoring Jehovah with our valuable things. How so? Because thereby not only are our brothers enabled to serve Jehovah better but their expressions of appreciation to Jehovah for such gifts also honor him, even as Paul observes: "The ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God." —2 Cor. 9:12.

And additionally, we have the privilege of honoring Jehovah with our valuable things by sending contributions regularly to the Watch Tower Society, the channel that Jehovah is using today to make known his name and kingdom and to feed his people. It arranges for various assemblies, such as the great international assembly to be held this summer, July 27 to August 3, inclusive, at Yankee Stadium and the Polo Grounds.

How great a preaching work in fulfillment of Matthew 24:14 is being done under the direction of this Society is to be seen from the reports published in the 1958 *Yearbook of Jehovah's Witnesses* as well as in the January 1, 1958, issue of this journal. These reports showed that this work is being carried on in 164 lands and

islands of the seas by a peak of 716,901 Christian ministers who devoted over a hundred million hours during 1957 to preaching the good news, doing so in some 120 languages. They also held 442,265 public meetings and conducted each month an average of 413,049 Bible studies in the homes of the people.

So that this Society can properly plan its activity for the coming year and so that we may be practical and consistent in our supporting this work by financial contributions, there is the provision known as "Your Contribution Prospects." Co-operating therewith, we advise the Society once each year, in May, by card or letter, as to how much we will be able to contribute during the coming year. In each case these should be sent to the branch office of the country in which you are living, there being upward of eighty such throughout the world. Those living in the United States should address their card or letter to the Watch Tower Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N. Y.

In it you might state something like this: "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 God's kingdom the amount of \$—, which contribution I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah through Jesus Christ." [Signed] On page 258 of this issue of *The Watchtower* is a list of English-speaking branch offices. A complete list of all branch offices is found in the back of most of the Society's bound books and booklets.

So let us honor Jehovah with our valuable things, the first fruits, our best, of all we have, and then enjoy the spiritual prosperity he promises to those who do.

Keeping Filled with the Spirit of God

"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. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is. Also do not be getting drunk with wine, in which there is debauchery, but keep getting filled with spirit." Thus the apostle Paul counsels us at Ephesians 5:15-18.*

Why do we as dedicated Christians need to heed this counsel to keep getting filled with God's spirit? Because we have a great work to do, that of making known Jehovah's name and kingdom earth-wide. And this work is not only being opposed by the whole world, its political, commercial and religious leaders together with their supporters, but is also being opposed by Satan and his unseen demons, even as Paul shows at Ephesians 6:12. On the other hand, this work is being done by a comparatively few who are imperfect, poor and weak. Only by the help of God's spirit could we accomplish this work, even as we read: "Not by might, nor by power, but by my Spirit, saith Jehovah." More than that, if we keep getting filled with God's spirit our relations with our brothers will be loving and harmonious and we will be happy, for the fruitage of this spirit is "love, joy, peace," etc.—Zech. 4:6, AS; Gal. 5:22.

What must we do to keep getting filled with spirit? First of all, we must keep taking in knowledge of God and Christ by personal study of the Bible, and not only of the Bible itself, but with the help of Bible-study aids, for unless we understand what we are reading we will not receive holy spirit from our study. More than that, we

should also meditate upon what we have studied so as to appreciate and remember it better.

To keep getting filled with spirit we must also associate with others who have God's spirit. It is especially present when God's people come together, even though they be only two or three, as Jesus indicated. Also, by coming together we build one another up, thereby getting more of God's spirit.—Matt. 18:20.

Another great aid in getting filled with spirit is prayer. As Jesus said: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" And not only asking once, but as Jesus also stressed, "Keep on asking, and it will be given you."—Luke 11:13; Matt. 7:7.

However, study, meditation, association and prayer are not enough. We must supplement and complement all these by consistent works, even as Paul wrote to the Galatians: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" Yes, while works of the Law are not necessary, we must prove our faith by our works to receive holy spirit. That includes, above all else, diligence in the Christian ministry, preaching the Word as we have opportunity.—Gal. 3:2.

Since "bad associations spoil useful habits," to keep getting filled with the spirit we must keep separate from this old world. And finally, since by works of the flesh we grieve God's spirit, we must strip off the old personality and put on a new one, one that resembles Christ and that is renewed by accurate knowledge of God's Word.

In all such ways we will keep getting filled with God's spirit.

* For details see *The Watchtower*, July 15, 1957.

Prepare for the Great Event

IN ANCIENT times the nation of Israel had three great assemblies at the city of Jerusalem every year. The people looked forward to them and prepared for them well in advance. Some had to travel a great distance, and that meant an expense. To meet this expense it was necessary to set aside a certain amount of money for it over a period of time.

Since there was a mass movement of hundreds of thousands of people before these assemblies, it would be difficult to find lodging and food in the towns along the way. A family would have to prepare to take with them most of the food they would need, in addition to a tent for shelter.

At the first assembly of the year, the passover, a lamb was needed. Obtaining the lamb was part of the Israelite's personal preparation for the passover. If a family was small, arrangements would be made with neighbors to eat the passover lamb with them. Bitter herbs, unleavened bread and wine were also needed. Advance preparation was necessary for the passover as well as for the other two festivals that the Israelites observed at Jerusalem, their assembly city.

They were not to come to these three great assemblies, or festivals, without an offering for Jehovah. The offering was part of their assembly preparations. "Three times in the year every male of yours should appear before Jehovah your God in the place that he will choose: in the festival of the unfermented cakes and the festival of weeks and the festival of booths, and none should appear before Jehovah empty-handed. The gift of each one's hand should be in proportion to the blessing of Jehovah your God that he has given you." —Deut. 16:16, 17.

Just as the Israelites prepared for their assemblies well in advance, so all who plan to attend the great international assembly of Jehovah's witnesses this summer must likewise make advance preparations. Money must be put aside as a personal convention fund to care for the expenses that a trip to New York city will involve.

Those Witnesses who find that they have more than enough money for their assembly expenses would be showing Christian love by giving financial help to those members of their congregation who may not be able to attend the assembly for lack of funds. Why not help brothers at home to attend just as you have been helping brothers in foreign lands? Such personal help can be part of your assembly preparations. It will add to the happiness the assembly will bring you.

It is good to discuss transportation plans with one another, as that can result in helpful suggestions and travel tips. Car groups can be made up. Brothers who need transportation can be put in touch with someone who has room in his car. Why should a car have to make the trip without a full load when there are many in need of transportation? Preparations can be made now to fill up every car.

Those delegates who plan to take advantage of the transportation that the Society has arranged for will want to get their reservations as soon as possible. It would be unwise to wait until the last minute. Since a delegate must get to and from the convention city, transportation must be his first concern. Once that is arranged for he can turn his attention to other preparations he must make.

The international assembly at New York city is the big event of 1958 for Jehovah's witnesses. They are experiencing the same keen anticipation for it as the Israelites must have experienced for their assemblies at Jerusalem. As those assemblies were a source of joy for the Israelites, so the assembly in New York will be a great joy for Jehovah's witnesses. None who are well and able will want to stay home.

After the assembly is over is no time to wish you had been in attendance and had made the effort to go. Now, while it is still ahead of us, is the time to think about being there. Now is the time to prepare for this great event.

Up to Date

"The Book of Proverbs," once said American educator William Lyon Phelps, "is more up to date than this morning's newspaper."

Pursuing my Purpose in Life

As told by Charles Eisenhower

IT WAS back in 1933, on a farm in Pennsylvania, U.S.A., that I first came in contact with Jehovah's witnesses. My father borrowed the book *Government* from my Sunday-school teacher. He enjoyed the book so much that, upon returning it, he came home with another book called *The Harp of God*. Most of father's extra time was spent with these publications.

One day he told mother and me what he had been reading. "These books," he said, "tell about God's kingdom. They prove that the earth is not going to be burned up, that there is no such place as a fiery hell, such as the clergy teach," and as we were taught in the Lutheran church.

What father said made me happy. Even though I was only a boy of fourteen, I could not understand why a loving God would want to destroy this planet, nor could I understand why he would want to torment people in fire forever and ever. The earth was a beautiful place to me. Often I would walk through the forests near our home and the beauty and serenity would thrill me. "If only the whole earth were as beautiful and as peaceful as this," I would say to myself. So what father said delighted me greatly. It gave me courage and hope and vastly increased my appreciation in God.

Soon after father's talk with us, mother and I started studying the Bible with Je-

hovah's witnesses. It was not long after that that we left the Lutheran church and became preachers of the good things we had learned as Jehovah's witnesses. We spoke first to our neighbors and then to others.

Farm work kept us busy, but we did not let it interfere with our Sunday service. Faithfully every Sunday we would go preaching, staying out almost all day. Then at night we would travel twenty-five miles to the *Watchtower* study.

The first time I preached in a city I was arrested and taken to the police station. It worried me considerably, until I arrived at the station and found other witnesses there. Sunday preaching, however, was not enough for me. I wanted to do more. It was during this time that I began to think about making pioneering my purpose in life.

Years passed, however. In fact, my sister Viola, who at first opposed the work of Jehovah's witnesses, had now become one herself and was pioneering. It was not until September, 1938, that I was immersed, and the following month I began to pursue my purpose in life as a pioneer.

With one change of clothes and thirty dollars in my pocket I started out for Washington, D. C. There I worked out of the pioneer home for a few months. Later I drove a sound truck, and after that there was life in a trailer and plenty of preaching in rurals and villages. From Washington I went to Texas, where I learned what pioneering was really like. Some days we went to bed with empty stomachs. There were days when we ate just the fruit we had exchanged for literature placements that day. But there was always a tomorrow when things would brighten up a bit. These trials taught us precious lessons in faith and how Jehovah provides. In Texas I was made a special pioneer.

Troubles, trials and tribulations marked 1940. I was arrested several times and questioned about my ministerial status. Even my last name brought the law down on me. My last name is Eisenhower, which happens to be a German name. Because of this fact I was taken by Texas law officials for a Nazi spy. That still amuses me. The name Eisenhower had not as yet become a household word throughout the world as it did come to be when Dwight D. Eisenhower became commander of Allied forces in Europe and later president of the United States of America, of which Texas is a part.

On two occasions, while pursuing my purpose in life as a pioneer in Texas, I was ordered by officials to leave town in twenty-four hours. But I stayed and continued working. One night the police came and told me to leave town or they would run me out. They gave me two hours. I was concluding a Bible study when they returned. Seeing that I would not leave voluntarily, they ushered me out to my car, took me to the city limits and told me to keep going. I did, but much to their dismay I returned, not alone, but with a large group of witnesses and we worked the town. A mob formed. Eighty-nine of us were jailed for seventy-two hours without bail. They accused me of being the ringleader.

While in jail I was introduced to a lovely sister who, about three months later, became my wife. Not being able to work in this town, I was given another assignment. In 1942, however, we returned to this town where we had been jailed, mobbed and run out, and we worked it. The townspeople would run us out of places, women would chase us with brooms, others would shout threats. But we stayed and worked and finally formed a small congregation. From there my wife and I were assigned to

Dallas, Texas, which was a blessing in contrast.

November, 1942, is a memorable month in our life, because in that month we received application forms to attend the Watchtower Bible School of Gilead, which was to open February, 1943. We felt extremely inadequate, but grateful for the privilege. Our applications were accepted. We sold our car and trailer and headed for school.

That was Gilead's first class. The school was new, the classes were new, the instructors and students were new. Everything there in connection with the school was happening for the first time. So much was jammed into our heads that at times it seemed impossible to contain it all. With time we became adjusted and Gilead won a very dear place in our lives. In the brief five months at Gilead we had learned much that would help us to continue in the service.

Three months after leaving Gilead my wife and I, along with a group of ten other missionaries, were assigned to go to Cuba. We were the first Watchtower missionaries to leave the United States. Things were different in Cuba. The first night we slept on the floor. The next day we bought beds, made clothes closets and dressers from apple boxes. We did not have much of this world's goods, but we were a happy group.

After getting settled there was preaching to do. To venture forth in a strange land took a tremendous amount of courage and faith. Cubans spoke Spanish in a rapid-fire fashion. I did not understand a word that was said. Fortunately for me, I had a phonograph and a sermon recorded in Spanish. At Gilead I had memorized a few theocratic terms and a short sermon in Spanish, which I repeated with some skill. So when the recorded speech ended I tried

my best to explain in Spanish what I was doing. The people would wince as I struggled over words and slaughtered their beautiful language. But they were patient and kind, which encouraged me greatly. When I ran out of things to say I simply said *adiós* and went on my way.

To conduct a Spanish study I took two sets of books with me, one set in English and the other in Spanish. After a time I saw that it was better to try to forget English altogether and try to think in Spanish. Slowly I could see that I was making progress. This thrilled me, because I knew that I was learning the language!

The work went along well. Several of the persons with whom I had studied became publishers. Cuba had become home. After Brother Knorr, the Watchtower Society's president, visited Cuba in 1945, a missionary home was established. Under a new arrangement that began at that time, we lived better, ate better and did better work. There were only 500 publishers in Cuba when we arrived in 1943. After five years that number had increased to 5,000. It has been our happiness to witness this growth and to feel a part of it.

Brother Knorr told us that we would remain in Cuba until there were 5,000 publishers. Since we had that number we wondered if we would ever be changed. But sooner than expected there was a letter from the Society inquiring whether we would go to Argentina. It was not pleasant to think about leaving Cuba, because we had made so many dear friends. But, having resolved to make pioneering our purpose in life, we pressed on.

On October 6, 1948, six of us boarded a boat for our new homeland, Argentina. Needless to say, we were excited and hopeful. Now after nine years in the land we have become very much a part of its soil.

We drink maté, eat *asado* and feel ourselves very close to the people. For over three years I have served as circuit servant, visiting all the congregations in the country. The publishers have matured and the congregations have prospered in numbers. In 1953 I was appointed branch servant, and for this added privilege of service I give Jehovah thanks and pray that he guide me in this responsible office.

Soon it will be fourteen years that I have been pursuing the life of a pioneer missionary. They have not all been easy years. I would not want you to think that. Missionary life is not all downhill traveling. There are many uphill climbs, but with faith in Jehovah you will make them. —1 John 5:4.

When I started pioneer work in 1938 I had practically nothing in the way of this world's goods. I still do not have much, but what I do have worldly riches cannot buy. I have peace of mind, joy of heart and genuine contentment—no small treasure any one of these—I have them all. The glorious treasure of full-time service has become more precious to me with each passing year. During this time I have acquired invaluable experience. I have learned to trust in Jehovah and rely on his organization, and the hope of gaining everlasting life, which Jehovah gives, burns brighter within me than ever before. To be a full-time servant of the King of kings and a member of the New World society is indeed a worthy pursuit in life.

However, as I sit here and write, I cannot help but wonder why more able-bodied publishers do not pursue the full-time ministry. My hope is that this experience of mine will inspire you to lay aside the weight that has been holding you back from making pioneering your purpose in life—a glorious goal if there ever was one.

What It Means to Be a

CHRISTIAN

"Christ suffered for you,
leaving you a model for you
to follow his steps closely."

—1 Pet. 2:21.



"YOU will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) Such were the parting instructions of Jesus to those who would be Christians, to those who would follow him. His disciples had already been sharing with him in an intensive public preaching program for several years and they knew what it meant. But after having this unmistakable command of the Master in their Bibles for centuries, who in the religious world of Christendom have equipped themselves for this service and have shown themselves to be obedient disciples of the Lord? The *New York Times* (March 18, 1957) quoted Dr. Robert J. McCracken as saying: "The churches are full of half-believers of a casual creed. Ask the majority of church members what they believe and after a few halting, fumbling sentences they would be through, and for lack of intellectual understanding, not of words." Are these proving themselves to be Christians by obeying the command of the Lord God to be his witnesses? No! But giving evidence that Christendom is well aware of the fact that in their midst is a group that does fit the description, Marcus Bach in an article on Jehovah's witnesses published in *The Christian Century* asks: "How shall we deal with them?"

What shall we do? . . . There is but one answer: Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—*witness!*" Jehovah's witnesses know why they are Christians—to witness, as did their Master.

² Why do you belong to the religious organization you do? Is it because you have checked and proved it with the Bible and now hold fast to it because you know it to be right? (1 Thess. 5:21) Many were reared by parents who were churchgoers and in that way came to be associated with a religious group. Some are located in a community where there is only one church and they belong to it for the sake of convenience. Others have changed their religion to please marriage mates or for business reasons. But none of these methods is a safe guide to the right religion. One's friends and relatives may be fine people, but that does not make their religion the right one. Parents may have trained their children in the proper way of worship, but if those children never apply themselves to a personal study of God's Word and follow in deed the Christian example set by their parents, then they have not wholeheartedly embraced that religion as their own, and merely nominal association does not make them pleasers of God.

1. What command did Jesus give to his disciples, and has it been obeyed?

2. How have some come to be associated with a religious group?

³ One's religion is his worship; in Hebrew the word for it means "service." Whether or not it is the right religion depends on the way that service is rendered and to whom it is directed. "There are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords'." (1 Cor. 8:5) Merely belonging to a religious organization and practicing what it teaches does not mean that one is worshiping the true God. When Israel began to embrace practices not approved by Jehovah, the account says, "they went sacrificing to demons, not to God." (Deut. 32:16, 17) As to all except true Christian worship, the apostle Paul declared: "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. 10:20.

PITFALLS TO BE AVOIDED

⁴ It is a common thing for persons who are presented with the truth to brush it aside and say, "I am satisfied with my religion." But is God? Of the religious practices in the first century Jesus said: "Adroitly you set aside the commandment of God in order to retain your tradition." (Mark 7:9) Would God be pleased with that? Paul warned of the danger when he said: "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." (Col. 2:8) 'You are servants of the one you obey.' (Rom. 6:16) Whom do you obey? Do you select a religion that pleases you? If your desire is to please yourself, then you serve yourself, and you have become your own god. You have become like dis-

obedient Eve, who sought to 'be like God, making her own decisions of good and bad.' (Gen. 3:5) "Am I seeking to please men? If I were yet pleasing men [including myself], I would not be Christ's slave." (Gal. 1:10) There are many ways to worship, but only one that is right in the eyes of Almighty God. If we are to practice the worship that is right "from the standpoint of our God and Father," then we must do as the one who was a man after God's own heart and who did not seek to please himself or other men, but said to Jehovah: "Teach me to do your will, for you are my God." (Jas. 1:27; Ps. 143:10) In those who find pleasure in giving to him exclusive devotion Jehovah will find pleasure. He will bless them with everlasting life in his new world.—Mic. 4:5, AS.

⁵ Some brush aside other parts of the Bible as of lesser importance, quoting as sufficient the words of Paul to the jailer: "Believe on the Lord Jesus and you will get saved." (Acts 16:31) But those who quote it often fail to consider what it means. To believe on the Lord Jesus Christ means to believe that he gave his life as a ransom for humankind, that what he said was true and that the example he set is the one that should be followed. (Matt. 20:28; 1 Pet. 2:21) If you accept the ransom sacrifice of Christ, then you must accept the One who is the Author of that provision: "Salvation belongs to Jehovah." (Ps. 3:8) If you believe that Christ set the right example for us to follow, then you should remember that that includes what is recorded in John 17:6: "I have made your name manifest to the men you gave me out of the world," and you will make known the name of Jehovah as his witness. One who does not use the name of God, Jehovah, and make it known to others is not following the example set

3. What shows that not all religion is acceptable to God?

4. Why is having a religion that satisfies the worshiper no assurance that it is right worship?

5. What do those who say, 'Only believe on the Lord Jesus Christ and you will be saved,' often fail to consider?

by Christ Jesus. Observe Jesus' excellent knowledge of the Scriptures and his frequent quotations from them, and equip yourself to copy him. (Luke 24:27) Remember that "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God," that he said to seek first the kingdom of God, and then copy his example by calling at the homes of others to share with them "this good news of the kingdom." (Luke 8:1; Matt. 6:33; 24:14) Belief on the Lord Jesus does not make one passive in one's faith. "Faith without works is dead." (Jas. 2:26) Faith moves men to action as his active followers, who believe and advocate the entire Bible as "inspired of God" and vital for all who want to be "completely equipped for every good work" as Christians.—2 Tim. 3:16, 17; John 17:17.

⁶ Have you ever said, "If we live by the Ten Commandments, that is enough"? Is it? Perhaps it is sufficient to please some who profess to be Christian, but does it please God? When he has lovingly provided the Bible, now in over one thousand written languages, does it please him when some accept a half of one page and brush the rest aside as unnecessary? Would a cook be pleased if you sat down to a carefully prepared banquet of the finest foods, picked out a single pea to eat and pushed the remainder into the garbage can? Of course not! That the idea that the Ten Commandments are enough for a Christian does not spring from a sincere desire to serve God, but rather laziness or indifference toward what the Bible says, is shown in that even these commandments are not kept. Men are not so much interested in keeping the Ten Commandments as they are in not being bothered. "By works of law no flesh will be declared righteous before him,"

said the apostle Paul. So we must accept that to which the Law pointed and embrace God's standard of what is right and not an abridged edition of our own.—Rom. 3:20; 10:2, 3.

⁷ There are those who, upon learning that the minister who is calling at their door is one of Jehovah's witnesses, will say, "No, I'm not interested." But in what are they not interested? If they have given him opportunity to explain his mission they know that the minister has spoken to them about the Almighty God, his Word the Bible, the need of an accurate knowledge of the truth, the divine promises of life in a new world and other related matters. Now, in which one of these things is he not interested? One who as a Christian is sincerely interested in pleasing God is deeply interested in these things. It is true that he may hold beliefs different from those being presented to him by the visiting minister; but since they are being presented from the Bible, it should rouse deep interest on his part. And if his beliefs are different, why not prove them to the visitor? (Acts 17:11) The foremost requirement for life is that we love God with all our heart and soul and mind and strength. (Mark 12:29-31) That heartfelt love shows itself by the use of our faculties to learn of God and his purposes. Of course, it may be that the householder feels that he has the Christian faith and already knows the things being discussed. If he does, then he will wisely call to mind the further Christian requirement that he 'love his neighbor as he does himself,' and he will welcome the opportunity to discuss the truth with his neighbor. (Eph. 4:25) He will also recall that Christians are known by their fruits. (Matt. 7:20) And here at the door is one who is bearing

6. Some say that living by the Ten Commandments is enough for a Christian. Is it?

7. Why is it not the mark of a Christian to tell visiting ministers of Jehovah's witnesses that they are not interested?

the fruits that mark a Christian. He is following the house-to-house ministerial pattern set by Christ Jesus and the apostles and is presenting the message of the Kingdom that Christ said would now be preached. Consequently, when one comes to you with a message from God's Word, love of God and love of neighbor should move you to listen to what he has to say.

⁸ Those making Christian visits at the homes also meet many who are "too busy," who "have no time to listen." Perhaps they are "too busy" because they expect company, are watching television or are reading the newspaper. Now is the time to 'buy out the opportune time for yourselves, because the days are wicked.' (Eph. 5:16) If we have no time to listen to God when he sends his servants to us, can we expect him to listen to us when we cry for deliverance into his new world?

⁹ It is true that a householder may be sincerely rushed at the moment and may beg the minister to return at a time when he can listen free from the pressing distractions. If possible, he will be glad to accommodate such a one. However, on the part of many it is indifference toward the Kingdom message. They are like the ones against whom Jehovah spoke through his prophet Jeremiah: "Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear." (Jer. 7:25, 26, AS) Many fail to consider that now is a time of judgment. This is no time for indifference. Jehovah God himself has placed his Son Christ Jesus on his heavenly throne and sent forth his anointed witnesses as publicity agents of

the everlasting government of God. (Ps. 2:6; Isa. 43:10, AS) Treatment accorded to these anointed witnesses is counted as done to the King. (Matt. 10:42; 25:40) Rejection of these New World ambassadors and the message they bear is rejection of Christ, whom they represent, and will result in the rejection of that one who, like Esau, fails to appreciate spiritual things, but would rather attend to material or worldly interests. (Heb. 12:16) Lukewarm indifference, even though tendered by one who may endeavor to be kindly and polite, is no better recommendation in the eyes of the 'one who has been appointed to judge.' (Acts 17:31) More is required of a Christian. Said Christ: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:15, 16.

¹⁰ Whether the householder makes a wise decision on the matter or not, he will find that the minister at his door was there to help. The minister will not force it on those who have no love of God, but, given the opportunity, he may endeavor to sow a seed of truth in the very brief discussion he is afforded. With well-chosen expression he may present just one pointed Scriptural thought that expresses the main point of the message he has brought. In fact, he prepares his presentations so that he can do this, knowing that he may often meet circumstances where it is necessary. While heeding the advice of Jesus not to throw the pearls of truth before swinish men, the minister's love of neighbor does make him inventive of ways to reach the hearts of those who do 'sigh and cry because of the abominations done' in the land.—Matt. 7:6; Ezek. 9:4, AS.

8. Why cannot a Christian afford to be "too busy" to listen to a discussion of God's Word?

9. Why is it that many say they are "too busy," and why is their course unwise?

10. What should Jehovah's witnesses endeavor to do even when a householder is too busy to listen to a full eight-minute sermon?

FAITH IS REQUIRED

¹¹ To follow a Christian course in the God-defying old world requires faith. To be willing to swallow personal pride and humbly mold one's thinking and life according to the truths one is shown from God's Word, faith is vital. "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) But what is faith—the kind that is pleasing to God? One definition of faith given in Webster's *Collegiate Dictionary* expresses the commonly accepted idea: It is "complete confidence, especially in someone or something open to question or suspicion." On that basis, whenever a religious practice or teaching is called into question, the adherent says, "But you must have faith." And with such "faith" those who are a part of the religious system are swept along in unquestioning submission to the whims of religious leaders. Is it safe? "A blind man cannot guide a blind man, can he? Both will tumble into a ditch, will they not?" (Luke 6:39) Luke commended those who did not follow a course of "blind faith" when he said: "Now the latter [Beroeans] were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) The faith that one must have in order to win God's approval is clearly defined in Hebrews 11:1: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld."

¹² Christians have faith in God. Why? Not merely because as children they were told that there is a God, but because of overwhelming evidence to which they have

given sober consideration, and which is an evident demonstration of the reality, God, whom they do not behold with their natural eyes. "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, so that they are inexcusable." (Rom. 1:20) The psalmist David considered that evidence and was moved to say: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling," "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." (Pss. 19:1; 104:24) Yes, do not be moved by "blind faith," but open wide your eyes and behold the orderly movement of the heavenly bodies, the divine wisdom evident in nature, the intricate design and outstanding beauty of creation, because these are an evident demonstration that there is a Creator, that God is.

¹³ Abraham, the friend of God, is cited in the Bible for his outstanding faith. Jehovah promised him that in his old age he would have a son, Isaac. "And, although he did not grow weak in faith," Abraham did not believe merely because it sounded good. "He considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what he had promised he was also able to do. Hence 'it was counted to him as righteousness.'" (Rom. 4:11, 19-22) He knew that from a human standpoint it was not possible; but, because God, who himself had created man with the powers of transmitting life to his offspring and had given to woman the ability to conceive and

11. What is faith, and why is it vital to Christians?

12. What basis is there for belief in God?

13. What basis was there for Abraham's faith in the birth of a son?

bring forth children, was the One who promised, Abraham believed. He had an assured expectation of that in which he hoped.

¹⁴ Looking ahead to that in which servants of the living God have for centuries anchored their confidence, Peter said: "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) This is an assured expectation, and the assurance lies in that the One who promises them is also their Creator. "In the beginning God created the heavens and the earth." (Gen. 1:1) 'The heavens are the work of his hands' and he is the "Creator of the ends of the earth." (Ps. 102:25; Isa. 40:28, AS) There is an evident demonstration of the fact that God can create a heaven and an earth. Now he has taken action to fulfill his promise of a new world by planting the new heavens with Christ on the throne A.D. 1914 and laying the foundations of the new earth by bringing into existence his New World society of Jehovah's witnesses A.D. 1919. Prophecy now being fulfilled shows that in this generation all the wicked will be cleansed from earth and its vicinity and an uplift to the perfection known to man in Eden will take place. His almighty power and eternalness guarantee that, true to his word, they will abide forever.

¹⁵ Now, on what is such faith built? Is it merely a product of our reasoning, something that is gradually acquired as a result of the experiences of life? No, "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17, AV) "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 compe-

tent, completely equipped for every good work." (2 Tim. 3:16, 17) That the Bible is a solid basis for faith is abundantly testified to by archaeology, geology, history and the fulfillment of prophecy found in the Bible itself. *The Bible and Archaeology* says: "The Bible can do nothing but gain from an increase of knowledge." It is impossible to have the faith that pleases God without knowledge of his Word. It is impossible to have a solid faith without accurate knowledge. If you give all diligence to show yourself approved to God, you will study the Bible.

THE CHRISTIAN COURSE

¹⁶ From the foregoing discussion it is evident that a true Christian is not merely an adherent of one of the religious organizations that includes in its teachings the name of Christ. If he is a disciple of Jesus he has learned from Jesus, and that means that he believes the things that Jesus believed and accepts the things that Jesus taught. He does not shortsightedly set up his ideas as more desirable than the Bible, not even in matters he may not yet understand, but as a Christian he accepts the teaching of Christ, who said: "Your word is truth." (John 17:17) And, not only does he accept the entire Word of God, but he also accepts the agency or organization that has been designated by the Master "to give them their food at the proper time. . . . Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47) Through the prophet Isaiah God identifies that faithful servant when he says: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, AS) Those who recognize the voice of the Right Shepherd, Christ Jesus, are in increasing numbers associating themselves with the New World society of Jehovah's witnesses.

14. Why are we warranted in exercising faith in the establishment of "new heavens and a new earth"?

15. On what is true Christian faith based?

16, 17. What does it mean to be a Christian in our day?

17 A Christian is a footstep follower of Christ. Not only does he believe differently, but he also acts differently from the rest of the world. "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) It affects their family life, their relationship with one another and with those to whom they preach. It marks them as different from the old world. True Christians are "no part of the world" and do not devote their time, energy and finances to perpetuating it. They do not get involved in its political, social and international squabbles. They "seek first the kingdom of God and his righteousness," knowing that it is the answer to mankind's problems. And, copying the example of Christ, they go from house to house in all parts of the world as witnesses, proclaiming "this good news of the

kingdom." Not as a pleasant pastime, although they find great joy in their ministry, but as the most important thing in their lives they pursue their service to Jehovah God as his dedicated servants. Those who are a part of the old world are not moved by love of God nor do they long for his new world, but they bitterly oppose those who advocate it. The result has been the fulfillment of the words of Jesus: "You will be hated by all the nations on account of my name." And the inspired apostle Paul added: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (Matt. 24:9; 2 Tim. 3:12) For their faithful Christian course they will be rewarded with everlasting life in the new world, where they will continue to find delight in doing the will of God.

Early Christians Pioneered the Codex

The early Christians used every progressive means possible to spread the good news of God's kingdom. They, then, were the ones who pioneered the modern form of book. Sir Frederic Kenyon, writing in this regard in *The Bible and Archaeology*, says:

"Thanks to the discoveries of the last fifty years, we know exactly what a Greek book looked like from the third century B.C. onwards. The material was papyrus, formed from the pith of the water plant of that name which grew in the Nile. . . . A Greek roll rarely, if ever, exceeded a length of 30-35 feet, and about 9 or 10 inches was a usual height. Such a roll, with ordinary handwriting, would suffice for a text of the length of a single Gospel or the Acts. . . .

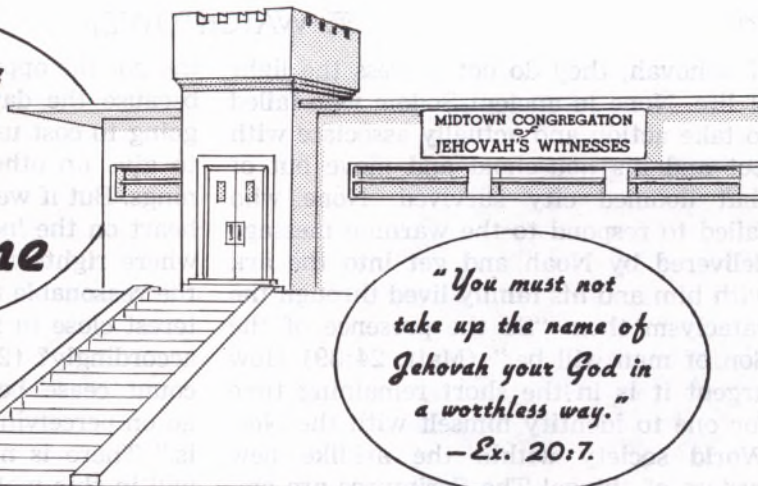
"Discoveries, however, made within the present century and especially within the last ten years, have shown that the Christian community at a very early date realized the advantage of making up papyrus in what is known as the 'codex' form, which is simply the modern form of book, with leaves made up in quires, any number of which may be

fastened together to form a volume of the required size. To do this the sheets of papyrus as originally manufactured, instead of being fastened together side by side to make a roll, were laid one on top of another and then folded once vertically. . . .

"That the codex form of papyrus book, if not actually invented by the Christians, was first exploited by them is clear from the evidence from Egypt. In the case of non-Christian literature no codex has been found earlier than the third century and in the third century not more than 5 percent of the discovered fragments come from codices. The papyrus roll, therefore, was dominant until the beginning of the fourth century.

"In the case of Christian literature, on the other hand, the large majority of third-century papyri are codices, and examples are known, . . . which go back to the first half of the second century. By this adoption of the codex form it was possible to bring together a much larger quantity of matter than could be contained in a roll."

Living Up to the Name



*"You must not
take up the name of
Jehovah your God in
a worthless way."
—Ex. 20:7.*

TRUE worship is not an idle centuries-old formalism. It is alive, progressive, productive. "The word of God is alive," says the inspired apostle Paul. (Heb. 4:12) And Proverbs 4:18 declares: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." We must go on walking in the advancing light. Being a Christian, therefore, is not merely a matter of learning certain doctrines, acknowledging as good a body of principles that govern life, and then ever after laying claim to the designation Christian. Not at all! A Christian must live his faith, be progressive in study of the truth and in its application in worship, and be productive of right works that bring praise to his God Jehovah.

² Already we have seen the need of a sound Scriptural basis for our beliefs, setting aside the mere traditions and philosophies of men that deprive one of the light of truth. Jesus said: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess

the light of life." (John 8:12) When one is called out of darkness into this marvelous light, he must appreciate its value enough to continue to walk in it, making no excursions back into the darkness that enshrouds the world. (1 Pet. 2:9; Isa. 60:2, AS) There can be no fellowship between light and darkness.—2 Cor. 6:14.

³ There are many who have come to recognize the gross spiritual darkness that covers the world and blinds the minds of men; they have caught sight of the light of truth proclaimed by those whom Jesus identified as the "light of the world," yet they do not identify themselves with that New World society of light-bearers. (Matt. 5:14) They endeavor to maintain a supposedly "neutral" position. In doing so they are failing to take into account that in this time of judgment when they are given the opportunity to learn the truth and take their stand for Jehovah God and his righteous kingdom, they make a choice that means life or death. (Deut. 30:15, 16) They may believe the message, but unless they actually follow Christ, identifying themselves with him and his brothers, the collective body of the anointed witnesses

1. What indicates that a Christian must be progressive in his worship?
2. What must be avoided by those who accept the light of truth?

3. Why is it vital for one to identify himself with the New World society?

of Jehovah, they do not possess the light of life. None in ancient Sodom who failed to take action and actually associate with Lot and his household and move out of that doomed city survived. None who failed to respond to the warning message delivered by Noah and get into the ark with him and his family lived through the cataclysm then. "So the presence of the Son of man will be." (Matt. 24:39) How urgent it is in the short remaining time for one to identify himself with the New World society within the arklike new system of things! The Scriptures are emphatic, and for that true Christians are grateful, because it leaves in their minds no question as to what is required to meet God's approval.

Those within the New World society recognize as a provision for their spiritual well-being the requirement stated in Hebrews 10:24, 25: "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." Jehovah has spread a spiritual feast of fat things for his people to build them up and strengthen them for the faith-testing trials that they now face and that lie ahead in even greater measure as Gog of Magog moves in for his attack in an all-out effort to wipe out the spiritually prosperous New World society. Now is the time to respond to the invitation to partake of these spiritual provisions freely. (Rev. 22:17) New ones and even others may find that other interests tend to crowd out that regular new-world association. Is it secular work, visitors or other activities? Then read carefully the counsel found in Ephesians 5:15-17: "Keep strict watch that how you walk is not as unwise but as wise persons, buy-

ing out the opportune time for yourselves, because the days are wicked." Yes, it is going to cost us something. We may have to give up other activities on those evenings. But if we as Christians have set our heart on the 'new heavens and new earth where righteousness is to dwell,' is it not the reasonable thing to do to keep that interest close in mind and to guide our life accordingly? (2 Pet. 3:11-13) "On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." There is no question as to what his will in this matter is; he has expressed it in his Word. The reasonable Christian course is to mold our lives to the pattern that will merit his approval.—Rom. 12:2.

As our minds are filled with the truth, we cannot help but be moved by an overwhelming desire to make known our appreciation to Jehovah God for his innumerable expressions of loving-kindness to his creatures. We count ourselves happy to be numbered among his servants and to give him exclusive devotion. As the psalmist long ago said, so we respond: "Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever." If we held back we would feel as Jeremiah, who said that God's Word is as "a burning fire shut up in my bones, . . . and I cannot contain." (Ps. 136:1; Jer. 20:9, AS) We can show this desire to serve by dedicating ourselves to God, symbolizing that dedication by water immersion and then living up to it by continuing to do his will.

CHRISTIAN DEDICATION

That dedication and baptism are divine requirements is clearly set out in the Bible. Christian dedication is the act of a person in setting himself apart by solemn agreement, unreservedly and uncondition-

4. What viewpoint should be taken toward meeting attendance?

5. What is the natural desire of one who learns the truth?

6. What shows that dedication and baptism are necessary for one who lives up to the name as a Christian?

ally, to do the will of Jehovah God through Christ Jesus, as that will is set forth in the Bible, being made plain by God's holy spirit. To demonstrate the correctness of such an act one need merely ask himself, 'Is it proper for a person to serve God, giving him exclusive devotion, and should expression of this desire be made to God in prayer?' The answer is obviously Yes! Jesus rejected the Devil's suggestion to the contrary when he said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Luke 4:8) Shortly prior to this he expressed himself in prayer to his Father, as it had long before been recorded in the Psalms: 'Look! I am come to do your will.' (Heb. 10:7-9) He made known his desire to render sacred service exclusively to his Father Jehovah God. As a symbol of that dedication vow, he was baptized in the Jordan River by John the Baptizer. (Mark 1:9) He himself explained to the somewhat hesitant John that this was necessary in order to carry out God's righteous requirements, and Jehovah himself joined in bearing witness to that fact by opening the heavens and saying that he approved his Son and consequently the course he had taken. (Matt. 3:13-17) Jesus pointed out that those who become his disciples would likewise be baptized.—Matt. 28:19, 20.

7 With such a clear-cut precedent for this Christian course, what is there that could cause one to hold back from dedication and baptism? Lack of mature Christian love. One who loves God obeys his commandments. (1 John 5:3) Of course, this may be affected by various matters. For example, some are so preoccupied with business interests or pursuit of the comforts of the world that they have little time left. If so, now is the time to change the object of their affections with a view to life in the new 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; 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." (1 John 2:15-17) The Bible refers to those things craved by many as the "deceptive power of wealth," because having wealth gives one a false sense of security. (Matt. 13:22) True security is found in loving and serving Jehovah.

8 There are those who unlovingly hold back from making a dedication to Jehovah because they feel they are in that way avoiding a heavy load of responsibility and will not be accountable for it. They want to live in the new world, but are too lazy to do anything about it. "The lazy one is showing himself desirous, but his soul [has] nothing. However, the very soul of the diligent ones will be made fat." (Prov. 13:4) They have not avoided accountability, because responsibility came when they were given the opportunity to hear the word of Jehovah. (Ezek. 33:7-9, AS) By making a dedication they demonstrate that they understand the will of God and are eager to do it. In then being baptized they do not further obligate themselves but are merely demonstrating by obedience that they meant what they said when they pledged unreserved obedience to God. They go on record before their fellow Christians, as they have already gone on record before God, that they mean it when they say they want to serve God. It is an act of obedience on their part and, instead of placing a heavier load upon them, it calls forth Jehovah's blessing, because they are

7. Why do some hold back from dedication and baptism?

8. Why will one who loves God not want to avoid making a dedication and symbolizing it by water baptism?

living up to the dedication vow they have already made in their prayer to God.

⁹ With others it may be a sense of inadequacy, a feeling that they do not know enough to explain the Bible to others, that causes them to hold back fearfully. But is the lack altogether one of knowledge? The Ethiopian eunuch, mentioned in the eighth chapter of Acts, was ready to symbolize his dedication to Jehovah after a discussion with Philip on a chariot ride. A leper who was cleansed by Jesus was so filled with gratitude that he could not keep it to himself but "started to proclaim it a great deal and to spread the account abroad." (Mark 1:40-45) Surely he could not answer all the questions of those to whom he spoke, but he knew that this was the best thing he had ever encountered and he could tell others where they could learn more. They may not have had all the answers, but they had hearts overflowing with gratitude for the things they had heard and experienced. They did not hold back in fear. "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint." (1 John 4:18) Not alone a head full of answers, but a heart full of love is what moves one to obey God's commandments. If we would gain life in the new world we must have that kind of love. "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and, 'your neighbor as yourself.' . . . 'keep on doing this and you will get life.'"—Luke 10:25-28.

PERFORMING EFFECTIVE SERVICE

¹⁰ To Christians in this time of the end the instructions for service are given in

9. What is really missing when some hold back from dedication fearing that they do not know enough, and what scriptures show this to be so?

10. How is field ministry to be performed if it is to be acceptable to Jehovah?

Matthew 24:14: "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." All who lovingly obey Christ count it a privilege to share in this ministry. By participating in this Kingdom-preaching activity they "offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) These sacrifices may not be presented in a haphazard way, but in a way that is worthy of the God in whose service they are offered. However, the acceptability of one's service is not determined by comparison with that of his brothers; it is governed by comparison with what he can do. Jesus pointed out that a poor widow who offered at the temple only two coins of very little value had given more than the rich, because she gave "her whole living." (Mark 12:44) How vital it is that we, too, put everything into it when we present our sacrifice of praise to God!

¹¹ Christ Jesus showed what else makes one's service well pleasing in the sight of God. "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8) Merely sowing seed is not the same as bearing fruit. That seed of truth must be watered and cultivated and grow into a productive plant in order to bear fruit. If as a result of our ministry the seed of truth does take root and is cared for until it too grows into a fruit-producing plant, then our ministry glorifies Jehovah because it produces more praisers. Each congregation and each individual who shares in Jehovah's service would do well to stop and ask, 'Can I point to a fruitage of praise-producing dedicated ministers as evidence of a ministry productive of praise to Jeho-

11. What is one good evidence of a fruitful ministry, and why is it so important?

vah?" Paul could, and he said: "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. 3:3) If we have no such letter of commendation, then instead of continuing to perform a ministry that is in this respect unproductive, we would do well to analyze ourselves and our service to see wherein improvement may be made.

¹² Jesus pointed out that the second of the two great commandments is to love one's neighbor as oneself. Not only did he speak about it; he demonstrated it. He felt compassion for the crowds to whom he preached, because, as he said, "they were skinned and knocked about like sheep without a shepherd." (Matt. 9:36) His heart went out to them, and that love attracted those who were of a righteous disposition. So it is with those who are his disciples. They are recognized as his disciples because they manifest the enduring quality of love. (John 13:35) With godly concern for the Master's sheep they return to homes time and again, urging the inhabitants to "become reconciled to God." (2 Cor. 5:20) True, they may have been coldly turned away or had the door slammed in their face the last time they were at a home, but 'love is long-suffering. It does not look for its own interests, does not become provoked. It does not keep account of the injury.' (1 Cor. 13:4, 5) And since it is love that moves them to call at the homes, when they make repeated visits they are still just as eager to help the individuals to gain life in the new world as they were on their first visit. It is this quality that keeps them from shying away from territory or homes where they may not have been received hospitably in the past, or favoring certain types of territory

over others. It keeps them optimistic when the message they bear is repeatedly rejected. Having done their best to prepare and present it, they know that the sheep know the Master's voice and respond, and they rejoice as they see before them the clear evidence of the dividing work that is now being performed under the direction of the King Christ Jesus through the preaching being carried on by his anointed brothers and their other sheep companions. (Matt. 25:31-33) When one accepts the truth, how glad they are to have associated with them another one of the Lord's sheep! And when they have done their part in preparing and, where possible, presenting the message, instead of being discouraged they have their faith made more firm when they behold the prophecy-fulfilling scoffers who reject the good news.—2 Pet. 3:3, 4.

REPEATED COVERAGE OF TERRITORY

¹³ For about forty years now since the Lord Jehovah with his Messenger of the covenant came to the spiritual temple for judgment, Jehovah's faithful witnesses have gone through the lands, in fulfillment of the vision of the man clothed in linen and with the writer's inkhorn by his side. (Ezek. 9:1-11, AS) In some cities and towns they have called back at the homes time and again, perhaps doing so every few weeks. The householders may tell them that they have heard the message, and the religious clergy complain that they have filled the land with their doctrine about Jehovah God and his kingdom. In many places Jehovah's witnesses meet up with general indifference or even open opposition. In view of these things, should they now feel that the work is done?

¹⁴ Faced with this situation, it is advisable to consider the situation of our broth-

12. What quality demonstrated by Jesus and copied by Christians strengthens them to continue preaching in spite of opposition?

13, 14. (a) What situation has arisen in many places due to preachers' diligence in the ministry? (b) What similar situation existed in the first-century Jerusalem congregation?

ers in the first-century Jerusalem congregation. So keenly had the preaching work been felt there that the brothers were haled before the Supreme Court for a second time with the firm rebuke: "We positively charged you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." Some did not appreciate the repeated visits at their homes; but were the apostles free to withdraw from this service? Not if they wanted to be true Christians, ministers of God. Their simple answer to the court was: "We must obey God as ruler rather than men."—Acts 5:28, 29.

¹⁵ Consider the circumstances that prevailed in that congregation. On the day of Pentecost when with the outpouring of the holy spirit the great preaching campaign was launched in Jerusalem there was a group of 120 who received the holy spirit from God and thereafter moved out into the work. Jerusalem was logically their assignment. How large was it? It seems that Jerusalem at that time was about 4,000 feet long from north to south and 2,600 feet wide from east to west. It covered less than half a square mile, including the spacious temple area. Of course, with narrow streets and houses of several stories crowded closely together, the population would be considerable. But visualize the situation. With this area that might be comparable to about seventy-two city residential blocks, there was little more than half a block for each minister to serve. Is your territory for witnessing as filled as that with Kingdom ministers?

¹⁶ The work did not come to a standstill. For on that eventful day of Pentecost "about three thousand souls were added" to their numbers. With this great influx of

believers who were eager to speak the truth, a tremendous witness was given in their assignment. "At the same time Jehovah continued to join to them daily those being saved." And the congregation expanded so that "the number of the men became about five thousand." The work still did not stop, but "the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much, and a great crowd of priests began to be obedient to the faith." (Acts 2:41, 47; 4:4; 6:7) Why the tremendous expansion? Simply because they 'obeyed God as ruler rather than men.' Their opponents begged them to stop. From a human standpoint it may have seemed that the territory was being covered too much. But the work was being done under the direction of God's spirit. They followed its direction, diligently planting and watering, and God kept making it grow.

¹⁷ But should not the convenience of the public be considered? Yes, and it is when Jehovah's witnesses put their interest in their neighbors above their own personal convenience and return in spite of the rebuffs they may receive, in spite of the indifference they may meet, in spite of unfavorable weather or even ban on their work and threat of imprisonment or even death if they continue. They know that only those who willingly receive the mark in the seat of their intelligence because they have heard the message and accepted and acted on it in faith will survive the coming battle of Armageddon. It is because they love their neighbors that they urge them to "become reconciled to God." God's command to his servants today, as to Ezekiel of old, is: "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." (Ezek.

15, 16. (a) How intensively did they cover their territory? (b) What were the results, and why?

17. (a) How have Jehovah's witnesses shown great consideration for their neighbors in making such repeated visits? (b) Should they now slow down in territory that has been covered many times?

2:7, AS) Those who will respond to the message and receive the mark from the "man in linen" class are described as "a great crowd, which no man was able to number." (Rev. 7:9) Well aware of that fact, none of Jehovah's witnesses take it upon themselves to say that the work is done in their territory, that there are no more sheep. They are glad to continue with their ministry until Jehovah says it is enough by making 'the cities wasted without inhabitant.'—Isa. 6:11, AS.

¹⁸ Jehovah's witnesses are keenly aware of the fact that it is not they but God who keeps making his organization grow. (1 Cor. 3:6) So when they consider how to improve their ministry they do not propose the injection of ideas and schemes of men for gathering together people and building up a huge organization. The organization is God's, and only those who are drawn to it by him because of being sheeplike persons who love him, his Son and his kingdom and who have listened to his Word in belief have a place in it. Since it is by means of his spirit that Jehovah performs his work, his people are anxious for there to be evidence of the operation of that spirit in their ministry by bringing forth fruit. If such is lacking, they study again the ways and means employed by Christ Jesus and endeavor to copy him more closely. By thus responding to the guidance of the Bible, which was recorded under inspiration of holy spirit, they open the way for God's spirit to operate more freely in their lives, bringing forth the fruitage in their ministry that honors God.

¹⁹ Those mature in Christian growth have, through the Scriptures and the evident manifestation of Jehovah's favor on his faithful and discreet slave, come to ap-

preciate that Jehovah deals with his people as an organization and that his spirit operates in conjunction with that organization. (Matt. 24:45-47) Consequently, when they consider the factors that affect growth in their congregation, they know that a major consideration is their response to the instructions regularly provided through the columns of *The Watchtower*, *Kingdom Ministry* and other theocratic publications and through assemblies. Since that spirit of God operates in conjunction with the organization, to the extent that the local overseers, ministerial assistants and individual ministers respond to the counsel provided them through the theocratic organization, to that extent the way is open by this means for the free flow of God's holy spirit. Any who feel that they are not seeing results to the extent that they might in the expansion of true worship in their assignment would do well to consider these factors, dispel any negative or defeatist attitude and optimistically put into operation all the provisions suggested by the theocratic organization. If we diligently plant and water, following the lead Jehovah gives us through his Word and his channel of communication, he will bless our efforts with growth until all his sheep are safely gathered into his New World society.

²⁰ Now at this crucial time when the old world under Satan nears the time of its complete destruction at the hand of Jehovah's Executioner-Son Christ Jesus, it is vital that we live up to the name we bear as Christian witnesses of Jehovah so that we will be found in favor with Jehovah and his Son. As Christian ministers of God we have a purpose in life, and that is to give exclusive devotion to our God Jehovah. Never should we lose sight of it, but always mold our lives to conform to it.

18. What is necessary if there is to be growth in the Christian congregation, and so what is the right course to follow?

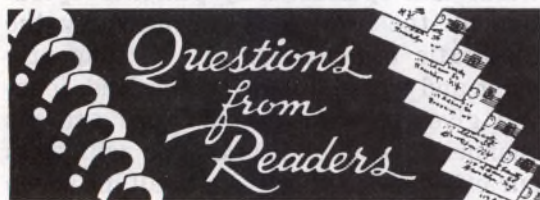
19. What will assure maximum results in our ministry, and why?

20, 21. (a) How may we organize to expand our service? (b) What viewpoint should be taken of service privileges entrusted to our care?

Having started in the way of righteousness, let us never turn back.

²¹ If you have made a dedication to serve God, let it guide your decisions. Instead of taking on further obligations that will detract from your ministry, rather be always on the alert to avail yourself of opportunities to expand your knowledge of the truth and to accept further privileges of service. It may be that you can organize your affairs to spend more time in the ministry as a congregation publisher; if possible, even moving with your family into territory where the need for help is great. If so, you will want to do that. Perhaps you can organize your life to take hold of the glorious treasure of full-time ministry as a pioneer, going through Gilead School and on to missionary service or serving as a member of the Bethel family. Having taken a forward step, make it your

determination to hold on to your privileges of service. It is easy to step aside and let someone else take over, but the pattern set out for us in the Bible is that of faithful servants who stuck to their work. There is no record that Jesus turned in a service assignment uncompleted, though he has through faithfulness been rewarded with further and greater privileges of ministry. Abraham accepted a foreign service assignment from Jehovah when he was seventy-five years old, and he stayed on the job for a hundred years, until the time of his death. May it be the determination of everyone associated with the New World society of Jehovah's witnesses to copy those patterns of faithful perseverance. Having begun the course, let us run with endurance the race that is set before us, following the way blazed by Christ Jesus, the one whom God approves.—Heb. 12:1, 2.



● On page 86 of the book *"New Heavens and a New Earth"*, paragraph 5 tells why Jehovah God did not destroy Satan the Devil, the great Serpent, immediately at the garden of Eden after he had misled Eve and Adam into sin. Then it concludes the paragraph, saying: "Up to that time [that is, up to the rebellion of Satan at the garden of Eden] there had been no death of any angels, nor any killing of them; and God's Word plainly states that such a thing is not to take place until the 'war of the great day of God the Almighty', in our day." Does this mean that the abyssing of the fallen angels at the coming battle of Armageddon may be referred to as killing?

Yes, that is evidently what the book means by that statement. Satan the Devil is the prince or ruler of all the spirit demons. His being

abyssed with them will take place at the climax of the battle of Armageddon in fulfillment of the prophecy at Revelation 20:1-3, which reads: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."

This abyssing of Satan and his legions of demons at Armageddon is evidently the bruising that Jehovah God referred to in the garden of Eden, when he said to the serpent: "I shall put enmity between you and the woman and between your seed and her seed. He [that is, her seed] will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) Bruising of a serpent in the head would mean the killing of it, or the putting of it to death. That the bruising of the head of the "original Serpent," Satan the Devil, is to take place at the battle of Armageddon, and signifies his death, is evident from what the apostle Paul

writes to Christians at Romans 16:20. Though it was nineteen hundred years ago, yet there the apostle Paul wrote: "For his part, the God who gives peace will crush Satan under your feet shortly."

The anointed Christians, or footstep followers of the Lord Jesus Christ, are part of the seed of God's woman under whose feet the head of the "original Serpent," Satan, will shortly be crushed. Of these anointed Christians there is only a remnant of some thousands upon earth today, according to available authentic records. If the crushing of Satan under their feet by Jehovah God, through his King Jesus Christ, is to take place shortly, then it must be at the approaching battle of Armageddon, the "war of the great day of God the Almighty." The crushing of Satan or the bruising of him at the head and the abyssing of Satan and his demons must be identical.

This abyssing of Satan the Devil, who is both the god and the invisible king of anti-typical Babylon, was prophetically referred to in the fourteenth chapter of Isaiah. In that chapter the ambitious king of Babylon, who aspired to make himself like the Most High God, pictures Satan the Devil. Beginning with verse 15, Jehovah God says concerning the overthrow of the king of Babylon: "Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. . . . All the kings of the nations, all of them, sleep in glory, every one in his own house. But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever."—Isa. 14:15-20, AS.

The king of ancient Babylon was actually put to death at the time of the city's overthrow

in 539 B.C. The fulfillment of this prophecy literally upon the king of ancient Babylon in the putting of him to death was therefore a confirmation of the fact that this prophecy will be fulfilled in its complete sense by the abyssing of Satan the Devil and all his demon angels at the battle of Armageddon. The fact that the place where the Devil is restrained for a thousand years is referred to as the abyss should furnish no objection to the understanding that he is put to death. At Romans 10:6, 7 the "abyss" is used to designate the place of death out of which the individual is brought back to life again. There the abyss must refer to the memorial tomb in which the Lord Jesus Christ lay dead for parts of three days and out of which he was resurrected by Jehovah's power; for Romans 10:6, 7 reads: "The righteousness resulting from faith speaks in this manner: 'Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.'"

Jesus Christ was dead for parts of three days in that abyss, because he had been bruised at the heel by the original Serpent. If in his case the abyss meant the place of death out of which he was restored to life, then the abyss into which he will cast Satan the Devil and his demons at the battle of Armageddon and imprison them for a thousand years must likewise refer to a place of death out of which Satan the Devil and his demons are brought at the end of the thousand years of Christ's reign, in order to bring the final test upon the uplifted and obedient of mankind, to test their unswerving loyalty and integrity. The abyssing of the original Serpent, Satan the Devil, at the climax of the battle of Armageddon must therefore be the fulfillment of the Edenic prophecy that he should be bruised at the head by the seed of God's woman. It may be referred to as killing.

Need for Right Principles

☞ Morality depends on the right kind of religious principles. George Washington, the first president of the United States, sensed this and said in his "Farewell Address to the People of the United States": "Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

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"WATCHTOWER" STUDIES FOR THE WEEKS

June 8: What It Means to Be a Christian. Page 272.

June 15: Living Up to the Name. Page 279.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is the only way peace and security can exist on earth? P. 260, ¶5.
- ✓ Why it is not enough just believing that you have the right religion? P. 261, ¶1.
- ✓ What shows that most Christian religions do not believe what they teach about love? P. 262, ¶3.
- ✓ How a dedicated Christian can honor Je-hovah with his valuable things? P. 265, ¶3.
- ✓ How a person keeps getting filled with spirit? P. 267, ¶3.
- ✓ What determines whether a religion is the right religion? P. 273, ¶3.
- ✓ Why living by the Ten Commandments

is not enough? P. 274, ¶6.

✓ Why Christians have faith in God? P. 276, ¶12.


✓ What a codex is? P. 278, ¶4.

✓ What a person does when he makes a dedication of himself to God? P. 280, ¶6.

✓ Why a person does not have to wait until he has all the answers before he can serve God? P. 282, ¶9.

✓ When Jehovah's witnesses will stop preaching? P. 284, ¶17.

✓ Whether the Bible means Satan will be killed when it speaks of his being abysed? P. 286, ¶3.



The WATCHTOWER

MAY 15, 1958

Semimonthly

**DOES SUPERSTITION OR
KNOWLEDGE GOVERN YOU?**

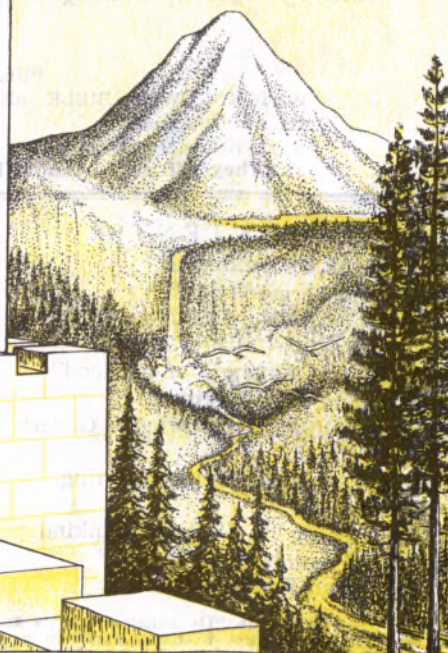
**INCREASED KNOWLEDGE BRINGS
LASTING BENEFITS**

WHAT SHOULD SERMONS SAY?

**WHY THE JEWISH COUNT OF
TIME DIFFERS**

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Announcing
**JEHOVAH'S
KINGDOM**



"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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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version AT - An American Translation AV - Authorized Version (1611) Da - J. N. Darby's version Dy - Catholic Douay version ED - The Emphatic Diaglott	JP - Jewish Publication Soc. LS - Isaac Leeser's version Mo - James Moffatt's version Ro - J. B. Rotherham's version RS - Revised Standard Version Yg - Robert Young's version
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Why Youth is Uncommitted

TODAY youth comes in for much censure. But it may well be asked if the ways of modern youth are not merely the crop that their parents have sown.

That some youths think this is the case is to be seen from what appeared in *The Mirror News*, Los Angeles, January 11, 1958. It was a report of a resolution that was passed by some 3,400 youthful Methodists, representing a thousand colleges and universities. In this resolution they replied to the charge that the youth of today belong to an "uncommitted generation." Said they:

"The church has not called us to her Lord or her mission clearly enough to excite our response. . . . We students have been condemned as the 'uncommitted generation.' We admit the truth of the designation, but protest the implication we are uncommitted either through choice or indifference. To the contrary, most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance."

The students in their resolution went so far as to say that the very church that



scolded them for their lack of commitment "proves to be the major block toward commitment . . . and is herself a primary deterrent. We may be silent and withdrawn but we are not easily misled. The church as she stands now is not, we believe, worthy of our lives."

True, how can youth be inspired to make

a commitment for God when it sees its religious leaders following a course of materialism, mixing in politics and being confused and uncertain as to what is the true religion? Even as God's Word foretold, religious leaders have fallen away from the faith.—Jer. 5:31, *AS*; 1 Tim. 4:1.

However, today there is a body of Christians that measures up to the Scriptural requirements. It is deserving of commitment on the part of youths if they are but willing to pay the price, 'sell all they have and follow the example of Christ Jesus.' If these youths are honestly and with open minds "actually searching for that cause to which [they] can offer unreserved allegiance," sooner or later they will come in touch with this body of Christians. To help them to do so is one of the reasons why this magazine is published.

WHAT *Should* SERMONS SAY?

More people are listening to sermons than ever before.

But are popular sermons saying what they should say?

"GREAT sermons ninety-nine times in a hundred are nuisances," once said American clergyman Henry Ward Beecher. "They are like steeples without any bells in them; things stuck up high in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody."

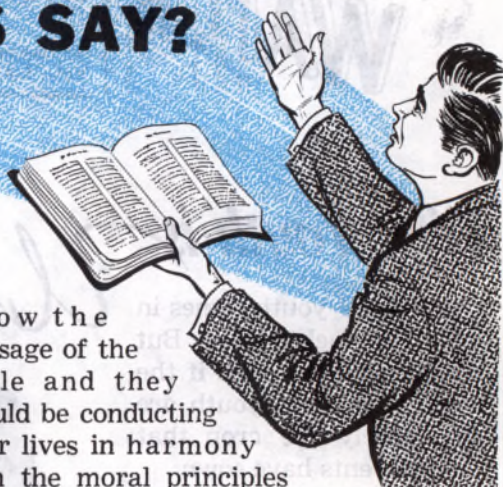
Since sermons can attract attention and even be called "great" without helping anybody, we ought to take time to examine the sermons we hear. This will prove valuable. God's Word declares: "My people are destroyed for lack of knowledge." (Hos. 4:6, AS) We ought, then, to be certain we are getting the knowledge that will preserve from destruction.

It is especially timely, too, to examine sermons. The so-called religious revival goes on apace, but so does the rate of crime increase. Churches increase; morals decline. And we hear expressions such as, "Crime flourishes best where church steeples are thickest," and, "Sermon-saturated heathen of the pew." We hear about incredible Bible ignorance; or, as Billy Graham put it: "Very few of us know anything about the message of the Bible." To what does such a shameful state of affairs point? Does it not point to sermons? For if sermons are saying what they should say, the sermon-saturated people should

know the message of the Bible and they should be conducting their lives in harmony with the moral principles of God's holy Word. Clearly something is wrong. To find out what, let us look at today's popular sermons.

KINDS OF POPULAR SERMONS

Radio and television have made the sermons of the revivalists well known. The knowledge content of these sermons, if one examines them carefully, is usually limited to exposing the sinful state of the world and asking people to repent and accept Christ. Out of the vast ocean of Biblical knowledge the evangelist's sermon imparts only a few drops. It may be said that it is not the purpose of the evangelist to explain the whole message of the Bible, that rather it is his purpose to stimulate people to go to church. But after going to church what do the people hear? More of the same, more about "repentance from dead works, and faith toward God." This is called in the Bible "the elementary doctrine about the Christ." (Heb. 6:1) Today's popular sermons, however, often say even little about elementary doctrine, and



the Bible is neglected. Sermons then generally fall into one of four main categories or a blend of them.

First, there is the political sermon. Local, national and international politics offers an abundance of subject matter. Almost everyone has read in the newspapers about some political sermon a clergyman has delivered. Politics has been the sermon subject so often in America that David Lawrence felt obligated to write in a business magazine, *U.S. News & World Report*, about the clerical tendency. "This is the time of all times," said the writer, "for clergymen to teach Christianity and not to become sinners themselves in the unmoral precincts of present-day politics."

Second, there is the current events sermon. It is similar to the political sermon except that it is more likely to deal with sociological problems. As to the knowledge value of these sermons, Professor Marcus Barth of the University of Chicago's Federated Theological Faculty says, in speaking of the return to religion in America: "The churches are full, but the problem is whether the congregation hears anything in the sermons which its members have not already read in their morning newspapers."—*Time*, February 18, 1957.

Third, there is the sermon about divertingly light matters. This may deal with the latest best-selling book; it may feature the interesting thoughts of some non-Biblical writer of note. Often these sermons tend more toward entertainment than instruction. The preacher may even play to the audience in much the manner of a television performer. What is conspicuous about these sermons is their almost complete neglect of the Bible. The few scriptures used are stretched out into springboards for jumping off into pools of diverting subjects.

In this regard there was an editorial in the religious magazine *Theology Today* of

April, 1953, under the subject "The Decline of Bible Preaching." It said: "The modern eclipse of Biblical preaching does not mean merely that preachers are not using Bible texts; on the contrary, texts are frequently used, but so often they are torn out of context and violently forced to give some semblance of Biblical authority to ideas and sentiments which are quasi-Biblical. . . . A great deal of preaching is a mosaic of interesting stories or personal anecdotes. This preaching aims to please, to keep people coming. In our day, Biblical preaching has suffered."

And it was George Jeffrey who, in his 1949 Warrack Lectures, described the sermons of preachers "whose method of preparation seems to be the search for three anecdotes, setting them down like three islands in a homiletical sea, the rest of the sermon consisting in swimming breathlessly from one to the other in the lively hope of coming safely to land." Fluffed up with humor and matters of an airy nature, many popular sermons more closely resemble the flossy cotton candy sold at amusement parks to children than they do the solid spiritual food of God's Word for Christians.

Fourth, there is the sermon that has come into vogue in recent years. This is the peace-of-mind, have-faith-in-yourself sermon. This sermon purveys confident living and positive thinking. It usually says that one can achieve whatever he wants to achieve with the help of God. Pointing to Norman Vincent Peale as an example of this psychological sermonizing, a former editor of *The Christian Century*, Paul Hutchinson, wrote in *Life* magazine of April 11, 1955:

"His sermons follow one pattern; he himself will say, 'When you've heard one, you've heard them all.' Take the topics of the first six sermons he preached this year and you have the pattern: 'The Key to Self-Confidence,' 'How to Feel Alive and

Well,' 'Ways to Improve Your Situation,' 'Wonderful Results of Faith Attitude,' 'Life with Joyous Vitality,' 'Empty Fear from Your Thoughts.' . . . He is frequently criticized by other clergymen for not paying much attention to social and political questions."

IRRELEVANT TO NEEDS OF MANKIND

After having examined the main types of popular sermons, what are we to think? We would think little of it—if these sermons were being given by psychologists, psychiatrists, sociologists, politicians, news analysts, book reviewers and television humorists. But they are not. Clergymen are giving them! They are being delivered by men who are supposed to be preaching the Word of God! They are being delivered by men who should be providing spiritual food, the knowledge people need to know about God's purposes and how they can harmonize their lives with God's will, instead of using God for their will. Popular sermons, then, have missed the mark. They have become irrelevant to the kingdom of God, irrelevant to the moral obligations of mankind, irrelevant to the needs of life seekers.

This is an observation that clergymen themselves not infrequently make. Witness the statement by Episcopal preacher-writer Bernard Iddings Bell, as recorded in the volume *Treasury of the Christian Faith*: "It is largely because of the clergy's faithlessness to the prophetic task that most Christians in our time do not know what God demands or Christ teaches; that Christianity has become not much more than a vague and polite conventionality! As such, it is meaningless, impertinent. It is about time that we parsons start again to teach in no equivocal terms what Christ reveals about man, about why civilizations drop into anarchy, about why individual lives mostly come to frustration and un-

happiness, about God and what God can do in us to make the earth endurable! We parsons have sinned."

Here are things, indeed, that sermons should say; but the parsons are not saying them. The people need to know why lawlessness has taken control of this world, especially since 1914; why wickedness has increased so alarmingly. Sermons should give the meaning behind world events. Sermons should explain with all clarity that we are living in this world's "time of the end" and how we know this is so. Sermons should reveal the basic cause for increased wickedness, that it is the result of a war in heaven in which Christ and his angels hurled Satan the Devil and his demons down to the vicinity of the earth. So, "woe for the earth"! Why? "Because the Devil has come down to you, having great anger, knowing he has a short period of time." These are vital facts if we are to understand today's topsy-turvy world. And yet popular sermons, though spending much time on wickedness in the world, seldom if ever explain this root cause of world distress.—Rev. 12:7-12.

In the words of Dr. Albert Schweitzer, "Religion has not only to explain the world. It has also to respond to the need I feel of giving my life a purpose." Yet what clear-cut purpose have popular sermons given the people? The way to worldly success by psychology and the use of God, yes; but that is not the purpose the Bible holds forth. God's Word shows the vanity of material pursuits and that the one thing that really matters is serving God, obeying his commandments, seeking to have a share in the vindication of his name. The great issue today is not who will rule the earth, but who will rule the universe: Satan the Devil or Jehovah God? That is the issue soon to be decided in God's favor. Blessed are those who purpose to be on

the right side of the issue. To do that one must know about God's kingdom.

SERMONS SHOULD STRESS THE KINGDOM

But how many popular sermons ever say anything about the kingdom of God as the main theme of the Bible? The sermons of Jesus stressed the Kingdom. Before Jesus spoke an illustration he often introduced it by the term "the kingdom of the heavens," thereby stressing that the illustration taught a truth about the Kingdom. So sermons ought to stress the Kingdom, showing that it is heavenly but that it will bring blessings to the earth; for it must rule the universe. Instead of to this world's corrupt politics sermons should point to the Kingdom, since Christ clearly declared: "My kingdom is no part of this world." (John 18:36) Above all, sermons ought to explain that God's kingdom, in the hands of Christ Jesus, has already been established in heaven, with the resulting war in heaven. This is momentous news, headline news! Yet the world is sleeping, and popular sermons show it.

Sermons ought to teach people what they pray for when they pray the Lord's Prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." People should know that they are praying for God's heavenly kingdom to come against this world by destroying it, by doing what the prophet Daniel foretold God's kingdom would do: "It shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Matt. 6:10; Dan. 2:44, AS.

And how many popular sermons ever mention the event by which God's kingdom destroys this wicked world? How many times the Bible refers to the great work of destruction that God's kingdom will do at the war of Armageddon, called "the war of the great day of God the Almighty"! Mark just a few of the many references

the Bible makes to this event: "The day of Jehovah's anger," "the day of wrath and of the revealing of God's righteous judgment," "the day of judgment and of destruction of the ungodly men," "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," and the climax of the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Rev. 16:14, 16; Zeph. 2:2, AS; Rom. 2:5; 2 Pet. 3:7; 2 Thess. 1:7, 8; Matt. 24:21.

A sermon should show, then, what God's kingdom will make possible—a new world! The Bible speaks of this as "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." God's war of Armageddon, by wiping out this old world and putting Satan the Devil and his demons out of the way, will make way for a new world. So a sermon ought to show the new world's blessings, how men will live on the earth in human perfection, how God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—2 Pet. 3:13; Rev. 21:4.

ANSWERING THE QUESTION: WHAT SHALL I DO?

And a sermon should do still more. It should answer that question: What shall I do? It should show clearly man's moral obligations, how he must live according to the high moral principles of the Bible if he is to gain life in the new world, either through a resurrection of the dead or by surviving Armageddon. And a sermon should stir listeners to live for that new world by obeying the good news of the Kingdom. How? By sharing in sounding the warning witness that Christ foretold

must be done: "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) Before the accomplished end of this world at Armageddon, a witness must be given concerning God's established kingdom and what it will soon do to this wicked world. Popular sermons are not giving this witness.

What, then, do we behold? Just what British prelate H. R. L. Sheppard, one-time dean of Canterbury Cathedral and canon of St. Paul's Cathedral, observed in his book *The Impatience of a Parson*:

"I am compelled, with the greatest reluctance, to believe that the Churches have corporately so misunderstood the message of their Founder . . . that what survives and does duty nowadays, through the Churches, as Christianity is a caricature of what Christ intended. The Churches need much more than patchwork repair. There must needs be a Christian Society founded on the revelation of Jesus Christ; but if that Society is to be according to the mind of Christ, I fancy it will have to be so wholly different in breadth and outlook from any Church that exists today, as to be scarcely recognizable as belonging to the family of Churches as we now know them."

What a revealing statement—that if people are to practice Christianity according to the mind of Christ there will need to be a society vastly unlike the organized

churches of Christendom! Well, then, do we see a society of Christians living according to the mind of Christ, preaching the mind of Christ and who are so unlike the organized churches that this very fact is striking?

Do we see a society of Christians whose sermons explain the world, explain the root cause of wickedness, explain why things are as they are in the world?

Do we see a Christian society that is witnessing to the good news of God's kingdom already established in the heavens and that is sounding the warning of Armageddon's imminence?

Do we see a society of Christians whose sermons are helping people live by the Bible's moral principles, whose sermons are warning people with the hope of everlasting life on earth in God's new world, and whose sermons are pointing out the only way to survive Armageddon into God's new world?

Indeed we do! That society's identity is obvious; for there is only one organization in the world today that is preaching all this, doing all this. That is the New World society of Jehovah's witnesses. At the Kingdom Halls of Jehovah's witnesses—and it is likely that one is in your neighborhood—you may hear these sermons, sermons that say what they should. There is no collection, no cost to you. So in the words of the Bible: "Come, buy grain without money, and wine and milk without price! Why should you spend money for what is not bread?"—Isa. 55:1, 2, AT.

COINCIDENCE

☛ The following item appeared in the San Bernardino (California) *Sun* of January 20, 1958: "A couple of \$100 bills that took off down E St. on the wings of the wind are back in the pocketbook of Mrs. D. W. Glennie of Hemet. She had hung on to another as she left the bank at Court and E Sts. Wednesday and a fourth that engaged in free flight was found and returned shortly afterward by Mrs. Laura Hodge, 1942 Washington Ave. The two bank notes were returned Saturday by Dorothy Butler, 775 Base Line, who snatched them after they came in for a landing at 3rd and E Sts. Coincidentally, both finders are Jehovah's Witnesses."

WHY THE Jewish COUNT OF TIME Differs

ADAM

1958

CHRISTENDOM counts time from what is supposed to be the year of Jesus' birth, *anno Domini*, A.D., "in the year of (our) Lord, i.e., Jesus Christ."* Dates before that year are designated B.C., "before Christ." Moslems count time from the year Mohammed fled Mecca, A.H., which was A.D. 622. The Jews count time from the beginning of creation, *anno mundi*, A.M., "in the year of the world." (*Webster*) To avoid implied recognition of Jesus as Lord or Christ some, particularly among the Jews, avoid the abbreviations B.C. and A.D. and instead use B.C.E., "before the common era," and C.E., "the common era," which Webster's New International Dictionary says equals the Christian era, or vulgar era.

Time and again readers of *The Watchtower* have inquired as to why there is such a great difference in the way the Jews count time and the count of time as published in *The Watchtower*, April 1, 1951. According to the Jewish calendar, 3,760 years elapsed from the creation of Adam to 1 B.C., whereas the *Watchtower* calendar gave 4,024 (from fall of 4025 B.C. to fall of 1 B.C.), a difference of 264 years between the two. Thus the Jews today term the year 1958 A.M. 5718 instead of A.M. 5982. Why?

* As previously noted in this magazine, Jesus was born about October 1, 2 B.C.

Strange as it may seem, although the date A.M. 5718 for 1958 has widespread use among the Jews, very few of them put any faith in the 3,760 years before Christ that it is supposed to be based on. In fact, there is great difference of opinion among Jewish scholars themselves as to the merits of Biblical chronology. Thus Dr. Edgar Frank, in his book *Talmudic and Rabbinical Chronology* (1956), deliberately avoids discussing the following all-important controversial factors regarding the Jewish traditional date. These he himself lists as:

"The proof of the accuracy of chronological data in the Bible.

"The relation of the Seder Olam, the basis of Jewish chronology, and the dates given in the Bible.

"Contradictions between the data in Jewish chronology and established ancient history."

It is not surprising, therefore, to find that the *Jewish Encyclopedia* (1925) in a footnote states: "The foundation of Biblical chronology being still a matter of discussion, it is deemed desirable to present divergent views in separate articles"; which it does without attempting to harmonize conflicting views.—Vol. 4, p. 64.

More definite is *The Universal Jewish Encyclopedia* (1941), for it states: "Biblical chronology follows no uniform system, but

varies according to the writers of the books of which the Bible consists . . . Critics consider most of these figures in the Torah [Pentateuch] as mythical. The ages of the antediluvians are apparently derived from Babylonian mythology, while those of the patriarchs are held to be exaggerated." —Vol. 3, p. 393.

However, there are exceptions. In striking contrast to the above writers is Dr. Philip Biberfeld. In his *Jewish Universal History*, Vol. 1, he endeavors to reconcile the Jewish traditional 3,760-year period with both Biblical chronology and secular history. It might be said that men such as he use with logic A.M. 5718 for A.D. 1958. Why other Jews use it is not entirely clear. It may be in order to avoid using the "Christian" calendar; or because of uncertainty; or because of respect for tradition; or because of not considering the matter of authenticity vital. Be that as it may, it will be of interest to note how the 3,760-year period was arrived at in the first place and how Dr. Biberfeld endeavors to reconcile it with Biblical chronology and secular history.

FROM ADAM TO ABRAHAM

Who is the one responsible for the 3,760-year Jewish tradition? Who first compiled it? And just wherein does his reckoning differ from that published in *The Watchtower* so as to account for a difference of 264 years? It is generally agreed that the Jewish date is the product of Jose ben Halafta, a Talmudic scholar of the second century. Termed the *Seder Olam* ("Succession of the World's History"), it appears in the *Seder Nizikim* of the Babylonian Talmud.

Accepting the Genesis record, this calendar agrees with the Bible until the time of the Deluge. At that point its compiler made the common error of counting the flood as coming after Noah was 600 years

old, whereas it came in the second month of Noah's 600th year. (Gen. 7:11) The Jewish calendar at this point is one year longer than it should be, it marking the beginning of the Deluge as A.M. 1656 instead of 1655.

The Jewish calendar next gives the years from the Deluge to the birth of Abraham as 292 years, placing the birth of Abraham when Terah was seventy years old. But according to Genesis 11:32 to 12:4 Abraham was seventy-five years old when Terah died at the age of 205 years. Terah therefore was 130 and not seventy years old when Abraham was born. How was it that this error of sixty years—a very common one—was made? Because of misunderstanding Genesis 11:26, which reads: "And Terah lived on for seventy years, after which he became father to Abram, Nahor and Haran."

Note that this text does not explicitly state that Abraham was born when Terah was seventy years old but merely that Terah became father to three sons after reaching seventy years. Just when each of the three sons was born this text does not say, but from other texts it is clear that Abraham was born when Terah was 130 years old. Abraham's being mentioned first does not necessarily mean that he was the first-born. He no doubt was first mentioned because of his prominence, due to his being chosen by Jehovah. (Thus also Jacob is mentioned before his brother, although Esau was the older.) At this point the Jewish calendar is fifty-nine years short, it giving the birth of Abraham at A.M. 1948 instead of A.M. 2007.

FROM ABRAHAM TO THE COMMON ERA

The Jewish calendar next lists 500 years from the birth of Abraham to the exodus from Egypt. However, Abraham was seventy-five years old when God made his covenant with him, as noted at Genesis

12:1-4. And other Scriptural testimony (Ex. 12:41; Gal. 3:17) shows that 430 years elapsed between the making of this covenant and the making of the law covenant, right after the Exodus. We therefore cannot conclude otherwise than that from the birth of Abraham to the Exodus was 505 (75+430) years, not 500 years. Pinpointing this difference, we find that the Jewish calendar allows 210 years for the Israelites in Egypt, whereas it must have been 215. At this point the Jewish calendar loses five more years, it listing the date of the Exodus as A.M. 2448 instead of A.M. 2512 (1513 B.C.), a total of sixty-four years short.

In counting 480 full years from the Exodus to the building of Solomon's temple the Jewish calendar gains but also errs one year. (1 Ki. 6:1) How so? In that what is involved is an ordinal number, 480th year, not a cardinal one, 480 years. That means that only 479+ years elapsed between the two events in question. By reason of this, another commonly made error, the Jewish calendar becomes sixty-three years short, it listing the beginning of Solomon's temple as A.M. 2928 instead of A.M. 2991 (1034 B.C.).

Coming to the next period of time, the number of years that the "first" temple, or Solomon's temple, stood, the Jewish calendar allows but 410 years, whereas it stood 427 years, according to the reigns of the various kings of Judah as recorded in the two books of Kings. This lack of seventeen years makes the Jewish calendar eighty years short at this point. However, it recognizes the period of desolation as seventy years, and so its eighty-year shortage also applies to the date it gives for the return of the Jews from Babylon: A.M. 3408 instead of A.M. 3488 (537 B.C.).

The final figure involved in the traditional Jewish calendar relates to the

length the second temple stood, which is dated from the return of the Jewish exiles from Babylon to its destruction A.D. 70. It gives this as 420 years. However, there is much confusion among Jewish scholars as to whether rabbi Halafta, its compiler, properly dated the destruction of the second temple. Because of a shortage of two years some say he erred two years; others say that he considered the year of Adam's creation as A.M. 3 instead of A.M. 1. In either case, two years must be added, either before Adam's creation or to the period from the return of the Jews from Babylon to A.D. 1 to arrive at the traditional 3,760 years before the common era. This last period therefore involves 353 years. Since 537 B.C. is a fixed date, it follows that the Jewish traditional calendar here comes short a total of 184 years. This, added to the previous lack of eighty years, gives us the total of 264 years, as previously noted.*

AN EARNEST BUT FUTILE ATTEMPT

As previously noted, Dr. P. Biberfeld claims to have harmonized the traditional Jewish chronology of 3,760 years before the common era with both the Bible and secular history. How does he endeavor to do this? And does he succeed? No, he does not, as the following will show.

Since he agrees with Jewish traditional chronology until the time of the entry of the Jews or rather Israelites into Canaan land, up to that point his chronology is already sixty-four years short, as we have previously seen. Next he takes exception to the 480 (479+) years that 1 Kings 6:1 states elapsed between the Exodus and the

* In computing the total years from any B.C. to any A.D. date one must not only add the two figures together but also subtract one year because of there not being any year A.D. or B.C. 0. Thus from 1 B.C. to A.D. 1 is not two years but only one year. It therefore follows that 420 years back from the destruction of the temple A.D. 70 reaches to 351 B.C., not 350 B.C. It is very likely that some Jewish chronologists overlooked this fact.

construction of the first temple. According to him not enough generations lived—as listed in the genealogy of David—to account for so long a period of time, and so he concludes that what the writer of Kings meant was the death of Joseph some 140 years earlier. Instead of 479 years he counts but 341 years, a shortage of 138 years, his calendar at this point being 202 years short.

Does Biberfeld have a strong point here? No, he does not; for, as previously pointed out in the Watch Tower publications, it appears that, due to the enmity of the seed of the Serpent, the line of descent of the seed of the woman experienced many difficulties in remaining unbroken, a son often being born when the father was very old.* Note, for example, that Noah's son Shem was born when Noah was over 500 years old, whereas the average age of the father in the nine previous generations was but some 110 years till the next one in line was born. Then too, Terah appears to have had his first son when he was seventy years old, but Abraham was born to him when Terah was 130 years old. Likewise, it was when Abraham was far beyond the age of being able to beget a son that he begot Isaac, by the power of God's holy spirit. It is also of interest to note that a generation was skipped by the seed proceeding from Judah by his daughter-in-law Tamar instead of by one of the sons of

his legal wife. (Gen. 38:1-30) More examples could be given, but the foregoing should suffice to show that there is no basis for questioning the 479 years between the Exodus and the first temple because of the few generations listed in David's ancestry.

Biberfeld next allows 385 years for the duration of the first temple instead of 427 years, thereby losing forty-two more years, for a total of 244 years short. He recognizes the seventy-year period of desolation, but lists the duration of the second temple, or from the return of the Jews from Babylon to the destruction of the second temple A.D. 70, as a period of 586 years. Counting back from A.D. 70, 586 years brings us to 517 B.C. Since both the Bible and secular history have united to prove that the Jews returned in 537 B.C., Biberfeld here is short another twenty years, making a total of 264 years difference between his chronology and that of the Bible. It is thus seen that he has failed to harmonize traditional Jewish chronology either with the Bible or with secular history.

To recapitulate. The two Jewish calendars that are based on the 3,760-year period before the common era, or Christian era, differ from that based on the Bible and published in the Watch Tower literature in the following respects:

Period Involved	Watch Tower	Halafta	Diff.	Biberfeld	Diff.
Adam to Flood	1655	1656	1	1656	1
To Abraham's birth	352	292	60	292	60
To the Exodus	505	500	5	500	5
To first temple	479	480	1	341	138
To desolation	427	410	17	385	42
To return of exiles	70	70	—	70	—
To A.D. 1 (autumn)	537	353	184	517	20
To present year	1957	1957	—	1957	—
Totals	5982	5718	264	5718	264

* See *Preservation*, page 333.

Anticlericism Dead or Dormant?

Spain is one of the tightest Catholic-controlled countries in the world. In his book on Spain, *The Yoke and the Arrows*, Herbert L. Matthews says that the Roman Catholic Church and General Franco have served each other in a most profitable way. However, the author adds: "If the Caudillo were to die tomorrow, it might go hard with the Church."

The South Pacific Calls



By a family on a
South Pacific
Island

IN 1951 the Watch Tower Society's president told us of the great work to be done in the islands of the Pacific. He said that official prejudice and hatred make it impossible for the Society's missionaries to enter many of these islands. When my wife and I heard this we decided that we would try to get to one of the suggested islands. (Names and places we will not mention, to safeguard theocratic interests in these areas.) We talked the matter over with our son and daughter. They were all for the idea—so pioneering was for us!

Suddenly we were plagued with a wave of frightening thoughts such as, Would it be wise for us to engage in such a tremendous undertaking? What about our health and age? We were close to fifty. Maybe it would be better to leave the islands to the

adventurous young. We thought, too, What about our children, their education and their future? Island work meant giving up good jobs, high wages, savings and many things we thought quite highly of. The branch servant told us that island preaching was difficult but very urgent. We thought it over as a family and it was still for us. We would go to the islands. But where? What island? Oh, we talked about several places. With the Society's ap-

proval we wrote to a brother on an island and asked what work was available; could an Australian own land, run a farm, have a business? etc. We leaped for joy when the reply came with the advertisement of a farm, a small freehold property for sale with a house.

We still owned our 3,000-acre farm, which was fully stocked and equipped with the latest farm machinery. The farm had served us well, but now it was demanding more and more of our time and effort. We had been holding on to it for the sake of the children. But we asked ourselves, Why should they want old-world materialism? We would sell the property. Hardly had we decided on selling when there was a buyer at our door. The price was soon agreed upon and Australia would be left behind without any worldly ties.

Major difficulties melted away one by one once we firmly made our decision. Ours was a lovely home pleasantly set in a driveway of pines. It was modernly furnished too. Seeing our beautiful place, people couldn't understand why we wanted to sell. Frankly speaking, it wasn't easy. It was a very hard decision to make. After

years of pioneering and clearing the land, fencing and watering the property, pasturing and stocking, also planning for an assured old age and the children's future prosperity, then suddenly up and selling all that we had lived, hoped and worked for wasn't easy by any stretch of the imagination. It didn't sound like the sensible or the reasonable thing to do. I know it didn't to people of the world. Yet we did it.

It didn't seem long before we were saying good-bye to our friends, our relatives, our car and Australia. From a mountain of material substance we stripped ourselves of all but sixty pounds of personal clothes—the weight for air travel to the islands. Empty-handed, so to speak, we were about to pioneer as a family for the new world. The missionary spirit and outlook filled us with excitement. It thrilled us.

But the initial thrill soon wore off after we arrived in the islands. We have had many ups and downs. Sometimes it seemed impossible to carry on, and yet we stuck despite ourselves. Now, however, with Jehovah's loving guidance and mercy, we never want to leave this most joyful harvest field ripe for gathering. We had a new farm to start, new buildings and fencing to put up, but with a different end in view, that is, to remain in the islands, finding and feeding the Lord's other sheep. Our son helped on the farm, our daughter had to finish her education—this by correspondence, because we were about forty miles away from a European school. Prayerfully we tried to live the life of a theocratic family. Added privileges have been ours as a family, because we have been able to work together on and off the farm. Our daughter is at present vacation pioneering, which, of course, brings us great joy.

At first we cared for interest in unassigned territory, developing Bible studies held weekly some fifty miles away. We would start early and work late. Local in-

terest began to quicken as more public talks were held and door-to-door work was established. Now we work closer to home, giving more time to the feeding program. Can you visualize us sitting on mats crossed-legged on the floor with these Bible-loving folk very attentive and wide-eyed as we explain Bible truths to them? They are great readers of the Bible, reading and rereading it. They are so familiar with the Scriptures that some of them can recite chapters from memory, but they have so little understanding. They want the truth and have a love for it, but they possess a great fear of religion.

Fear of dead spirits keeps alive old witch practices, exploitation in the past makes them suspicious and raises barriers. It does our hearts good to hear islanders say that they are learning the truth. To fellowship with them and enjoy their company is worth a million Australian farms! How they love their fun! And what love! The womenfolk invite the sisters to swim with them before having their studies. They love with a whole heart and you know it.

To do God's work as a family is indeed a blessed way to carry the Kingdom message to the people. We conduct twenty and more studies regularly. Our daughter holds studies with the girls, our son with the youths, and then older ones appreciate older aid to break down the "female barrier" among the Hindu women. Our joys grow as each step is taken. The present urgent need is to reach the educated islanders, who, in turn, will be able to carry the good news in their own language. Many speak the languages of the islands, but cannot read it. To witness effectively it is necessary to do both.

What better field could one serve in? To hear these islanders say that they have come to know Jehovah, to hear them call our children their children, this because they love them so for the truth, to watch

both Kingdom interest and attendance grow, to hear these lovely people say: "My children will marry only in the Lord," and this after being associated with many centuries of tradition and Eastern-type marriages, to watch them straighten and clean up marital tangles, to see a Hindu explain Bible literature to an island Sunday-school teacher, to hear Indian tots learn their first English words, Jehovah's name and the books of the holy Word, to see them studying as they mind the cattle by the roadside, after backbreaking work in the rice field, to know that they are discussing the wrongness of idolatry, the beauty of Jehovah's name at the local store and other

places, to have an elderly Indian mother call you brother and sister and ask to go with you to tell the folk about the true God, although she cannot read or write any language. She can speak the truth in her own tongue. All this adds up to a priceless reward for having taken the step that we did in answer to the call from the South Pacific. For Jehovah's goodness we are most humbly grateful.

We hope that our little experience will awaken in you the desire to come to this joyous field ripe for garnering. In the New World society of Jehovah's witnesses there must be many more persons that can answer a call where the need is great.

"The Universal Legends of a Flood"

¶ In their book *Target: Earth* Allan Kelly and Frank Datchile discuss the significance of what they call "the universal legends of a flood of titanic proportions."

They write: "In the ordinary experience of man floods are not of such great or of such widespread occurrence that he would generate a story of an overwhelming, all-extinguishing flood. Except for some parts of the world such as Japan, where tidal waves are quite destructive, floods are, and were, of little consequence to the security of man compared to the danger from wild animals, drought, famine, pestilential diseases or even the intense winter storms in northern regions. Why then should practically all races of men have this legend of a great deluge? Why should people who lived far from the ocean in dry highland country such as central Mexico or central Asia have a legend of a flood? . . . It is difficult to explain why the universal deluge was chosen as the method of exterminating man unless it had been an actual experience. If universal deluge had not been an actuality, then some races would have had their wicked ancestors being eliminated by awesome volcanic eruptions, great blizzards, drought, wild animals, giants or demons. Thus the universality of the deluge story is one of the best arguments for its truth."

"An Absolutely Damning Indictment"

¶ Dr. John Knox, professor of sacred literature at Union Theological Seminary, commented not long ago about Christendom's religion: "A woman writing in one of our national magazines a few years ago remarked that early in her career she turned from the church because it seemed to her to have too little contact with either the first century or the twentieth to be significant. . . . I have not forgotten the sting of that opening remark, the sharp decisiveness of her dismissal of the church. Can anyone deny that there is truth in her indictment?"

And who will dispute that, in so far as it is true, it is an absolutely damning indictment? Certainly, critics may argue, we have the right to expect that the church shall be in touch with reality somewhere: if not with our own century, then at least with the first; if not with the first, then by all means with the twentieth. Or to state the issue from the Christian's point of view, what could we say in justification of a Christianity that was both unauthentic and irrelevant?"—*Union Seminary Quarterly Review*, November, 1953.

Right Conduct Also a Witness

JESUS once 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." (John 18:37) Right conduct is one way of witnessing to the truth, as the following experiences from the 1958 *Yearbook of Jehovah's Witnesses* show:

Once a "Bad Actor"

☛ The principal of a certain school in Hawaii stopped a witness of Jehovah on the street and said to him: "R— [a young man with whom the witness was holding a weekly Bible study] has really improved in school and has made a remarkable change. He used to be a bad actor, but now he constantly talks to his fellow students about God and Christ. In fact, he also talked to me about his new religion. I know that you had something to do with it and so I am thanking you." The witness of Jehovah assured the principal that it was not he himself but the truth contained in God's Word, the Bible, that had made the change. As they separated the principal stated that he wished that all the boys in school would study with Jehovah's witnesses.—Pages 177, 178.

Truth Makes Exemplary Students

☛ One of Jehovah's witnesses in the Belgian Congo is a schoolteacher. He makes good use of the recreation breaks or recesses by telling his students about Jehovah and his purposes. One day the school director called at this teacher's classroom during this time and, noting that he was discussing religion with his pupils, the director left without interrupting. Later he said to the witness schoolteacher: "I am very glad about you, P—. Your students are exemplary. They are in subjection, respectful and obedient."—Page 226.

Truth Transforms Africans

☛ Many European employers in South Africa greatly appreciate the difference that the truth about Jehovah makes in the lives of their African workers. Thus one of them gave three large halls free for a witness assembly, supplied free firewood and vegetables and even furnished free transportation to bring people to see the Society's film on Saturday evening. Another European farmer said that he used to dread the weekends, as so many

of his African workers got drunk then. But the arrival of just one of Jehovah's witnesses made a great change. His teaching began to reform many, there was far less drunkenness on weekends and the majority were now attending Bible study meetings. But what impressed this farmer the most was the clean life of this witness, his dependability and his regularity in preaching the good news.—Pages 250, 251.

Typical Witness-Conduct Surprises

☛ The witnesses of Jehovah in Trinidad had leased a newly renovated Hindu college building for their assembly. The owners, not having rented to the witnesses before, were apprehensive as to how their beautiful building would be treated by the witnesses and so they rented only on the condition that the witnesses make good any damage done to the building. But after the assembly was over the owners were so surprised and delighted at the way the witnesses had taken care of the property that they refused to accept any money not only for the rent but also for the electricity used!

The Narrow Way Is the Right Way

☛ A young wife in a certain town in Finland was impressed by the Christian family life led by a neighbor who was one of Jehovah's witnesses. She had attended a religious school and had been strictly forbidden to study the teachings of Jehovah's witnesses. However, the example of this neighbor caused her to ask herself: Did not Jesus say that the way to life was narrow and few would find it, and do not those words apply more to Jehovah's witnesses than to any others? Besides, who else is so ridiculed and persecuted and who else live according to Bible principles as do they? She became interested in learning about them and so sent her daughter to inquire when the witnesses held their meetings. She came to the next meeting and obtained two Bible-study aids, "*Let God Be True*" and "*This Means Everlasting Life*". Two weeks later she came back for more literature, and a Bible study was started in her home. Some months afterward she took her stand for Jehovah, symbolizing her dedication by water immersion. Yes, right conduct also is a witness to the truth about Jehovah and his kingdom.—Page 157.

DOES Superstition OR KNOWLEDGE GOVERN YOU?

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established. The way of the wicked ones is like the darkness; they have not known at what they keep stumbling. My son, to my words do pay attention."
—Prov. 4:18-20.

HAVE you ever seen a small child who was afraid in a dark room? As soon as light is put into the room all his fears vanish. He sees everything that is in the room and knows there is nothing there to



hurt him. With this knowledge he feels satisfied; he feels safe. We may say it is childish for anyone to be afraid in the dark; but today millions of grownups are filled with fear,

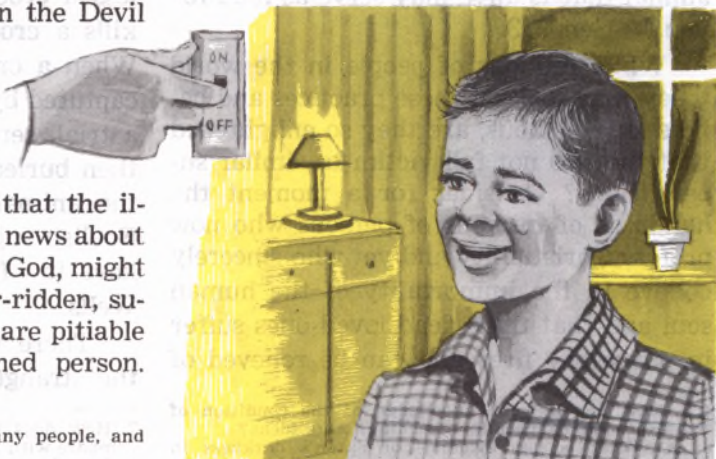
uncertainty and superstition because they are in the darkness that Satan the Devil has brought upon this world. Paul described the spiritual condition of the mass of mankind, saying: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." These fear-ridden, superstitious, bedarkened people are pitiable in the eyes of any enlightened person.
—2 Cor. 4:4.

1 What is the spiritual condition of many people, and why?

2 The prophet Isaiah foretold of our day: "The darkness shall cover the earth, and gross darkness the people." (Isa. 60:2, AV) Down through the centuries Satan has held sway over the human race and has seen to it that they have come to believe many strange things. In every community today peculiar superstitions influence the lives of the people. From Arctic lands to the tropics Satan's superstitions are found. The Eskimos believe in ghosts. Many also believe in the transmigration of souls, that spirits return in animals, winds, rocks, ice and water, and that they can be appeased by hoo-doo rites. To change the wind they chant, drum and howl against it, and, as a last resort, fire the graves of the dead. So much superstition, with no reasoning! Though they have never been able to change the wind, their superstitious blindness keeps them trying it.

3 In some parts of Greenland when a child dies the natives bury a live dog with it, the dog to be used by the child as a

2, 3. What are some of the strange beliefs held by Arctic peoples?



guide to "the other world." When questioned in regard to this peculiar superstition they will only answer, "A dog can find his way anywhere."—*The Encyclopedia Americana*.

⁴ The condition of the dead is a great mystery to many. Widespread is the belief that humans possess an immortal soul, and related to this unscriptural belief are many strange ideas and superstitions. Particularly in the Orient millions upon millions of persons hold the idea that the soul transmigrates. But belief in transmigration is nothing new. The ancient Egyptians, propounding the theory that the human soul is immortal, believed that souls went from one body to another. There is no doubt that the Egyptian custom of preserving the mummies of cats, crocodiles and some other creatures had its origin in the notion that they had been inhabited by souls that might someday reclaim these bodies for their own.

⁵ The ancient Pythagoras likewise believed in this metempsychosis or transmigration of souls and therefore preached against the eating of all animals, fish and even eggs. If his ancestors had passed down the information from God given to Noah, he would have known that "every creeping animal that is alive may serve as food for you."—Gen. 9:3.

⁶ While millions of people in the world today may look on these practices and beliefs as ridiculous, are they so enlightened that they do not fall victim to similar superstitions? Consider for a moment the hundreds of millions of persons who now profess Christianity and yet who sincerely believe in the immortality of the human soul and that their dead loved ones suffer in purgatory fires and can be relieved of

the suffering only through the giving of money to a priest for certain religious rituals to be performed. The person enlightened by God's Word knows that those who have died are not in purgatory fires or alive anywhere, but are dead, unconscious and in the graves awaiting the resurrection, just as Christ Jesus said. But those who have been made victims of the purgatory teaching through darkness and superstition do not know man is a soul and does not possess an immortal soul; so they have been subjected to much worry and considerable loss of money. What a blessing accurate knowledge from God's Word would be to them!—Gen. 2:7; Eccl. 9:5, 10; Ezek. 18:4, AS; John 5:28, 29.

⁷ The Bible gives us accurate knowledge provided by God. It tells us of the origin of man through creation. (Gen. 1:27) Evolutionists may think they have a better idea that is modern and up to date; but for centuries many primitive peoples have held to erroneous ideas that are very similar, though without the backing of so-called men of learning and science. For example, there are some people in Madagascar who believe they are descended from crocodiles. They therefore deal with these animals as if they were men, their own brothers. Unless a crocodile kills a man no one ever kills a crocodile, dangerous as they are. When a crocodile does kill someone it is captured by means of a baited hook, given a trial, sentenced to death, executed, and then buried with as much ceremony as if the animal had been one of the family. Foolish superstition! we say; but they believe it.—*Introducing Africa*, by Carveth Wells.

⁸ There would be no end of telling of the strange ideas and superstitions found

4, 5. How has lack of knowledge of the condition of the dead led to peculiar teachings and ideas?

6. (a) What is one evidence of Satan's darkness in Christendom? (b) What is the true condition of the dead, and how would you prove it from the Bible?

7. How does the Bible account of the origin of man compare with some theories of men?

8. By what means can one free himself of harmful superstitions?

throughout the world. Satan has completely confused his bedarkened subjects and has brought them much injury thereby. Superstitions are harmful to mankind. Superstition will never lead anyone to the accepted service of Almighty God and life eternal in his new world. There is only one way to be free of the harmful superstitions and credulity, and that is by gaining accurate knowledge from Jehovah God. Knowledge is so important in our lives that Jehovah says people can be destroyed for the lack of it.—Hos. 4:6, 10, AS.

⁹ Today there are more institutions of learning in the world than ever before in the history of man. Governments are emphasizing educational programs and constructing new schools, even in isolated districts. But what kind of learning is pursued? What knowledge do the people have? Not all learning is beneficial. Not all knowledge brings life. Years of university training and the reading of mountains of books will not guarantee one's gaining the protective, life-giving knowledge. Some persons, the Bible says, are 'always learning and yet are never able to come to an accurate knowledge of truth.'—2 Tim. 3:7.

¹⁰ Jehovah God has provided the Bible so man might gain accurate knowledge and light. But there are many obstacles in the way that hinder the people. The communistic governments object to the teaching of the Bible. In some lands the Bible is not available to the people in general. But one of the greatest obstacles in the way of the people to hinder their gaining accurate knowledge is false religion. The innumerable clergy put their superstitions and traditions of men ahead of the Word of God, deceptively claiming to represent God and at the same time withholding true knowl-

edge of God from the people. These clergy are in the class that Christ Jesus judged, saying: "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52) The leaders of Christendom have the Bible and they speak about God. Like the ancient Jews, "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) They will not humble themselves to learn from God through his Word. Selfishly they seek to establish their own false religious ideas, a false knowledge. Some of them may have become so superstitious themselves that they have convinced themselves they are right. But thinking one is right does not make one right and in full accord with the principles of God. God says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) Such men who reject the true knowledge of Jehovah are the ones he spoke of prophetically at Hosea 4:6, 10 (AS): "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, . . . they have left off taking heed to Jehovah."

¹¹ Although the clergy and world leaders may think they have much knowledge, no one can really have complete knowledge unless he humbly accepts the instruction from Jehovah, the Source of all knowledge and light. "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) This fundamental knowledge of Jehovah is the primary part; it is the foundation of all true knowledge.

9, 10. (a) Is going to a school sufficient for the gaining of accurate knowledge? (b) What are some hindrances to gaining accurate knowledge? (c) Why is knowledge, not mere sincerity, needed?

11. What is the only basis for complete knowledge?

¹² There is only one way to grow in knowledge of the truth and keep clear of harmful superstitions—by having the light. Jehovah says: “My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God. For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment.”—Prov. 2:1, 2, 4-6.

¹³ Yes, accurate knowledge is like a hidden treasure. What could be worth more than the knowledge of Jehovah and Christ that means everlasting life? (John 17:3) But treasure must be sought for and found. Then it must be held on to. It can even be enlarged or increased. All of this takes effort on our part. How can this treasure be gained?

¹⁴ Jehovah has provided his Word, his spirit and his organization. We must take in knowledge with the proper attitude, as “babes,” in humble recognition of Jehovah and his organization, which he uses today to dispense spiritual food. We should have an attitude of gratitude for all the provisions made through the organization of the anointed witnesses of Jehovah, the “faithful and discreet slave” mentioned by Jesus at Matthew 24:45. Jehovah has his own good way and purpose in providing the spiritual food as he does. What is provided is good and we should study it to learn. When a person realizes that he does not know everything, and is teachable like a child, then he can learn; then he will gain

spiritual discernment. If he feels proud and wise as worldly men do who advance their theories instead of sticking to God’s principles, he will not understand. Jehovah will not give him his spirit. It is beyond the proud men of this world to understand the spiritual things. “A physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them, because they are examined spiritually. However, the spiritual man examines indeed all things.”—1 Cor. 2:14, 15.

¹⁵ But someone may ask, Do not the clergy and others who claim to be wise men have the Bible and quote from it? Do they not know what it says? There is a vast difference between knowing some Scripture and having spiritual discernment. In time of temptation of Jesus, Satan showed he knew something from the Scriptures and quoted some texts, misapplying them completely. But Jesus had the spiritual discernment. Satan could not understand the meaning of the Scriptures because he did not have the spirit of God with him. Jesus knew how to use the Scriptures, and he used them well in resisting Satan’s temptations. Spiritual things are discerned only by those devoted to Jehovah who humbly seek for his treasures and to whom he gives his spirit. “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.”—1 Cor. 2:10; Matt. 4:1-11.

¹⁶ So it is seen that Jehovah commits his sacred secret to his faithful servants, and not to worldly-wise men who would try therewith to bring honor to themselves and not to God. Christ Jesus saw this and gratefully exclaimed: “I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed

12, 13. (a) To what source must men go for true knowledge? (b) In what ways is this knowledge like a treasure?

14. (a) What means has Jehovah provided for dispensing true knowledge? (b) Which people can gain this accurate knowledge?

15. Why is spiritual discernment so important?
16. Who gain the spiritual discernment?

them to babes." (Matt. 11:25) His disciples were given understanding because they humbly sought the treasure from Jehovah God. This spiritual discernment is not something common, to be treated lightly. It is not something one can buy. It is a gift from Jehovah to those who approach him in humility, who study Jehovah's Word and who use their knowledge to honor him. It is a great hidden treasure. Seek it, every one of you.

STUDY

¹⁷ When we study our motive must be pure and our minds open. Our purpose should be the learning of something for future use in serving Jehovah rather than wanting to boast in our personal knowledge, feeling our own importance and having all our brothers come running to us so we can throw out our chest in pride when we can answer some Scriptural questions. By having the proper attitude toward the treasured light we can gain the spirit of Jehovah, which is the way to the understanding of the Word that was written under its inspiration.

¹⁸ Personal study is the foundation part of the life of the true minister of God. We cannot get along without it. Just as the strong physical man maintains strength through regular training, exercise and proper eating, so the spiritual man must exercise his mind by having proper spiritual food regularly. Busy though Jehovah's servants are in ministering to others, they cannot neglect their personal study. For a little while one may get by with hastily taking in his spiritual food while on the run, but later on he will feel a loss. Time must be set aside for this personal study, making oneself think, and the schedule must be held to carefully.—Deut. 8:3.

¹⁹ When we sit down to study let us have clear minds, putting aside other things for the moment. What are you thinking about now? Are you concentrating on what you are reading? Or are you preoccupied with things in your home or what you are going to do tomorrow? You are spending valuable time reading this article. Then is it not wise to be practical and absorb all the spiritual things presented here? Think about other things when you are not engaged in theocratic study.

²⁰ This is just an example. The same principle can be applied to any meetings we attend for Bible study. We can cultivate the quality of concentration. We shall achieve this only by being more interested in what we are studying than in anything else. When one is very much interested in a subject, concentration becomes almost automatic. One can cultivate the ability to concentrate by reminding oneself of this fact each time one starts to study.

²¹ As we study let us reason on what we are studying. Let us prove for ourselves by the Scriptures that these things are so. Remember that we are trying to learn for future use and we are studying material that is the basis for what we do. In the Bible and in Bible study publications of the Society we can make notes. We should learn to pick out the key words that answer questions, and we may even underline them to help us remember. Our desire must be to make the truths our own, useful to us in the ministry.

²² After this concentration and preparing of the mind to receive and retain the accurate knowledge, make practical use of what you have been given by Jehovah. Think about the things learned and, by association of ideas, get them firmly in

19, 20. How is concentration related to successful study?
21. How can one gain the most from time spent in study?

22. How is use of accurate knowledge related to gaining spiritual discernment?

17, 18. Why is study necessary, and what should be our attitude toward it?

mind. The apostle Paul said: "Give constant thought to what I am saying; the Lord will really give you discernment in all things." (2 Tim. 2:7) Not only think about these things, but talk about them. Write about them. Repetition is needed by almost everyone to hold on to the accurate knowledge. A wonderful provision of Jehovah is the regular meetings where we can discuss spiritual things we have already studied and gain answers to questions or points that trouble us. For our own good we take an active part in giving comments. By thus keeping close to the organization and by helping others with their study of the Bible, we ourselves can be filled with accurate knowledge. And the more we use our knowledge of the truth the more we understand and have the spiritual discernment; as Paul showed at Hebrews 5:14: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." This solid food is spiritual food. Does solid spiritual food belong to you? Have you made it your own?

PLEASING JEHOVAH

²³ The spiritual food and knowledge have been provided for Jehovah's servants in abundance to help us take a course that will be pleasing to Jehovah. If we have filled up our minds with accurate knowledge we know how to walk before Jehovah and please him. At Colossians 1:9-12 we read: "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, being made powerful with all power to the extent of his glorious might so as to endure fully and be longsuffering

with joy, thanking the Father." Think about those words. It is this accurate knowledge that brings wisdom and spiritual discernment. It is to be made use of in walking before Jehovah in his service. And as we go bearing fruit in Jehovah's service, doing good work, we shall be increasing in the accurate knowledge of Jehovah. To be active in the ministry, preaching at the doors and in the homes, is a good friend and benefactor to us. By using the spiritual knowledge we enlarge our perceptive powers. We get the full benefit of the personal study we have done. Note how it comes about.

²⁴ One example is the use we make of the knowledge in field ministry. Before we can preach we must be prepared. In our service meetings and at home we outline Bible sermons to be given at the doors and on our back-call visits. Then we go to the homes of the people and deliver the sermons. People ask questions of us and we find the answers for them in the Bible, thus enlarging our knowledge. We repeat the principles of Jehovah and more firmly implant them in our minds. Our minds become more keen in perception as we study the Bible each day and conduct Bible studies in the homes of the people. So by bearing fruit in the ministry, by use of the knowledge we have gained, we are constantly increasing in accurate knowledge. We are alive spiritually.

²⁵ In contrast, those inactive in God's service do not go on increasing in accurate knowledge. Even if one sits at home and reads for hours and hours, he is not gaining in perceptive powers through use of the knowledge. He does not produce fruit in God's service. Jesus said those who do not produce fruit are put aside. (John 15:2) Individuals who do not put their knowledge to use demonstrate that they do not

23, 24. (a) Why become filled with accurate knowledge?
(b) What benefits result from the field ministry use of our knowledge?

25. What results to those who do not put knowledge to use in serving God?

have discernment, nor its key, God's spirit. As Jesus demonstrated at Luke 19:26, if one does not use what he has been given it will be taken away from him. The only

way to go on increasing in accurate knowledge, to have spiritual discernment and wisdom, is to be bearing fruit consistently in the service of Jehovah.

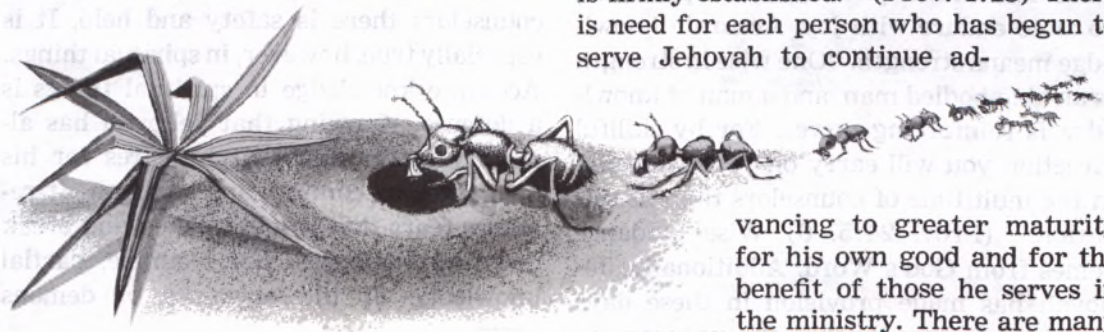
Increased knowledge brings **LASTING BENEFITS**

SINCE A.D. 1914 Jehovah has mercifully kept the way open for creatures on earth to come to a knowledge of him and be saved. He cut short the troubles against Satan and allowed a time when spiritual food could be distributed in abundance. But then will come the time of difficulty when the way will be closed. (Matt. 24:20-22) Knowing this, we see how important a time it is now for all to be taking in more accurate knowledge and fleeing from the superstitions of the dark world. It is a time to work at taking in knowledge, like the ants that gather food in the summertime of plenty. The fools who do not gather in accurate knowledge now are like the proverbial grasshopper who took the easy course in times of plenty and did not look to the future. Suddenly comes the winter and calamity for the un-

prepared. "Go to the ant, you lazy one; see its ways and become wise. . . it prepares its food even in the summer; it has gathered its food supplies even in the harvest. How long, you lazy one, will you keep lying down?"—Prov. 6:6-9.

² Even though a person may have some knowledge of the Bible and may be serving in the ministry, he is wise only if he continues to give ear to the words of Jehovah and thus goes on increasing the knowledge he has. Scriptures have been written that a "wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) Christians never come to the end of their learning, but "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." (Prov. 4:18) There is need for each person who has begun to serve Jehovah to continue ad-

vancing to greater maturity for his own good and for the benefit of those he serves in the ministry. There are many



1. Why is it so important to gather accurate knowledge now?

2. (a) Why does the wise person never come to the end of learning? (b) How does the true Christian use his increased learning to help others?

theories and philosophies that have been advanced by men of the world against which the Christian must make combat. Millions of people have come into captivity to lies and falsehoods and are spiritually sick. Jehovah's ministers have been sent forth to carry the healing spiritual light, and as they increase in accurate knowledge they become more skilled in their work. They become versatile, able to discuss many subjects and overcome many barriers. Like proficient doctors they are able to discern the spiritual ills afflicting the people and appropriately minister to them. Just as no one medicine can be prescribed for every type of physical illness, heart disease, cancer, etc., so the experienced minister must determine how he is to remove the stumbling blocks in the way of the peoples of many religions in the world today. One sermon on one subject may remedy the affliction for a certain group, but the advanced minister is prepared to deal with the varied types of superstitious thoughts that hold men in captivity. He has a ready answer for every man.—1 Pet. 3:15; Prov. 9:9.

³ Taking the wise course of becoming filled with accurate knowledge gives us spiritual protection in our spiritual warfare. Through this accurate knowledge and spiritual discernment we are made powerful, so as to endure with joy. Accurate knowledge means strength. "One wise in strength is an able-bodied man, and a man of knowledge is reinforcing power. For by skillful direction you will carry on your war, and in the multitude of counselors there is salvation." (Prov. 24:5, 6) Wise guidance comes from God's Word. Additionally, Jehovah has made provision in these days for wise guidance through the mature serv-

ants in the organization, counselors, who have a knowledge of God's Word. For all your activities, gain knowledge by talking to your brothers. The right kind of ministers give good advice.

⁴ Do we not consider this the wise course when we consult learned men in other matters? In time of illness or pain, do we not consult a physician that we consider more familiar with the functions of the body than we are to gain knowledge? Knowledge satisfies; it puts the mind at rest. Some people injure themselves by worrying about such things instead of seeking accurate knowledge. Accurate knowledge of how the body functions helps overcome such personal fears. We may have disabilities physically, but we know that even with these afflictions we can still be useful to Jehovah somewhere in the ministry.

⁵ And in legal matters we would logically seek knowledge from lawyers. For example, if one should be falsely accused of a crime it might cause one untold worry and anxiety because he does not know what his rights are under the law. In this state of mind he might act hastily and place himself in great jeopardy. But accurate knowledge of the facts and of the law gives one power for his defense.

⁶ So God's Word is practical. In many things it is true that in the multitude of counselors there is safety and help. It is especially true, however, in spiritual things. Accurate knowledge in spiritual things is a defense. Knowing that Jehovah has almighty power and that he cares for his own gives us comfort and strength. It removes fears that would weaken and break down our defenses. For example, partial knowledge of the existence of demons

3. How do we use knowledge in connection with our spiritual warfare?

4, 5. What are some practical examples of how wise counsel is beneficial?

6, 7. Show how accurate knowledge in spiritual things is a defense.

might have one concerned over demonism, wondering whether demonism would have some power over one. But accurate knowledge puts the mind at ease. With faith added to the accurate knowledge that Jehovah gives, the defenses are built up.

⁷ Jehovah is a strong tower and rock of defense. As he put a hedge of protection from Satan around Job, so he does with his servants on earth today. In the days of ancient Israel the false prophet Balaam was called upon to use demonism against Israel. But Jehovah protected his chosen people from it. Even Balaam knew it, saying: "For there is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:23.

⁸ Jehovah still protects his own. Through accurate knowledge and faith, even those who were once afflicted by demons and superstitions before they knew the truth can be safe. It is necessary to clean the mind of demonistic practices and not leave the mind open for the return of demonism, but to be filled with accurate, protective knowledge from Jehovah. It will protect from these invisible enemies, for we know thereby that we can call on Jehovah and should call on Jehovah in every time of need, and we should not regard with fear or awe any manifestation of demonism that might occur in this world.—Luke 11:24-26.

⁹ There is a difference between the truth of God's Word and the doctrines of the various sects of Christendom when it comes to defeating demonism. In Africa Christendom has made many converts, but they continue to hold their pagan superstitions and will attend church in the morning and then go to the forest and participate in

fetish ceremonies in the evening. On the other hand, when the light of truth brought by Jehovah's witnesses penetrates the African mind, superstition and demon worship are banished completely. To give an illustration: In one village a gale broke off some branches of a large tree that was believed to be inhabited by spirits and was regularly worshiped. Although the road was blocked, not one villager would dare touch a branch for fear of being struck dead by the juju. So what did they do? They sent for Jehovah's witnesses to clear away the branches because they knew the juju had no power over them. Likewise, when juju processions pass through villages, terrorizing the population, Jehovah's witnesses calmly walk by in the road, while others flee to their homes in terror. It has been recognized throughout the villages that the juju has no power over Jehovah's witnesses. Truly Jesus said: "You will know the truth, and the truth will set you free."—John 8:32.

¹⁰ Superstitious Africans who fear the demons are commonly known to use amulets, fetishes or talismans to ward off evil spirits and bring good fortune. Millions in Christendom regard such things as signs of the primitive and barbaric; but at the same time so-called "miraculous medals," crosses, images, and "holy pictures" are becoming more popular day by day among the superstitious multitudes of Christendom. None of these provide any protection or good fortune but are actually forbidden by God's law. Here is evidence conclusive that God's truth has not set them free. They are still in need of accurate knowledge from God's Word.—Ps. 115:4-8; 1 Cor. 10:7, 14.

8. How does knowledge play an important part in protection from demonism?

9. How has the knowledge of the truth set Jehovah's witnesses in Africa free?

10. What superstitious practices of Christendom prove they are under the darkness of the god of this world, Satan?

¹¹ In Jehovah's Word, the Bible, we find other knowledge that we must use for our protection too. Balaam could not use demonism directly against Jehovah's people, so he used another form of attack. Jehovah had provided information to all Israel concerning punishment for immorality. The Israelites knew it was wrong. But those who failed to use knowledge succumbed before demonistic sex worship. They lacked understanding, as we read at Proverbs 6:32: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin." Thousands of Israelites died for not heeding accurate knowledge.—Num. 25: 1-9.

¹² Use of accurate knowledge plus faith provides a defense. Noah and his family had knowledge, went into the ark and were defended against the flood. Lot had accurate knowledge of what would happen to Sodom. He believed what Jehovah said and fled from Sodom, thus defending himself and his daughters. Rahab was given accurate knowledge of what would happen and where the place of safety would be. She added faith to this, stayed in her house, and thus had a defense against the destruction that befell Jericho. Early Christians had accurate knowledge of what would happen to Jerusalem because they paid attention to true prophecy. They added faith to it, fled Jerusalem in the first century and thus defended themselves against destruction. And now we have knowledge of the battle of Armageddon just ahead, and if we are wise we are taking proper steps for our defense.

¹³ But knowledge plus selfishness ends in disaster. Balaam was told not to go up to Moab. He knew he could not curse Israel.

Because of the lucrative offer from the king of Moab Balaam presented the matter before Jehovah a second time. The reward was always in his selfish mind. He went to Moab and on the way demonstrated that he did not even have as much sense as his ass. Finally he met with personal disaster, death.—Num. 22:12-35; 31:8.

¹⁴ Knowledge plus disobedience ends in disaster. First Kings, chapter 13, tells of a man of God from Judah who knew God did not want him to eat or drink in a place called Bethel. But then when a man came and told him something different from what God had said he foolishly accepted the false knowledge. He was disobedient, ate and drank where it was forbidden, and was executed by Jehovah under the paws of a lion. He paid for his sin.

¹⁵ Today sin against accurate knowledge results in disaster too. "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." (Heb. 10:26, 27) Jehovah expects us to use the accurate knowledge that is available to us, to make it a defense so we will not slip back into the ways of the old world.—2 Pet. 2:20.

¹⁶ This is not to say that mistakes cannot be made. But these mistakes are not willful mistakes made against accurate knowledge. These are sins due to our inherited imperfection and perhaps lack of knowledge. When anyone falls under this imperfection he should quickly put forth effort to make things right with the Father in heaven. Jehovah extends mercy to us. We should go to him and ask forgiveness, taking comfort from the words of 1 John 1:8, 9: "If we make the statement, 'We have no sin,' we are misleading ourselves

11. How did failure of the Israelites to use knowledge involve them with demonism?

12. How does use of accurate knowledge provide a defense?

13, 14. What Bible illustrations show that resisting knowledge for personal reasons ends in disaster?

15. What warning does Paul give concerning going against knowledge willfully?

16. When one makes a mistake, how can one gain Jehovah's forgiveness?

and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." This accurate knowledge that Jehovah is merciful gives us a fortification against feeling depressed and helps us to keep a happy spirit as we continue to serve him.

¹⁷ When we err self-examination is good, but not self-condemnation, for it may lead to spiritual sickness. Any who become spiritually sick can turn to James 5:13-20 for the remedy. Here is accurate knowledge of how to overcome it. Be willing to get counsel from brothers and follow the good advice they give from the Scriptures. Jehovah has made this provision for his servants so they can grow strong again, to be useful to him in his service. Sometimes one who is spiritually sick or has done wrong is afraid he may receive correction or chastening or embarrassment; but this correction is good for him and should be accepted in the knowledge that Jehovah chastens those he loves. It is not to break the spirit of the offender. Afterward he will be much stronger for it. Paul wrote about one so chastened, saying: "This rebuke . . . is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad." (2 Cor. 2:6, 7) It is by getting accurate knowledge of how to proceed and by following it that we can regain happiness and be protected from falling again in the same way.—Prov. 12:1; Heb. 12:6.

KNOWLEDGE IS BENEFICIAL

¹⁸ The knowledge Jehovah has provided brings many benefits. It is a guide to the enlightened ones every day, making it pos-

sible for them to render acceptable service to Jehovah. Their steps are not uncertain or fearful as are those of one in the darkness, but with confidence and sureness they advance to greater maturity. True Christian freedom is theirs. What a contrast to those who live in the darkness of superstition and fear under Satan's domination! Even though they may have been born among highly superstitious people, the truth has made them free. No longer do they fear the priests and witch doctors of false religion. Nor are they frightened over thoughts stemming from the teaching of the lie that the soul is immortal or that after death the souls of men suffer torment or transmigrate, living on in the bodies of animals or other creatures. Jehovah has exposed the demons to view so that the enlightened Christians have knowledge of how they operate and how Jehovah provides protection to his servants from the supernatural manifestations of demonism. While the unenlightened men of the world exist in fear and trembling as they view the worsening condition of the world, Christians are calm and confident in Jehovah because he has given them accurate knowledge of what he is doing, and he has lighted the pathway to the new world; and they can say along with the psalmist: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105; Luke 21:26.

¹⁹ Of all people who have ever lived, we are blessed to be living now when God's light of truth is shining so brightly. Jehovah has given us accurate knowledge so we can be sure of what we are doing, what we are saying, and where we are going—so we can endure through being filled with it. He has poured out great love upon us and he has shown us how to abound in love. With love and accurate knowledge we may be

17. (a) If one errs, what should one do to overcome spiritual sickness? (b) Why should we be glad for spiritual chastening when it is due us?

18. How does knowledge from Jehovah benefit us now?

19, 20. (a) What effect does the accurate knowledge from Jehovah have upon us? (b) Why is accurate knowledge so much more valuable than material possessions?

made flawless in our devotion, not stumbling others in actions or words but, by using our tongues to utter knowledge aright, helping others to join with us in being filled with righteous fruit to God's glory and praise.—Prov. 15:2; Phil. 1:9; 2 Pet. 1:8; 1 Cor. 2:12, 13.

²⁰ Accurate knowledge makes us firm. With the help of Jehovah, let us stand firm now, not quickly shaken from reason, not excited or worried. We add self-control to our knowledge. We have put on a new personality through accurate knowledge. Through accurate knowledge we have come to unity with our brothers throughout the whole world. We have all received the spiritual food through the organization of Jehovah and see in harmony. Satan would like to break up this unity, but with Jehovah's help and by his servants' being filled with accurate knowledge the enemy will not break our ranks. Let us stay in the light, never afraid of Satan's darkness. The time has come really to make the accurate knowledge our own, to know our hope, to be ready always to tell others about it. Jehovah says we are his witnesses. We need accurate knowledge actually to be Jehovah's witnesses. Jehovah has given us this great treasure. It is a treasure that cannot be taken away. Money may fail. At best it does lose its value. Our material possessions may be taken away from us; and they will be taken away from many. But the accurate knowledge of Jehovah and of the nearness of the new world cannot be taken away if we have made it sure. It keeps us filled with joy under all circumstances. With this accurate knowledge and our faith we face up to our enemies, especially the spiritual forces in our spiritual warfare. Calmly and with confidence in Jehovah we stand forth as his witnesses, bearing fruit even in adversity, and offering accurate knowledge to others. We can do this because we know we are never

alone. Jehovah never sleeps, but he watches over his own. This knowledge makes us a strong defense.—Ps. 121:3-5; Eph. 6:12.

²¹ Already in our century many brothers have gone through great trials, and their accurate knowledge from Jehovah and their faith based upon it have carried them through. They have not been afraid, because they learned to love Jehovah. (1 John 4:18) Men of the world, who do not love Jehovah and who do not possess his spirit, cannot fathom the joy and calmness and confidence of Jehovah's servants in times of great trial. A Roman Catholic doctor who was in German concentration camps with Jehovah's witnesses bears this out in his book, saying: "One cannot escape the impression that, psychologically speaking, the SS [troops persecutors] were never quite equal to the challenge offered them by Jehovah's Witnesses." (Eugen Kogon: *The Theory and Practice of Hell*) So history shows the Nazi persecutors were never able to comprehend the faith and the spirit of Jehovah's people. Our brothers had taken in accurate knowledge from Jehovah's Word of truth, and no amount of persecution was able to remove it. More recently the Communists have become publicized as using what has been called "brainwashing" to change the beliefs of prisoners; but the viewpoint of persons with previous strong convictions cannot be changed. To this day our persecuted brothers in communistic lands are confounding their tormentors because the accurate knowledge they have stored in their minds continues to guide them and Jehovah is with them.

²² But the battle is not yet over. Doubtless many more of Jehovah's servants will suffer persecution in many lands while Sa-

21. How have accurate knowledge and faith based upon it carried Jehovah's servants through great trials in our generation?

22. What do we need to survive in our spiritual warfare?


tan makes his last stand against Jehovah. Revelation 12:17 shows that the Dragon is now making war with the servants of Jehovah on the earth. To survive in this warfare we must be strong of mind. Therefore, while we have the opportunity of taking in so much accurate knowledge of Jehovah from his Word, let us become filled with accurate knowledge as a defense in these evil days.

²³ People of good will in this generation must also gain accurate knowledge of Jehovah to survive Armageddon into God's new world. Now Jehovah uses his enlightened witnesses in carrying out his will that all kinds of men may come to an accurate knowledge of the truth and be saved. (1 Tim. 2:4) Many of them have already been taught this accurate knowledge and have become part of the New World soci-


23. (a) How are people of good will now benefiting from accurate knowledge? (b) Why will the accurate knowledge taken in now be very valuable in the future?

ety. While this knowledge and their faith will help them through the battle of Armageddon, that will not be the end of taking in knowledge. Thereafter accurate knowledge will increase more and more. In the new world all will be free forever of harmful superstitions and fears. The new world will fully absorb the interest of its every inhabitant. Because Jehovah's knowledge is infinite, the taking in of knowledge by his subjects will never come to an end. There will be new things to learn for eternity, because Jehovah is the great Source of accurate knowledge. Seeing what is ahead of us, we ought to be taking in as much knowledge now as we possibly can. Become filled with accurate knowledge. Lay a good foundation of knowledge, something strong to build on in God's new world when, as Isaiah foretold, "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9, AS.

BALFOUR'S SPEECH ON UNITING MANKIND

 American religious leader Robert E. Speer tells the following about British statesman Arthur Balfour, one-time prime minister, foreign secretary attending the Paris Peace Conference, representative to the League of Nations and delegate to the Washington Disarmament Conference: "Professor Lang went to a lecture in McEwen Hall, Edinburgh University, given by the great statesman, Arthur Balfour, upon the topic, 'The Moral Values Which Unite Mankind.' He noted a Japanese student of the university in a seat opposite him assiduously taking notes. Mr. Balfour gave a masterly presentation of the different ties which bind together the peoples of the world: common knowledge, commerce, and the rest. He sat down amid a great outburst of applause. After a moment of silence the chairman, after the Scottish fashion, arose to make a little speech of appreciation of his own. But before he could say a word, the Japanese student rose, leaned over the balcony, and called out in a clear voice, 'But, Mr. Balfour, what about Jesus Christ?' You could have heard a pin drop. Everyone realized the justice of the rebuke. A leading statesman of the greatest Christian empire in the world had not said a word about the one fundamental and essential bond which must unite mankind. A Japanese student from a faraway non-Christian land had to remind them with the question, 'But, Mr. Balfour, what about Jesus Christ?'"—*Treasury of the Christian Faith*.

Shipwreck Explained

 "Most people are willing to take the Sermon on the Mount as a flag to sail under," Oliver Wendell Holmes once said, "but few will use it as a rudder by which to steer."

"Love One Another"

LOVE is easy to talk about but difficult to practice. Yet the practicing of it is what God expects from Christians.

¶ It is written at 1 John 3:23: "This is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another, just as he gave us commandment." The commandment is regarding the exercising of love, actually showing it by our actions and speech.

¶ It does no good for a Christian to talk about the need to show love and to quote Jesus' commandment, "Love one another just as I have loved you," if he fails to exercise it. He must be conscious of it at all times, always analyzing his actions and intended actions to see whether they violate the principle Jesus gave of loving one another.—John 15:12.

¶ This means a person must put himself in the position of his Christian brother and look at his own actions as they would appear in that person's eyes. The exercising of love requires a sensitive regard for the interests and welfare of others.

¶ The Scriptural command does not mean that love is to be shown only to those who are close to a person, but it means that love is to be exercised toward all of Jehovah's dedicated servants.

¶ The big assembly of Jehovah's witnesses in New York this summer will put each Christian who attends it to a test. It will be a test of his love. His conduct among his brothers and the respect he shows for their interests will reveal whether he is a person who talks about love and does not practice it or one who talks about it and does practice it.

¶ The great crowds that will be gathered there may result in the congesting of corridors. If that happens, would it be showing love to shove and push your way through? Would it be showing love to stop and visit in the middle of a corridor or in a manner that obstructs the free passage of others? At such assemblies, when there are large crowds, it is necessary for each delegate to be considerate and patient.

¶ When something is wanted at the check-room, at a literature counter, at the rooming

department or at any department, a person would be showing no love by crowding ahead of others who were there before him. No matter how many people are in line, the Christian who exercises love will show respect for the rights of his brothers ahead of him by patiently waiting his turn. He must not act as if he thinks he is better than his brothers and should not have to wait.

¶ Remember the advice the apostle Paul gave about "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:3, 4) If you do this, then you will be showing love for one another.

¶ Another way a delegate will show whether he exercises love is during the sessions. When a speaker is on the platform giving Scriptural instruction, admonition and counsel, is that the time to be walking around the corridors and assembly grounds? Is that the time to talk with one another? Would that be showing respect for the speaker or consideration for others who want to listen?

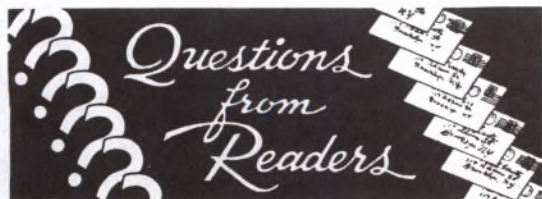
¶ What about when a session is drawing to a close? Is it showing love to get up and walk out before the last speaker has finished or before the closing prayer in the evening? Unless a person is compelled to leave because of sickness, age or urgent duties, it cannot be said that he is showing love for his brothers whom he disturbs or for the speaker whom he insults by walking out.

¶ Love is not a quality that is exercised only when a person is rested, in a good mood and among a few people. It is something that must be shown at all times, under all circumstances. The exercising of it requires a conscious effort on the part of the dedicated Christian. This is especially so at a large assembly. Then it takes a special effort to be kind, considerate and patient.

¶ Let all who plan on attending the New York assembly remember that it will be a special test of whether they are obeying Jesus' command to "love one another."

Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury.

—1 Pet. 3:8, 9.



● In Numbers 8:25, 26, concerning the Levites who served at the house of worship of Jehovah, we read: "But after the age of fifty years he will retire from the service company and serve no longer. And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service. In accord with this you will do to the Levites in their obligations." Since the appointed ministers among Jehovah's witnesses on earth today do not retire from their service at any age, how applicable at the present time is the principle of this considerate law of Jehovah here quoted?

In the ancient nation of Israel there were three main families of Levites. All the male members of these who qualified served as assistants to the priests of Jehovah at his holy tabernacle or temple. In the course of time, as Jehovah himself foresaw, these Levite families became very populous in male members who were eligible for service at his temple sanctuary. The number of service openings for them at the temple sanctuary was limited. In order to provide for all the Levites to have a hand at enjoying these service privileges it finally became necessary for King David to divide up all the Levites in twenty-four courses, each course or division being assigned to one week of service at the temple each half year, or a total of two weeks in a full year, besides all Levites together serving at the special festivals, three times annually, in Jerusalem. It was doubtless not merely out of consideration for their age but to prevent overcrowding of such offices that Jehovah God instructed in the law stated above that those reaching the end of their fiftieth year of age should be retired from *obligatory* service. They could assist voluntarily those who were still eligible to serve at the temple, but they themselves were given no direct assignment nor were they held accountable to fill such. Although retired from assigned service they still received the benefit of the sacrificial offerings made by the Israelites and also of the tithes that the twelve

tribes of Israel paid in support of the temple service and worship.

This does not establish any rule for Jehovah's appointed ministers at his spiritual temple today to be retired from preaching or from any other ministerial service. The spiritual Israelites or Christians, who are anointed with God's holy spirit for his service, are not under the Mosaic law that anciently applied to the nation of natural Israel. Since the day of Christ the Mediator, spiritual Israelites are under a new covenant with Jehovah God.

Now as regards the priests of Israel, these were not retired at the end of their fiftieth year, and the high priest himself served in his holy office until death if he continued capable. The fact is, the first high priest of Israel, Aaron the brother of Moses, was chosen for service at eighty-three years of age, and he served for almost forty years afterward. At the beginning of the Christian era the spiritual Israelite, the apostle John, was nearing a hundred years of age when he wrote five inspired books of the Holy Bible and completed the canon of the Holy Scriptures.

For the Christian there is no retiring of him from Jehovah's service at fifty years of age, no more than there is a withdrawal of his anointing with the holy spirit of God to preach God's Word when he reaches fifty years of age. Today the field is the world, the entire globe; and this good news of God's established kingdom must be preached in all the inhabited earth for a witness to all the nations before the end of this old world comes. By virtue of their dedication to Jehovah God to do his will forever, Jehovah's witnesses today are under obligation to continue in the fulfillment of their commission to preach the good news of God's kingdom until the witness work is finished. There is no Scriptural precedent for retiring them from service, even after they have served for fifty years, and then putting them on a pension. If old age or advancing years incapacitate a dedicated Christian for a particular kind of responsibility, then he may be shifted to another form of service that he can perform. The obligations that his dedication to God imposes upon him do not allow for him to be relieved of all service responsibilities and privileges and to be retired thereafter to live at ease on a pension, to become a sheer financial burden upon a congregation or upon the organization that supervises the New World society of Jehovah's witnesses.

✓✓ CHECK YOUR MEMORY ✓✓

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

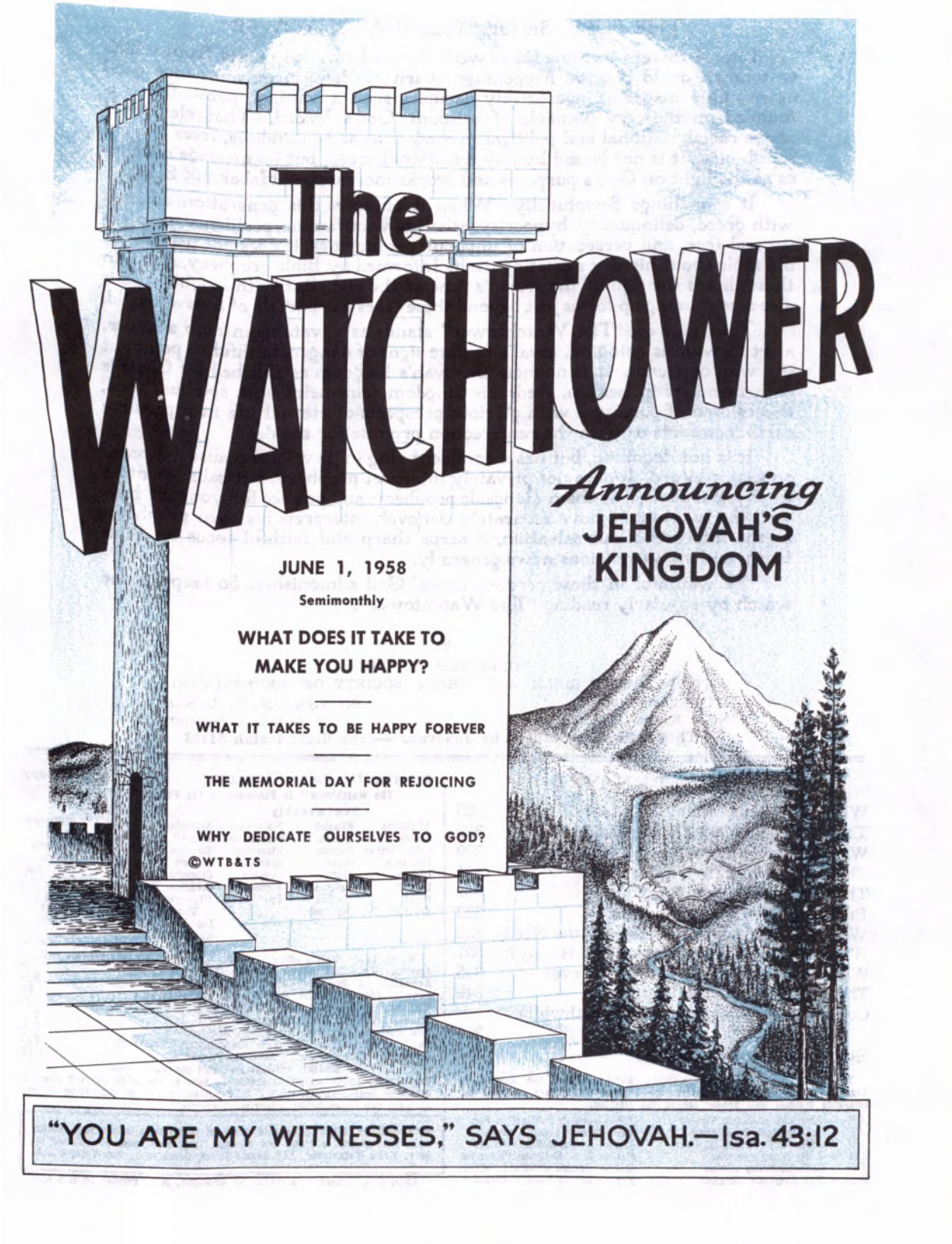
- ✓ Why many sermons are nuisances? P. 292, ¶1.
- ✓ Why a clergyman accused his fellow clergymen of faithlessness? P. 294, ¶2.
- ✓ What starting points are used by Jews, Christians and Moslems for counting time? P. 297, ¶1.
- ✓ Whether the flood began in Noah's 600th year or after he was 600? P. 298, ¶3.
- ✓ Why a family gave up a prosperous farm to live on an island? P. 301, ¶1.
- ✓ How the presence of one man caused a drop in drunkenness on an African farm? P. 304, ¶4.

- ✓ Where there are people who believe they descended from crocodiles? P. 306, ¶7.
- ✓ What is the only way to be free from superstitions? P. 306, ¶8.
- ✓ Who only can discern spiritual things? P. 308, ¶15.
- ✓ What brings wisdom and spiritual discernment? P. 310, ¶23.
- ✓ Who in Africa are not terrorized by the juju? P. 313, ¶9.
- ✓ What is required in the exercising of love? P. 318, ¶4.
- ✓ Whether a minister of God has the right to retire from the ministry? P. 319, ¶5.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 22: Does Superstition or Knowledge Govern You? Page 305.

June 29: Increased Knowledge Brings Lasting Benefits. Page 311.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1958

Semimonthly

**WHAT DOES IT TAKE TO
MAKE YOU HAPPY?**

—
WHAT IT TAKES TO BE HAPPY FOREVER

—
THE MEMORIAL DAY FOR REJOICING

—
WHY DEDICATE OURSELVES TO GOD?

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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; Isaiah 54:13

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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MAN'S frantic search for weapons of war has brought him from the age of the sword to the age of the hydrogen bomb, from the age of the arrow to the age of the rocket. It has meant a change from wars that affected limited portions of the earth to wars that affect the entire earth. It is now possible for a war to become so devastating that all earthly life could be destroyed.

War is sheer madness, more so today than ever before. The nations realize that something has to be done to stop it, that permanent peace must be established. Yet their efforts fail and they continue to arm.

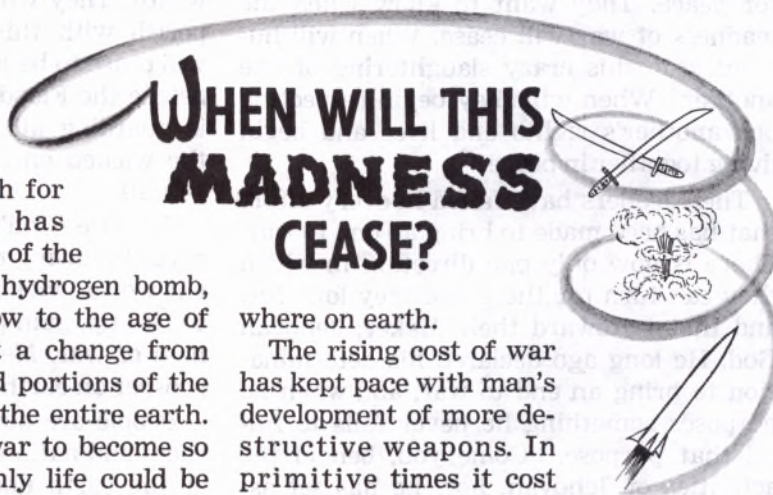
As man has increased in knowledge and advanced in civilization he has not moved closer to peaceful relationships, as would be expected. Instead his wars have become fiercer. From the fifteenth century before the Christian era to the nineteenth century after it began there were 3,357 years of war and only 227 years of peace. That is about one year of peace for every fifteen years of war. Since 1861 human relations have grown steadily worse, for there has not been one single year from that date to the present during which a war or several wars were not being waged some-

WHEN WILL THIS MADNESS CEASE?

where on earth.

The rising cost of war has kept pace with man's development of more destructive weapons. In primitive times it cost practically nothing to kill a man in war. In the days of Julius Caesar the cost was about seventy-five cents. During the days of Napoleon it rose to almost \$3,000. The four years of World War I brought it up to \$21,000, and then in World War II it leaped to \$55,000. Now, with the costly weapons of mass destruction in this atomic age, the cost to kill an enemy soldier has skyrocketed to fabulous proportions. War has become so expensive that the nation that prepares for it endangers its economy.

But war's cost in human lives and suffering is more important. It is a greater reason to hate war. A Swiss journalist took stock of World War II and found that it claimed the lives of 32 million people in battle, 20 million in air bombings and 26 million in concentration camps. In six



years 78 million persons were slaughtered. Add to this some 15 to 20 million who were rendered destitute by the war and you have 98 million people who suffered from the effects of that one war. But the cost in lives and money of World War II is small when compared with what a third world war would cost.

People the world over are crying out for peace. They want to know when the madness of war will cease. When will humans stop this crazy slaughtering of one another? When will they begin respecting one another's rights and lives and begin living together in peace?

Their leaders have failed in every effort that has been made to bring an end to war. There is now only one direction in which they can turn for the peace they long for, and that is toward their Maker, Jehovah God. He long ago declared his determination to bring an end to war, and when he purposes something he never fails to fulfill that purpose. "Come you, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth."—Ps. 46:8, 9.

This present generation will see the fulfillment of this prophecy. Shortly the "war of the great day of God the Almighty" will bring this wicked system of things to an end. It will be the war that will really end wars. The nations with their many governments will be swept out of existence.

In the place of these nations there will be a united body of people under one righteous government—the kingdom of God. Since this one, divinely established government will rule the earth, mankind will never again become divided, either politically or religiously.

But it may be argued by some that even a divine government could not insure peace, because there always will be fight-

ing so long as there is even one person who will not respect the rights of others.

Let those who think that way consider this scripture: "And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be." (Ps. 37:10) This means that the wicked among mankind will not survive the day of God's wrath. They will be screened out and will perish with this system of things. They will cease to be just as surely as the wicked before the Flood ceased to exist. "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 145:20.

Because God's kingdom will rule the earth following the destruction of the present world, wicked persons will not be able to rise up, gain power and revive the madness of war. Never again will wickedness prosper on earth.

People are now being gathered from all races and nationalities to be the inhabitants of the earth under God's kingdom. Since they live for that new world they are a New World society. As Noah and his family were preserved through the Flood, so they will be preserved through the day of God's wrath. They are the meek ones referred to in Psalm 37:11: "But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."

They will not carry with them into that new world the madness of war. They are now a peaceful people who have beaten "their swords into plowshares, and their spears into pruning-hooks."—Mic. 4:3, 48.

People who sigh and cry over the terrible slaughter caused by war can lift up their heads and rejoice, because the earth will soon be inhabited solely by meek, peaceable people, and will be ruled by God's kingdom. Then the madness of war will cease forever.

THE MEMORIAL DAY FOR

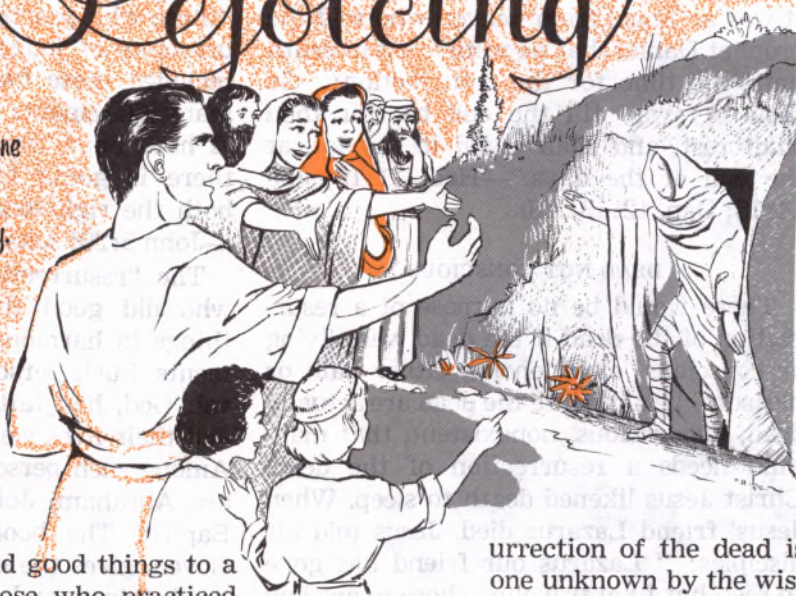
Rejoicing

A memorial day is coming that will be one of the most joyful times in human history.

CHRIST Jesus told us about the memorial day for rejoicing in these words: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29.

What a time for rejoicing that will be—the time when Almighty God resurrects the dead who are in his memory! "All those in the memorial tombs," those dead but yet in the memory of God, will hear the voice of Christ Jesus, the one who said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life." (John 11:25, 26) So what a cause for rejoicing it is to know that God's memorial day foretold by the Bible is not one for sadness, not one for the mere decoration of graves or the mere remembrance of the dead but rather the time when "all those in the memorial tombs will hear his voice and come out"!

This teaching of the resurrection of the dead, then, is not man-made; only in the mind of Jehovah God, the Creator of heaven and earth, could such a doctrine originate. No wonder the doctrine of the res-



urrection of the dead is one unknown by the wisest heathens, a doctrine unknown by the so-called great philosophers of ancient times! To an apostle of Christ the pagan philosophers of ancient Athens said: "You are introducing some things that are strange to our ears." One of those things was the resurrection of the dead. "When they heard of a resurrection of the dead," the Bible tells us, "some began to mock, while others said: 'We will hear you about this even another time.'" The doctrine of the resurrection is strange only to those who do not know Jehovah God and his Word, the Holy Bible.—Acts 17:20, 32.

How often the Bible makes reference to the resurrection of the dead! In winning the approval of God, Abraham attempted to offer up his son Isaac. How was he able to do this? By faith "he reckoned that God was able to raise him up even from the dead." And that man of integrity, Job, prayed to God: "O that in Sheol you would hide me, that you would conceal me until

your anger turns back, that you would set a time limit for me and remember me!" It was an angel from heaven who told the prophet Daniel that he would rest in death until the time for the resurrection: "Go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."—Heb. 11:19; Job 14:13; Dan. 12:13, *AS*.

DEAD NOT CONSCIOUS

There would be no purpose of a resurrection of the dead if the dead were living or conscious, experiencing either pain or pleasure. It is because the dead are actually dead, unconscious, nonexistent, that mankind needs a resurrection of the dead. Christ Jesus likened death to sleep. When Jesus' friend Lazarus died, Jesus told his disciples: "'Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep.' Therefore the disciples said to him: 'Master, if he has gone to rest, he will get well.' Jesus had spoken, however, about his death."—John 11:11-13.

Though dead for four days Lazarus was resurrected by God's power through Christ Jesus. Lazarus, upon coming back to life again, said nothing about experiencing consciousness in death, because death is a state of total unconsciousness or nonexistence, as the Bible states: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages."—Eccl. 9:5.

So the dead in God's memory are asleep in death, awaiting the time the Bible refers to in these words: "And the sea gave up those dead in it, and death and Hades gave up those dead in them."—Rev. 20:13.

THOSE IN GOD'S MEMORY

Who are in line to receive a resurrection from the dead, to enjoy life on earth, a peaceful, paradise earth? Christ Jesus

identified two groups: "Those who did good things to a resurrection of life" and "those who practiced vile things to a resurrection of judgment." The apostle Paul included these two groups in one of his many statements about the resurrection. "I have hope toward God," he said, "that there is going to be a resurrection of both the righteous and the unrighteous."—John 5:29; Acts 24:15.

The "resurrection of life" is for those who did good things, righteous things, things in harmony with God's commandments. Such persons came to know Jehovah God, had faith in him and his Word and their lives were spent in serving him. Among such persons who did good things are Abraham, Job, Daniel and John the Baptist. The book of Hebrews, chapter eleven, gives the names of others who did good things and whose hope was "that they might attain a better resurrection." (Heb. 11:35) Their resurrection will be "better" in the sense that they will not have to die again, as did those in ancient times who were resurrected.

What of the other group Jesus mentions, "those who practiced vile things"? These are not the willfully wicked; rather they are those who did not pursue a course of righteous living in harmony with God's Word, those who did not come to know Jehovah God. Since God can read a man's heart, he knows those who can profit by a resurrection from the dead. These persons, raised from the dead, will be judged, not by their past deeds, but by their future deeds on earth under the reign of Christ the King.

Among "those who practiced vile things" and who are in God's memory is one of the evildoers who died alongside Christ Jesus at Calvary. This impaled evildoer said: "Jesus, remember me when you get into your kingdom." Jesus answered him, saying: "Truly I tell you today, You will be

with me in Paradise." (Luke 23:42, 43) This evildoer is in God's memory, in the memorial tomb, awaiting the time when a paradise earth is established after Armageddon during the thousand-year reign of Christ the King. In due time, then, that evildoer will come back from the dead along with those "who practiced vile things." By his future deeds he can prove his worthiness of receiving the gift of everlasting life on earth.

BASIS FOR A RESURRECTION

Christ's ransom sacrifice makes possible a resurrection from the dead. "Since death is through a man [Adam], resurrection of the dead is also through a man," Christ Jesus. It is this one whom God has appointed judge of both the living and the dead. "To this end Christ died and came to life again, that he might be Lord over both the dead and the living." By God's resurrecting Christ from the dead to heavenly life, God has given us a guarantee that His memorial day for rejoicing is certain: "He has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—1 Cor. 15:21; Rom. 14:9; Acts 17:31.

Yet despite this assurance there are persons today who find it difficult to believe in a resurrection of the dead. They are like the persons whom Christ's apostle asked: "Why is it judged unbelievable among you men that God raises up the dead?" It is not really unbelievable, for God's power through Christ makes possible the resurrection. "The things impossible with men," said Jesus, "are possible with God." And as the Almighty God said to Abraham: "Is anything too extraordinary for Jehovah?" God's power, exercised through Christ, when Jesus was on the earth, shows that even a resurrection from the dead is not

too hard for Jehovah. God's prophets Elijah and Elisha each raised a person from the dead; so did the apostles Peter and Paul. Christ raised at least three from the dead—the widow's son, Jairus' daughter and Lazarus. How easy, then, for God to raise the dead!—Acts 26:8; Luke 18:27; Gen. 18:14.

The fact that there are many persons in the "memorial tombs" awaiting a resurrection poses no difficulty for God; for such persons are in the memory of God, and God's memory is something marvelous. We even marvel at certain humans who have what we call photographic memories; how it amazes us that they can remember the things they want to! How much more marvelous is the mind of the Creator of our human brain, Jehovah God!

Through the Scriptures we can gain some insight into the Creator's marvelous memory. God's Word tells us: "He is counting the number of the stars; all of them he calls by name." (Ps. 147:4) This the Creator does! Man cannot even count the stars, there are so many; nor can he see them all even with the 200-inch telescope. Yet God not only counts them but names them and remembers their name. This is truly something that reveals to us how easy it will be for God to remember those worthy of a resurrection.

Consider the number of stars that make up just one galaxy; they vary, but in our own Milky Way there are some 200,000,000,000 stars! And yet this galaxy is itself just one of hundreds of millions of other galaxies!

Think of the mind that can name and remember the names of countless billions of stars, their total number, if it could be known, surpassing with an immense greatness the total number of persons that have ever lived on earth! What a mind beyond human understanding! What a mind worthy of our richest exclamations of praise!

In the words of Christ's apostle: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind?' "—Rom. 11:33, 34.

We can never come to know Jehovah's mind. But from what the Scriptures tell us about his mind, we can understand how simple a thing it is for him to remember those deserving of a resurrection. Indeed, Christ Jesus tells us that those in God's memory are just as good as living in God's sight. "That the dead are raised up," said Jesus, "even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob'. He is a God, not of the dead, but of the living, for they are all living from his standpoint."—Luke 20:37, 38.

LIFE PATTERN RECONSTITUTED

The resurrection, then, of "all those in the memorial tombs" is absolutely certain. In the resurrection does God re-create the same body, atom for atom? No, God provides a new body, one made up of different atoms but one reasonably like the one a person had before death. It is not the identical body atoms that make one the same person in the resurrection, since even now the atoms in the human body are constantly changing. "In a year," says *Science Digest* of December, 1954, "approximately 98 per cent of the atoms in us now will be replaced by other atoms that we take in in our air, food, and drink." So in the resurrection it is not body atoms that God remembers and re-creates; what God holds in his memory is the life pattern of the creature. This is what makes the same person in the resurrection—the life pattern.

What is this life pattern God retains in his memory? It is the life-long record of the creature, a record made by the thoughts

he thought, the experiences he had, the knowledge he stored up. So the life pattern results from one's memories and mental abilities. The life pattern includes all intellectual growth and characteristics that make up one's personality. This is what God faithfully reconstitutes in the resurrection.

We may be assured, then, that in the resurrection one will retain his personal identity, though having a body of different atoms. One worthy of receiving a resurrection from the dead will not be like those persons who, after an accident or shock of some kind, awaken or respond with a case of amnesia, a loss of memory, not even knowing who they are. No, but in the resurrection one awakening from the sleep in death will know who he is and will possess all his memories. It will be as if one merely went to sleep and woke up. Thus the last conscious thought or observation will connect up with the opening thought.

That happy day approaches, that grand day when God remembers the dead with a resurrection, His memorial day for rejoicing. What joy to be living when dead loved ones and friends are raised to life again! The time for this earthly resurrection of "those who did good things" and "those who practiced vile things" is during Christ's thousand-year rule, due to follow God's war of Armageddon. Since Armageddon is scheduled to come upon this generation in these "last days," now is the time for those who long to see dead loved ones raised to life again to do good things. How?

Learn more of Jehovah's purposes. Learn what you must do to survive Armageddon into God's new world. Then by acting in harmony with Jehovah's Word you may experience the unspeakable joy of greeting "those in the memorial tombs" when God remembers them with a resurrection from the dead.

Why dedicate ourselves to GOD?

WHAT does it mean to dedicate oneself to God? Are those who do so to be considered impractical or foolish? And what about those who hesitate; are they wise? Yes, why dedicate ourselves to Jehovah God?

To dedicate means "to devote exclusively to the service or worship of a divine being, or to sacred uses. To set apart formally or seriously to a definite use, end, or service." (*Webster*) In fact, it might be said that everybody is dedicated; either to God, to himself, to another person or to some cause. Those now dedicated to God once were not.

Those who today dedicate themselves to Jehovah God follow the example set by the wisest and noblest man that ever trod this earth, Jesus Christ, the Son of God. At God's appointed time for him Jesus dedicated himself to do his Father's will. At that time he said: "Look! I am come to do your will." Why did Jesus dedicate himself? Because "in the roll of the book" it was written that he would and he was

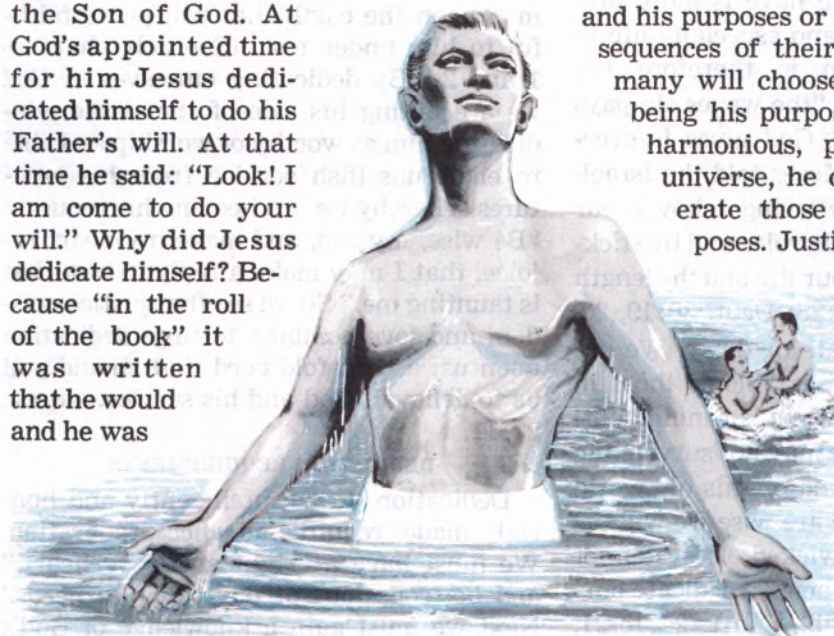
determined "to carry out all that is righteous."—Heb. 10:9, 7; Matt. 3:15.

Why was it God's will for Jesus to dedicate himself? Why is it His will for anyone to dedicate himself? First of all, because it is the course of honesty, justice and righteousness. Jehovah God, being the Supreme Sovereign, can rightly command: "I Jehovah your God am a God exacting exclusive devotion." Having created us, given us life, he owns us as well as the earth on which we live, and so we are obligated to serve his purposes for us.—Ex. 20:5.

God, being supreme and almighty, could easily coerce all his intelligent creatures and force them to serve him. But he glories in the fact that he can give his creatures freedom to choose to co-operate with him and his purposes or not, accepting the consequences of their choice, knowing that many will choose wisely. Of course, it being his purpose to have an orderly, harmonious, productive and loving universe, he cannot indefinitely tolerate those who oppose his purposes. Justice, as well as the very fitness of things, therefore requires that we dedicate ourselves to God, that we give him the exclusive devotion due him as our Sovereign and Creator.

WAY OF WISDOM

Secondly, dedication is the course of



wisdom, as regards both the present and the future life: "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) Those who would go through life without dedicating themselves to God can be likened to the purchaser of a new automobile who objects to any instructions as to how best to operate the car as being an unwarranted restriction of his rights as owner. Or they may be likened to the automobile owner who insists on violating all traffic regulations, on the basis of his living in a free country and his auto being his property. Yes, all such would foolishly ignore the instruction Book of their Maker and his "traffic laws" for living. And yet that is the very course that more than 99.9 percent of earth's population take and it accounts for the fact that the earth is filled with confusion, misery and wickedness. Those who are wise will avoid all that at the present time by dedicating themselves to God.—Jer. 8:9, AS.

Further, nothing we have is more precious to us than life, and especially life in happiness. Dedication is therefore the course of wisdom, for "the wages sin pays is death, but the gift God gives is everlasting life." And as Moses told the Israelites, we choose life by loving Jehovah our "God, by listening to his voice and by sticking to him," for he is our life and the length of our days.—Rom. 6:23; Deut. 30:19, 20.

Nor may we vacillate or delay. We are living in the days comparable to those in which Noah lived and time is running out! If we procrastinate we may not survive the foretold cataclysmic end of this old world at Armageddon. If we are wise we will urgently flee from this wicked old system of things, which we do when we dedicate ourselves to do God's will.—Matt. 24:15-21, 37-39; Rev. 18:4.

And then love for God will also prompt us to dedicate ourselves to him. His Word tells us that he is love. Love prompted him to create us in the first place. Love also caused him to spare the human race when it deserved destruction because of its rebellion; and it was love that caused God to give his Son as a sacrifice to take away the sin of the world.—John 1:29; 3:16; 1 John 4:8.

Surely, since God expressed so much love for us, we should respond with gratitude and appreciation. That is why he commands that we love him with our whole heart, mind, soul and strength. In fact, since everything else already belongs to God, all we can give to him as an expression of love and appreciation is our love, our hearts. If we love him we will dedicate ourselves to him, becoming his willing slaves. As we read: "This is what the love of God means, that we observe his commandments."—1 John 5:3.

Besides, ever since the rebellion in Eden Satan has challenged Jehovah God to put men upon the earth that will prove faithful to him under test. (See Job, chapters 1 and 2.) By dedicating ourselves to God we are taking his side of that issue, vindicating him as worthy of worship and able to elicit unselfish service from his creatures. Thereby we are heeding his request: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." So we see that justice, wisdom and love combine to urge dedication upon us; a threefold cord that should pull us to Jehovah God and his service.—Prov. 27:11.

DEDICATION REQUIREMENTS

Dedication, to be intelligently and honestly made, requires advance preparation. We must have a "right and good heart," and be 'conscious of our spiritual needs.' Next we must gain a knowledge of God's Word and exercise faith in Jehovah God,

in his Word and in Jesus Christ as our Savior and Redeemer. As we progress in knowledge and understanding we will grow in faith and love to the point where we will want to dedicate ourselves to God.—Luke 8:15; Matt. 5:3.

God's Word also counsels us to count the cost. Not so as to determine whether we should dedicate ourselves or not—there can be but one answer to that question—but so as to appreciate what is involved, so that we will be prepared to “say good-bye to all [our] belongings,” if need be. And in making the decision to dedicate ourselves to God we may not be influenced by pressure of friends, emotionalism, fear of man, or any other outside factors.—Luke 14:25-33.

Once having dedicated ourselves to God, we must carry out that dedication. “Better is it that you vow not than that you vow and do not pay.” The very first re-

quirement is that we go on record before witnesses as having made a dedication by being baptized “in the name of the Father and of the Son and of the holy spirit.” And ever after we must keep on “seeking first the kingdom” of God.—Eccl. 5:5; Matt. 28:19, 20; 6:33.

We must continue to feed on God's Word, to associate with his people and endeavor to bring forth the fruitage of the spirit, which is “love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control.” We must also keep separate from this old world's politics, commercialism and hypocritical religions, knowing that whoever “wants to be a friend of the world is constituting himself an enemy of God.” And we must actively share in preaching “this good news of the kingdom” to the extent of our opportunities and abilities.—Gal. 5:22, 23; Jas. 4:4; Matt. 24:14.

The Waters of Life Find a Way

¶ One of Jehovah's witnesses who had suffered as a conscientious objector in Communist Hungary told how Bible literature reached Christian ministers even in the military prisons. He said:

¶ “The order was very severe in the military prison of the ninth district of Budapest. It seemed to be entirely impossible to get anything in there that was forbidden. Yet the waters of life found their way to the brothers through subterranean streams. Three days after getting my sentence I was sent out into the city to do certain work. From my working place I was able to get in touch with brothers. The prisoners suffered great hunger, both spiritual and physical. Only cabbage, carrots, beans and peas without any fat were on the menu. As regards spiritual food, we had practically nothing left.

¶ “However, on a certain occasion I managed to take in a *Watchtower* article. When I returned from work I had a dirty cement bucket with me. At the entrance I was searched very

thoroughly and then told to move on. Intentionally I didn't pay much attention to my bucket. Immediately the guard shouted after me: ‘Why do you leave this bucket here?’ I picked it up and took it along. The *Watchtower* article was in it. I had put paper on the bottom, on the paper the article, and then again paper covered with cement.

¶ “Later on I worked again outside as a repairman. Thanks to a soldier I could contact the free brothers again. From wood I made a toolbox for myself. I made it with a double bottom and put the *Watchtower* articles in between. I always threw many sharp pieces of iron into the box, so that the guard wouldn't do much searching. In this way it was very easy to smuggle the study articles inside. As repairman I had access to every cell and so was able to pass the spiritual food from one to the other within the prison. Thus, by the undeserved kindness of Jehovah, the brothers got some spiritual provision.”

THEY ARE PREPARING FOR YOU!

Come and Attend the Divine Will International Assembly of Jehovah's Witnesses

ON April 26 a crowd of 9,000 people gathered in Yankee Stadium because of something that would take place three months and one day later in that same stadium. They came to receive instructions on how to prepare for it.

⌚ The event to come is the Divine Will International Assembly of Jehovah's Witnesses. These 9,000 people represented 135 congregations of Jehovah's witnesses in New York city and vicinity. The meeting launched the greatest search for rooms ever undertaken.

⌚ The president of the Watch Tower Society was the principal speaker. He mentioned how great preparation was necessary for the assemblies of God's people in ancient times, and it is not different today. He pointed to the phenomenal growth of the New World society as evidence of how much greater the preparation must be for this convention than was necessary for the assemblies in 1950 and 1953. "From 1950 to 1957," he said, "there was a one-hundred-percent increase in publishers. From 1953 to 1957 there was a fifty-percent increase. On the opening day of the convention in 1950 there were 79,274 in attendance. In 1953 the opening day had 126,387, a difference of 47,000. What will it be in 1958? How many will come?" He felt certain that a very conservative estimate could be 150,000.

⌚ The president then mentioned how a survey revealed that approximately 140,000 in the United States have expressed their intentions of coming. In other lands more than 30,000 have said they are planning on being at the assembly.

⌚ The big problem of finding a place large enough to hold all these people has been solved by obtaining New York city's two largest ball parks, a nearby auditorium and space around the stadiums for tents. But there is another big problem that must yet be solved—finding rooms where these people can sleep. This is the tremendous task that was placed upon the shoulders of Jehovah's witnesses in New York city and vicinity.

⌚ But before they were to begin searching for rooms, it was pointed out that they must begin in their own homes. They should devise ways that they could accommodate one or more delegates themselves. The Bethel family is doing its part. Even though it is crowded with 500 members it will squeeze in 300 to 350 foreign delegates. When the audience was asked how many could accommodate some conventioners, the response was a surge of motion as nearly everyone stood up.

⌚ To help with the rooming work an attractive folder was released that announces the convention, explains why it is being held, invites the public to attend and appeals for rooms. It was given wide distribution in the vicinity of New York city during the month of May. Then another folder will be released in June, and still another in July.

⌚ The convention servant pointed out in his talk that many New Yorkers who are now happy members of the New World society became such as a result of taking in delegates during the 1950 or 1953 assemblies. It has been observed that the most good in comforting people with Scriptural truths during conventions has been done by witnesses who have stayed in private homes, not in hotels or in trailer camps. When the two-hour program concluded, the crowd of 9,000 filed out of Yankee Stadium filled with enthusiasm for the job ahead.

⌚ Convention headquarters are located in the recently built thirteen-story addition to the Watchtower printing plant. The entire eleventh floor has been turned over to it. This is such a busy place that an additional telephone switchboard has been installed to handle the many incoming and outgoing calls.

⌚ The rooming department is humming with activity as volunteer workers process room requests and receive new accommodations. On the seventh floor volunteer craftsmen are working on the beautiful platforms for the stadiums as well as many other necessary projects.

⌚ The April 26 meeting at Yankee Stadium opened the floodgates of convention activity. That activity will steadily increase as the convention draws nearer. Then on July 27 the preparations will cease and the big event will begin. Will you be there?

Pursuing my Purpose in Life

As told by John A. Cutforth

IN THE year 1911 my father became acquainted with and accepted the truth, and it was thus that I had the great blessing to be reared in the discipline and authoritative advice of Jehovah.

Throughout the many years that have since elapsed while pursuing my purpose in life, two things have been forcefully impressed on my mind: First, that no matter how I might try to find satisfaction, contentment, pleasures or friends in the old world it was a hopeless and futile search. Second, that Jehovah has an organization on earth that he is directing, that I as an individual could work with that organization and that if I would fully follow its leadings and direction it would bring me peace, contentment, satisfaction and many friends, plus many other rich blessings.

On many occasions I unwittingly tried to side-step Jehovah's organization and think and do things the way I wanted to. On each occasion Jehovah has mercifully allowed me to return, penitently and sorrowfully. I was always glad to be back home again with His people and organization.

After about fifteen years of successful teaching in city schools, a year's absence from teaching duties with sixty percent of my pay while away was extended to me, provided I spend at least four months of

that time at a university. Accordingly I enrolled at the University of Southern California, and in 1940 I found myself enjoying the delightful California climate, its beaches and many other unending attractions. Unwittingly I was seeking contentment in the wrong direction. A joyless melancholy settled over me in spite of all that money could buy. But when I began to associate with the Glendale congregation each Sunday, joy began to return. If this is what brings joy, I reasoned, then I must do more service. My hours in field service soon jumped from ten a month to fifty, to seventy and eighty! Working so many hours in Jehovah's service brought satisfaction.

Then after a few days of serious thinking, and especially after considering Matthew 6:33, 34, I sent to the Society for a pioneer application form. On March 1, 1941, I started my first day in the pioneer service. Never had I felt so close to and a part of Jehovah's organization. The university faded in the background. When the brothers saw that I was sincere and had real love for Jehovah they could not do enough for me. Never had I so many friends, privileges and blessings! So satisfying was the pioneer service that university classes were canceled, my teaching career was put aside for the joy of serving Jehovah full time. Pioneering became my purpose in life.

Several joyous months passed by. I read in the *Informant* about the new arrangement for making many pioneers special pioneers, provided they were willing to go wherever the Society would assign them. Convinced that such a privilege would never be extended to me, I contentedly settled back to enjoy pioneer life with the congregation, where everything was comfortable and pleasant.

Shortly thereafter a long envelope arrived from the Society. Would I take up

the special pioneer work? Well, December, 1941, saw me in Colton, California, ministering as a special pioneer. It seemed very lonely out there. There were times when I thought of going back to Glendale, thinking that I would do more good as a general pioneer. But I fought off those ideas, knowing that I must follow the lead of Jehovah's organization. Resolutely I set my mind on my work. Interest was located. Studies were started. Friendships were made with the brothers. Together we worked hard and soon a new congregation was formed and I moved on to another locality. But Jehovah's blessings never ended.

In October, 1942, I was privileged to serve as a "servant to the brethren," starting in San Francisco. Several more months of joyous work serving the congregations followed. The future looked very pleasant indeed, but all of a sudden the bottom seemed to drop out of it all. Since I was a Canadian citizen, immigration authorities requested that I return to Canada. The Society suggested that it would be wise for me to return immediately.

With a heavy heart I landed in Victoria, Canada, February, 1943. What would I do now? How easy would it be to slip away without anyone being the wiser! Appreciating the danger of such thinking and the need of keeping close to the organization, I resolved more firmly than ever to pursue my purpose in life as a pioneer.

The third day back in Canada saw me in the pioneer service going from house to house with just the Bible. The ban against Jehovah's witnesses was on and the weather was cold. There was no way of my contacting the Society in Canada. I was confident, however, that I could not go wrong continuing in the pioneer service.

A month passed. Back-calls and Bible studies were established. There were pleasant moments with the local brothers, even though we were under the ban. Then word

came to me from the Society that I was to proceed to Edmonton. In a few weeks I found myself once again a servant to the brethren in Northern Canada. My, how terribly cold it was! How deep the snow and how impossible the roads, especially in the spring! But the brothers were the same loving kind as in Glendale and our work and association far outweighed any of the inconveniences. Life was joyful, but this assignment was not for long.

A few months later word came by telegram, "Come to Toronto Bethel." "I am not cut out for office work," I thought to myself. "And I have always disliked community life." But I did not allow myself to dwell on the matter long. "I must follow the Lord's direction through his organization," I sternly counseled myself. Three years in the Canadian Bethel followed. Sometimes it seemed long, sometimes short. With years came maturity and a greater reliance on Jehovah's spirit. All this prepared me for my next big step in pursuit of my purpose in life, that is, the servant-to-the-brethren work in Quebec, Canada.

Serving the congregations in Montreal, Quebec City and surrounding area was a testing time. Police cars trailed us as we went from door to door. There were arrests, fines and imprisonments to follow, all for preaching God's Word. It was not pleasant, but we could not stop doing what God had commanded to be done. As congregations were visited, I grew stronger; we all did, in fact. Our joy removed any sting from police or jail.

Then came the pleasant surprise of 1946, an invitation to attend the Watchtower Bible School of Gilead. What a reward for making pioneering my purpose in life! Months of hard study ensued, tests were endured, increased knowledge followed and fellowship with the brothers—all this

broadened and equipped me for greater service ahead.

With Gilead finished I was sent back to Quebec and the Maritime provinces. This round of visits gave me the opportunity to pour out to the brothers many of the good things I had learned at Gilead.

In October, 1947, I remember asking myself, "Am I prepared for anything the Society requests of me? Is my faith strong enough?" After meditating on those questions awhile I thought I had the answer. I was ready.

Pursuing the life of a pioneer calls for great faith, and in that very month my faith was put to the test. I received an assignment to go all the way to Australia. What a long distance from home that was! Would I ever get back to Canada to see my parents and friends again before Armageddon? The only way to find out was to go. But could I be ready in a week's time? That meant not going home to say good-by to father, mother and friends, and me with a one-way ticket to Australia! That was a big test for me, but there was only one thing to do: follow Jehovah's direction. And that I did.

With two other Canadian brothers with me, New York was left in the distance as our ship headed for Panama and then the broad Pacific. After three weeks of continuous sailing we were beginning to feel as if we had left a world behind us and that there was just nothing but water in front. About five o'clock one afternoon the wireless operator came down with a cablegram. It contained greetings and well-wishes from a circuit assembly in Western Canada. Jehovah had not forgotten us even away out here in the middle of the broad Pacific.

After a month's sailing we finally landed in Brisbane, Australia. We knew not a soul. In a strange city and a strange continent we wandered about the streets for a few

days. This allowed us to get acquainted with the new surroundings. Shortly thereafter, however, we arrived at the Australian Bethel. New friends were made, our circuit work was outlined and in less than a week I was down serving the congregations in Melbourne and vicinity.

Life was different down here. It was not as fast, for one thing. Conveniences did not seem as up to date. Nevertheless, many people believed themselves to be living in a paradise. Although the brothers in this kangaroo land had suffered severe setbacks in preceding years, yet with the return of Jehovah's spirit and increased activity their numbers began to increase. Joy returned.

After a few months of circuit work the privilege of being a district servant was offered me by the Society. This seemed overwhelming. Could I do it? Responsibilities became many but in Jehovah's power these were shouldered. It was a thrill to see how step by step as I pursued my purpose in life as a pioneer Jehovah opened up new avenues of service with enlarged privileges and blessings. Somehow there was always more to come, as you will see.

A few years of district servant work passed. I began to feel a part of Australia and soon I was calling it home. Then 1950 came up and with it the international assembly of Jehovah's witnesses at Yankee Stadium, New York. I was prepared to stay in Australia until Armageddon, yet only a little more than two years in this land and an opportunity was provided for me to return to New York, to make a trip completely around the world. It was all done in ten weeks! How small the earth appeared to be now!

The assembly at Yankee Stadium gave refreshment and encouragement to all who attended it. It also gave me an opportunity to see all my old friends. Then came that

peculiar feeling, the going back home to Australia.

Three more years passed. There were many increases in publishers, greater maturity was in evidence among Jehovah's people, and the joy of serving full time was an ever-present thrill. Then 1953 loomed up with another Yankee Stadium assembly. What a joy! for with that announcement came a second opportunity for me to go back to America!

Another ten weeks of feasting and enjoying the New World society. Still more this time the thought of coming back home was present with me. It was good to get back and settle down to Jehovah's work in this land down under.

Now nearly seventeen years of the full-time service have passed. These have been the best years, the happiest years, the

years with more homes, clothes and friends than ever before. How wise it was to heed the Lord's promise at Matthew 6:33! How sensible to follow the Lord's lead as made manifest through his organization! How I thank Jehovah that I made pioneering my purpose in life.

Now after nearly ten years in Australia this land has really become home. So it matters little where one serves. The brothers are the same, for the same spirit operates upon them. Customs and habits may differ, but changing one's way of thinking and always seeking to follow Jehovah's leading, accepting whatever assignment he sees fit to give, brings joy, happiness, contentment and unnumbered friends—things that come only from pursuing a grand goal in life—such as pioneering.

We Found Contentment Helping the Needy

From two Kingdom publishers in Brazil

GODLY contentment is the lot of those who place love for Jehovah and his sheep first in their lives. We know this to be the truth, because a little more than three years ago our circumstance forced us to leave the full-time missionary service—we were about to start a family. The sudden change from missionary life was a challenge to meet. It left us feeling disorganized and with having deep concern for the future. It turned out to be a time of real spiritual testing.

Things went fairly well materially for a while. Mark, our son, was born. What a joy he proved to be! But we found ourselves getting so involved in obtaining our material needs that the ministry work was getting crowded out. We realized that we had to do something about it.

Following a thrilling circuit assembly in an interior town, we decided that even if we could not pioneer, still there was nothing to stop us from moving the family out to this town to take care of the newly interested.

With our last bit of capital we bought a small abandoned farm. This became our home. Now, after two years of work, we can report a healthy new congregation, which was finally organized with thirty-four publishers. We have a fine Kingdom Hall in the center of town where we average over fifty in attendance for the weekly *Watchtower* study. The brothers are rapidly progressing. The month's report showed twenty-nine home Bible studies and an average of fifteen hours and five back-calls per publisher. You can imagine our joy!

How this has encouraged us and made us know that Jehovah never fails to bless if we put forth the effort! We have found an unspeakable blessing serving where the need is great. Even though we are unable to spend our full time in the service, yet helping as publishers by moving out to this interior town, organizing the work and being with these brothers have brought us great contentment. Maybe you can do something like this. Why don't you try? You will find it a great joy if you do.



WHAT DOES IT TAKE TO MAKE YOU *Happy?*



WHAT does it take to make dust happy? Nothing, for dust lacks the power to feel anything. But what if the Creator takes that dust and makes a living organism? Then what does it take to make it happy? It depends on what God made from that dust. If he made a single-celled organism it would not take very much. Some oxygen, some moisture, a little food, and the needs of the organism might be fully satisfied.

² But what if Jehovah took that dust and made a man out of it? What would it take to make him happy? It would take some air and water and food, but it would take much more than that. Man is more complicated than a one-celled organism and his needs are far greater. God made him with certain appetites and if he is to be happy these must be met. Man makes cars to run on gasoline that needs air mixed with it and a spark to ignite it. Meet these needs and the motor will purr; let water get in the gasoline and the engine

"Happy are those
who are conscious
of their spiritual
need."—Matt. 5:3.

will splutter and die. Similarly, God made man with needs that must be met if man is to function happily. It takes more than air

and water and food. Man does not live on bread alone, on material provisions only.

³ God did not make man in the image and likeness of any other earthly creature. He was made according to a superior pattern: "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.'" Man was made in God's image, meaning he had the godly attributes of wisdom, power, justice and love. Because of this man has needs that rise above the mere material provisions that suffice to satisfy fish and birds and wild and domestic beasts. —Gen. 1:26.

⁴ Jehovah's giving man the attribute of

1, 2. What determines a creature's requirements for happiness?

3. Why are man's needs greater than those of other earthly creatures?
4. How is the mind's hunger shown and best satisfied?

wisdom does not mean man began with a head packed with knowledge. It means he was given a brain with a capacity and hunger for knowledge. The brain's hunger from birth is shown by the baby's intent gaze and its busy hands always reaching out to touch and to take things to its mouth for further testing. When it can talk questions pour from its mouth in an endless stream, to the amazement, bafflement, exasperation and exhaustion of adults. But the barrage is to satisfy a natural curiosity and hunger, and this quest for knowledge should not be discouraged in the young or be lost by the old. The nerves feed their messages into the brain, and the brain has the power to register them, ponder them, digest them, think abstractly upon them and reach conclusions about them. To a great extent we live with our thoughts, but these must come from somewhere. The richer our thinking the richer our living. The richest thoughts are Jehovah's thoughts; so to enrich our lives the most we must mine the wisdom laid up in his Word: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God."—Prov. 2:4, 5.

⁵ Jehovah made man with the attribute of power; and with wisdom to direct his hands in work, man has the power to perform many things that give happiness and deep satisfaction. He may plant flowers, raise crops, build houses, invent machines. He may write poetry or paint pictures or compose music. If he gets his wisdom from God and uses his power in harmony with Jehovah's will he happily gains "the peace of God that excels all thought." But man may misuse his wisdom and power, and if he does his capacity for wrongdoing is great.—Phil. 4:7.

5. How can man's attribute of power bring happiness?

⁶ To prevent this, man was given another divine attribute, that of justice. Man is a moral creature with ability to know right and wrong, and when the sense of justice is trampled beneath the feet of evil the conscience is hurt and cries out. Even if by habitual wrongdoing the conscience is seared and silenced there are inner feelings of guilt that disturb and upset and may bring on psychosomatic illnesses. So entrenched in man is the moral sense that even chronic sinners try to justify their evil as good, as Isaiah wrote: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" They may bury their wrongdoing out of sight but not out of mind, and if complete happiness and contentment are to be theirs they cannot ignore this Bible truth: "Better is a little with righteousness than an abundance of products without justice."—Isa. 5:20, *RS*; Prov. 16:8.

⁷ But the quality that will perfectly blend all faculties and powers is love. It will properly balance all attributes. Its scope and importance is reflected in this brief statement: "God is love." Love is not passive but is active and expresses itself in acts pleasing and helpful to the loved one. Because we love ourselves we look out for ourselves, care for ourselves, provide for ourselves, protect ourselves. We should love others as we love ourselves, doing things for their welfare also. The love we show to others causes others to show love to us, and it is necessary for us to both give and receive love if we are to be happy. If we fail to give love to others we become self-centered. If we do not receive or accept it from others we may be crushed and retire like a snail within its shell, or we may rebel in bitterness and plunge into delin-

6. Why does the attribute of justice affect happiness?
7. Why is the attribute of love so important?

quency. There is no happiness without love.—1 John 4:8.

⁸ We need to love Jehovah, need to know and worship him to feel secure. We were created with the urge to do so. In the *Woman's Home Companion* for April, 1954, the article "We Are Born to Believe" has this subtitle: "We all feel an urge for God as powerful as our instincts for sex and hunger, says a daring new school of psychiatric thought." This article by a doctor states: "If men and women will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, this new school says, they can find peace of mind and happiness. . . . Men and women are driven not only by sex and ambition but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs and that it is unsophisticated to search for a spiritual side to life."

⁹ Actually, it is this urge to worship a higher power that accounts for the development of so many religions, even among savages. The need is there and they attempt to fill it. Left to themselves and their own thinking or to blind leaders, the people fill it in the wrong way, with the wrong religions, perhaps worshiping images or looking to spirit mediums or to the stars of heaven for guidance. In modern times this urge to worship Jehovah is perverted to the idolizing of movie stars, athletes, politicians or scientists. Many make a god of money; their religion is the pursuit of pleasure. But none of these substitutes satisfyingly feed our inherent hunger for God. Only by using our mind to learn God's commandments and to understand his principles and then put them into practice can we rightly meet the urge and show our love for God, for "this is what the love of God means, that we ob-

serve his commandments." If we fail to meet this need we fall short of complete happiness, for Jesus spoke a truth when he said: "Happy are those who are conscious of their spiritual need."—1 John 5:3; Matt. 5:3.

WHAT IS MATERIALISM?

¹⁰ The great enemy of our spiritual need is materialism. What do we mean by materialism? Not food and clothing and shelter. "Your heavenly Father knows you need all these things," Jesus said. It is not materialism to provide yourself with good food and nice clothes and a comfortable home. It is not necessarily materialism to have a television set or a fine car or a substantial bank account. But if we have a love for food that makes us gluttonous, a love for clothes that makes us vain, a love for house that makes us proud; if we have an addiction to television that gobbles up our time, a desire for an expensive car to make an impressive display, a love for money that makes us miserly, then we have fallen prey to materialism. Material things are all right, but when they become an ism to us they are wrong. "Ism" means, according to Webster's dictionary, "a distinctive doctrine, ideal, system, or practice;—usually disparaging." When material things become our chief aim or ideal and their pursuit becomes as a guiding doctrine to us, we are practicing materialism.—Matt. 6:32.

¹¹ Having inherent need for both material and spiritual things, we must strike the right balance. Either too many or too few material provisions can bring us spiritual injury: "Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not be too full and I actually deny [you] and say: 'Who is Jehovah?' and that I may not come to pov-

8, 9. What natural urge do men have, and how must it be met?

10. What is materialism?

11. What harm can come from having too little?

erty and I actually steal and assail the name of my God." Some religions make a virtue out of poverty, but deliberate physical hardship is sham and mockery: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh." If material needs are not met suffering sets in, bitterness is sown and hostility grows, and the fruit produced is a blaming of Jehovah for troubles, a cursing of him for woes, and a turning to thievery to meet wants. Material shortages can lead to spiritual poverty.—Prov. 30:8, 9; Col. 2:23.

¹² But an abundance can crowd out spirituality, can even push Jehovah out of heart and bring in a false god: "Their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." Such ones have made their flesh their god and materialism is their creed. They idolize themselves, are guilty of idolatry, for Paul spoke of "covetousness, which is idolatry," and of a "greedy person—which means being an idolater." So we can have too much materially and begin to feel independent even of Jehovah, thinking we do not need him. We might fail to recognize him as our Provider and ask in the spirit of Pharaoh of old, "Who is Jehovah?" If that happened, what a shame to us our glorying in material things would become!—Phil. 3:19; Col. 3:5; Eph. 5:5.

¹³ Jehovah warned Israel that material wealth could make them spiritually blind: "When you have eaten and satisfied yourself, then you must bless Jehovah your God for the good land that he has given you. Watch out for yourself that you may

not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself and you may build good houses and indeed dwell in them, and your herd and your flock may increase and silver and gold may increase for you and all that is yours may increase; and your heart may indeed be lifted up and you may indeed forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves; . . . and you do say in your heart, 'My own power and the full might of my own hand have made this wealth for me.' And you must remember Jehovah your God, because he is the giver of power to you to make wealth." And in poetic song Moses was used to warn Israel, addressing that nation by the honorary title of Jeshurun: "When Jeshurun began to grow fat, then he kicked. You have grown fat, you have become thick, you have become gorged. So he forsook God, who made him, and despised the Rock of his salvation."—Deut. 8:10-14, 17, 18; 32:15.

THE MONEY ITCH

¹⁴ Why do men make a god of money? Those serving riches will deny that it is their god. They will say you need money to live. It takes money to eat, to buy clothes, to have a home. That is true and it is a reason to make money, but it does not stop there with those who worship money. If money is no more than a means to provide necessary things and even some additional things for recreation, then the more money you make the more those desires would be met and the less additional money you would want. But how many feel that way? A few years ago social scientists interviewed hundreds of Ameri-

12. What harm can come from having too much?

13. What did Jehovah warn Israel about materialism?

14, 15. What false reason is sometimes given for making money a god, and what is the real reason?

cans on every income level, asking if they were content with the amount of money they were making. The majority were not satisfied with their incomes. The one making \$5,000 a year wanted to make \$10,000, the one making \$10,000 wanted \$20,000, the one making \$20,000 wanted \$50,000. Even those with millions wanted more millions. Reported the interviewers: "It is generally true that the more money a person has, the more he wants."

¹⁵ Money has become a symbol for success. It is thought that money brings security, recognition, prestige, friends and love. These are needs for man, but only partially and inadequately are they met by acquiring money. If it is by money that we have security or some standing in the community, when the money goes so do the security and recognition. If we have friends because we have money, if we are loved for our money, our friends and lovers vanish with our money. We want to be loved for what we are, not for what we have. Money is not the food to satisfy these human appetites, and that is why no matter how much we gorge them on money they are never satisfyingly nourished. The Bible recorded this truth three thousand years ago: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity." —Eccl. 5:10.

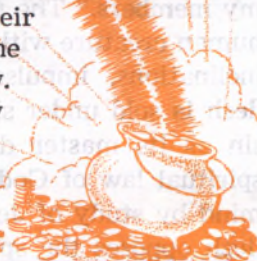
¹⁶ To pursue happiness by pursuing money is like chasing rainbows and digging at their ends for pots of gold: you never find it. But deluded persons never stop chasing the



16. Why is there no rest for those afflicted with materialism?

rainbow of materialism, not understanding that the need they think money will feed is not filled by it at all. What is honored in a society is what is cultivated by the persons of that society, and since money is honored in this materialistic century that is what so many seek. They measure a man's worth by his possessions. They see a new car and they want it and they buy it. While paying for it they see a new home that they want. They buy it but make the payments over a long period of time. Still not satisfied, they see new furniture they must have, and get it on the plan "you use it while you pay for it." By now a year has passed and the new model cars are out. They must have one. It does not run any better. Any difference is more in their head than under its hood. But they must have the newest, the latest, the best, and when they get that they quickly think of something else they want and their life deteriorates into chasing themselves in circles of materialism. They are caught in the whirlpool of worldlyism: "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." —1 John 2:16.

¹⁷ They have the money itch. The more they scratch the more it itches, and the more it itches the more they scratch. Itching palms are not cured by scratching but are inflamed by it. To refrain from scratching is the way to diminish the itching. But money is on their mind and the love of it is in their heart, and that is the root of their malady. It is not the money but the love of money, not the pleasures but the love of pleasures, not the house or



17. What malady do many have, and what does it lead to?

furniture or car but the love of house or furniture or car. It is this love for material things that crowds spirituality out of mind and heart, that occupies life and saps strength until no time remains or strength is left to satisfy spiritual needs. It is in this love of money that the ruin of many is rooted: "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things. However, 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. For 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."—1 Tim. 6:7-10.

MAKE ROOM FOR THE SPIRIT

¹⁸ The apostle Paul was not fooled by his fallen flesh: "I know that in me, that is, in my flesh, there resides nothing good; for ability to wish is present with me, but ability to work out what is right is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." The flesh means the fallen human creature with its sinful tendencies, inclinations, impulses and desires. This flesh is sold under sin as sin's slave, with sin as its master driving it against the spiritual law of God that comes into our mind by study of Jehovah's Word. Sinful flesh opposes the spirit and makes us do

things we would avoid: "For the flesh is against the spirit in its desire, and the spirit against the flesh, for these are opposed to each other, so that the very things that you would like to do you do not do." If our spirit or mental disposition is in accord with Jehovah's spirit and his Word it will direct us in right ways, and the spirit must win out over our opposing flesh if we are to live instead of die: "Those who are in accord with the flesh set their minds on the things of the flesh, but those in accord with the spirit on the things of the spirit. For the minding of the flesh means death, but the minding of the spirit means life and peace."—Rom. 7:18, 19, 22, 23; Gal. 5:17; Rom. 8:5, 6.

¹⁹ With the help of Jehovah's spirit and by keeping ours in accord with his we can win out over the fallen flesh. But it means we must make room for the things of the spirit. To seek material things that in themselves are not bad may lead to our ruin by consuming all our time. If you cannot turn its knob when it should be shut off, television will cost more than the price of purchase. It costs you the time to watch it. It may cost you meeting attendance or back-calls or Bible studies. For your expensive car or fine home you may pay over the privilege of teaching someone the truth or of training him to serve Jehovah. Count the total cost of materialism. Count more than the dollars and cents on the price tags. Count the cost in spirituality also. There was nothing wrong with the wealth of the rich young ruler, but it kept him from following Jesus, which was wrong. There was nothing wrong with looking over a purchase of oxen, or being with a new wife, or seeing a piece of property just bought; but if harmless things keep you from serving Jehovah they become harmful. You can let them become thorns

18. What texts show the conflict between flesh and spirit, and what does each one lead to?

19. What must be included when counting the total cost of materialism?

that choke out good: "There are still others who are sown among the thorns; these are the ones that have heard the word, but the anxieties of this system of things and the deceptive power of wealth and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful."—Mark 4:18, 19.

²⁰ Root out materialism to make room for the spirit. "Do not put out the fire of the spirit," Paul cautions. A fire needs air; if too much stuff is heaped on, it will be smothered. Do not smother the fire of the spirit with an overloading of material cares and possessions. With limited time and energy "you cannot be slaves to God and to Riches." Which will you choose? Is it difficult to decide to give up materialism? Then consider this. You have started Bible studies with persons and then had them quit when they saw the obligations of service. You knew they were wrong, that they should not have worried about such things, for in time as they learned more they would have grown strong and wanted to preach. They could see what they must give up, but were too new to appreciate what they would gain. Well, some witnesses are like this concerning materialism. They see what they are asked to give up, but they do not appreciate what they will spiritually gain. But they can take Paul's word for it, since he was inspired: "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, that I may gain Christ." So look beyond the material loss to see the spiritual gain that makes the loss as nothing.—1 Thess. 5:19; Matt. 6:24; Phil. 3:8.

²¹ Materialism leaves its mark on a per-

son. Watch the man who gravitates toward material things. He now gives more attention to his clothes, living quarters, car, entertainments. He may argue that his position requires him to keep up a front, that the world expects it of him. But wait, Is his position higher than that of Jesus when he was on earth? Did he let the world shape his policies by its materialistic way of viewing things? Did he have the finest steeds to ride or a luxurious place to lay his head? No, he repudiated materialism by both word and deed. He set an example of lowliness by washing the feet of his disciples. Rather than his position calling for a showy front, he felt it called for just the opposite. He was interested in spiritual strength, not display. But note the man that becomes more materialistic. Are his comments quite as good, his talks as upbuilding, his conversation as perceptive spiritually as before? If not, his materialism is showing, whether he has eyes that will see it or not. His brothers can see it, and be assured God can: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:7-9.

²² Jesus said: "If anyone wants to come after me, let him disown himself." One great evil of materialism is that its victims do not deny themselves. Unseen, like termites in a timber, it eats away strength and will power. Catering to the flesh gnaws at the moral fiber and robs us of that fruitage of the spirit called self-control. We should daily exercise the ability to say no to ourselves in little things, for without

20. What should those trying to give up materialism consider, and what did Paul say on the matter?

21. How do some try to justify their materialism, but how does it leave its mark on them?

22. What is one great evil of materialism, and what can this evil cost you?

the daily exercise of the faculty of effort we lose the faculty of effort. By denying ourselves small things we develop the strength to say no to ourselves when big issues rise. Being faithful in little, we will be faithful in much. Or failure in little things sets the pattern for failure in big things. Inability to deny yourself can cost you your life: "Really, of what benefit is it for a man to gain the whole world and to forfeit his soul?" Do not lose your head trying to get ahead. You cannot walk with God and run with the world. Money is one of the gods of this modern world and for them money talks. They are deaf when Jehovah speaks, but prick up their ears when money talks. They can hear money whisper in the cellar, but they cannot hear preaching from the housetops. Money has no voice but it can talk them out of everything, can talk them out of their life, can talk them to death. Better for us to listen to the voiceless heavens proclaim Jehovah's glory.—Mark 8:34, 36; Ps. 19:1-4.

²³ To be happy, satisfy wants. To satisfy wants, keep them simple. Do not hinge happiness on possessions. Many things thought necessities are not necessities at all. A taste can be cultivated for a drug and the habit is hard to break, but it can be broken and the addict freed. Cultivate materialism and wants expand beyond our power to meet them. "Do not toil to gain riches. Cease from your own understanding." Cultivate simple tastes that do not enslave us. Paul trained himself to be content in whatever material circumstances he found himself: "I have learned, in whatever circumstances I am, to be self-sufficient. I know indeed how to be low on provisions, I know indeed how to have an abundance. In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an

abundance and how to be in a shortage." A lack did not turn him bitter, an abundance did not drop him into the pitfall of materialism. He followed his own advice: "Let your manner of life be free of the love of money, while you are content with the present things." Paul was content, whether little or much was present. His material needs were simple, his spiritual riches were great.—Prov. 23:4; Phil. 4:11, 12; Heb. 13:5.

²⁴ To be happy, remember how God made you, of the earth, for the earth. The true pleasures are in the things God made: the black dome from which myriads of stars twinkle and shine, the warmth of the sun, the cooling of breezes, the fragrance of flowers, the song of birds, the grace of animals, the hills that roll and the crags that tower, the rushing rivers and lazy streams, lush meadows and dense forests, the glisten of snow in the sun and the patter of rain on a roof, the chirping of a cricket in the cellar, the croak of a frog in the pond and the splash of a fish that sends ripples circling out under the moonlight. Even more pleasure is found in companionable persons, for man was made a social creature. A kind thought, a sympathetic touch, a soft gesture or expression, a warm smile and a loving act, the laughter of a child at play and the gurglings of a baby in its crib, the dignity and wisdom of an old person rich in life's experiences—these are things that satisfy. It is what we are that counts, not what we appear to be. It is the love we have, not the social position. It is what we can give, not what we can get. It is the treasure in heaven we have, not the hoard of gold on earth. It is contentment with little rather than anxiety with much that matters. It is getting God's thoughts to make us wise,

23. Why should we cultivate simple tastes, and how did Paul train himself?

24. In what plentiful things can we find pleasure, and what are the more vital things that it takes to make us happy?

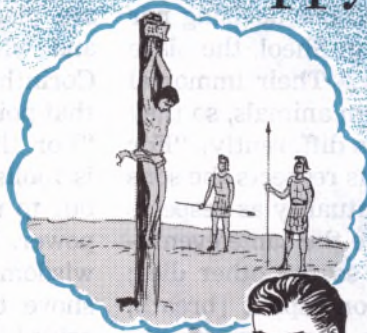
using this wisdom to channel our power, following his principles to insure justice and copying him in the showing of love

that will meet the needs and fill the hunger he put within us. And all this is what it takes to make us happy.

What It Takes to Be Happy Forever

*"Wisdom is for a protection
[the same as] money is for a
protection; but the advantage
of knowledge is that wisdom
itself preserves alive its owners."*

—Ecc. 7:12.



DO YOU now have what it takes to be happy? If you do, will you have it long? Under the best of circumstances life is short. Like the grass that withers and the flower that fades and the shadow that continues not, man is of few days and returns to the dust. When life is gone happiness ends. Riches cannot preserve it. "Even when a person has an abundance his life does not result from the things he possesses," Jesus said. And the psalmist states: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever [and] not see the pit. Do not be afraid because some man gains riches, because the glory of his house increases, for at his death he cannot take along anything at all; his glory will not go down along with him himself. For during his lifetime he kept blessing his own soul;



(and people will laud you because you do well for yourself) it gradually comes only

as far as the generation of his forefathers. Nevermore will they see the light. Earthling man, although in honor, who does not understand, is indeed comparable with the beasts that have been destroyed."—Luke 12:15; Ps. 49:7-9, 16-20.

NO HAPPINESS FOREVER BY IMMORTAL SOUL

² Unwilling to face oblivion, men have buried the fact of death in the fiction of immortality. Their religions teach that the human soul is immortal. Thus they will not be completely ground into the dust by the heel of time. The parade of the years marching over them will not trample them into oblivion. The soul will live on after the body molds in the grave. They will have consciousness after death, they say.

1. What shows the inability of riches to bring lasting happiness?

2. By means of what teaching do men refuse to face the fact of death, but what does the Bible show?

But the Bible does not say it: "His spirit [or, breath, *margin*] goes out, he goes back to his ground, in that day his thoughts do perish." They think they will have knowledge of what is happening, but the Bible disagrees: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, . . . for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." Their immortal soul sets them apart from animals, so they teach. The Bible teaches differently: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit [breath, *margin*], so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and they are all returning to the dust." The sinful soul is not immortal: "The soul that sins shall die." Even the only sinless soul that lived on earth as a man died, it being written about Jesus: "He poured out his soul to death."—Ps. 146:4; Eccl. 9:5, 10; 3:19, 20; Ezek. 18:4, *RS*; Isa. 53:12, *RS*.

³ If not in an immortal soul, in what is our hope for life? In wisdom: "For wisdom is for a protection [the same as] money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners." And not just life, but happy life: "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. It is more precious than corals, and all other delights of yours cannot be made equal to it. Length of days is in its right hand; In its left hand there are riches and glory. Its ways are ways of pleasantness, and all its roadways are

peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Eccl. 7:12; Prov. 3:13-18.

THE WISDOM AND POWER OF GOD

⁴ Specifically, what wisdom delivers from death and leads to life? Whose ways are pleasant and whose paths are peace and whose possessors are happy? First Corinthians 1:18-25 reveals the wisdom that points the way to unending happiness: "For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. For it is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' 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. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men."

⁵ Just what does this mean? That all the wisdom of men is foolishness in God's sight? Often the application of man's wisdom heals the sick or saves the dying. It makes machines that carry men along the ground or over the sea or through the air. It makes possible comfortable homes with many conveniences. By it men can transmit voices and music and even moving pic-

4. What is the substance of 1 Corinthians 1:18-25?

5. Is all human wisdom foolish to God, and is all God's wisdom foolish to unbelieving men?

3. What blessings does wisdom bring?

tures over thousands of miles. When properly used the marvelous ingenuity of man is not foolishness with God. How could it be, when it was God who gave the attribute of wisdom to man? How could it be, when Jesus said that "the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are"? Nor can we say without limitation that men view all God's wisdom as foolish. They marvel at the divine wisdom reflected in starry heavens, the green earth, the fascinating animal life and their own bodies so "fearfully and wonderfully made." What, then, is the human wisdom that God calls foolish and the godly wisdom that many men class as foolishness?—Luke 16:8; Ps. 139:14, AV.

⁶ It is the speech about the torture stake that sounds weak and foolish to unbelieving men. Christ impaled, to the Jews a weak thing! Christ impaled, to the nations a foolish thing! But Christ impaled, to those being saved the power of God and the wisdom of God! Christ's death on the torture stake is the wisdom and power of God for defeating death and ending the grave. But Christ seemed so weak to the Jews. They despised his humble origin. What good thing ever came out of Nazareth? He was not educated in their schools, he contradicted their established religions, mingled with sinners. When he was dying on the torture stake they abused and taunted him as a weak thing: "Others he saved, himself he cannot save!" And Christ impaled seemed so foolish to the Greeks. They looked down on Judea, so why expect salvation from that place? They scorned and spurned a doctrine that taught salvation from the disgraceful death of a despised Jew. They prided themselves on their philosophical chatter, were always ready to listen to some fancy speech or flowery

language or high-flown rhetoric about evolution or soul immortality, but loath to listen to what they considered foolish babbling about Jesus by ignorant and unlearned Jews.—Matt. 27:42.

⁷ So the Jews might consider Jesus the Ransom as weak and the Greeks might think it foolish; nevertheless, this foolish thing of God is wiser than any scheme of men to effect salvation, and this weak thing of God is stronger than any effort by men to evade death. When wise men bring forth teachings that would nullify or replace Christ as ransom or as King, when they through their schemes propose to do what only Christ's ransom or kingdom will accomplish, then their wisdom is foolish and futile in the sight of Jehovah. They should rid themselves of such foolishness so they can become truly wise, accepting Christ impaled, the wisdom and power of God. So Paul counsels: "Let no one be seducing himself: If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.'"—1 Cor. 3: 18-20.

⁸ Because the worldly wise viewed Christ impaled as weak or foolish, Paul went on to say: "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 noth-

6. What wisdom and power of God seemed foolish and weak to men?

7. What wisdom of men is foolish in God's sight?

8. In general, what class does God call and what class does he reject, and why?

ing the things that are, in order that no flesh might boast in the sight of God." Paul does not disparage knowledge. He was educated. He urges Christians to study. Not all man's wisdom is foolish. But when it attempts to brush aside God's wisdom and power it is foolish and weak and its possessor is wise only in his own conceit. —1 Cor. 1:26-29.

⁹ Like the ancient Greeks, there are millions today who spurn the ransom as foolish and look to their philosophies and sciences for wisdom. Like the religious Jews, there are millions now who repudiate the ransom as weak and adhere to traditions and creeds for power. One religious publication says: "Strictly speaking, the death of Christ was not necessary to human salvation." *The Christian Beacon* quoted the prominent minister Harry Emerson Fosdick: "Of course I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does." Minister Lloyd C. Douglas said in his book *The Living Faith*: "I have told you that this conventional view of the atonement . . . was unwarranted because there was no adequate basis for the Adam story." For the most part, it is still "the things looked down upon, the things that are not," persons considered to be nothings or nobodies, that believe, while "the things that are," the somebodies in this world's eyes, reject the wisdom and power of Jehovah.

GAINING HAPPINESS FOREVER

¹⁰ How do we get the merit of Christ imputed to us? Hebrews 5:9 states: "He became responsible for everlasting salvation to all those obeying him." What commands did he give that we must obey?

9. What is true of millions today that puts them in the class of the Jews and Greeks of Paul's time?

10. What must we do to get the merit of Christ imputed to us?

"You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of 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." "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." —Acts 1:8; Matt. 28:19, 20; 24:14.

¹¹ To obey these commands we must study privately, meet and study with others, and then receive training in the work of witnessing. After receiving all of this freely, we freely make it available to others. The world in general will think this preaching weak and foolish, but in times past "God saw good through the foolishness of what is preached to save those believing" and he still sees this as good. The Jews in Jesus' time may have thought him something to stumble over and the nations may have thought his death foolishness, and peoples today may balk at the ransom provision of Jesus and modernist clergymen of Christendom may call it foolishness; but regardless of what all these worldly-wise ones say there is no other name given under heaven whereby we can gain lasting happiness, because "there is not another name under heaven that has been given among men by which we must get saved." —Acts 4:12.

¹² You may be happy now. If you have food and clothing and shelter in abundance you may feel secure. But when the day of death comes for you, how happy will you be? What will you give for your life? An offering of deathbed repentance? That is as futile as the fiction of immortal soul. It

11. To obey these commands, what must we do, and why is this wise?

12. Why is deathbed repentance too late, and what shows wealth cannot deliver at Armageddon?

is too late to store up treasure in heaven by obedient service to Jehovah and compliance with Christ's commands, and earthly treasure of silver and gold cannot ransom you. Perhaps the time for your death-bed scene will come at Jehovah's war of Armageddon. Wealth accumulated by materialism will not deliver its victims: "They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah." What is the course of wisdom for now and for the future?—Ezek. 7: 19, AS.

¹³ We do not try to steer a ship on land or drive a car over the ocean or mow a lawn with a typewriter. We should not try to make ourselves do what we are not made for. Some food and drink and money are

13. What do we need to be happy now, and what do we need to gain happiness forever?

proper, but God did not design us to be gluttons or drunkards or greedy materialists. To play a little is good, but we are not to become useless playboys. We must study to gain wisdom about Jehovah, must work in his service, must act justly toward all, and must have love for self and for neighbor and for God. We need some material things, but without materialism. We need some money, but not the money itch. We need Jehovah's spirit; so make room for it. We have the urge to worship; so respond to it zealously. Doing this, we will be happy now. But what if we die and turn to dust? What can make dust happy? Nothing, unless Jehovah returns us from the dust to life again. And he will do that only if we have availed ourselves of the only suitable, effective, powerful ransom. So what does it take to make us happy forever? It takes Christ impaled, the wisdom of God and the power of God. Embrace it now!

SERMON SUBJECTS TOO THIN

Charles Clayton Morrison, one-time editor of *The Christian Century*, once discussed sermons, saying: "During the many years since I was pastor of a church I have listened to a great many sermons. . . . One impression made upon me is that the sermons generally deal with subjects that are too thin. Most preachers seem to select for their subject some fragment of Christian truth; they break off a tiny twig from the tree of life—it may be a scripture text or an ethical idea—and make their sermon out of that."—*Treasury of the Christian Faith*.

The Kremlin and the Vatican

Russia's Nikita Khrushchev, an atheist, recently granted an interview to the Hearst Newspapers editor-in-chief, William Randolph Hearst. At the close of the interview the Soviet leader said that "God is but a mask" put on by some people whose actions "are contrary to humanism." Khrushchev continued: "They lean on the word of God and then violate it. How can we understand it when churchmen, clergymen, throw holy water on guns that are intended to kill people? Is that the highest showing of man's spirit? God is being used by these people for hire. They are Pharisees."

Though the Vatican declined any official statement on Khrushchev's remarks, Vatican spokesmen said that such antireligion statements were "the most blatant in the Kremlin's recent times" and that they serve "as a further warning to the world that communism is the world's public enemy No. 1." Vatican spokesmen asked: "Cannot a priest also bless a gun to preserve peace?"—*New York Journal American*, November 26, 1957.

Congregating Together for Worthwhile Works

"EVERYTHING is vanity!" Thus wise King Solomon accurately appraised all human striving after material gain. And no wonder, since there is so much frustration connected with such striving. Even if one does gain his goals, which is seldom the case, he then may be in no position to enjoy his gains or he may have to leave them to one who is not deserving. Uncertainties such as these make man's striving a "calamitous work."—Eccl. 1:2; 4:3.*

Since Solomon proved by his experience that materialism does not pay, why experiment ourselves only to arrive at the same frustrating conclusion? Why not be wise and learn from a study of God's Word and from the experiences of others?

King Solomon gave others the benefit of his experience in his book misnamed *Ecclesiastes*—misnamed, for it would better have been termed "The Congregator," since that is what the original Hebrew word means. Solomon was a congregator of his people. He had them come together, as at the time of the dedication of the temple. Additionally, by means of his book, *Ecclesiastes*, he endeavored to congregate them away from the vain and fruitless works of men and to the worthy service of the God to whom they, as a nation, were dedicated. As the congregator, Solomon well pictured the Greater Congregator, Jesus Christ.

Concerning his own activity as congregator of his people Solomon says: "And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order." By a study of this book of *Ecclesiastes* we are

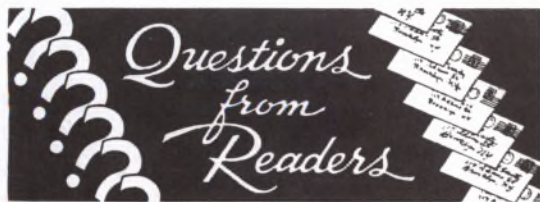
helped closer to God and to a finer appreciation of his service.—Eccl. 12:9.

When Solomon said that "everything is vanity!" he was thereby referring to everything he took in survey, the things that he saw other men doing and with which he experimented to see if they really brought satisfaction. He therefore did not include his building of the temple nor his congregating his people for the worship of Jehovah God. And so today, while all materialistic pursuit is vanity, all activity related to the pure religion of Jehovah God is not vain, is not a calamitous occupation but constitutes worthwhile works. And this is especially true of the work of preaching this good news of the Kingdom in all the earth for a witness.—Matt. 24:14.

To carry on such worthwhile works it is necessary for us to congregate together. By means of our very dedication to do God's will and to follow in Jesus' footsteps, and also by prayer, we become congregated in spirit, as it were, with all other dedicated Christians. But we must also literally congregate together to the extent we have opportunity by attending the weekly congregational meetings provided for us in the New World society, as well as the larger assemblies. By thus congregating together we become stronger in faith, grow in love and learn to be more able ministers as well as more effective by reason of united activity. And in a special sense we congregate together for worthwhile works when we meet at specified times for joining others in preaching from house to house, in the homes and on the streets.

By congregating together for worthwhile works in all such ways we are able lovingly to help one another and to build up our sense of togetherness, of belongingness, and of mutual dependence and need.

* For details see *The Watchtower*, November 15, 1957.



● "Juvenile delinquency on the increase!" Is that not a cry of an adult generation that has conveniently forgotten its own youthful escapades? Are not some politicians correct in attributing delinquency's statistical increase to improved police efficiency in methods of exposing crime and capturing criminals? Further, is not population centralization responsible for a great deal of the accent on delinquency? And, too, with a growing world population, is it not natural to expect more marriages, more children, more divorces and more delinquency? —S. G., United States.

None of these arguments stand up under a truthful examination. The growth of divorces, delinquency and crime has far surpassed the population increase rate. Benjamin Fine, in his book *One Million Delinquents*, says the population has increased 5 percent since 1950, while crime has leaped ahead 20 percent in the same period. Worse yet was this figure: In 1953 adult crime rose 1.9 percent, but child crime rose 7.9 percent. In 1956 there was an increase of 17.2 juvenile arrests over 1955, while the number of persons aged 10-17 increased less than 3 percent. In 1956 juvenile arrests were nearly 42 percent higher than in 1952, while the juvenile population had increased only 13.5 percent. With more policemen, educational and social centers, etc., there should have been a marked decrease in the percentage of delinquents, but the opposite is true.

Crime is no longer a phenomenon peculiar to city slums, nor can poverty and war receive all the blame. Juvenile crime has spread to the suburbs and to the rural sections. It has taken root at all social levels. In Sweden, where there has been no war and very little poverty, the country has one of the highest divorce rates in Europe and juvenile and adult delinquency have become major problems. *The American Weekly* of November 13, 1955, stated that in Sweden's population of some 7,000,000 "there are 27,000 illegitimate children a year"; "that of every 10 Swedish women now being married, seven have conceived at least one child before reaching the altar." Justice Samuel H. Hofstadter charged that it is the corruption of the elders that "has spawned the delinquency of the young." He said that the problem "cuts across nations, cultures and ideologies. . . . We live in a climate of moral and physical violence—and our children reflect the world of which they are a part."

Jesus and his apostles foretold that these conditions would befall this generation. Jesus said: "Because of the increasing of lawlessness the love of the greater number will cool off." Paul wrote: "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, . . . lovers of pleasures rather than lovers of God." We who live today are privileged to see these words being fulfilled before our very eyes. It is a sign of the outgoing of a dying old world and an assurance that the new world is near at hand. —Matt. 24:12; 2 Tim. 3:1-5; 2 Pet. 3:3-13.

STAMPED WITH AUTHENTICITY

☞ The following words are those of Sir Isaac Newton: "There are more sure marks of authenticity in the Bible than in any profane history."

Why Civilizations Disintegrate

☞ "The sense of drift," says British historian Arnold J. Toynbee, "is one of the most powerful of the tribulations that afflict the souls of men and women who are called upon to live their lives in an age of social disintegration; and this pain is perhaps a punishment for the sin of idolatry committed through worshiping the creature instead of the Creator; for in this sin we have already found one of the causes of those breakdowns from which the disintegration of civilizations follows."

Crime is no longer a phenomenon peculiar to any class, nor can poverty and war receive all the blame. Juvenile crime has spread to the suburbs and to the rural sections. It has taken root at all social levels. In Sweden, where there has been no war and very little poverty, the country has one of the highest divorce rates in Europe and juvenile and adult delinquency have become major problems. The *Atlantic Weekly* of November 12, 1955, stated that in Sweden's population of some 7,000,000 there are 37,000 illegitimate children a year; that of every 10 Swedish women now being married, seven have conceived at least one child before reaching the altar. Justice Samuel H. Hixson, Jr. charged that it is the corruption of the elders that "has spawned the delinquency of the young." He said that the problem "cuts across national, cultural and ideological lines. It is a climate of moral and physical violence—and our children reflect the world of which they are a part."

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"Juvenile delinquency on the increase." Is that not a cry of an adult generation that has conveniently forgotten its own youthful sins? Are not some politicians convicted of inflicting delinquency's statistical increase to improve police efficiency in methods of suppressing crime and capturing criminals? Further, is not population explosion responsible for a great deal of the recent on delinquency? And, too, with a growing world population, is it not natural to expect more teenagers, more children, more juvenile delinquency?

BROOKLYN BETHEL VACATION

The Society's office, factory and Bethel home in Brooklyn, New York, will be closed from August 16 to 31 inclusive. Orders and correspondence sent in during that period will not be handled until sometime after the reopening of the offices. Please anticipate your needs and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES FOR THE WEEKS

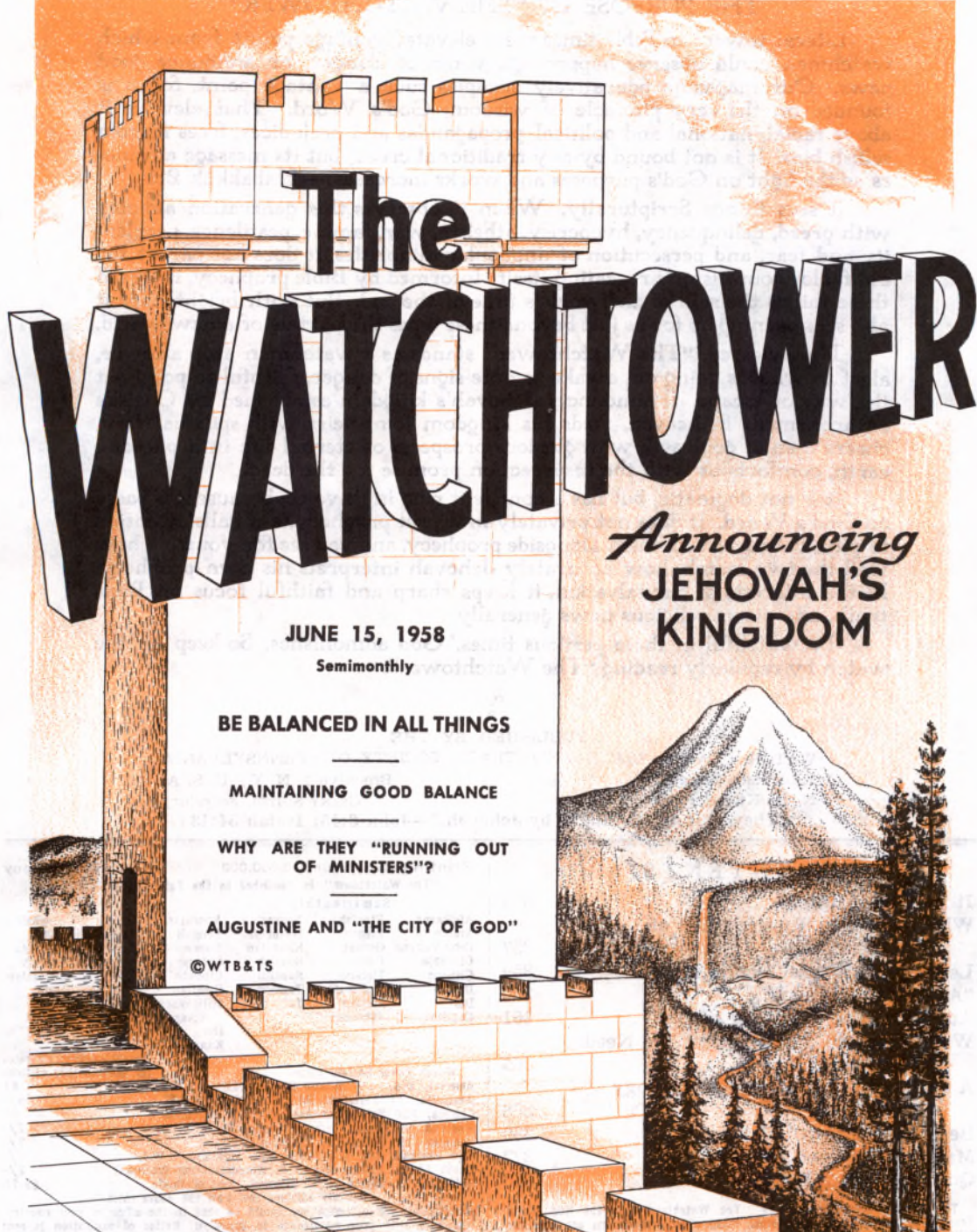
July 6: What Does It Take to Make You Happy? ¶1-19. Page 337.

July 13: What Does It Take to Make You Happy? ¶20-24, and What It Takes to Be Happy Forever. Page 343.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is the only direction man can now turn for world peace? P. 324, ¶2.
- ✓ Why God's memorial day is not one for sadness? P. 325, ¶2.
- ✓ What makes a resurrection from the dead possible? P. 327, ¶1.
- ✓ How Bible literature was smuggled into a Hungarian prison? P. 331, ¶6.
- ✓ How man is in the image of God? P. 337, ¶3.
- ✓ What a person cannot ignore if he wants happiness and contentment? P. 338, ¶6.
- ✓ Why the possession of material things cannot be classed as materialism? P. 339, ¶10.
- ✓ Why money cannot satisfy the human desire to be loved? P. 341, ¶15.
- ✓ What wisdom can deliver a person from death? P. 347, ¶6.
- ✓ What King Solomon meant when he said "everything is vanity"? P. 350, ¶5.
- ✓ Whether the centralizing of populations is a contributing factor to the increase of juvenile delinquency? P. 351, ¶2.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1958

Semimonthly

BE BALANCED IN ALL THINGS

—
MAINTAINING GOOD BALANCE

—
**WHY ARE THEY "RUNNING OUT
OF MINISTERS"?**

—
AUGUSTINE AND "THE CITY OF 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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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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IT IS SINKING IN!

THE *Kirchenbote* ("Church Messenger") for the canton of Zurich has published a very interesting article in its February, 1958, issue No. 2, entitled "Immortality or Resurrection?" An answer to a question seems to have triggered off a controversy among its readers on this subject, and so it now publishes an article from "*Evangelische Welt*" ("Evangelical World") written by Prof. Dr. Koeberle of Tuebingen (Germany) to support its statements. This well-known German professor is mentioned as collaborator of the excellent work *Neutestamentliches Wörterbuch* ("New Testament Dictionary"). We have met with several clergymen of recent months who have stated they do not believe in the immortality of the human soul, but they do not come out and preach this publicly on account of ingrained public opinion; and so this article constitutes an admirable exception, a few paragraphs of which we now quote in translation:

"The question whether the soul also dies at death has for a long time been answered only with a convinced 'Yes' by adherents of materialistic opinion, while Platonism, Idealism and the Christian Church have stood just as adamantly for a continued living of the soul beyond death and the



grave. According to the materialistic way of thinking, the spiritual, psychical and moral behavior of man is a strange and mysterious by-

product issuing from the physiological activity of the brain.

With the disintegration of the earthly substance in death the mental abilities of a person are automatically extinguished, just as a lamp loses its light when oil and wick are used up in the receptacle. As cheerless and hopeless as this opinion may seem to be, let us not deceive ourselves: it is precisely this dogma of a total extinction of the human individuality at death that is highly welcomed by countless persons, because one is then rid of all future responsibility. No one will ever be able to ask me: How have you been walking the board of the world stage?

"But now the extraordinary fact is that for about 30 years leading theologians, foremost of the Lutheran Church, have also owned up to the conviction that the soul dies at death, even though based on a completely different motivation and associated with entirely different hopes than those held by representatives of materialistic opinion. What induces evangelical

theologians of rank to recognize this dogma of the total extinction of man at death, a view which, within the Christian Church, has been emphatically propagated only by the Bible Students [Jehovah's witnesses]?

"Theological considerations tend in the following direction. Evil, the power of sin, is always rooted in the mind. Our body, our natural disposition, is not to blame for the severance from God. It is our pride of heart, our defiance of soul, that we do not want God to extend his love to us and that we prefer to go our own way of self-assertion. Hence, if death is the wages of sin as punishment for our rebellion against God, then the part actually to blame should also be included in the death sentence; but that is our mind, our soul, and not our body, which has only been drawn into this deplorable condition with the soul, active to be sure, but nevertheless bearing the least share of blame. So only does death take on its real character of judgment, while the judgment of death seems to be made light of if the immortal soul delivers itself more or less effortlessly out of the disintegration that only the body remains subjected to. But at the same time present-day theology is fully convinced that it is only this new view which allows the Christian resurrection hope to stand out in its full magnitude and grandeur, the fact that God at the end of all days will awaken or restore to new life out of absolute nothingness the dead who are recorded by name in his memory.

"It is not perchance that it is precisely Lutheran theologians who are taking such

a determined stand for the conviction of the destruction of the soul in death. The Lutheran doctrine of justification says, man himself has nothing to offer by which he could claim God's forgiveness and love . . . God, who alone has immortality, can give us life again by a resurrection as a consequence of an act of redemption.

"Our church people are deeply disturbed by this new understanding and teaching. The simple churchgoer gets the impression when hearing such a message at the graveside: Well, then the materialists are right when they maintain that all is out at death. The clergy say it themselves now too! That we go beyond this and point to the hope held out at the day of resurrection of the dead, this is not always so readily accepted. The congregation stand solely under the devastating impression that it is nothing with the survival of the soul after death . . . as far as man is concerned, the immortality of the soul can certainly not be maintained or proved."

The above is confirmed by another well-known professor of theology, O. Cullmann, who teaches at the Basle and Paris universities. He says in a publication entitled "Immortality of the Soul or the Resurrection of the Dead?": "The Jewish and Christian concept of creation excludes any Greek dualism between body and soul."

It is interesting to note that after Jehovah's witnesses have preached the grand Biblical truth of the resurrection for the past eighty years, some of the Protestant theologians now begin to see a little clearer on this subject. Yes, it is sinking in!

"Convert the Christians"

George Lansbury, one-time British Labor party leader and politician, told this experience: "I once discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said, 'Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain.'"

Why are they "running out of ministers"?

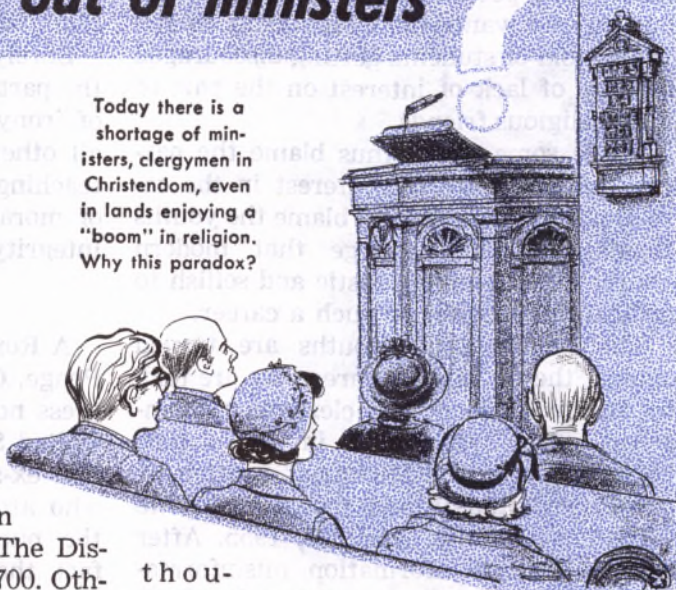
"WE'RE Running Out of Ministers!" So warns a leading United States Protestant monthly, *The Christian Herald*, in its issue of December, 1957.

And it gives some impressive figures to back up that statement. It shows that of some 308,000 congregations in the United States nearly one fourth are without local pastors. The Methodist Church leads, with a shortage of almost 16,000. The Southern Baptists are nearly 6,000 short. The Disciples of Christ lack more than 3,700. Other Baptist groups, Lutherans, Episcopalians and Seventh-day Adventists also have serious shortages. In a number of denominations upward of a hundred more ministers die, quit or retire each year than enter the ministry.

Nor are the Protestant churches the only ones affected by this problem. The same issue of the *Herald* told that the Roman Catholic Church in the United States has a shortage of more than 5,000 parish priests. Neither is its shortage limited to the United States. According to McManus of St. Patrick's Cathedral, there is a worldwide shortage of priests. In some sections of South America Roman Catholics see their priests only twice a year, when he visits them at *fiesta* time. Indicative of the shortage in such lands is the situation in Venezuela, where there is but one priest for 11,000 Roman Catholics.

Turning to Europe, we find that in France, largely Roman Catholic, many

Today there is a shortage of ministers, clergymen in Christendom, even in lands enjoying a "boom" in religion. Why this paradox?



thousands of parishes are without local priests. Even in Italy the situation is getting serious. There, during the past eighty-five years, the ratio of priests to Catholic population has shrunk from one priest for every 175 Catholics to but one priest for more than 1,000; a drop from 150,000 to 47,000 during that time.

Why this widespread decline in the number of Protestant and Roman Catholic clergymen? And especially why in the United States, where organized religion currently boasts of an all-time high as regards numbers, wealth and prestige? From the facts at hand it is apparent both that less young men enter the theological seminaries and that more preachers quit for some other vocation. But why?

WHY CLERICAL CAREERS NOT CHOSEN

Why do less young men today take up the career of minister or priest? *The Christian Herald* blamed the "laity" and in par-

ticular the parents. It quoted one clergyman as saying: "My people are willing to have young people go into Christian work, but no one wants his own son to do it." It also told of students getting discouraged because of lack of interest on the part of their religious friends.

While some would thus blame the parents for not fostering interest in the career of a minister, others blame the youths themselves. They charge that modern youths are too materialistic and selfish to dedicate themselves to such a career.

Then again some youths are turned against the ministerial career, we are told, by the example of the clergymen themselves. This was noted in the article "Strengthening the Ministry," written by one Robert Rankin and appearing in *The Christian Century*, April 27, 1955. After blaming lack of information, misinformation, feelings of unworthiness and too high standards for many youths not entering the ministry, he continues under the heading "Can He Keep His Integrity?"

"Others are turned against the ministry by the ministry. No doubt some of their judgments are unfair and naïve, but whatever their quality I have been persuaded reluctantly, that some of our fine young people do not respond to the vocation because they believe they see hypocrisy, arrogance and incompetence in the pulpit. Worst of all, some are under the impression that such characteristics are essential for success in the ministry.

"One lad told me," Rankin continued, "that he would be interested in the vocation if he could be convinced that he would not have to act like his own minister. He announced emphatically that he abhorred the high jinks and pulpit tricks he had witnessed in his own church and which, in his judgment, are required to 'hold' the people. A career in college teaching was much more to his liking and for him this

seemed to promise not only professional satisfaction but also a good chance to maintain his integrity."—*New York Post*, March 8, 1958.

Surely this confession or admission on the part of a religious leader is the height of irony. Here is the one vocation above all others that is ostensibly dedicated to teaching men and women high principles of morality, sincerity and the keeping of integrity.

WHY THEY QUIT

A Roman Catholic spokesman, Godfrey Poage, C.P., was quoted in the American press not long ago as stating that in the United States there are some half a million ex-seminarians. A seminarian is one who attended a theological seminary for the purpose of becoming a priest. The fact that there should be so many ex-seminarians proves that the shortage of ministers is not only because youths fail to make the ministry their career but also because so many become weary of that career and drop it for another kind. Why?

Are they materialistically inclined? Then the salary they received could well have caused them to quit. Are they idealists? Then disillusionment, discouragement and frustration may have caused them to leave the ministry. They may have found themselves in the same quandary in which Ogantz, an Indian chief who lived in Quebec some 150 years ago, found himself. He had been reared from infancy by a French Catholic priest and was sent as a missionary to his people. Said he to a friend:

"In my heart I have never been a good Catholic, though I tried to be a good Christian. I found it, however, much easier to make Catholics than Christians of other Indians. What I mean is, that they were much more willing to observe the forms than obey the laws of Christianity, and

that they grew no better under my preaching. I became discouraged, and feared that my preaching was an imposition and I an impostor."—*Historical Collections of Ohio*, Vol. 1, Frank H. Howe.

And what about the problem of trying to harmonize the evolution theory with the plain words of Moses, Jesus and his apostles? Or trying to reconcile what one's creed says with what the Bible teaches? And what about the dilemma in which a clergyman finds himself because the high principles of the Bible are so flagrantly violated by his flock, obliging him to choose between telling them the truth and a full collection basket? And what about the preaching activity of the Christian

witnesses of Jehovah, which is like a hailstorm sweeping "away the refuge of lies" taught by professedly Christian ministers?—Isa. 28:17, *RS*.

The fact of the matter is that the very profession or vocation of a Christian clergy is without Scriptural foundation or precedent. The clergy-laity distinction was wholly unknown by Christians of the first century. They heeded Jesus' instructions: "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."—Matt. 23:8-10.

LEARNING WARFARE TECHNIQUE

WRITING in *Man and His Gods*, Homer W. Smith tells briefly about the horrors of the Crusades: "Conceiving that the Holy Land, and secondarily the great cities of Asia Minor, could be recovered for the church, Urban II in 1095 instigated a vast penitential pilgrimage to Jerusalem which was also to be a war against the infidel. He promised all who participated therein freedom from the common law, remission of sin, and blessed immortality.

☪ "This, the First Crusade, proceeded southwards across Europe, massacring, torturing and plundering without restraint. Two divisions indulged in such excess in Hungary that they were destroyed; a third, after killing some ten thousand Jews in the valley of the Rhine, was dissipated in the south; of two others multitudes perished by the way and the remainder arrived in Constantinople with sadly diminished numbers after having plundered the Greeks who had given them aid. . . . Seven thousand out of a number variously estimated at 150,000 to 300,000 finally crossed the Bosphorus and perished utterly at the hands of the Turks. A heap of whitening bones alone remained to testify to subsequent crusaders the fate of this, the so-called 'People's Crusade.'

☪ "Two years later a better organized military force, under Godfrey of Bouillon, succeeded in taking Jerusalem and founded the Latin kingdom of Palestine. . . . A month's siege was required to take the city, and no pagan army proved to be more ferocious than were the Christians. . . . Jerusalem withstood a month's siege, and when it fell at last the Jews were herded into the synagogues and burned alive, and the chroniclers boasted that the crusaders rode their horses to the Temple knee-deep in the blood of disbelievers. . . . On the next day, in the name of the Jesus who was supposed to have been buried in the sepulcher, they slaughtered a great multitude of people of every age, old men and women, maidens, children and mothers with infants, by way of a solemn sacrifice.

☪ "Eight times during the next two centuries the conflict between Christianity and Islam flared up in the east. As the papacy saw its chance to weaken an emperor, to enrich itself, or simply to divert the people of Europe from interstate warfare, the crusading effort was repeated. Crusading became a Christian vocation and, the Christians having learned the principle of organized and ruthless warfare in practice against the infidel, it was not long before they were applying its technique to themselves."

"As You Go, Preach"

WHEN Jesus sent out his twelve disciples he commanded them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:7) Wherever they went throughout the land they did not fail to proclaim this good news.

⌚ This was done not only by the apostles but by all who became Christ's followers. The early Christians did not keep silent about the Scriptural truths they had learned. Philip, for example, was one who preached as he traveled. On one occasion, while traveling on the desert road from Jerusalem to Gaza, he encountered an Ethiopian who was a proselyte to the Jews' religion. The man was returning to his homeland after worshiping at Jerusalem. Philip noticed that he was reading from the Scriptures, and this gave him an opportunity to speak to the man. It opened the way for him to preach the good news of the Kingdom and its King, Christ Jesus.

⌚ Modern-day Christians can show the same initiative while traveling that Philip did. They can get into a conversation with a fellow traveler and then manipulate it so that they can talk about the good, upbuilding truths of the Scriptures. Many interesting experiences have been had by those who have done this.

⌚ This summer will be a fine time for Jehovah's witnesses to preach in this manner. Thousands of them will be coming to New York for the big international assembly that is scheduled for eight days. Some will travel by plane, others by boat and still others by train or car. They can make good use of the time by talking tactfully with other travelers. While sitting next to a person on a train or in an airplane the witness can start a friendly conversation and then turn the conversation toward the Scriptures. If the other person does not want to listen the witness will not make the trip unpleasant for him by continuing to talk about the good news. He will be considerate, knowing that there is "a time to keep quiet and a time to speak." (Eccl. 3:7) He is interested in finding ears that want to hear the good news.

⌚ Because some witnesses have preached while they traveled, a number of people have heard the good news of the Kingdom, even though they could not be reached at their homes or places of business. Others have had misunderstandings cleared away.

⌚ There will be many opportunities for those witnesses who drive to New York to preach along the way. They can talk with people they have business transactions with in the towns they pass through. There are also other car travelers that might stay overnight in the same town. These too can be witnessed to as opportunity affords.

⌚ Thus there are many ways that God's servants can preach the good news of the Kingdom while they are traveling. What is necessary is for them to take the initiative in starting casual conversations with people. But in this type of witnessing the Christian must be especially considerate and kind. "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering."—Col. 3:12.

⌚ Like the early Christians, Jehovah's witnesses are preachers of the good news of God's kingdom. They find pleasure in talking about Him and his mighty acts. "And your men of loving-kindness will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship."—Ps. 145:10-12.

⌚ As tens of thousands of Jehovah's witnesses travel from many parts of the earth to their assembly in New York city this summer a mighty witness will be given to the glory and might of the Creator. Many ears may hear the good news of God's kingdom for the first time and many hearts will be lifted up and given hope. They will follow the example of Christ's apostles by preaching wherever they go.

THE ALTERNATIVES

⌚ "If our religion is not true," once said cleric Richard Whately, "we are bound to change it; if it is true, we are bound to propagate it."



Augustine

AND

"The City of God"

"AUGUSTINE has justly been called the greatest doctor of the Catholic world," declared Stöckl.¹ Born in

the Roman province of Africa, he proved to be an energetic student. He mastered the Latin classics, studied Aristotle and was deeply influenced by Plato. Following his conversion, in 387 at the age of thirty-three he was baptized in the Catholic church, and he became a prolific writer. He became the bishop of Hippo, in ancient Numidia.

Of him *The Catholic Encyclopedia* says: "In the capital questions which constitute the faith of the Church in those matters the Doctor of Hippo is truly the authoritative witness of tradition . . . but the secondary problems, concerning the mode rather than the fact, are left by the Church to the prudent study of theologians."²

Rome had fallen to the Goths A.D. 410. The opinion was being pushed to the fore that the calamity had come as a result of forsaking the gods of Rome and turning to Christianity. By the year 413 Augustine had begun to write an answer. Before it was finished in 426 his composition *The*

City of God had developed to include a justification of the Christian philosophy in answer to the human philosophy of the pagan world.

The first five books of his extensive work attack the concept that human prosperity depends on maintaining the worship of many pagan gods and that the breaking off of such worship resulted in the fall of Rome. In the next five books of *The City of God* he takes to task the idea that calamity is always the companion of human-

ity and that worship of a great number of gods is advantageous. Up to this point his argument is directed specifically against the pagans. With the eleventh book he launches his treatise on the origin of the two cities, one of God and the other of this world. As we push on into the fifteenth book we find unfolding the progress of these two cities, and finally in the last four of his twenty-two-book work are set out the goals toward which these cities reach.

HIS TEACHINGS

Interwoven with other material in *The City of God* are many comments on doctrinal matters. He being called the "authoritative witness of tradition," his comments interest us. They set a pattern of the religious thinking of the church at that time. By comparison with Catholic teaching in this day, it is easy to see wherein Roman Catholicism has held to his lead and wherein it has deviated.

Augustine himself was a champion of the value of the Bible in Christian faith. He did not consider tradition as of equal authority, but declared that God's Word is "of most eminent authority."³ Although he quoted from the Apocryphal books, as he did from many pagan writers, yet he said: "Therefore let us omit the scriptures

that are called Apocrypha, because the old fathers, of whom we had the scriptures, knew not the authors of those works, wherein, though there be some truths, yet their multitude of falsehoods makes them of no canonical authority."⁴

He was not advocating the primacy of the apostle Peter in the Christian church when he said: "We that are Christians *re et ore*, in deed and in name, do not believe in Peter, but in Him that Peter believed in. We are edified by Peter's sermons of Christ, but not bewitched by his charms nor deceived by his magic, but furthered by his religion. Christ, that taught Peter the doctrine of eternal life, teaches us also."⁵

In his *Retractationes*, written toward the end of his life, Augustine restated his position on Matthew 16:18 in this way: "In my first book against Donatus I mentioned somewhere with reference to the Apostle Peter that 'the Church is founded upon him as upon a rock.' This meaning is also sung by many lips in the lines of blessed Ambrose, where, speaking of the domestic cock, he says: 'When it crows, he, the rock of the Church, absolves from sin.' But I realize that I have since frequently explained the words of our Lord: 'Thou art Peter and upon this rock I will build my Church,' to the effect that they should be understood as referring to him whom Peter confessed when he said: 'Thou art the Christ, the Son of the living God,' and as meaning that Peter, having been named after this rock, figured this person of the Church which is built upon this (rock) and has received the keys of the kingdom of heaven. For what was said to him was not 'Thou art the rock,' but 'Thou art Peter.' But the rock was Christ, having confessed whom (even as the whole Church confesses) Simon was named Peter. Which of these two interpretations is the more likely to be correct, let the reader choose."⁶

In view of the fact that Augustine shows it to be his later view that Christ, not Peter, is the Rock spoken of in Matthew 16:18, it is clear that this is the position he believed to be right.

In discussing the fall of the ancient city of Troy, he truthfully states why images cannot help their worshipers, saying: "The image kept not the men, but the men kept the image." He did not support religious rites for the dead as an aid to such deceased ones when he states: "And therefore all these ceremonies concerning the dead . . . are rather solaces to the living, than furtherances to the dead." He showed that Christians do not furnish "temples, altars, nor sacrifices to the martyrs, because not they [the martyrs], but their God, is our God."⁷

There was no thought of distinguishing certain men by their priestly attire in his statement that "it is nothing to the city of God what attire the citizens wear, or what rules they observe, as long as they contradict not God's holy precepts, but each one keep the faith, the true path to salvation." And although Augustine himself used Latin at a time when it was spoken by the people, he argues that the church should use the language of the people to whom they preach. He said that Christ "gave that manifest and necessary sign of the knowledge of the languages of all nations, to signify that there was but one Catholic Church, which in all those nations should use all those tongues."⁸

Did Augustine teach the doctrine of purgatory? It is a point that has been debated. The word "purgatory" does appear in his work. But however the matter is viewed, the picture he paints does not in any way suggest that suffering would be alleviated by the prayers of a priest, which might be offered on a money consideration.

He strongly opposed the idea held by many that all men are part of God. "Can there be a more damnable absurdity, than to believe that part of God's essence is beaten, when an offending child is beaten? To make the component parts of almighty God as lascivious, unjust, wicked, and damnable, as divers men are—what man can endure to hear it but he that is absolutely mad? Lastly, how can God be justly angry with those that do not worship Him, when they are parts of His own self that are guilty?"⁹

Further, Augustine argued in support of the Scriptural teaching "that had not our first parents sinned, they had not died." He said: "Why may not God then have so resolved of the earthly bodies, that being brought forth they should perish no more . . . but enjoy eternal happiness in this combination?" Our first parents lost it, however, when they failed in a test of "simple obedience." Augustine did not regard the account as folklore, but as revealed truth. Moreover, he pointedly disagreed with men who put fantastic dates on the antiquity of human accomplishments, "seeing it is not yet six thousand years from the first man Adam."¹⁰

PAGAN INFLUENCE

Not all of Augustine's teaching, however, was so firmly based on Bible truth. He was in some ways influenced by the ideas of the pagan mythologies and worldly philosophers with whom he was so well acquainted. *The Catholic Encyclopedia* reports: "Augustine gradually became acquainted with Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place."¹¹ The fruitage of that fusion showed up in such doctrines as the trinity and immortality of the human soul. The Egyptian, Roman and Grecian mythologies, as well as the teachings of Plato, taught various

trinities. Augustine followed this line of thinking, arguing that the Father, his Son and the holy spirit are all coequal and coeternal, instead of holding to the teaching of Jesus himself, who said: "The Father is greater than I am," or the inspired statement of Paul, who pointed out that the Son had not always existed, but is the "firstborn of all creation."—John 14:28; Col. 1:15.

In the fifth century before Christ Socrates had taught the immortality of the human soul. Plato, his foremost pupil, continued the doctrine and gave it greater popularity. Augustine, who was deeply influenced by Plato, did not break away from this "tradition of men" when he took up Christian writing, although the Bible says that "all have sinned" and "the soul that sinneth, it shall die."—Col. 2:8; Rom. 3:23; Ezek. 18:4, AS.

Predestination was another doctrine that stumbled Augustine. He tried to merge his idea of predestination with "free will" by teaching in effect that God makes man of such a temperament and gives or withholds His blessing in such a way that man freely does what God foreknows he will do. But he left unanswered the questions that are raised as a result of such teaching. The answers to such questions lie, not in such idea of predestination, but in the Bible. "God is not partial." "Time and unforeseen occurrence befall them all."—Acts 10:34; Eccl. 9:11.

THE TWO CITIES

But now turn attention briefly to the underlying theme of Augustine's *The City of God*. Two cities, or two societies, are set before our view. Rome, or some other earthly government, is not held up as the kingdom of the Devil, but rather it is said by Augustine to include the unrighteous in both heaven and earth. Nor is the city of God said to be the Catholic Church, but it

is described as a universal city that includes God, the obedient angels, the saints in heaven and the righteous on earth. Those on earth who pertain to that heavenly city are considered as pilgrims until God's kingdom comes. So Augustine says: "These we mystically call two cities or societies, the one predestined to reign eternally with God, the other condemned to perpetual torment with the Devil."¹²

In the latter part of his work the church emerges in a powerful, ruling position. Augustine said that ever since the spreading of the church beyond Judea the binding of Satan had taken place, restraining him from the full power of temptation. During this same time Christ is said to reign with his saints. "And so," he contends, "the Church now on earth is both the kingdom of Christ, and the kingdom of heaven," while an eternal reign lies beyond.¹³

True Christians may admire the clear insight Augustine had into many basic Bible truths, but they cannot accept the teachings that result from his attempts to fuse the Bible with pagan mythology and Platonic philosophy. Bible Christians do not look to any religious system on earth as the "kingdom of heaven," but continue to put their confidence in the "new heavens" that God creates as his means for bestowing endless blessings on obedient mankind.—Isa. 65:17, AS; 2 Pet. 3:13.

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- ² *Id.*, p. 103.
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- ⁴ *The City of God*, Vol. 2, p. 91.
- ⁵ *Id.*, p. 230.
- ⁶ *Retractationes*, by St. Augustine, I, 21, 1. Quotation taken from *The Church, An Introduction to the Theology of St. Augustine*, by S. J. Grabowski, a priest of the archdiocese of Detroit, p. 124.
- ⁷ *The City of God*, Vol. 1, pp. 3, 16, 252.
- ⁸ *The City of God*, Vol. 2, pp. 256, 224.
- ⁹ *The City of God*, Vol. 1, p. 224.
- ¹⁰ *The City of God*, Vol. 2, pp. 2, 13, 17, 213, 214.
- ¹¹ *The Catholic Encyclopedia*, Vol. 2, p. 85.
- ¹² *The City of God*, Vol. 2, p. 60.
- ¹³ *Id.*, p. 283.

French-Canadian Nun Takes Stand for Jehovah

Miss Lucie Lacasse was a young Oblate nun, teaching school in the D'Alembert district, where two young witnesses of Jehovah are students. In November, 1956, she sent literature home with the younger of these boys, attacking Jehovah's witnesses. The mother wrote a kind letter, suggesting that the nun learn the other side of the story, and sent along some copies of *The Watchtower*. The nun read the magazines and kept questioning the lad daily. She was so impressed by his knowledge of his religion that by the time of the Christmas holidays she sent a note to his mother telling that she was convinced that Jehovah's witnesses had the truth and that she was leaving her order. True to her word she did not return to school. However, because letters sent her by the mother of the lad failed to reach her, she felt she had been deserted by her newly found friend and so went to work as cook at an agricultural college operated by the Oblate fathers. There she eventually received the letters and began expressing her joy at the knowledge she was gaining from "*This Means Everlasting Life*". Finding it increasingly difficult to remain at this institution, she talked to others about what she was learning, and some of the witnesses arranged to find her work on the outside pending her leaving the place. This proved easier than was expected as, due to her witnessing to others, some had become interested and so the one in charge was glad to let her go. She now attends all meetings of the witnesses, continues with her personal study and is taking training in the field ministry. She is also learning English, with the goal of the full-time service as a missionary in view.

We Wanted to Serve Where the Need Was Great

THE first time my wife and I heard of the great preaching work to be done in the islands of the Pacific was back in 1951. We decided that if prejudiced authorities would not let Christian missionaries enter the islands to carry on their Kingdom ministry, then we would bring the good news about Christ and his kingdom to these humble people. We felt a warm love for them and we sincerely thought that nothing should prevent them from hearing the truth. So we packed up our belongings and focused our attention islandward.

I spent two months searching for a job. I tried every avenue, all agents and firms. Nothing was available. Then one day an officer from the Department of External Affairs introduced me to a personnel officer of a large organization operating on one of the islands. I presented myself as a radio technician and after two hours of grueling tests I came out with the promise of a position. It took quite some time for the job to open up, however. In the meantime we gathered odds and ends together and fixed tax papers; I also underwent a medical examination by the firm's doctor, which was most trying, because the doctor said it would be unwise for me to go to the

tropics. I told him how hard I had worked over the last few weeks and that I would really care for myself when there. He could see my determination to go, so he passed me as fit.

This sounds very easy on paper, yet in true life it was extremely difficult. I know that several times I could have missed out had I not been determined in my efforts. Being pioneers, my wife and I wondered if taking a lucrative secular job was just the right thing, but we both knew, too, that "to obey is better than a sacrifice." So now after these many years we keep thanking Jehovah with all our heart for his direction and abundant blessings. Our cup of joy has been filled to overflowing since our coming here.

I left for the island alone. My wife waited in Sydney until I located an accommodation for us, which, I must say, was very difficult to obtain; in fact, accommodations still are. Determination combined with kindness and advertising procured a nice comfortable place in six weeks. My wife



**FROM A MARRIED COUPLE
IN THE PACIFIC**

arrived and it was into a private home that we moved. Although I was getting a good salary, all of it was spent on living expenses and rental arrangements over the first four months. But what did it matter! We were in one of the islands with a multitude of people around us and not one of them one of Jehovah's witnesses.

We started witnessing from door to door almost immediately after my wife arrived. We preached first in the European section. I began witnessing at my place of work the first week, but that is not always wise; it is usually better to make friends and get firmly established, even if it takes three months or more. During that period the language can be studied if a new one has to be learned. Sickness too strikes quickly here. We had our share; so care must be taken. During the week while I was at my work my wife witnessed on her own. The weekend was the time to find most of the people at home; the evening time too was good because there were not many pleasures to attract the people. Walking was the alternative if one missed the bus, which seldom if ever ran on schedule. We had no vehicle of our own. Everything was of interest to us. We found the people friendly and placed literature, but unfortunately they moved around so to new postings. We were successful in starting only three studies. Now things are different. The people are settling here.

A SHY PEOPLE

Many varied and thrilling experiences have been ours. These are a shy people and to study with them at first was most difficult. We did not understand their language and they understood little or no English. One man sat in on a study we were conducting and listened without comment. We simplified our English so that the translator could understand the truths we were telling and convey them to his

people. We studied for many months with him and many others, but their shyness, we recognized later, prevented them from questioning us or answering questions and we were beginning to despair. But we decided to hold one more study and if they did not show any sign of what they had learned we would finish the study and go elsewhere. Imagine our joy when this one man told us the explanation he had given someone on the difficult subject—the twelfth chapter of Revelation. He had found the answer in *The Watchtower*. We knew then they had all learned. His house is now used as the center of all our activities.

Three other study groups that my wife started in this village have now become service centers. A young man of seventeen has become an excellent translator. A casual conversation with three pidgin-English-speaking boys has resulted in a study that was carried on in five languages. Some of these now are a part of one of the three congregations that have been organized.

One day while a big conference was in session between the councilors of all the tribes, a man came and asked if we would teach the people of his village the Bible. We made arrangements immediately and within a month the first Kingdom Hall of Jehovah's witnesses was under way in this little village. About thirty adults were associated. Soon this same man wanted his people up in the mountains to hear, so we sallied forth over a precipitous road. This mountain home now has its own Kingdom Hall to accommodate its more than forty witnesses of Jehovah. Also ten miles farther into the mountains another Kingdom Hall is under way. No, this interested man has not stopped there—still another village has a congregation of almost fifty persons in attendance. Many of these are now baptized.

CIRCUIT SERVANT AND REWARDS

One of our most thrilling memories is that of the visit of our first circuit servant. This brother brought with him the film "The New World Society in Action." Several thousand saw and enjoyed the film and were made to realize that Jehovah has an organization of people for him. The most delightful spot in the one-day assembly was when the candidates for baptism were asked to rise, and over seventy stood up! It was a most stirring sight for us. Our hearts literally welled up with gratitude to see forty brothers and thirty sisters lined up along the jungle river ready to symbolize their dedication to Jehovah. Many of these people have heard of the truth but not sufficiently enough to bring them to maturity. Nevertheless, they are telling out the good news along hundreds of miles of coastline and are anxiously awaiting the time when some mature brothers will volunteer to help them. The need is great.

Looking back over the years that we have been here, we can see what a blessing island preaching has been to us. From one publisher in September, 1951, to 175 publishers in April, 1957. These come from three congregations and twelve groups. Associated with these are at least four hundred attending meetings and besides these there are hundreds more interested persons scattered throughout these islands. As we write this report we know of at least six villages along the coast where ma-

ture brothers could start congregations immediately.

My secular work has made it possible for us to build our own house, which is used as a Kingdom Hall for the European brothers. We have also managed to purchase a small piece of property elsewhere that now houses four special pioneers and one congregation publisher. We have directly or indirectly been able to find accommodations for eight other European brothers who are now working with us. Even though this job of mine occupies me some 200 hours a month, yet it has been the means of enabling us to open up the work here and Jehovah has added his blessing, because it was done with that end in view.

Although in a little over a space of a year the number of our European brothers has risen from eight to eighteen, still we are unable to cope with the vast amount of work there is yet to be done here. Recently we took a trip around the island and checked on our unassigned territory. As we looked at all the people in the various towns and villages we visited, we simply gasped for help.

Why not let your secular work serve you by making it possible for you to do Kingdom work where the need is great? You have much to gain by making such a move and certainly nothing to lose. It is certainly well worth the effort we put forth since 1951.

Why He Listened

¶ When asked by the bishop of Melanesia why he, a former member of the Anglican Melanesian Mission, Solomon Islands, had listened to a representative of the Watch Tower Society, the former member replied: "I like to hear both sides of a story." "Well, then," asked the bishop, "now you have heard it, what is your opinion?" "It is all true, because everything said he proved from the Bible," was the reply. This man followed up his conviction by leaving the Church of England and offering his home for group Bible study meetings.—1958 *Yearbook of Jehovah's Witnesses*.

A Question That Stumped Theology Students

THE Serbian-Orthodox believers of Yugoslavia practice worship of the dead. On "All Souls' Day" every family visits the cemetery with baskets full of eatables. A specially prepared sacrificial cake must not be missing. It is a cake prepared from pure wheat, milk, honey and cinnamon, and everyone coming to the grave, whether he knew the dead person or not, is offered a spoonful and eats it. This cake is offered at the so-called "Parastos celebration" (memorial to the dead), which is held in the home every year on the anniversary of the death of a member of the family. All relatives and friends are invited to it.

☞ When making a return call on a daughter of a deceased priest, a woman minister of Jehovah's witnesses unsuspectingly came upon the family just as they were celebrating the *Parastos* ceremony. As she entered the room she suddenly found herself faced with a whole group of people, which included two students of theology of the Orthodox church.

☞ There the witness stood! The hostess handed her a spoon and held out the *Parastos* cake. It is the custom, you see, for a visitor to partake of the cake before being introduced. As she took hold of the spoon she asked if she could raise a question. Since so many were present, surely she would receive the right answer.

☞ "Of course you may ask a question," the hostess replied. The witness proceeded: "Let us assume that your brother has been accused and imprisoned and you engaged the services of a lawyer to bring about his release. You pay this lawyer again and again for his work. Now, let us say, after two years, have you the right to ask the lawyer how far he has got toward the release of your brother?"

☞ "Yes, certainly!" came the reply. "And is the lawyer obligated to inform you as to his progress and what prospects there may be of your brother's release?" "Of course!" they said. "All right, then," said the witness as she turned to the lady of the house. "Your father died many years ago, and at least once

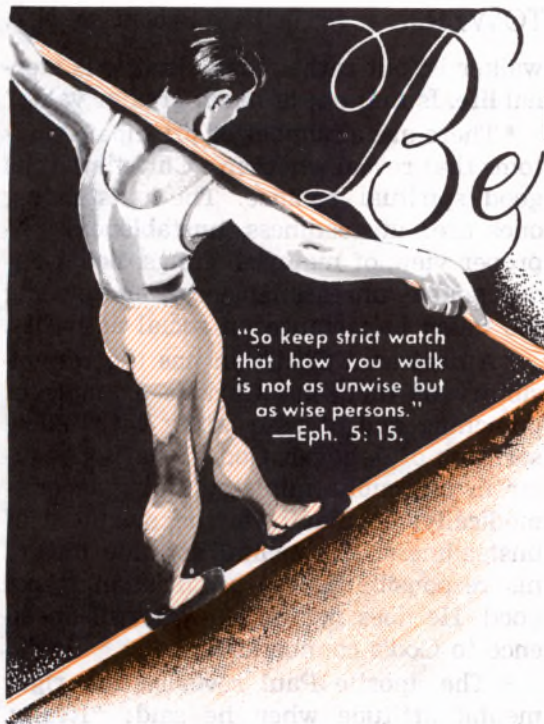
a year, on *Parastos* day, you pay a lot of money for mass, for *parastosse* and the ceremonies at the grave. The priests say that your father may go to heaven. Have you ever asked the priest how far your father has got on his way? Surely he ought to know. It may be that your father is already there and there is no further need for masses and these ceremonies. Can anyone here answer my question?"

☞ Silence descended on the company. No one answered. The eyes of all centered on the two students of theology. But the men found themselves in an embarrassing situation. The witness laid down the spoon without having taken the sacrificial cake. Then one student broke the silence, saying: "It is an audacity to make such a comparison and to disturb and degrade this sublime ceremony to such a level." "Why audacious?" asked a resolute-thinking Serbian woman. "These questions were really excellent and they fit the facts." "Quite right," said another. "You should be able to give expert answers to these questions. Why do you try to get out of the situation by resorting to insults?"

☞ Now an aunt spoke up: "I shall ask our pater these same questions at the very next opportunity. For twenty years now I have paid no end of money for mass and *parastosse* for my dead Jovan, and he must surely be where he belongs by now. Why should I still pinch and scrape to get these amounts together each year?" Turning to the witness, the woman asked: "What religion do you belong to?"

☞ "I am a Christian," she replied simply. Then she showed what the Bible says about the soul, that it is mortal. She explained what death is and its cause and the hope of the dead, that is, a resurrection. All listened attentively. She closed by promising to call the next day. A Bible study is now being held in this home. The two aunts attend Bible lectures with the interested lady. The truth is setting many free from false religion.

And you will know the truth, and the truth will set you free.—John 8:32.



Be BALANCED IN ALL THINGS

(Matt. 7:14) The dedicated Christian is one of those few. To stay on that narrow road he must develop good mental and spiritual balance, just as the tightwire performer must develop good balance to stay on his wire. As one slip can be disastrous for him, so can it be for the dedicated Christian.

³ A safety net stretched beneath the performer can save his life, but he has a long climb to get back to his wire, and when he reaches it he may be so shaken that he has difficulty regaining his confidence and sure-footedness. The Christian who loses his balance and falls from the way of Christian integrity that is high above the world's swamp of improper conduct may save his life by sincere repentance. But his climb back is a long and very difficult one. Some who have fallen have not been able to make it. The course of wisdom would be to avoid falling in the first place. But this requires good spiritual balance on the Christian's part and constant attention to how he walks.

⁴ The tightwire performer has a physical balance that is admirable, but good spiritual balance is much more desirable. But what is balance? According to *Webster's New International Dictionary*, Second Edition, Unabridged, it is a state of "equipoise or equilibrium of any opposing forces, physical or otherwise; equilibrium; steadiness; stability; equal or harmonious effect;

3. If a Christian should fall, how may he save himself, and why should a fall be avoided?
4, 5. How is balance defined, and how can a Christian lose his equipoise?

MANY have been the circus-goers who have sat in awed silence while a tightwire performer went through his act high above their heads. He moved about on a thin wire as surely as if he were walking on the ground. It required effort and many years of training for him to develop this keen sense of balance. It is a skill that had to be worked on, and it continues to demand close attention. While walking his wire he has his mind on what he is doing. He does not permit it to wander to other things, but rather he concentrates on keeping his balance.

² This circus performer well illustrates the Christian who is walking the narrow way of Christian integrity. Jesus spoke about this way when he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."

1, 2. How can a Christian be compared to a tightwire walker?

even adjustment; also, a position where such equipoise exists."

⁵ For the tightwire performer it is a state of equilibrium or steadiness on his wire. If he were to lean too far either one way or the other he would lose his equipoise and fall from the wire. The same is true with the Christian. He can lose his spiritual equilibrium by being an extremist, or by being careless, or by being indifferent to the need of cultivating good spiritual balance.

⁶ The physical balance of the tightwire walker is governed in his head, and it can be improved with training. The same is true with the Christian. His balance is also governed in his head, but it is not physical. It is spiritual. It too can be improved through proper training, by developing a good mental attitude. If he has a bad mental attitude his spiritual steadiness is affected, and he will eventually lose his footing on the narrow way of Christian integrity. Persons who are cynical, hypercritical and complainers should take warning. Their mental attitude is not good. Their Christian balance is endangered.

EVIDENCE OF BALANCE LACKING

⁷ The Christian who steps out on the narrow way of Christian integrity must be alert to any signs that indicate a lack in good spiritual balance. If he spots a weakness he must concentrate on overcoming it. Unless he does he may not reach the other end of the narrow road to life. When a tightwire walker sees a weakness in his sense of balance he works on it until he has overcome it. Does not a Christian have even more reason to do the same with his weaknesses? He is not seeking good balance to earn a living, as the tightwire

walker is, but rather his objective is eternal life. Is that not of much greater value?

⁸ There are a number of principal symptoms that reveal whether a Christian lacks good spiritual balance. The outstanding ones are: unsteadiness, unstableness, improper view of material things, being undependable, unreasonableness, and placing too much importance on social activities.

⁹ A dedicated Christian has the responsibility of following Christ's example of preaching and of associating with fellow servants of Jehovah God. If he is irregular in his public ministry, doing it spasmodically, he manifests the symptom of unsteadiness. His mental attitude toward his responsibilities as a Christian is not good. He does not manifest joyful obedience to God's commands.

¹⁰ The apostle Paul revealed the right mental attitude when he said: "Really, woe is me if I did not declare the good news!" And the same is true of Jeremiah, who stated: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (1 Cor. 9:16; Jer. 20:9, AS) Those men were not unsteady in their ministry. No one had to call on them month after month to encourage them to be active in it. They were moved from within by their own love for God and zeal for his truth. They showed willing obedience. The same must be true today with those who dedicate themselves to God.

¹¹ Persons showing unsteadiness in the ministry lack good spiritual balance. They walk the Christian path as if they are not certain where they are going. Such persons are irregular not only in their field

6. What governs a Christian's sense of balance, and how does his mental attitude affect that balance?

7. What should a person do if he spots a weakness in his spiritual balance?

8, 9. What are six principal symptoms of poor balance, and how is unsteadiness manifested?

10. Why can Paul and Jeremiah be pointed to as manifesting the right mental attitude?

11. How does meeting attendance reveal a weakness in spiritual balance?

ministry but also in their associations with the New World society. Instead of being steady in congregational meeting attendance they are irregular. They fail to appreciate that regular association with the New World society is essential for their own well-being and spiritual equilibrium. In fact, it is a Scriptural requirement. "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) Those who have the bad custom of not being regular in attending congregational meetings are spiritually unbalanced.

UNSTABLENESS

¹² Unstability manifests itself in persons who are not firmly grounded in Scriptural truth, who are spiritually immature. Such ones reveal by their actions and decisions that the truth is not in their hearts even though it may be in their heads. Because they have head knowledge of it they are able to give fairly good comments, but their hearts are untouched. They are not moved to be guided by Scriptural principles in everyday living. They show a lack of faith in the wisdom of God's Word. "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him. But let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." (Jas. 1:5-8) Being indecisive, he is unstable in the faith.

¹³ The unstable person permits his own wisdom and passionate desires rather than the wisdom of God's Word to influence his decisions. He is the kind who will unwisely seek companions outside the New World society. He fellowships with worldly persons who have no interest in doing the will of God. He puts himself in the same position as the Israelites who fellowshipped with the Canaanites contrary to God's explicit instructions. "Watch yourself that you do not conclude a covenant with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst."—Ex. 34:12.

¹⁴ It is folly to seek the companionship of worldly persons. Association with them will not help a Christian maintain his spiritual balance but rather interfere with it. He needs companions who will help him stand firm, for if he slips from the way of Christian integrity and loses his Christian identity he loses his life. If he does not want to be like worldly people who lack that identity, why fellowship with them? Why subject himself to their wrong pattern of thinking? He cannot safely ignore the Scriptural statement: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) What happened to the Israelites stands as a warning example to us. "And they went mingling with the nations and took up learning their works. And they got to be unclean by their works and kept having unfaithful intercourse by their dealings. And the anger of Jehovah began to blaze against his people and he came to detest his possession."—Ps. 106:35, 39, 40.

¹⁵ Separateness from unbelievers is the safe course for a Christian. This does not mean physical isolation. Christ and the apostles did not physically isolate themselves from unbelievers, but mingled with them in order to help such ones with Scrip-

12-14. (a) How does a person manifest unstability? (b) Whose bad example does he follow? (c) Why should worldly companionship be avoided, and what are Scriptural instructions on this?

15. What is the safe course for a Christian?

tural truths. They did not, however, have fellowship with them. The apostle Paul makes it clear what course Christians are to follow today when he said: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?" (2 Cor. 6:14) In obedience to such Scriptural instruction the balanced Christian will seek companions within the New World society, not outside it.

¹⁶ Certainly when it comes to marriage it is even more urgent for a Christian to follow this policy of separateness. He has to live with his marriage partner; and if that partner is not a dedicated Christian as he is and is not interested in obeying God, will he not find it more difficult to stand firm in the faith? Will there not be continual friction, difficulties and frustrations? Why bring on heartaches by agreeing to a union that is bound to cause trouble and create unhappiness? Why be disobedient to God's commands as the Israelites were who married heathen Canaanites? "And 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.

¹⁷ The danger of being turned away from Jehovah God by an unbelieving marriage partner is just as real today as it was in the days of ancient Israel. Of course, those who come into the faith after marriage cannot change their status, but must continue living with their unbelieving mate, making the best of the situation. They will, however, do their utmost to keep spiritually

strong. But those in the New World society who are unmarried should walk as wise persons by heeding the Scriptural principle of marrying "only in the Lord." To ignore this principle is to reveal spiritual instability.

¹⁸ Another sign of unstableness is being afraid of public opinion. This is commonly seen among children who are painfully concerned over what their classmates or age group think and say about them. They fear to buck what is considered popular. They dress as the others dress, cut their hair as they do, talk as they do, and act as they do. Their fear to be different makes them slaves to conformity.

¹⁹ What difference does it make what others think or say? What of it if a person stands out from the crowd because he does not go along with them in everything they do and think? What does it matter if they think a person is peculiar for holding to Christian principles? Their opinion means nothing, but God's opinion means everything, for he can give life; they cannot. The stable Christian will not permit the fear of what others think or say make him conform to the crowd. He will stand firm for Christian principles regardless of adverse popular opinion.

MATERIAL THINGS

²⁰ The third symptom mentioned of spiritual unbalance is a wrong view of material things. The unbalanced Christian will permit that love to get out of hand and drag him into a quagmire of debt. He does not wisely live within his means, but allows himself to become enslaved to material possessions. His secular employment becomes of greater concern to him than spiritual employment.

18, 19. (a) Explain how unstableness in a person can be revealed by public opinion. (b) What is the right mental attitude toward public opinion?

20, 21. In what way can material things be a cause of spiritual unbalance?

16, 17. What policy should be followed with regard to marriage? Why?

²¹ Even though his secular work may interfere with his ministry and his attendance at congregational meetings, he is unwilling to make adjustments to put spiritual interests first. The material things that can be bought with the money he earns mean more to him than the ministry and spiritual health. He puts God's interests and his own spiritual welfare second to such things. He is walking not as a wise person but as the unwise, who do not watch how they walk. He is unbalanced and is in danger of falling from the narrow way of Christian integrity.

UNDEPENDABILITY

²² Those who manifest the fourth symptom of unbalance lack a sense of responsibility. Their word cannot be relied upon. They will quickly make a promise and just as quickly break it. Since they cannot be depended upon to keep promises to fellow Christians, how can they be depended upon to keep promises to God? Does their agreement to do God's will really mean anything? By being unfaithful in small promises, will they not be unfaithful in this most important one?

²³ An undependable Christian is an unbalanced Christian. He cannot be of real service to the theocratic organization. Because he is undependable, overseers in the organization refrain from giving him responsibilities. He is the type of person who will register in the theocratic ministry school for training in the ministry, but when he is given an assignment to give a student talk he fails to be present when it is due. Or he may fail in fulfilling an assignment on the congregation service meeting. When he does this repeatedly he shows that he is undependable and cannot

be trusted with responsible assignments. He will show the same irresponsibility when he makes promises to be at a contact point for field ministry or tells a person of good will that he will call back. His promises are empty words.

²⁴ When a Christian makes an agreement he should keep it. If he does not keep it he makes himself a liar. The balanced Christian is a person of his word. He keeps his promises and honors his agreements. Since he proves faithful in small things he is given bigger and more responsible things to do. Christ pointed this out in his illustration about the talents. The slave that made good use of the five talents entrusted with him proved to be dependable. He was blessed with greater service privileges. "His master said to him: '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. 25:23.

²⁵ How can undependable Christians expect to stay on the narrow road to life? How can they expect to reach its end when they lack proper balance? Like an unskilled tightwire walker, their chances of slipping are very great.

UNREASONABLENESS

²⁶ The person who is spiritually well balanced is reasonable in all that he does. He is neither a faddist nor an extremist, but is one who lives moderately. He obeys the command: "Let your reasonableness become known to all men." (Phil. 4:5) He manifests it by walking as a wise person, showing by what he does and by what he says that he is guided by Scriptural principles.

22. How is the fourth symptom of spiritual unbalance manifested?

23. (a) How should overseers view an undependable person? (b) What are some of the ways he shows his irresponsibility?

24. How does a person prove himself worthy of service privileges?

25. What is most likely the future of those who have the symptom of undependability?

26, 27. Why should a Christian be reasonable?

²⁷ The unbalanced Christian is just the opposite. He is immoderate in his habits and unwise in his decisions. He is stubborn, not being open to agreement. His mouth is open to spout his own wisdom but his ears are closed to the wise counsel from his Christian brothers. Unless he changes and follows a reasonable and moderate course of thinking and living he will not be able to maintain his footing on the narrow way to life.

SOCIAL INTERESTS

²⁸ The sixth listed principal symptom revealing the lack of proper balance is the placing of social interests ahead of theocratic interests. Certainly the person who thinks his social activities must come before his duties in the ministry has an improper mental attitude toward his Christian responsibilities and obligations. His evaluation of what is important is warped. He is ignoring his promise to put God's will first in his life. He foolishly puts personal entertainment ahead of his service to God.

²⁹ Social activities have their time and place. They should not be allowed to infringe upon congregational activities. The balanced Christian will allot them a reasonable amount of time and attention, but no more. He will do the same with any hobbies he may have. At all times he will put his Christian activities foremost.

³⁰ All in the New World society should take a close look at themselves to see if they have any of these or other symptoms of unbalance. Do not be convinced you do not have them before you begin the examination. Those who are so sure of themselves are often the very ones who are not spiritually balanced in all things. If a weakness is spotted, work on it.

HOW TO BECOME BALANCED

³¹ The tightwire walker does not step out on his wire confident that he will fall. He has instead a positive attitude. The same is necessary for the Christian. The right mental attitude is very important to cultivating steadiness. If he takes a negative attitude toward his responsibilities as a Christian minister or toward the difficulties and hardships that come with following the way of Christian integrity, he will lose his balance and fall. If he wants to stand it is essential for him to have the same positive mental attitude the apostle Paul had. "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.

³² Paul had the right viewpoint. He was determined to stay on the narrow road to life. He would let nothing stumble him and cause him to fall, neither influences outside his body nor those inside it. "The way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but 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. 9:26, 27.

³³ Gaining this right mental attitude does not come without effort. It requires diligent study of God's Word and an accurate knowledge of it. It requires a genuine heart desire to walk in harmony with God's expressed and righteous principles. What a person learns he must take into his heart and make it a part of him. He must meditate upon his relationship to Jehovah and to the theocratic organization.

28, 29. (a) What is the sixth symptom of unbalance, and why is it bad? (b) What is the proper viewpoint?
30. What should all in the New World society do?

31, 32. (a) Why must a positive attitude be cultivated? (b) What was Paul's viewpoint?
33, 34. How does one cultivate Paul's attitude and maintain it?

"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.

³⁴ By paying constant attention to himself a person watches his mental attitude, making sure that it is not becoming negative or sour. If it is he will not stay for long by the Scriptural things he has learned. He will soon fall from the narrow way to life. That is why Paul gave this admonition to be absorbed in Scriptural truths and godly service and to watch oneself. He gave similar counsel to the Hebrews when he said: "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.

³⁵ Another factor in cultivating a right mental attitude is being able to overlook imperfections in the Christian organization and faults in fellow Christians. Although God's spirit operates on the organization, it does not govern every decision and every movement of the human overseers. These men are free moral agents who are left to make decisions they feel are best for the New World society. They are mature Christians who are capable of letting God's Word and its principles guide them in making wise decisions. But if one should mistakenly make an unwise decision, that should be no reason for a person to become disgruntled and sour. It should not cause him to criticize the whole organization because of this one overseer. It is no reason to become cynical. A well-balanced Christian will overlook mistakes and imperfections. He will remember that he is serving God, not men. And he will remember that except for Christ God has

always used imperfect men to care for his interests in the earth. These have been men with a good heart condition and with a zealous desire to advance divine interests. Being imperfect, some have made mistakes, but their mistakes are no reason for a person to reject the theocratic organization and go back to the world. It has the words of life, not the world.

³⁶ A stable Christian knows what God's Word says, he knows what the theocratic organization is doing, and he knows the future that lies ahead of it. Like the apostle Paul he will have a positive mental attitude, allowing nothing to dampen his love for God and his zeal for Kingdom service. Because he is not a victim of creature worship he will not stumble when an overseer makes a mistake or a wrong decision or acts indiscreetly. He will leave it to the organization to rectify such mistakes. But as for him, he will continue keeping his eye on the goal of life. He will allow nothing to distract him. The mental attitude he wants is a loving attitude with singleness of purpose. He will show understanding and reasonableness and will not be easily offended.

³⁷ A person is greatly helped in cultivating a right mental attitude if he keeps his mind on what is good and upbuilding. This again is a matter of thinking positively and not negatively. Good advice is given in this regard at Philippians 4:8: "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."

³⁸ If a person follows this advice he will

35. Why should imperfections and mistakes in the organization and fellow Christians be overlooked?

36. What viewpoint will a Christian take with regard to mistakes by others?

37, 38. What is the best way to avoid a bad mental attitude?

not become cynical or hypercritical about the organization and his fellow Christians. His mind will be on the good things of God's Word and on the constructive work the New World society is doing world-wide. He will be firm in the faith.

³⁹ In all things the well-balanced Christian guards against selfishness. He grows in love, not for himself, but for God and for his fellow Christians. When counsel is given him he humbly accepts it. He knows that "the way of the foolish one is right in his own eyes, but the one listening to counsel is wise."—Prov. 12:15.

MODERATION

⁴⁰ A Christian cannot afford to be an extremist in anything he does. The course that is reasonable and moderate is always best. Some think the godly man should live in poverty, that he should deny himself reasonable material comforts and pleasures; but this is a wrong conclusion. Mortifying one's body does not bring God's approval. Those who think it does are following a line of thought that is not Scriptural but pagan, for it is common with Hindus and Buddhists. There is nothing in the Bible that justifies this idea of asceticism. The balanced Christian is capable of using material things in a reasonable way, not only for his own interests but also for God's. He can use such things wisely and does not have to deny himself their comforts and pleasures to gain God's approval. He will not lean to the one extreme of asceticism or to the other extreme of materialism and overindulgence, but will be moderate. The wise counsel given in the Bible to overseers well expresses the Christian position: "The overseer should therefore be irreprehensible, . . . moderate in habits."—1 Tim. 3:2.

⁴¹ Moderation in the habits of personal study and preaching are not overlooked by the effective minister. He is not the one who neglects personal study to devote a high number of hours in the ministry. Neither does he go to the other extreme, giving much time to study but little time to preaching. He knows that study is needed to reap the best results from his preaching activity as well as to stand firm in Christian integrity. The moderate course of balancing field work with personal study is the wise one to follow.

⁴² As the Christian grows in knowledge and maturity, so does his effectiveness as a minister. Since this brings better results and greater joys he will want to increase his preaching activity. He will not be satisfied with a meager service but will want to do as much as he can. The incentive for greater activity will come from his own heart. None of the many features of the ministry will be neglected by him, but he will seek to be balanced in them just as he has balanced his preaching with his personal study. His moderation makes him an efficient minister, doing much good with Scriptural truths.

⁴³ What have been mentioned are ways a dedicated Christian can cultivate good spiritual balance. Some who are spiritually unsteady in the New World society will make an effort to use them and will improve their balance. Others will not. Do the indifferent ones imagine they can stumble along and not fall from the narrow way of Christian integrity? Do they think that, merely attending an occasional meeting and occasionally preaching in the field, they will succeed in reaching the end of that narrow road and receive the gift of eternal life? If they do they entertain a

39. What will the well-balanced Christian guard against?
40. (a) Why should one not lean toward ideas of asceticism? (b) What course will one take?

41, 42. What balance should be sought in the ministry?
43. (a) Why will some improve in spiritual balance but others not? (b) Why can a person not afford to be indifferent?

mistaken view. Let them imagine how easily they can slip from a thin tightwire, and they will realize how easy it is to slip from the narrow way of Christian integ-

rity. They cannot afford to be indifferent. Their continued existence depends upon their making every effort to become balanced in all things.

Maintaining **GOOD BALANCE**



"Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ."—1 Pet. 1:13.

THE Bible contains good counsel and principles that were written down at Jehovah's direction. They were provided as a guide for us, showing us the way we ought to go, the way that is for our good, the way that leads to eternal life. That is why the apostle Paul said: "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.

² If a person makes no effort to learn and apply what is in God's Word, how can he become fully competent in the ministry? How can he be equipped to do the work God has commanded Christians to do? How can he make a claim of even being Christian? A Christian is one who follows Christ, one who walks in his footsteps. At no time did he ignore the Scriptures or neglect the ministry.

³ As he walked the way of Christian integrity he had perfect balance and was steadfast in his loyalty to God. Nothing could move him from that way. His fol-

lowers today must have the same steadfastness if they wish to maintain Christian balance. "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."—1 Cor. 15:58.

⁴ This requires constant study of God's Word as well as the application of its principles. It acts like the balancing stick used by a tightwire walker. As the stick helps him maintain his balance while walking his thin wire, so does the Bible help the Christian maintain balance while walking the narrow way of Christian integrity.

⁵ At times forces in this world push and pull a Christian, making it difficult for him to maintain spiritual equilibrium. He may be pulled dangerously far one way by the world's materialistic attractions or he may be pushed dangerously far the other way by worldly persecutions. In either case his integrity to God is severely tried. His ability to stay on the narrow way will depend on how well he cultivates his sense of spiritual balance. It will also depend upon how skillfully he uses the Bible as

1. How is the Bible a guide?

2, 3. What are some of the ways a Christian should copy Christ?

4. How is the Bible like a balancing stick?

5. Why is it not easy to maintain spiritual balance?

his balancing pole. With concentration and effort he can keep his footing no matter how hard the world tries to topple him.

MENTAL ATTITUDE

⁶ As the right mental attitude is necessary to cultivate good spiritual balance, so is it necessary to maintain it. If that attitude weakens, a Christian's stability is directly affected. This means he must continually brace up his mind with God's Word. He must meditate upon the hope that God has set before him.

⁷ A person who has been given the position of overseer in the theocratic organization must especially be watchful of his mental attitude. He sets the example for the others. Because of the responsible position he has it is easy for him to become self-important. He may come to think too highly of himself. If he does he is developing a bad mental attitude. The apostle Paul warns of this when he says: "I tell everyone there among you not to think more of himself than it is necessary to think." (Rom. 12:3) And to the Philippians he said: "Keep this mental attitude in you which was also in Christ Jesus, . . . he humbled himself and became obedient as far as death, yes, death on a torture stake." —Phil. 2:5, 8.

⁸ When a person holding a responsible position in the theocratic organization has to make many important decisions, he may lose sight of the fact that he is merely a servant of the Lord. When speaking of the things he has done he may say, "I decided that the brothers should do this or that." Or if he has oversight in the purchasing of necessary equipment he may say, "I bought this or that for them." This

is a very dangerous mental attitude, for it is the very attitude that brought divine rebuke upon Moses and Aaron at the waters of Meribah. When the Israelites complained for lack of water Moses said: "Is it from this crag that we shall bring out water for you?" (Num. 20:10) By saying "we shall bring out water" Moses exalted himself instead of giving glory and credit to God. It was God who brought out the water, not Moses and Aaron. They were merely instruments used by God.

⁹ The same is true with an overseer. If he makes decisions and purchases for the theocratic organization he must not foolishly exalt himself by saying, "I did this or that." It is the organization that did it, not he. He is merely its servant, the instrument it used. He should remember what happened to Moses and Aaron and humble himself before God. Humility must not be lost sight of no matter what position a person may hold in Jehovah's organization. "Humble yourselves in the eyes of Jehovah, and he will exalt you." —Jas. 4:10.

¹⁰ Humility, then, is essential to having a right mental attitude. The person who has it is willing to accept counsel from others. No matter what position he may hold he knows that he is imperfect and can profit from counsel. "Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up." (Prov. 20:5) He will encourage others to speak the counsel that is in their hearts. He will not let his position create a barrier that will cause that counsel to stay in their hearts. He knows that he needs it more than anyone else because of the load of responsibility that rests upon his shoulders. The humble overseer who draws that counsel out is insuring the maintenance of a good mental attitude.

6. Why and how must a Christian brace up his mind?
7. Why must an overseer be especially watchful of his mental attitude?

8, 9. (a) What danger confronts some overseers, and what warning example does the Bible give them?
(b) What must not be lost sight of?

10. Why should an overseer welcome counsel?

PERSPECTIVE

¹¹ The perspective a person takes is important too in maintaining spiritual stability. Does he take an over-all view of where he is in the stream of time? Does he see the past, present and future in one grand panoramic view? Does he see the prophets writing under inspiration, and then the fulfillment of those prophecies in this modern age where he is? Does he see Armageddon bringing this wicked system of things to an end and then the righteous new world that will clothe the earth with peace afterward? Can he see himself in that new world helping to clean up the ruins of the old world? Can he see how essential it is to keep separate from the old world now and from its wrong desires? If he can get this perspective it will help him to remain steadfast on the narrow way of Christian integrity. But when a person is spiritually nearsighted and can see only what is immediately about him he will have difficulty standing firm. It is essential to see the over-all purposes of God.

¹² Related to right perspective is a proper evaluation of the organization and the Christian ministry. A good perspective helps create this evaluation. A person cannot divorce himself from the theocratic organization and consider it as of no value to him. He needs it for spiritual food, he needs it for its association, he needs it for encouragement, and he needs it for direction and instruction in the ministry. He cannot get along without it.

¹³ The Christian with the right perspective of God's purposes will have a clear view of the important place the theocratic organization holds in those purposes. He sees how it is doing the tremendous educating work Jesus foretold when he said: "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) He sees how God is blessing it and causing it to be fruitful and to prosper spiritually. He will always cherish it and stay close to it. He needs the help it can give that he might maintain his balance on the narrow way to life.

THINK BEFORE ACTING

¹⁴ A Christian lives under very trying circumstances because the atmosphere created by this world in which he lives is not conducive to righteousness. Wickedness, selfishness and greed abound. The wicked prosper, whereas those who try to live godly lives suffer. This does not help him maintain spiritual equilibrium.

¹⁵ Here again the Bible comes to his rescue and gives him sound counsel: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Keep silent before Jehovah and wait longingly for him. Do not show yourself heated up at anyone making his way successful, at the man carrying out [his] ideas. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:1, 2, 7, 9.

¹⁶ Because the wicked prosper, a person should not be moved with envy to put his own hand to wickedness. Just remember that their prosperity will not last. They will soon be gone like the grass that withers and dies. "Do not show yourself heated up at evildoers. Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished." (Prov. 24:19, 20) They will never receive the gift of eternal life.

11. Why is the right perspective necessary?

12, 13. How should a Christian evaluate the theocratic organization?

14, 15. How does a Christian live under trying circumstances, and how does the Bible give him sound counsel?

16. How should the prosperity of the wicked be viewed?

¹⁷ Since a Christian must live in this world with its atmosphere of wickedness, he must constantly fight to maintain his clean Christian identity. He must keep his spiritual balance or he will topple from the high, narrow road of Christian integrity and plunge into the world's swamp of unrighteousness. When he feels the pull of wrong, worldly desires he must think; he must reason; he must let good judgment direct him, and not emotions; he must hold to the principles of God's Word. By maintaining spiritual balance he will be living when the wicked will be no more. "And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be."—Ps. 37:10.

¹⁸ When a person steps on the narrow way of Christian integrity he leaves behind the unlawful actions of the world. He turns his back on its practice of giving no regard to the legal restraints of God's Word. He has climbed out of the world's immoral swamp and now walks a way of high morals. But it is not easy for him to maintain his balance on that way. It takes concentrated effort. It takes the help of God's Word and organization, and it takes a constant desire to improve his spiritual equilibrium.

¹⁹ If a balanced Christian feels the pull of wrong desires or wrong influences he will think about the effect his intended actions will have upon his relations with God. Will they bring dishonor to the name of Jehovah, whom he represents as a dedicated minister? Will they bring His favor or disfavor? And what about the organization? How will they reflect on it? Will

they bring reproach upon it? Will they cause him to become like the Israelites who had acted improperly? "And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land." (Ezek. 36:20, AS) A balanced Christian will think carefully before doing anything that would put him in the same position as those unfaithful Israelites. He will not profane the name of Jehovah God by improper actions.

²⁰ He will remember what Peter said: "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul. 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." (1 Pet. 2: 11, 12) A little forethought on the part of the Christian is much better than a great deal of remorse.

²¹ He would also do well to think how his actions will affect others in the congregation. How will it affect new members and people who are just manifesting interest in the truth? If an overseer, for example, should become careless and lose his Christian balance, will he not cause those who are weak in the faith to stumble? Will he not cause some good-will persons to become cold toward Jehovah's organization? Will they not misjudge it by his wrong action and speak evil of it? Great damage can be done by the Christian who loses his balance. This should never be forgotten or ignored. But if the Christian permits reason not passion, and logic not emotion, to move him, he will find it much easier to maintain his equilibrium.

17. Why can a Christian never let up in his fight to maintain spiritual balance?

18. What does it take to maintain spiritual balance?

19-21. (a) What should a person do if he feels himself being pulled off balance? (b) In what way is great damage done by the Christian who falls?

PRAYER

²² It is not possible to maintain spiritual balance without prayer. It keeps a person reminded of his dependence upon Jehovah God. It is one of the ways he can express his heartfelt gratitude for what God has done and will yet do. It is the way he can talk with Jehovah, unloading his troubles and worries upon the heavenly Father. "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."—Phil. 4:6, 7.

²³ Sincere prayer brings a person near to God, just as it is written: "Jehovah is near to all those calling upon him, to all those who call upon him in truthfulness." (Ps. 145:18) He is near those whose mind is on him and his interests and whose heart is in their prayer. To pray with one's mind on something else is not praying in sincerity. Such a prayer is mechanical and meaningless, just like the prayers of those whom Jesus spoke about when he quoted his Father's words spoken through the prophet Isaiah: "This people honors me with their lips, yet their hearts are far removed from me."—Matt. 15:8.

²⁴ Whether a person is praying privately or in a congregation his mind should be on what is being said. Prayer is communication with the Creator and is certainly worthy of our closest attention. We must keep our minds stayed on Jehovah to maintain spiritual equilibrium. "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. 26:3, 4, AS) Heartfelt prayers engender greater trust and dependence upon

Jehovah. They help the Christian stand firm while surrounded by the corruptions of this old world and while being buffeted by its persecutions.

THE PROSPECT AHEAD

²⁵ The narrow road of Christian integrity is not a fruitless course. It has rich rewards now and in the future. They are prized rewards that are well worth seeking. But they will go only to those who are spiritually balanced. This means Christians with weak equilibrium must correct their weakness and steady their footing without delay. It is a serious matter that cannot be blissfully ignored.

²⁶ Great peace of mind is one of the rewards the balanced Christian now enjoys. No matter how turbulent world affairs may become, he is not disturbed. He knows what the future holds and knows that he is walking the way that leads to survival. This eliminates any fear of God's coming destruction of the present wicked system of things.

²⁷ He has the joy that comes to those who love God's laws, who live by his principles and who engage in his service. His conscience does not prick him because he has acted improperly or has failed to do what was required of him. His mind is at ease. He looks forward to being an eyewitness of the earth's transformation into a paradise home for obedient mankind. And he confidently expects to be living more than a thousand years from now when the gift of eternal life is given to those who have walked the narrow way of Christian integrity.

²⁸ If he should be faced with death before then, he has the prospect of being

22. Why is prayer very necessary?

23, 24. Explain where a person's mind should be during a prayer, and why.

25. Why is the narrow road of Christian integrity not a fruitless one, and why cannot weaknesses in one's spiritual equilibrium be ignored?

26, 27. What are some of the rewards a stable Christian now enjoys, and to what does he confidently look?

28. How does the one who is spiritually balanced view death?

brought back to life in his resurrection as one of the bride of Christ or on earth as a human creature, gaining his hope of everlasting life on earth, because he did not slip from that narrow road. Because of the resurrection hope the balanced Christian can face death with no qualms or fears. Persecutors cannot intimidate him with threats of death. He steadfastly maintains his integrity in spite of what they do or say.

²⁹ As Jesus foretold, few of earth's total population have found the narrow way of integrity. Of those who have, some failed to maintain spiritual equilibrium and fell. A few of these fallen ones recovered and made the very difficult climb back. It was only by their sincere, heartfelt repentance and God's undeserved kindness that they were able to return to the road. How long they stay on it depends upon them. If they now act as wise persons by watching how they walk and by developing and maintaining good spiritual balance they will be able to stay on the road until their goal of eternal life is reached.

³⁰ What happened to those who fell and did not recover should be a warning to all who walk that road. They cannot be indifferent to the forces that pull them or push at them, trying to make them fall. They cannot ignore Scriptural warnings of

stumbling stones. They cannot close their eyes to symptoms of poor spiritual balance. Too much is at stake. Let them do as the apostle Peter said: "Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ." —1 Pet. 1:13.

³¹ As we draw nearer to the complete end of this present wicked system of things, it will become increasingly more difficult to stay on the narrow road of Christian integrity. It will require greater skill and stronger determination to keep spiritually balanced. If a person is unsteady now, how can he stand then?

³² The goal at the end of the road is worth all the effort and endurance necessary to maintain good balance. Your future is a bright one, an endless one, if you keep your eyes on the goal ahead and your feet firmly implanted on the road of Christian integrity underneath. With good spiritual balance you can walk that narrow way as sure-footedly as the tightwire walker walks his thin wire. It is only by maintaining your balance in all things that you will reach your goal. In the process of getting there you will be a dependable and useful instrument in the hands of Jehovah God and his theocratic organization.

29. What has happened to some who found the narrow way to life?

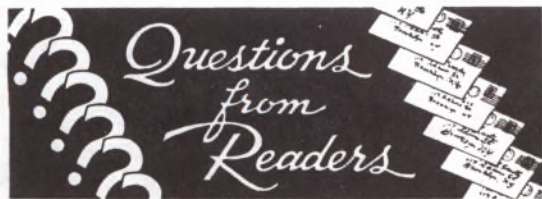
30. Can a person ignore the symptoms of poor spiritual balance, and why?

31. What can be expected as the complete end of the present system of things draws nearer?

32. (a) How only can a person reach the goal of eternal life? (b) Of what value will the balanced Christian be to the organization in the meantime?

THE POWER OF THE TRUTH

At a recent assembly of Jehovah's witnesses in Japan an elderly witness related how he had retired from his employment so that he and his wife could devote their full time to preaching the good news of God's kingdom. And his wife smilingly related how her husband now does something that is unheard of for Japanese husbands—he helps with the housework, making it possible for both to meet the hour requirements of the full-time ministry! What the truth won't do!—1958 *Yearbook of Jehovah's Witnesses*.



● Instead of greater political and religious immorality, could it not be that we of this generation are more willing to discuss crime and corruption, that we give these conditions greater publicity than did past generations?—D. G., United States.

Never before, in all man's history, has there been such an utter disregard for truth, integrity and honesty in every branch of society as there is now. Big-time crime today is so thoroughly organized that it is syndicated into a giant international cartel, with tentacles reaching into almost every state capital and in practically every country, even behind the Iron Curtain.

The Reader's Digest reported that the crime syndicate has "become so powerful that it threatens to take over the governments of several of the nation's key cities." *U.S. News & World Report* said editorially: "Political morals seem to have taken a turn for the worse. Bad as they have been in the past, this era appears to have become tainted even more with the use of money to buy influence and special favor." U.S. Senator Kefauver, certainly an authority on modern political morals, said: "As a realist I still cannot shut out completely a feeling of fright as I contemplate how close

America has come to the saturation point of criminal and political corruption which may pull us down entirely. . . . I say that we are dangerously close to that ruination point."

As for religious morals, cleric Timothy J. Flynn was quoted by the *New York Times* as saying: "The world is sinking into an abyss of paganism. . . . We live . . . in an atmosphere of heathenism, where the truths of moral living are shrugged off as inconsequential and sanctity is scoffed at." *U.S. News & World Report* of April 2, 1954, stated editorially: "For the decay in present-day morals and the deterioration of moral principle in governments throughout the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission."

So what we are witnessing in the world is not a freer discussion of morals, but a moral breakdown in fulfillment of Bible prophecy. What befell ancient Jerusalem is now befalling its modern counterpart, Christendom. The prophet Micah denounced the rulers, priests and prophets that "abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us."—Mic. 3:9-12, AS.

Evil shall come upon all immoral nations at Armageddon, and Christendom shall not escape. Corruption gone to seed bespeaks the nearness of this world's collapse.

Church Lacks Courage to Speak Truth

❏ If a church claiming to be Christian should be able to do anything at all it should be able to tell its people what is right and what is wrong. Complaining that the Baptist Church of Scotland is unable to do this in regard to the question of war because of its lack of courage is John McKendrick, one of its clergymen. According to him, war is absolutely antagonistic to the redemptive purposes of Christ, and his church will not come into the fullness of its power until it has the courage to say what it ought to say about war. He further stated: "I have exercised a ministry—a ministry going out to men and including the open air—and I find again and again I have to say with my tongue in my cheek that the Church has no word to say in this matter. I am sorry that our social service committee's report is going out without a word about the present situation." Perhaps John McKendrick would feel more at home in the New World society of Jehovah's witnesses, for it certainly does not lack the courage to speak out as to what the Bible has to say about war!—*Glasgow Herald*, October 25, 1957.

...America has come to the situation point of criminal and political corruption which may pull us down entirely. . . . I say that we are dangerously close to that situation point."

As for religious morals, Timothy J. Ryan was quoted by the New York Times as saying: "The world is sinking into an abyss of paganism. . . . We live in an atmosphere of hedonism, where the truth of moral living is shrouded off as inconsequential and easily is scoffed at." USA News & World Report of April 1, 1968, stated editorially: "For the decay in present-day morals and the deterioration of moral principle in government through out the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission."

So what we are witnessing in the world is not a mere slackening of morals, but a moral breakdown in fulfillment of Bible prophecy. What John ancient Jerusalem is now holding in its modern counterpart, Constantinople. The prophet Elijah denounced the rulers, priests and prophets that "shun justice and pervert all equity. They build the Zion with blood, and Jerusalem with iniquity. The priests thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? that no evil shall come upon us." Micah 3:11, 12.

Evil shall come upon all immoral nations at Armageddon and Constantinople shall not escape. Corruption goes to seed beneath the harvest.



Instead of greater political and religious integrity, we find that we of this generation are more willing to discuss crime and corruption than we give these conditions greater priority than the past generations.—D. C. United States.

Never before in all man's history has there been such a utter disregard for truth, integrity and honesty in every branch of society as there is now. Big-time crime today is so thoroughly organized that it is syndicated into a giant international cartel, with branches reaching into almost every state capital and in practically every country, even behind the Iron Curtain.

Mr. Roemer's speech reported that the crime syndicate has "taken on powers that it has taken over the governments of some of the nations."

"WATCHTOWER" STUDIES FOR THE WEEKS

July 20: Be Balanced in All Things, ¶136. Page 369.

July 27: Be Balanced in All Things, ¶37-43, and Maintaining Good Balance. Page 375.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why some theologians are adopting the view that the soul is not immortal? P. 356, ¶1.
- ✓ Why there is a shortage of ministers? P. 358, ¶3.
- ✓ Why the Crusades were more pagan than Christian? P. 359, ¶5.
- ✓ What Christians are admonished to do when they are traveling? P. 360, ¶1.
- ✓ How Augustine differed with Roman Catholic teaching of today? P. 361, ¶6.
- ✓ What pagan writer greatly influenced Augustine? P. 363, ¶4.
- ✓ How a Bible study began that is carried on in five languages? P. 366, ¶3.

- ✓ Why a Christian can be likened to a tightwire walker? P. 369, ¶2.
- ✓ How a person manifests spiritual unsteadiness? P. 371, ¶12.
- ✓ How to cultivate the right mental attitude? P. 374, ¶33.
- ✓ Whether a person must live in poverty to be a godly man? P. 376, ¶40.
- ✓ What helps a Christian to maintain good spiritual balance? P. 377, ¶4.
- ✓ Why a person should not become disturbed when he sees the wicked prospering? P. 379, ¶15.
- ✓ Why it can be said that this world is in a moral breakdown? P. 383, ¶2.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1958

Semimonthly

STUDYING WITH A PURPOSE

**KEEPING A FIRM GRIP ON
THE WORD OF LIFE**

IS THE ROSARY CHRISTIAN?

THE DIVINE GIFT OF MEMORY

©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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AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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Give CREDIT where CREDIT is DUE

WHEN a composer has produced a musical masterpiece, should someone else be given credit for it? When a scientist makes a great discovery, should another scientist be honored? It would be rank injustice to give credit where it has not been earned while ignoring the one to whom it is due.



Generally the world realizes this and so gives credit to great composers and scientists for the things they have done. But to whom does it give credit for the 8,600 species of birds, the 4,500 species of living mammals, the 150,000 kinds of flowers, besides the countless numbers of fish and insects? Does it give credit to the One who designed them and gave them the ability to reproduce their kind in great variety? Does it honor the One who could think up and produce these living creatures with such a vast variety of functional body designs, bodies that make use of many fundamental physical laws? Does it praise the One who could produce a multitudinous variety of trees and plants as well as design flowers in so many colors, shapes and sizes that man's imagination is staggered?

The answer is a most shameful No!

While the world is very conscious about giving credit to men for great works in art, literature and science, it refuses to give credit to Jehovah God for his works of creation. It marvels at his works, studies them, and learns from them, but adamantly refuses to give him credit for them. It prefers to argue that nothing designed these wonders, nothing made them.

Its willful blindness does not alter the fact that all living things are the product of God's hands. "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." (Ps. 104: 24) Do not be like this senseless world. Show good sense by giving credit where credit is due.





Is the Rosary Christian?

peatedly been surprised to find the rosary being used by the people in those lands.

Today the Catholic Church is urging increased use of the rosary. Spearheading the campaign is the "Family Prayer Crusade," directed by priest Patrick Peyton. Among other things, in large cities this crusade sponsors mammoth ro-

sary rallies, which draw as many as fifty to seventy thousand Catholics. The rosary is also advertised in the press and by the use of billboards.

Not just "Anglo-Catholics," but even some Protestant clergymen urge the use of the ro-

sary. For example, there is Rudolph Wissler, who says in the Rockland, New York, *Independent*, February 7, 1957: "Some sort of Protestant rosary would be an impetus to the deepening of faith." Arguing for Protestants' using the rosary, he points to the fact that Moslems and Buddhists also use the rosary.

To encourage reciting the rosary liberal indulgences are offered. Plenary or complete indulgence is to be had by reciting the rosary once a day for nine days, making a "Rosary Novena." Depending upon the kind of rosary used, one may gain as much as 27,000 days of partial indulgence each time one recites the rosary.

Doubtless the foregoing raises a number of questions. Just what does a rosary consist of? What prayers are involved? And what about its claimed benefits? Does reciting the rosary find support in the Scriptures? Is the rosary Christian?

It is claimed that saying the rosary has won battles against heretics and infidels. And one pope, Leo XIII, wrote twelve encyclicals exhorting Catholics to recite the rosary. But—



LIGGEST Rosary in Japan." Thus the *Nippon Times*, March 10, 1953, described the rosary illustrated above. While it did not state the exact size, the picture does at least give an idea as to how long this rosary is. Concerning it we are told that "the devout villagers believe they can keep off disasters from the village by reciting short prayers a million times with this rosary."

This may cause one of our Catholic readers to exclaim: "I never saw a rosary that looked like that!" True, perhaps, but you sadly err if you think that there are only Catholic rosaries. Says *The Catholic Encyclopedia*: "In almost all countries, then, we meet with something in the nature of prayer-counters or rosary-beads." Rosaries were used in ancient Nineveh and are being used by Moslems and Buddhists. In fact, Catholic missionaries, upon their first visiting India, Japan and Mexico, have re-

THE ROSARY AND ITS PRAYERS

The term "rosary" means "garland of roses." Thus the German name for rosary is *Rosenkranz*, literally "rose-wreath." It is claimed that the present form and use of the rosary was a gradual development beginning with repetitions of the Lord's Prayer. "It was only in the middle of the twelfth century that the Hail Mary came at all generally into use as a formula of devotion," says *The Catholic Encyclopedia*. The one most prominently associated with the history of the rosary is the founder of the Dominican order of monks. However, according to this authority he neither originated the use of the rosary nor developed it to its present form.

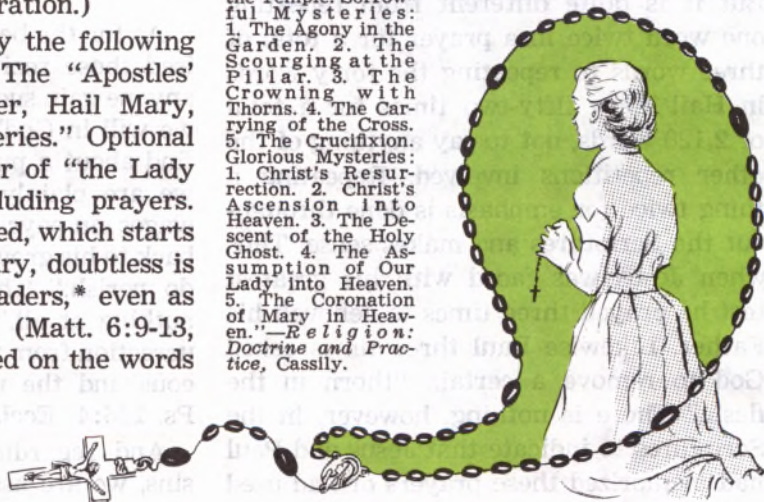
Strictly speaking, a rosary is a chain consisting of fifteen "decades" or sets of ten small beads, each set marked off by one larger bead; usually it also has a crucifix and a medal. What is popularly known as a rosary is technically merely a "chaplet," or "pair of beads," one third as large. It is a chain of five sets of ten or decades of small beads, marked off by five larger beads. The ends of this chain are joined by a medal bearing the imprint of Mary. Hanging from this medal is a short chain having three small beads, one larger one and a crucifix. (See illustration.)

In the use of the rosary the following recitations are involved: The "Apostles' Creed," our Lord's Prayer, Hail Mary, Glory Be, and five "Mysteries." Optional is the adding of the prayer of "the Lady of Fatima" and the concluding prayers. The so-called Apostles' Creed, which starts off the reciting of the rosary, doubtless is familiar to most of our readers,* even as also is our Lord's Prayer. (Matt. 6:9-13, *Dy*) The Hail Mary is based on the words of angel Gabriel and Elizabeth to Mary, to which have been added a prayer

to Mary composed by Catholic theologians: "Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of death, Amen." The Glory Be consists of the following words: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end, Amen." The Mysteries, of which there are three sets of five—"Joyful," "Sorrowful" and "Glorious"—are references to events or claimed events in the lives of Jesus and his mother Mary and are said on certain days. For example, "The first Joyful Mystery—Mary Consents to be the Mother of the Son of God."*

Reciting the rosary begins with repeating the "Apostles' Creed" as the crucifix is fingered. Then for each large bead the Lord's Prayer, termed the Paternoster—from the Latin words meaning "Our Father"—is recited and for each small bead a Hail Mary. The cycle begins with the announcing of one of the Mysteries and

* "Joyful Mysteries: 1. The Annunciation. 2. The Visitation of Our Lady to Elizabeth. 3. The Nativity of Christ. 4. The Presentation of the Child Jesus in the Temple. 5. The Finding of Jesus in the Temple. Sorrowful Mysteries: 1. The Agony in the Garden. 2. The Scourging at the Pillar. 3. The Crowning with Thorns. 4. The Carrying of the Cross. 5. The Crucifixion. Glorious Mysteries: 1. Christ's Resurrection. 2. Christ's Ascension into Heaven. 3. The Descent of the Holy Ghost. 4. The Assumption of Our Lady into Heaven. 5. The Coronation of Mary in Heaven."—*Religion: Doctrine and Practice*, Cassilly.



* See *Awake!* March 22, 1957.

concludes with a Glory Be. At the end of each cycle the Mystery announced at its beginning is to be meditated upon. In all, reciting the rosary involves fifty-three Hail Marys, six Paternosters, five Mysteries, five meditations on the Mysteries, five Glory Bes and one repeating of the "Apostles' Creed." Unless hurried it takes some fifteen minutes at least.

BUT IS IT CHRISTIAN?

Does God's Word authorize such repetitious praying? No. Jesus said: "But when praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him." How well Jesus knew the human tendency to want to repeat prayers! And, in view of his warning, the fact that the use of the rosary is widespread among the people of the nations carries no weight with it whatsoever!—Matt. 6:7, 8.

Apologists for the rosary try to rob Jesus' words of their effect by pointing to Revelation 4:8, in which the word "holy" appears three times: "Holy, holy, holy." But it is quite different from repeating one word twice in a prayer for a total of three words to repeating the forty words in Hail Mary fifty-two times for a total of 2,120 words, not to say anything of the other repetitions involved. Repeating a thing twice for emphasis is done throughout the Scriptures and makes sense. Thus when Jesus was faced with his greatest test he prayed three times to Jehovah his Father. Likewise Paul three times asked God to remove a certain "thorn in the flesh." There is nothing, however, in the Scriptures to indicate that Jesus and Paul had memorized these prayers or had used

them at some other time in their lives. These prayers were born out of the serious trials they were undergoing.—Matt. 26:39-44; 2 Cor. 12:7.

But trying to remember all the various recitations required in saying the rosary and to repeat them in their proper order makes saying the rosary a memory test rather than a spontaneous expression of heartfelt prayer. Besides, one's mind cannot help but wander when one has to say the same forty words fifty-three times in one prayer. Such repetition is but a variation of the prayer wheel of certain Oriental religions. It consists of a cylinder in which written prayers are placed. Each time the cylinder is revolved the prayers in it are supposed to have been repeated.

Nor is that all. The Hail Mary is said nine times as often as the Paternoster, or "Our Father," fifty-three times as compared with six times. Is the prayer composed by men and directed to Mary nine times as important or effective as the prayer taught by Jesus and directed to God himself? The fact is that, look where we will in the Scriptures, not once do we read of anyone seeking access either to God or to Jesus by way of Mary.

NO BENEFITS

As for the benefits of indulgences promised those reciting the rosary: How can anyone gain such benefits when, look where we will in God's Word, not a word do we find about a purgatory? On the contrary, we are plainly told the following: "The wages sin pays is death." When man "goes back to his ground, in that day his thoughts do perish." The dead "are conscious of nothing at all." Man's hope lies in a resurrection from the dead, "of both the righteous and the unrighteous."—Rom. 6:23; Ps. 146:4; Eccl. 9:5; Acts 24:15.

And regarding the forgiveness of our sins, we are assured that it is "the blood

of Jesus his Son [that] cleanses us from all sin." And "if we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:7, 9.

The repeating of fifty-three Hail Marys every time the rosary is recited flies in the face of Jesus' express condemnation of saying the "same things over and over again." Its widespread use outside of professedly Christian lands argues that its ori-

gin is pagan. And the same must also be said regarding its associated features, the exaltation of Mary, the offering of indulgences for saying the rosary, the crediting of victories to it and its claimed power to decrease purgatorial suffering. None of these find any support in the Scriptures, but they do find parallels in pagan religions.

In view of all these facts, can the rosary be said to be Christian? It cannot!

Dishonest Shepherd Disgusts Catholic Lamb

SHE was a young, trusting Catholic lamb, a graduate of parochial schools. Upon her third Bible study with one of Jehovah's witnesses she realized that what she had been taught by her church was not in line with the Bible and asked why. She was told the reason: because her church leans more heavily upon tradition than upon the Bible. She appreciated the explanation given but stated that, since she was no authority on the Bible, she would not be fully convinced until the witness accompanied her to her priest to hear his viewpoints on these matters.

¶ This was agreed upon and the two visited the priest. He began by asking the witness if he had any degrees or diplomas as a minister; the witness, however, replied by asking if the priest thought such were essential, seeing that the early disciples of Jesus did not have any. He agreed that such were not necessary.

¶ The priest then began by referring to Jesus' words to Peter regarding the rock to prove that the Catholic Church was the true one. The witness refuted his position by showing that Jesus was referring to himself as the Rock. The priest did not agree but then took up other subjects, such as hell, the soul and the war issue. Finally he came back to the words of Jesus to Peter. The witness then produced the *Diaglott* (which has both a Greek and an English reading of the "New Testament") to show that Jesus could not have been referring to Peter as the Rock on which he built his church because Jesus used different genders in referring to each.

¶ The priest, however, taking the *Diaglott*, insisted that, being able to read Greek, he would show that Jesus' words did refer to Peter. Unable to find the text, he began hinting around as to just where it was but the witness did not tell him. Instead he asked the priest if he did not know where this text was to be found upon which his church leaned so heavily to prove that she is the true church. He said he did, stopped leafing and began to read.

¶ When the witness asked if he was reading the words of Jesus to Peter regarding the rock, the priest replied, "Yes." But when the witness got up to peer over the priest's shoulder the priest's hands began to tremble; and no wonder, for the witness saw that the priest was feigning to read Jesus' words to Peter from Mark the fourth chapter, whereas they are found only at Matthew 16:18! The witness rebuked the priest for trying to pull a trick like that and then suggested to the Catholic girl that in view of what had taken place it would be best to leave.

¶ As the witness and the disgusted Catholic girl left, the priest said, "I wouldn't be a Jehovah's witness for all the proof in the world!" The witness asked, "Including the Bible?" "Yes," replied the priest, "including the Bible."

¶ The result of this two-hour discussion was that this Catholic girl severed her connections with her church and now continues to study the Bible and to attend congregational meetings with the witnesses.

Fulfilling the Commission to Go Preach

"I'M STILL rejoicing in the full-time ministry. This is my ninth year in it and I am seventy-three years old. My desire is to continue right on, no matter if the years do pile up."

The dear old sister who recently wrote that letter to the Society appreciated her obligation to fulfill her commission to preach. She had not been coerced but had volunteered, as have all other witnesses of Jehovah, saying: "Here am I; send me."—Isa. 6:8, 9, AS.*

To help us to get a better view of our commission to preach God's Word states it in various ways. You are my witnesses; this good news of the Kingdom must be preached; let your light shine; feed my sheep, etc. God is keenly interested in these commands being obeyed and so will we be if we love him, want to share in the vindication of his name and gain life in his new world. In obeying we are not doing God a favor but rather are showing appreciation for his undeserved kindness.—2 Cor. 6:1.

Time is involved but, as the saying goes, one can always find time for what he really wants to do. If we truly appreciate the importance of our commission we will buy out the opportune time. We will eagerly look forward to evenings and weekends, not to "take it easy," but to fulfill our commission to go preach.—Eph. 5:15, 16.

The fact is that by reason of our dedication we owe God all our time and should therefore be serving him full time. Doing so is the most enjoyable, satisfying and rewarding way in which to fulfill our commission to preach. True, it requires sacrificing many things; but appreciation, faith and love will make us glad to do that. If Scriptural obligations prevent us from serving full time, surely we can "vacation

pioneer," do full-time preaching for a few weeks or a few months each year, can we not?

Jesus and his apostles in fulfilling their commission to go preach went from house to house, and so must we. And we must keep calling again and again. Conditions change, people's minds or dispositions change; or they move away and others take their place. Territory is therefore ever new. So we must continue going over it until the "cities be waste without inhabitant."—Isa. 6:11, AS.

To help us fulfill our commission to preach as effectively as possible five weekly meetings have been provided and we should all know what they are. By attending them regularly, preparing for them and taking part as opportunity affords we will keep abreast of the light that gets ever brighter, as well as becoming ever better equipped for every good work.—Prov. 4:18; 2 Tim. 3:15-17.

Then we will never be at a loss for what to say but will have a number of sermons well in mind, both for initial calls and for making return visits. Yes, fulfilling our commission to go preach also includes making return visits and in particular conducting Bible studies. Only by regular and systematic feeding on God's Word do men of good will become strong enough in faith and love to take their stand for Jehovah. If you are not conducting a home Bible study, why not? Is it due to lack of opportunity, lack of qualifications, or not wanting to accept the responsibility? Whatever it is, overcome it and enjoy the most delightful part of our preaching commission, helping others to grow to maturity. And that includes sharing in the training program. Truly, our commission to go preach is filled with many privileges, responsibilities and blessings!

* For details see *The Watchtower*, February 15, 1957.

THE DIVINE GIFT

of

MEMORY



WHEN God fashioned man's body from the dust of the ground he placed complex organs in it that were designed to perform specific duties. The most intricate of them, the brain, was given the wonderful gift of memory. By means of it man could store away for future use whatever information was conveyed to his mind.

God did not limit the capacity of man's memory. He did not make it like a vessel that can be filled until nothing more can be put in. Instead he designed it to be a reservoir that could never be filled, that could be drawn from at will without losing anything that was put in it.

Man could not exist without this gift of memory. It is a marvelous thing that brings credit to his Creator and is in itself good reason to say to God: "I shall laud you because in a fear-inspiring way I am wonderfully made."—Ps. 139:14.

Memory powers vary greatly. Just as some people have healthier bodies than others, so some have better minds. But this does not mean a person cannot im-

prove his memory. He can if he tries. As the body can be improved by physical exercise, so the power to remember can be improved by mental exercise.

Few people realize what immense capabilities God gave the human mind. It can remember far more than people generally expect of it. Throughout history there have been a number of people who have shown what it can do. Take, for example, Thomas Macaulay. He could listen to a long debate in England's parliament and then days later repeat it word for word. Then there was Richard Porson, who could remember the complete text of Homer, Cicero, Horace and Virgil, as well as the works of Shakespeare, Milton and Gibbon. That was not a small achievement.

Elijah the Gaon, a Lithuanian rabbi, also had a prodigious memory. He could remember the entire Bible, as well as the Talmud, Midrash and a number of other Jewish writings. All together he memorized about three thousand volumes.

During the Middle Ages a religious sect known as the Bogomils expected its members to develop and use their memories. They were required to memorize large sections of the Bible. The historian Dragomanov claims that 4,000 of them memo-

rized the entire Bible and that the entire sect had committed at least the Greek Scriptures to memory.

These instances may appear to be fantastic feats of memory, yet they are only a few of many that could be mentioned. What they prove is the astonishing power to remember that God gave the human mind. It reveals the greatness of his works. "How great your works are, O Jehovah! Very deep your thoughts are. There is none like you among the gods, O Jehovah, neither are there any works like yours."—Ps. 92:5; 86:8.

MEMORY OF BIBLE WRITERS

The men who were used to write the Bible were men with good memories. When they sat down to record the things they saw and heard they could remember every detail. When the apostle John wrote the fourth Gospel it was sixty-five years after Jesus had died. Nevertheless, it contains detailed conversations. It records the things Jesus said to his followers and to his opposers, the things he did and the things that happened to him. It is rich in details. John remembered these things because they made a vivid impression on his mind. With the inspirational help of God's spirit he was able to recall them in crisp clarity.

The ones who saw the miracles Christ performed and who heard him teach would have an impelling reason to remember what they saw and heard. They knew that the words he spoke were words of life. "Simon Peter answered him: 'Master, Whom shall we go away to? You have sayings of everlasting life, and we have believed and come to know that you are the Holy One of God.'"—John 6:68, 69.

The Bible writers Mark and Luke were not among those who heard Jesus speak. Yet the information they wrote in their

books was an accurate record of what happened. They were able to gather much of it from people who had heard him. These people were interested in his teachings and had made it a point to remember them.

In view of the fact that many men since the days of the Bible writers have had remarkable memories it should not seem incredible that the Bible writers were able to recall the many details they wrote down. Remember, too, they had God's inspiring spirit to sharpen their minds.

Even in this twentieth century there have been men with unusual memories. Theodore Roosevelt, for instance, could read a page once and repeat nearly word for word what he had read. Since he could do this, could not the Bible writers do the same with what they heard?

DEVELOPING A GOOD MEMORY

It should be the keen desire of God's modern-day servants to improve their memories and thus make the best use of this divine gift. There is much in God's Word that should be remembered and used to his honor and glory. There are also his commands that must not be forgotten. "Acquire wisdom, acquire understanding. Do not forget and do not turn aside from the sayings of my mouth." "The purpose is that you may remember and may certainly do all my commandments."—Prov. 4:5; Num. 15:40.

When there is a gathering of God's people, such as the assembly that is to be held this summer in New York city, a great amount of information is given that should be remembered. It will not be remembered unless an effort is made by those in attendance to fasten it indelibly in their minds. Even though some of the information may be a repetition of what they already know, they must not allow their interest to lag. Interest is essential to remembering. The divine gift of mem-

ory cannot function efficiently without it. Lack of interest is one of the reasons why so many people have trouble remembering things. They do not build up enough interest in the things about them, in the things they read and in the things they hear.

OBSERVATION

The failure to be observant is another reason for poor ability to remember. The average person does not quickly and accurately observe things. He only partially sees because he does not focus his attention on what he looks at. This leaves an indistinct impression on his mind. When he tries to remember what he saw he gets only a hazy image. What he cannot remember is then filled in by imagination. How can he expect to remember accurately what he did not impress clearly on his mind to begin with?

When being introduced to a person, do you give the person a casual glance and pay little attention to his name, and then later wonder why you cannot remember his face and name? You do not forget someone because your mind is not able to remember people, but rather because you do not pay attention when you are being introduced. You do not make up your mind that you want to remember him.

All that is necessary is observation and concentration at the time of the introduction. Observe his height, his build, the shape of his face, the color of his eyes and hair, the shape of his ears, nose, chin and mouth. Note any scars or defects he may have. Listen carefully to his name. Concentrate on it. Try to associate it with his features. Use his name several times during the conversation. Later in the day mentally review your mental image of him and his name. It is only by making a vivid impression in your mind that you can remember him. That is true of anything you

see. When you look at something, see every detail. Focus your complete attention upon it. Teach your senses to be sharply observant.

The apostle Paul is an example of one who was observant. When he was in Athens he paid attention to what he saw as he passed through the city. He noticed small details, such as the one object of devotion, among the many in the city, that was dedicated to an Unknown God. "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. For instance, while passing along and carefully observing your objects of devotion I also found an altar on which had been inscribed 'To an Unknown God'."—Acts 17:22.

ASSOCIATION

When you associate what you read and hear with things that are already familiar to you or with knowledge you already have, the power of recall is greatly strengthened. The new material comes out more easily when you need it because the familiar thing with which you associated it acts as a hook and draws it out.

Suppose you wanted to remember the general outline of Italy. You could do it easily by associating the country's shape with that of a boot. Or if you wanted to remember the number of direct quotations of the Hebrew Scriptures that can be found in the Greek Scriptures you can associate the 365 quotations with the number of days in a year.

Visualization also helps recall. It is the linking of the thing to be remembered with a visual image. For example, if a person you are introduced to has a name that is similar to a famous brand of soup you can make a vivid image of this person in your mind holding an extremely large can of this particular soup. The next time you meet him his name will come to you at

once. Names generally lend themselves quite readily to visualization.

When you have certain duties to perform during a day, why use a notebook as a reminder? Why not trust your memory? Give it the exercise it needs. A notebook is a poor substitute for that divine gift. In fact, people are too much inclined to depend upon notes and the printed page to keep information that should have been put in their heads. This bad habit does not build up the ability to remember. You must learn to trust your memory.

Make mental images of the duties you must perform or the items you want to buy and then associate them with the familiar objects in a room of your house, beginning in one corner and working around the room. These familiar objects will serve as pigeonholes for the things to be remembered. Go through the series of items a few times, concentrating on them and giving them action so they will link together. Then go about your business, trusting your memory and not being bothered with a lot of notes that are frequently forgotten anyway.

MEDITATION

One of the reasons that God's servants of Bible times had good memories was that they meditated. They mentally reviewed and thought about the things they had learned. The Bible mentions an occasion when Isaac did this. "And Isaac was out walking in order to meditate in the field at about the falling of evening." (Gen. 24: 63) He walked out from his camp that he might be alone and in a quiet spot. There he concentrated on the information stored away in his memory. He reviewed the things God had said and done and thus imbedded them more deeply in his mind. David also did this. "I have remembered days of long ago; I have meditated on all

your activity; I willingly kept myself concerned with the work of your own hands." —Ps. 143:5.

God's servants today should follow the example of these faithful men. They should mentally review from time to time the things they learn about the Creator and his Word. Meditate upon specific things, reviewing every small detail.

When attending an assembly, make it a practice to review later in the day the things learned from the talks that have been given. Try to get a clear impression and a firm grasp of them. That will make them stick in your memory. Review is next to concentration in importance. Concentration puts into your mind the thing you want to remember and review fastens it there.

It is as important to remember what you read as it is to remember what you hear. The best study procedure is to go through the written matter first reading just the subheadings or chapter headings to get the general outline of the material. Then read it, focusing all your attention on what you are reading. Look for the ideas, and pause occasionally to review them. After reading the material through, go back and study it carefully. When finished, mentally review it to fix it in mind.

It takes effort to remember what you read as well as anything else you store away in your mind for future use. You cannot expect to remember something without trying to impress it firmly and vividly on your mind. The effort may be painful at first, but it is this effort that strengthens your ability to remember and eventually makes recall much easier.

The divine gift of memory is a credit to the One who gave it to us. It is a marvel and a blessing, and is worthy of every effort made to develop it. Use it wisely, and it will serve you well.

Pursuing my Purpose in Life

As told by W. A. Bivens

JUST a few weeks after I started studying the Bible with the help of the Society's publications I was offered an unusual business opportunity. I was working in the office of an automobile agency and was invited by the manufacturer to receive six months' free training in Detroit and then be set up in my own agency. This would mean financial security for life. But as I studied I learned that *life* could mean much more than living just some sixty or seventy years; that it could mean eternal life through obedience to Jehovah's Word. More and more my job seemed like a loss of time. So my wife and I decided that the business we wanted to be in was the Lord's business; so to pursue our purpose in living we decided to pioneer.

We bought a trailer and within a few months were in the pioneer service. Just a little more than a year later the Society invited me to become a special pioneer. That was a real thrill. But that was nothing compared to what happened a few months later. We had just come in from the service when my wife came running from the trailer camp office, breathless and excited. She had a letter from the president's office. It was an invitation to go to Gilead. Our trailer must certainly have rocked around with all our excitement. We had hoped to go, but not for a year or two, so this was completely unexpected. Even

when we got there we were still faintly suspicious that it had all been a mistake; but no, they were expecting us, and they even had a room ready for us. Now began five months of very hard but joyous work. And that was physical as well as mental. Being assigned to the garden crew for about three hours a day called for use of muscles that had just taken life easy for several years. But after a few days the stiffness and soreness were gone and the work and the companionship with other brothers in the crew were very pleasant and satisfying.

As we neared the end of the school term, all the students were thinking and wondering about their next assignment. Along with several other brothers I was assigned to New York city as a unit servant. It was a real privilege there to be associated with several members of the Bethel family and gain a much deeper appreciation of Jehovah's earthly organization. But we had not gone to Gilead to prepare for work in New York city. So when we received an assignment to Central America we were ready to go even though it meant leaving the many new friends we had found in our temporary assignment.

Eight of us were assigned to go together. We left New York by train for Miami, Florida, there to take a plane to our foreign assignment. What lay ahead? We did not know, but it was our assignment from Jehovah's organization and that is where we wanted to be. Although we were going to one of the largest cities of Central America our first view of it was not too encouraging. After New York it seemed pretty small. Little did I realize then that some years later, after working out in some of the pueblos, it would look as big and bright as New York. Our new missionary home was quite a change from a New York apartment. It was made of adobe (just another name for mud), and the

plumbing left a lot to be desired. But, on second thought, are not bricks just mud too, only baked differently? The kitchen was a long, narrow room without windows, and with a single light bulb hanging from the ceiling. The stove, also made of adobe, required enormous amounts of firewood to keep it going.

But probably the biggest difficulty was the language. All the missionaries memorized a short testimony in order to present the literature at the door, but when that was said that was all. We could not understand the people when they talked to us, and to our unaccustomed ears it seemed that everyone spoke at machine-gun rapidity. After our short presentation someone might ask us where we were from and we would just reply, "Good book; thirty-five cents." Difficulties? Sure. But these things were just something to laugh at. Our blessings were far greater. Soon we had a small congregation organized. In a little over two years it had grown to fifty-five publishers of God's kingdom.

Within a few weeks after arriving we began to understand the language and were soon taking part in meetings and giving talks. After two and a half years six of us were sent to a much smaller place, to start the work there. This town was high up in the mountains and it was cold the year round. Living in a smaller town brought new problems. But here, too, a small congregation was organized and has continued on ever since. Having worked two years in this second assignment, my wife and I were moved to a still smaller place. There would be just the two of us and this would be a coast town, hot all the time.

Not the easiest conditions, of course; but not the worst either. There was very little opposition to the work; we were placing literature and finding people of good will. Soon some of these began to

have part in the service, and that was a real joy for us. At that time we learned that new missionaries would be coming in to work there and my wife and I would go to a still smaller place. After working for a short while with the new missionaries, to help them get acquainted with the country's customs and the language, we left to start out in virgin territory again.

Our new assignment was even hotter than the coast town, for it was in a low desert. Here the chief problems were lights and water. We used three twenty-five-watt light bulbs for the entire house. At times the lights would be so weak that candles gave much more light. Our water had to be boiled and filtered. We were happy here, too, because we were wonderfully blessed with people of good will who were anxious to learn the truth and become part of the New World society. In about six months ten publishers were reporting time in the service and learning to care properly for their theocratic obligations. It was a delight to hear one new brother (after being in the truth only three months) say in service meeting that "we who are mature have to help the weaker ones work from house to house"! And he was one of the more mature in that new congregation.

In addition to the town where we lived we also worked two or three small villages nearby. One of these was about eighteen miles away and we would leave home at 6:30 in the morning to take the train. This train was no modern streamliner. It took two hours to travel eighteen miles. We always rode second-class, which meant wood benches; and after a few miles you knew well that it was hardwood. Here you would try to make yourself comfortable among the people, baskets, bundles, chickens and, perhaps, a few live iguanas. We would work all day and until about 9:30 at night, eating the food we had taken on

stone benches in the center of town. At 10:30 the train came through and we would arrive home about 12:30 or 1 a.m. However, one time we got home at 6:30 a.m., just twenty-four hours after leaving. The train had been held up by a landslide. But all that work was not in vain. The two chief supporters of a Protestant organization became Jehovah's witnesses. Others joined these two in the service and soon a regular *Watchtower* study was being conducted with them. Endurance under hardships always brought rich blessings.

For two and a half years my wife and I had worked alone without the help and companionship of other missionaries or other mature brothers, but we had the joy of seeing new ones take up the truth and proclaim it, dedicate their lives to Jehovah God and grow to maturity in his service. One night when we returned late from one of these trips we came home hot and tired, but we were quickly refreshed. There was a letter from the president's office asking if I would accept an assignment in another country as branch servant. I have been in this assignment several years now, and greatly treasure this privilege of service. Instead of working with a small group I am now associated with many hundreds of fellow servants. Now there are very few physical hardships, although there are always problems. But there is no place in Jehovah's service that does not bring joy and happiness.

Now we have a lovely new branch home here in Costa Rica; the work is well established and continues to grow. In the last few years I have also had the privilege of visiting the branches in the Central

American countries as zone servant and working with the missionaries in the field to help them surmount the obstacles they encounter in the ministry. Surely there is no end to the blessings that come in the full-time service.

Did I lose anything by not going into secular business? It would have meant an abundance of this world's goods; material security. Do the joys and privileges of pioneer service outweigh the loss of those material things and the gain of hardships that many pioneers undergo—perhaps not knowing how tomorrow's food will be bought, perhaps in isolated territories without the association of other brothers? There just isn't any comparison! The full-time service is not the easiest life, but it is the best. For those who are able and willing to enter the full-time service there is no reason to accept anything less than the best. Those who will live in the new world will certainly enjoy the best of everything, so there can be no better time than now, just before stepping over into that new world, to begin pursuing one's purpose in life by entering that service. Probably Jesus' words at Matthew 6:25-34 mean more to pioneers than to anyone else: "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." Thousands of pioneers have demonstrated their faith in this promise. Their continued service proves that these words are true. And more thousands, when they courageously choose in this ever-shortening "favorable season" before Armageddon, also can prove them true, to Jehovah's delight and praise.

No Time

¶ "I was speaking to a man the other day who has travelled extensively," writes Ronald K. Ross. "When he arrived at New York the customs officer, observing his Bible in his bag, said to him, 'Say, brother, you'll have no time to read this in the States. We are all too busy making dollars. Guess the almighty dollar is our god.'"—*Treasury of the Christian World*.

Not Fair-Weather Christians

THE apostle Paul was no fair-weather Christian. Said he: "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) That there are Christians today who have the same firm conviction that Paul had can be seen from the following experiences taken from the 1958 *Yearbook of Jehovah's Witnesses*.

Firm in Spite of Prison

TA native man of good will toward Jehovah in the Solomon Islands was sentenced to two weeks in jail because of having in his possession some Watch Tower publications. Far from its discouraging him, he said: "Even if I spend my life in jail, they will not be able to take my new religion from me!" His one-time jailer is now his companion as they diligently witness to Jehovah's name and kingdom.—Page 90.

Firm in Spite of Family Opposition

TA young man of Eire, as a result of discussing religion with his neighbor, became convinced that Jehovah's witnesses had the truth and so took his stand. Talking about his new religion at home, he met with fierce opposition and also had to face the rage of the priest. He being unmoved by all this, his family then threatened to turn him out of his home, but he quietly told them that if they did he would find a home among the witnesses. This firmness shook his family and they relented a little. In fact, in a few weeks a complete change came over them; they themselves began to appreciate that this new religion of his was the truth and began telling it to

others. The young man has been baptized and his mother and sister are fast following in his steps.—Pages 107, 108.

Mother Fails to Separate Daughter

TA twenty-year-old girl in Colombia took her stand for Jehovah and was baptized. Because of family opposition she left her home. The mother, finally locating her, urged her to come back, which the daughter agreed to do on the condition that her service to Jehovah be not interfered with. Before long the mother herself began to witness and then was baptized.—Page 120.

Firm in Spite of Husbands' Opposition

TA husband in the French island of Guadeloupe repeatedly beat his wife because, while "adultery and drunkenness are things one can bear," he could not bear her being interested in Jehovah's witnesses. One night he got so violent that she fled for her life, walking ten miles to the home of witnesses. She wanted to be baptized at once, saying: "If I have to face death, at least I will know that I am counted among the members of the New World society." After a month two witnesses worked out an agreement with her husband regarding her return to him. He continues opposed while she continues firm.—Pages 171, 172.

TAnd in one village in Holland a Catholic husband put his wife in a mental institution because of her interest in Jehovah's witnesses. After strenuous efforts she was released at the end of six weeks. She immediately sought out the witnesses, began studying with them outside her home, was soon sharing in the preaching work and now hopes to be baptized at the very next opportunity.—Page 214.

TYes, the witnesses of Jehovah are not fair-weather Christians!

Anything but Live It

TEnglish clergyman Charles Caleb Colton has said: "Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."

SCRIPTURAL SUMMIT

T"Let mental culture go on advancing," once said German poet Johann Wolfgang von Goethe, "let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go."

Studying WITH A Purpose



"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.

MOST people do not like to study. To use their brain is too toilsome. Especially do they not like to study God's Word, the Holy Bible. However, the favor and approval of Almighty God is extended to the man who studies and treasures up the instructions contained in that sacred Word. That man is wise in Jehovah's eyes. To him will come peace and life from God. But, as something of importance *now*, such man is permitted to stand before Jehovah and minister to Him, handling his Word, dispensing its life-giving truths to a bewildered, spiritually starved world.—Prov. 3:1-6.

² Today the people of the world are confused and at their wits' end. They know not where to turn for deliverance from their befuddled state. Innocently and ignorantly they have entrusted their lives to men who have skinned them and knocked them about and led them further astray from the path of righteousness. Is there no hope for the people? Is there no escape from the labyrinth of confusion into which they have been led by their worldly leaders?—Ps. 107:27; Matt. 9:36.

³ Since the self-appointed religious instructors, schooled by the present evil

world, cannot be relied on to provide education leading to life, where can these who are sighing and crying because of the abominations practiced in the land turn for succor? To Jehovah. He will not abandon them. "'For the violence to the afflicted ones, for the sighing of the poor ones, I shall at this time arise,' says Jehovah. 'I shall put [him] in a place safe from anyone that puffs at him.' The sayings of Jehovah are pure sayings, as silver refined in a smelting furnace of earth, clarified seven times. You yourself, O Jehovah, will guard them; you will preserve each one from this generation onward, which is to time indefinite."—Ps. 12:5-7.

⁴ Jehovah, "the Father of the celestial lights," has indicated the way of escape. In order to have his favor one must enter upon the path of light and pursue it constantly, turning neither to the left nor to the right.—Jas. 1:17; Prov. 4:18.

CHALLENGE CALLS FOR ANSWER

⁵ Satan taunts Jehovah. So to his servant Jehovah calls: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (Prov. 27:11) For centuries the name of Jehovah has been reproached and maligned by Satan

1, 2. (a) What privilege may the student of God's Word enjoy? (b) What is the pitiful condition of man today?
3, 4. Why is a way of escape provided, and by whom?

5. How and by whom is Satan's taunt answered?

and his agents. Many blame Jehovah God for the present woeful ills of the people. Actually, Satan is the cause. Setting himself up as an angel of light and his present system of things as the long-looked-for kingdom, Satan has induced practically all persons to turn aside from true worship and to weak substitutes. Jehovah's name people must meet the challenge flung at true worship by handling the word of truth aright and by providing to the people the accurate knowledge concerning Jehovah and his purposes, and the opportunity of coming out of darkness into God's wonderful light. The people have spiritually been on a starvation diet of 'husks' long enough. They require and must be provided with accurate knowledge and nourishing food from Jehovah's storehouse.

⁶ This is the foretold day of Jehovah in which he has turned to his people a "pure language" and they "serve him with one accord." Not only does he hear the cry of the needy but, in this his day, he has caused his "faithful and discreet slave" to provide spiritual nourishment for them, since without such sustenance they face spiritual starvation and death. All, without exception, may avail themselves of the invitation to partake, "without money." But a serious obligation rests upon those who apply for such food after turning away from the "weak and inadequate elementary things" of this world. They must obey Jesus' words: "You received free, give free."—Zeph. 3:9, AS; RS; Matt. 24:45; Isa. 55:1, 2, AS; Gal. 4:9; Matt. 10:8.

LEARNING

⁷ Growing up requires our learning how to learn. This is particularly true with respect to spiritual growth. A wise person

not only will hear, willingly listen, but will "take in more instruction," and will not be one "always learning and yet never able to come to an accurate knowledge of truth." Learning is a cumulative process. Increase in learning brings us a desire to advance to a complete and accurate knowledge of truth, so as to please and have the approval of Jehovah.—Prov. 1:5; 2 Tim. 3:7; Col. 1:9, 10.

⁸ No cheap substitute for accurate knowledge will be tolerated by Jehovah; neither can genuine Christians accept such substitute. Christendom's leaders produce many pew renters, 'pillars of the church'; but how many do they produce that are equipped to teach others God's Word? Concerning present-day lack of accurate knowledge Jehovah through his prophet declared: "My people are destroyed for lack of knowledge: . . . And it shall be, like people, like priest." No one can come to an accurate knowledge of truth unless the teaching he receives leads to truth. Let each one of us ask himself: Does the teaching I have received square with the Bible? Has it qualified and inspired me to be an active servant of God, from day to day telling the good news of salvation by him?—Hos. 4:6, 9, AS; Ps. 96:2.

QUALIFIED TO BE TEACHERS

⁹ Everyone who receives of Jehovah's spiritual provisions becomes obligated to dispense them to others. But he must first qualify, progressing beyond 'kindergarten.' Today's qualified minister of God needs to know how to nurture and bring to maturity properly many willing learners who are taking their stand for Jehovah's new world of righteousness. Therefore study, continuous study, deep study, is a requirement in order for one to qualify as undershepherd directing sheeplike persons

6. What spiritual provision has Jehovah made in this his day, but with what obligation?

7, 8. What is necessary to attain to an accurate knowledge of the truth, and why cannot the sincere seeker of truth gain it in Christendom?

9. Why must Jehovah's witnesses today study with a purpose?

into Christ's 'sheepfold.' Since the sacred interests of God are involved it behooves God's servants today to study with a purpose.—Heb. 5:12-14; 2 Tim. 2:15.

¹⁰ Jehovah's witnesses are primarily interested in pleasing the One who has called them to serve under Jesus, the great Teacher. They realize that if their service is acceptable they will receive life from God. This is not a selfish motive for serving; it is merely laying claim to God's promises. They also experience unmeasured joy from engaging in the gathering work directed by their Leader, especially when their diligent activity prospers and succeeds.—Heb. 11:6; John 10:16.

¹¹ Now the world is full of those equipped with just enough knowledge to 'get by' in getting a job for making a living. One so barely equipped may never be found out. And, even if found out, he might suffer no great loss except, possibly, loss of face. But such lack of accurate knowledge could be criminal. For example, an aeronautical student who failed to study with the right purpose might learn only enough to take his plane up and land it. In ideal flying conditions he might be considered a good flier. But his lack of knowledge would come to light when an emergency arose; then it would be too late to learn the fundamental intricacies of flying. He would be ill equipped to protect the lives entrusted to his care.

¹² Such unconcern for the lives of others is criminal indeed when the eternal life of such ones is at stake. It may be that so-called religious "sky pilots" with worldly wisdom are thus unconcerned about the spiritual lives of their congregations. But "the wisdom of this world is foolishness with God; for it is written: 'He catches

the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.' " One's studying for the limited purpose of obtaining a religious degree so as to receive adulation of men and to become a 'gentleman of the cloth' may be sufficient to qualify one as a clergyman according to this world's standards. Yet having a degree and "looking the part" does not make one a trusted servant of God, one to whom Jehovah will entrust the future life of his prospective children in his new world. In order to teach others adequately and bring them to an accurate knowledge of truth, more is required. In the matter of education for life, knowing just enough to 'get by' is criminal indeed, because eternal life is involved, life of both teacher and learner. So accurate knowledge is essential and vital, especially now when Jehovah is conducting his training program for endless life.—1 Cor. 3:19, 20; 1 Tim. 2:3, 4; Ezek. 3:17-20, AS; RS.

¹³ In the early days of the Christian congregation there were some who aspired to be leaders and teachers and to exercise the authority of the apostles. Whatever other qualities they may have had, they were not equipped to teach Christian doctrine. Consequently, concerning them Paul wrote: "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." One ambitious man even sought to purchase a position from the apostle Peter and was soundly rebuked for his effrontery. In this period of the Christian congregation one may not 'buy' with money, or otherwise, a position as teacher in Jehovah's organization. One must meet the Scriptural qualifications.

10. What three aims do Jehovah's witnesses have in serving?

11, 12. (a) How could lack of accurate knowledge be considered criminal, and under what circumstances especially so? (b) Why is accurate knowledge so vital today?

13, 14. (a) Why is zeal alone insufficient, and may God's gift of the ministry be bought? (b) Is willingness to serve enough?

One must be commissioned by Jehovah God.—Rom. 10:2, 3; Acts 8:18-24.

¹⁴ Persons commissioned by Jehovah must study “with a view to the training of the holy ones for ministerial work,” with the goal to “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; in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching.” So willingness to serve is not enough; ability also is required—the ability and strength that God supplies.—Eph. 4:11-14.

¹⁵ Not all men in the world of today are satisfied with a mediocre or commonplace knowledge. Many realize the necessity of being well equipped to discharge responsibilities assigned or assumed. So too those in the New World society of Jehovah’s witnesses, being entrusted with the rare privilege of declaring Jehovah’s purposes, are not satisfied with only a superficial knowledge of the Bible. They must be “blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom [they] are shining as illuminators in the world, keeping a tight grip on the word of life.” Serving as “ambassadors substituting for Christ,” they must follow his example and speak authoritatively. They must be ready always to provide an answer or explanation concerning the truth to anyone requiring it and deserving of it. This requires them to study.—Phil. 2:15, 16; 2 Cor. 5:20; Matt. 7:29; 5:14-16; Prov. 15:28.

¹⁶ Jehovah’s witnesses study God’s Word daily. Gladly they do so to be equipped to fulfill their God-given commission to “bind up the broken-hearted, to proclaim liberty

to the captives” in Satan’s organization. Such study is not wearisome, not a chore, but is refreshing. It gives them a ‘lift’ over the many bumps of life. They are not above their Master. Before entering upon his preaching career, Jesus studied. While in the wilderness he meditated on Jehovah’s Word and purposes. For him study was no chore; it was pleasing, refreshing. Later his disciples studied under his direction. There is no record that he made them study too much. Still later the congregation at Berea is reported to have received the Word and diligently studied therein daily. Is it less important to study today?—Isa. 61:1, AS; Matt. 5:16; Acts 17:10, 11.

¹⁷ In order to qualify as witnesses of Jehovah and publishers of his kingdom good news, a continuous, properly directed study is required. By Jehovah’s undeserved kindness his true servants have advanced from being mere Bible students. Studying the Bible and other publications of the Watch Tower Society that explain it is a means to an end. That end is not to develop beautiful personalities. It is that they might be instruments of God for an honorable use by him, “prepared for every good work.” As they study their desire to study increases and so also does their desire to share with others what they have learned. They realize that the days are wicked; hence they keep a strict watch as to how they walk, “buying out the opportune time” for themselves, making the most of every opportunity to increase in accurate knowledge.—2 Tim. 2:20, 21; Gal. 6:6; Eph. 5:15, 16.

¹⁸ Christians properly repeat the model prayer recorded in Matthew, chapter 6, especially that the heavenly Father provide daily bread. But knowing their future life does not depend on material bread, but rather on the life-giving words that pro-

15. Why is a superficial knowledge of the Bible inadequate to discharge our sacred trust?

16. In daily studying God’s Word, what examples do Jehovah’s witnesses follow?

17, 18. (a) To what end do Jehovah’s witnesses study the publications of the Watch Tower Society? (b) What “daily bread,” provided by whom, must they feed upon?

ceed from Jehovah's mouth, Christians concentrate on understanding such inspired words. A portion of the prayer that Jesus uttered shortly before he was betrayed further explains the seriousness of studying God's Word: "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." Yes, a prime purpose in studying the Bible is to become acquainted with the Father, its Author. Christians are admonished to draw close to God, to seek him and call upon him in faith, so that he will respond. This can be done by becoming closely acquainted with his great textbook, the Bible. Happy are those who learn well its lessons!—Matt. 6:11; 4:4; John 4:34; 17:1-3; Jas. 4:8; Isa. 55:6, 7, *AS*.

¹⁹ The Bible is an inexhaustible storehouse of knowledge. Its Author invites the inquirer to keep on asking for knowledge, which will be generously supplied. But mere asking is insufficient. To serve Jehovah expertly to his praise the servant must meditate on God's words; he must dwell upon them in thought; he must make them an object of study with a view to acting thereon. A shallow reading of God's 'letters' to us will be valueless, even though we may learn to memorize excerpts and, parrotlike, to repeat them. "With joy you will draw water from the wells of salvation." Drink deeply therefrom!—Jas. 1:5, 6; Josh. 1:8; Isa. 12:3, *RS*.

QUALITY REQUIRED

²⁰ Jehovah's servants have been entrusted with the responsibility of speaking "the sacred pronouncements of God." This trust they may not shirk. In order to discharge it they must excel in learning, doing this "whole-souled as to Jehovah, and not to

men." To bring to spiritual maturity the many persons of good will daily associating themselves with the New World society, they must do their utmost in qualifying as workmen "with nothing to be ashamed of, handling the word of the truth aright." —1 Pet. 4:11; Col. 3:23; 2 Tim. 2:15.

²¹ Regular attendance at Sunday meetings and weekday meetings, to listen and to learn Bible truths, and also regularly sharing in meeting the cost of maintaining the meeting place—these are fine acts of faith. But to win God's approval more is required. "Do your utmost," urges Paul, "to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Can you be satisfied with attending meetings and just listening, letting others do all the work of communicating and explaining to still others the good things heard and learned? Would you be satisfied with such course as the full measure of your presenting yourself to God? Here persuasive words of Proverbs 23:12 aptly apply: "Do bring your heart to discipline and your ear to the sayings of knowledge." Truly our meditation and our close mental application and exclusive attention to the taking in of accurate knowledge, for Jehovah's purpose in providing it, are necessary. Be like the writer of Psalm 119:97-104: "How I do love your law! All day long it is my concern. Wiser than my enemies your commandment makes me, because to time indefinite it is mine. More insight than all my teachers I have come to have, because your reminders are a concern to me. With more understanding than older men I behave, because I have observed your own orders. From every bad path I have restrained my feet, in order that I may keep your word. From your judicial decisions I have not turned aside, for you yourself have instructed me. How

19. How only may one's thirst for knowledge be fully quenched?

20. What sacred trust has God placed in our hands? How may it be discharged?

21. How can we apply our minds to instruction?

smooth to my palate your sayings have been, more so than honey to my mouth! Owing to your orders I behave with understanding. That is why I have hated every false path."

²² It certainly is high time for Jehovah's servants to be equipped to teach, so as not to have applied to them Paul's cutting words: "Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God." Those first or basic principles are vital, the "ABCs" of Scriptural knowledge; but "in view of the time" there should be our graduating from such foundation principles. There should be progressing a building of a superstructure on them, because "solid food belongs to mature people." Shall what we build thereon be a work likened to "gold, silver, precious stones"—meriting a reward? Or shall the building be a work likened to destructible "wood materials, hay, stubble"? Which will bring honor to the Lord God? Which will provide quality in teaching?—Heb. 5:12-14; 1 Cor. 3:12.

THE PURPOSE OF STUDYING

²³ Long ago Jehovah provided his Word, the Bible. Today it is translated into many languages and dialects. No longer is it kept hidden in dead languages. Its information means life to the one diligently searching its pages, loving its counsel, obeying its commands. Even as Jehovah has done through the ages, so too he today is guiding his people by means of his holy spirit, his active force. Especially in these momentous pre-Armageddon days, since Jehovah has come to his temple, accompanied by his "messenger of the covenant,"

he has turned his attention to the affairs of his people in a marked degree. He uses his visible organization, represented in his "faithful and discreet slave," to cause to be published, earth-wide, information concerning his purposes. That "slave" has faithfully dispensed "food at the proper time," especially in this magazine, *The Watchtower*.—Matt. 24:45.

²⁴ *The Watchtower* has become available, in fifty languages, to all lovers of righteousness. In its columns everyone conscious of spiritual need finds invaluable aid. It regularly provides much-needed Scriptural counsel, instruction and timely information to servants of the true God. It endeavors alertly to keep Christians up to date as to the fulfillment of Bible prophecy. *The Watchtower* is written to upbuild and bless. This is the best entertainment one can find—good reading. It does not compete with nor is it like any other religious magazine. It does not provide some man's opinion, because what is said is based on a Greater One's thought. An understanding of Jehovah's Word is a gift from God and the best help today to the earnest seeker for truth.

²⁵ What do I do with my copy of *The Watchtower* when I receive it? Do I merely scan through it to see the latest news and then lay it aside for a more favorable opportunity to give more careful consideration to the contents of the particular issue? Or, instead, recognizing its high value, do I read it immediately? Do I read it as if it were a duty, or because I am anxious to learn more of God's truth? When I read it am I absorbed in it? Do I give more than the usual attention to *The Watchtower*? Before I eat physical food I thank the Lord God for it and ask his blessing on it. So what about the spiritual food I expect to assimilate when I consider *The*

22. To be qualified to teach, what progress must be made?

23, 24. (a) How does Jehovah use his Word, spirit and organization to guide his people today? (b) Especially how is this magazine helpful in this regard?

25. With what attitude should we consider each issue of *The Watchtower* on receiving it?

Watchtower? As when I study the Bible, so with *The Watchtower*: I should seek the truths contained in it, as 'silver and hid treasures.' Each issue of *The Watchtower* should be eagerly awaited and its contents consumed with relish.

²⁶ What do I have in mind when studying *The Watchtower*? Is it that I wish to increase my understanding of God's purposes? Why do I desire this increase? For my personal satisfaction alone? Or possibly I have in mind the apostle's words: "That you may be filled with the accurate knowledge of [God's] 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) That is a commendable attitude. My spiritual discernment will be put to a good use, that of aiding others. But how will your study be an aid to others?

²⁷ At the weekly congregational study there are many new ones who find it difficult to understand the truth all at once. Many of the articles in *The Watchtower* contain 'solid food,' that is to say, deep spiritual material necessary for the mature Christian. God has promised to reveal such deep things through his spirit, "for the spirit searches into all things, even the deep things of God." Here at the congregational study is where you can help; here is where your comment will open up to the minds of the newer ones an understanding of a point not clear to them. So your advance personal study of *The Watchtower* should not overlook this privilege. Prepare to that end by possibly underlining or noting such outstanding points. Then at the suitable moment during the

meeting be quick to contribute your share to the congregational study for the edifying of others. You can thus also be inciting others to love and right works in making there this "public declaration."—1 Cor. 2:10; Heb. 10:23-25.

²⁸ Or perhaps in your private study of *The Watchtower* you have in mind aiding those newly engaging in field preaching by your participating in the 'training program,' or aiding those upon whom you call and with whom you may be conducting a private home Bible study. This would be studying with a purpose and would be in harmony with instructions Paul gave Timothy: "These things commit to faithful men who in turn will be adequately qualified to teach others." Remember that when you share what you learn, you can expect rich dividends: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return." On the other hand, if you selfishly hoard the truth and do not share it with others, then, like the sluggish slave, you stand to lose God's favor as well as the privilege of serving him.—2 Tim. 2:2; Luke 6:38; Matt. 25:24-30.

²⁹ How can one get the most out of the study? What will be the most profitable method to follow? Will one study alone or with others? Today, in most homes, Bible study and even Bible reading are either passing away or entirely unknown. A joint study will be profitable in the family circle and especially so where there are children. The parents are held responsible for the spiritual upbringing of children, as well as the physical. But whatever method is used, we shall find that it is necessary

26. What do we have in mind when studying *The Watchtower*?

27, 28. (a) How can one's personal, advance study of *The Watchtower* equip one to help new ones grasp deep spiritual truths? (b) help new ones in our home Bible study work?

29. (a) What methods may be used in studying prior to the congregation meeting? (b) What arrangements should be made as to a definite time to have such study?

to arrange specifically for a time to study *The Watchtower*. There are so many demands on one's time that one dare not conclude that one will study only when time permits. Time will never permit. Time will have to be taken and used for study. When it is understood that studying in order to be a better servant of God is a basic "must" in life, then one will take sufficient time for it. So let us include it in our time schedule. Put it on the top of the list. Yes, the top. And do not begrudge the time thus spent. Remember that the Christian has dedicated his all (including his time) to the service of God. So jealously guard such time and see that it is used in a manner pleasing to its Owner.

³⁰ Realizing the inevitable end of those who despise instruction, it behooves the servant of God to give the more earnest heed to cultivating the good habit of study. For that reason the New World society emphasizes individual and group study. The world is in a period of crisis. For our generation it is the judgment day. Righteous persons desire a favorable judgment, security and protection. God has provided such protection in this wicked day for those earnestly and honestly seeking him. The instructions contained in the inspired Word of God, the Bible, provide the means of finding such protection and blessing from God.—Ps. 50:16; Prov. 1:30-32.

30. Why does the New World society place such great emphasis on study?

Out to Buy a Bible

THE following experience was printed in the Hamburg (Germany) *Abendblatt* of May 16, 1957: "I wanted to buy a copy of the 'Book of Books.' A Bible. A Luther Bible. I entered a Hamburg bookstore which had three show-windows and six glass display cases. Some 3,000 books, their backs gleaming at me from their tall shelves, were there to meet me; likewise the polite faces of five lady clerks, three salesmen and one lady cashier. 'What may I do for you?' I was asked. 'I would like a Bible,' I said, 'just an ordinary Bible.'

"The young lady twitched unexpectedly as might have been expected had I asked for pickled herrings. Then she blushed, smiled a lamenting smile and suggested I go to their competitor. I went. This shop had four show-windows and eight glass display cases. Here, along with 4,000 books glistening at me from their shelves, I discovered two limpid blue pools eying me with reserved attentiveness. The book salesman they belonged to was tall and lanky. 'What can I do for you?' he asked unsuspectingly. 'A Bible,' I said simply, 'just an ordinary Bible.' The man suddenly discovered something lodged in his throat. He

coughed loud and long. Then he braved a smile and expressed his regret. If I would like to take the trouble of going to one of his competitors, however, then perhaps . . .

"I took the trouble. In one of the shop's extremely promising show windows lay a best seller, *Die Bibel hat doch recht* [*The Bible Is Right After All*]. This looked like the right place. It just looked that way! My desire for a Bible was stirring up a small panic. 'We never have any requests for Bibles here,' stammered the lady clerk. Why she blushed—even way back behind her ears—remains a mystery. I was already at the door when she walked over and told me where I would be able to buy a Bible for sure.

"On my way I tried once again to obtain a Bible in three different bookstores. Each had a stock of half a dozen copies or so of every current French and American best seller. But not a single Bible, the Book of Books, to be found lying dormant on their shelves. Anyone who does not believe my story should try it and find out for himself. It costs nothing. If the story did not have such a serious background, one could almost find it amusing."

Keeping a Firm Grip on



"Take hold on discipline; do not let go. Safeguard it, for it itself is your life."—Prov. 4:13.

EVERY associate a minister? What a strange religion Jehovah's witnesses practice! Yes, strange indeed to those of orthodox religions of this changing world, where each church still has its pastor, priest or otherwise-named religious leader who considers as his flock all who attend "his church." But Jesus gave no instruction about a clergy and a laity. Hence Jehovah's witnesses recognize no such distinction. Jesus made no room for clergymen, doctors of divinity, or "fathers" as distinguished from the 'common herd' of sheep. In fact he warned against it, as did his apostle Paul. So to be one of Jehovah's witnesses one must be a minister. In the organization of Jehovah's witnesses all are brothers, all are preachers of the good news of God's established kingdom.—Matt. 23:8-12; 1 Pet. 5:3; Matt. 24:14.

² Today we are experiencing a revival of the apostolic type of teaching. Even as Jesus instructed his disciples to go and make disciples of all nations and to teach the people, so today Jehovah's witnesses are spread all over the globe, all doing the identical work of teaching the people, all speaking in agreement, fitly united in the same

mind and in the same line of thought. Associated with the more than sixteen thousand congregations world-wide, and co-operating together as teachers of the Bible, are upward of 700,000 ministers of Jehovah's witnesses. Contrary to the misunderstanding of many, these ministers do not preach to one another at their congregational meeting places. No, but in such meeting places, each locally known as Kingdom Hall, they assemble to study together God's Word to prepare themselves as more efficient servants of God for teaching others. These others that they teach are persons of good will whom they meet in their door-to-door ministry and who are desirous of being free from false religious bondage and coming into the freedom of Christ. These are the members of their congregations, these are the ones to whom they minister, the ones Jesus commissioned them to find and to teach.—Gal. 5:1; Rev. 7:9, 10, 13-17; Matt. 28:19, 20.

³ To free these persons from the confusing doctrines of this world's many conflicting religions requires patience, diligence and insight. Jehovah's witnesses annually call on many millions of people

1. Why do Jehovah's witnesses not have clergy and laity as do the orthodox religions of Christendom?

2. (a) How widespread is the teaching work of Jehovah's witnesses? (b) Do they preach to one another at their Kingdom Halls? To whom do they preach?

3. How do they render service to these many members of their missionary congregations, and how do they consider such service?

with the life-giving message of truth. To persons showing interest they make return visits. During the year just past they made 33,327,637 such return visits or back-calls. They then painstakingly aid those genuinely desiring life and who manifest such by devoting time to making a detailed study of God's Word. Thus it can readily be seen why Jehovah's witnesses devote so much of their time to study, privately and congregationally. They give serious consideration to the command of Jesus: "Go therefore and make disciples of people of all the nations, baptizing them . . . , teaching them." Their unselfish performance of this commission results in honor to their God and to their Master, as well as salvation to those whom they teach and to themselves. This teaching they do not consider as one of the "least commandments" of Jesus, but as one of "the more important things" entrusted to them.—Matt. 28:19, 20; 5:19, 20; 1 Tim. 4:15, 16; Phil. 1:9, 10.

SHARING KNOWLEDGE

⁴ Are you, if you are one of Jehovah's witnesses, qualified to give instruction to those unlearned? or do you yourself need to learn the first principles? In either case, you still vitally need the association of your brothers, where you can have your 'weak hands and feeble knees' strengthened and can receive needed counsel. Your attending study meetings at the Kingdom Hall, especially the weekly Bible study, as discussed in *The Watchtower*, will build you up spiritually. Without such association and help one takes up corrupting association with worldlings, and thus one's mind is open to the assault of Satan's demons. Jude, in speaking of this condition to be manifest in "the last time," counsels: "But you, beloved ones, by building up yourselves on your most holy faith, and

praying with holy spirit, keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view."—Isa. 35:3, 48; Prov. 11:14; 1 Cor. 15:33; Jude 20, 21.

⁵ So make it your business to attend Kingdom Hall when *The Watchtower* is studied. And, so as not to miss any of the discussion and also to show no disrespect for the One making the provision, be on time! You will not attend this important meeting just to listen to what someone else has to say. No, but make "a public declaration" of your hope. Further, "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."—Jas. 1:22-25; Heb. 10:23-25.

⁶ "Keep testing whether you are in the faith, keep proving what you yourselves are." There is no better way of doing this than by offering your comment. Do not say, 'I'll keep quiet; someone else can express it better.' Someone else can only express his own understanding. Your particular expression may incite someone to good works. All are in a school for life. All hope to receive life in the new world. So study as though your life depended on it, because it does. Then declare your faith and test it by expressing yourself among your brothers. If your answer is right, fine; you are inciting others to love and right works; if not, correction will aid you to get straightened out and you will not continue to err when you are distributing life-giving knowledge to others. Remember that private thinking might be embarrassing. So do not always be just on the receiving line, but "let anyone who is being orally taught the word share in all good things with the one who gives such oral

4. What will you gain by attending the meetings of Jehovah's witnesses and especially the *Watchtower* study?

5, 6. (a) In what way can you make a public declaration of your hope and test whether you are in the faith? (b) Why should each one contribute his comment?

teaching.”—2 Cor. 13:5; Gal. 6:6; 1 Cor. 14:11, 12.

⁷ It is impossible to stand still in Jehovah’s organization. Advancing in the truth is like ‘bucking the tide.’ If you do not progress you will ‘go downstream’ and eventually end up in the ‘dead sea.’ So advance, grow up, mature! It is a matter of making the mind over, learning to think on your own, not independently but according to God’s way of thinking, as clearly defined in his Word. One coming out of the religions of this world, where one paid someone to do one’s thinking, must undergo a radical change. So you must “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.” Prepare for the congregational studies by reading and studying the Bible and the Watch Tower publications at home. Read a portion of the Bible daily. Try to cover the entire Bible during the course of the year. Reading the Bible is like listening to Jehovah speak of past, present and future happenings. It aids you in locating yourself in Jehovah’s arrangement of things. As you read the Bible, along with *The Watchtower*, make progress from the elementary doctrines and become mature. And dismiss from your mind the God-dishonoring theories taught by the many conflicting religions of this passing old world. As you partake of solid food you will find your “perceptive powers trained to distinguish both right and wrong.” So, as you learn through private study and in congregational study, you will be able to “carry on as men.”—Rom. 12:2; Heb. 5:11-14; 1 Cor. 16:13.

⁸ At the Kingdom Hall study of *The*

Watchtower, questions will be propounded by the *Watchtower* study servant. Everyone in attendance has the privilege of responding. It is a spirited meeting, enjoyed by all. It is not a place to come and sleep. Each one there should be present not only physically but “in spirit” as well. Accurate knowledge cannot be assimilated by one asleep. In Gethsemane Jesus asked his disciples, whom he had requested to watch while he prayed to his Father, this question: “How can you sleep?” How can *you* sleep when the words of life are being discussed? Jesus promised that where there are two or three met together in his name, he will be in their midst. Certainly no one wants to sleep with such an important guest present!—Luke 22:46; Matt. 18:20; 1 Thess. 5:6.

⁹ During the meeting do not let your mind wander from the important spiritual matters under discussion onto mundane things. Forget, at least during that period, about such things as your home duties, your job, etc., and concentrate on taking in accurate knowledge. “Keep your minds fixed on the things above, not on the things upon the earth.” “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.” Put anxiety away as you place your mind on spiritual matters, making Jehovah’s kingdom and his righteousness your greatest care.—Col. 3:2; 1 Tim. 4:15, 16; Matt. 6:33.

ON THE ALERT

¹⁰ There is every reason why we should gather together today at Jehovah’s table to

7. Of what importance is it to progress in the truth, and what is an important aid in this respect?

8, 9. How alone can those attending the *Watchtower* study benefit?

10, 11. (a) What dangers may be avoided by gathering and partaking at Jehovah’s table? (b) How does Peter express the plight of those failing to appreciate the privilege of associating with the New World society?

receive of his goodness. The time for the bright-shining of the truth has arrived. Those who immerse themselves in God's interests are safely hidden in the secret place of the Most High. The Devil, having been violently hurled from heaven to earth by Jehovah's great archangel, now is on the prowl, seeking to draw away from the truth and devour those not alert, those not busy in the work of the Lord God. It becomes increasingly important to cherish divine instruction and discipline in order to be assured of God's favor and protection. "Once saved always saved" is a dangerous slogan. Through adopting it many have become negligent and careless with once-cherished privileges of service. Thus a way has been opened for the demons to come in and occupy their minds. Paul was inspired to utter timely warning for us today. He said that some, because of not glorifying and thanking God for his undeserved kindness, "became empty-headed in their reasonings and their unintelligent heart became darkened. . . . just as they did not approve of holding God in accurate knowledge."—Rev. 12:12; 1 Pet. 5:8; Prov. 4:13; Rom. 1:21-23, 28-32.

¹¹ Neglecting study, failing to keep up with the truth, forsaking the assembling with others of like precious faith, causes some to drift away. It causes them to lose appreciation for their uncommon privilege as servants of God. Peter expresses their plight: "It would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire.' " They take themselves out from under the shadow of God's wings.—2 Pet. 2:17-22; Prov. 18:1.

¹² Life in the new world of righteousness is too precious to sacrifice on the altar of neglect, lack of appreciation or disobedience. Study of God's Word is important. But it is just a means to an end: the obedient activity in telling the good news of salvation by Jehovah. There is no place in God's organization for a lazy man. Jesus set the example when just a lad. He was surprised that his parents did not know that he would be about his Father's business. So we should be about our Father's business, making it our business. Consequently, "do not loiter at your business. Be aglow with the spirit." "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."—Luke 2:49, AV; Rom. 12:11; 1 Cor. 15:58.

MAKING USE OF THE TIME

¹³ The time is ripe for the vindication of Jehovah's name. Rare indeed is the privilege extended to man by the Sovereign Lord of the universe to share in that vindication. We contribute by exposing God's enemies and by furnishing to Jehovah the answer he requests, namely, that there are persons on earth anxious to devote their time, effort and life to prove the Devil to be a liar. The integrity-keeping witnesses of Jehovah refuse to compromise on righteous principles. They refuse to allow passion to affect their standing as servants of God. Never again will it be necessary for men to uphold God's side of the issue, because, with the abyssing of Satan and his demon associates and with the humiliation and destruction of his visible agents, the issue will be settled. Then all breathing creatures will praise Jehovah.—Ps. 150:6.

12. Why is activity in Jehovah's service essential?

13, 14. (a) What rare privilege does God extend to his servants today, and how do they guard it? (b) What results from their exercising that privilege?

¹⁴ Now is the time to find one's place in the New World society and to maintain such place. It is God's will "that all kinds of men should be saved and come to an accurate knowledge of truth." Love of God and love of neighbor impels all of God's servants to study with the purpose in view of engaging in that great lifesaving work.

The time is limited. May "the peace of God that excels all thought . . . guard your hearts and your mental powers by means of Christ Jesus. . . . 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." —1 Tim. 2:4; Eph. 5:15, 16; Phil. 4:7-9.

A GOOD CONVERSATION

[This is a translation of an article written by a "Reverend" P. C. Shoonenboom, coeditor of *Kerk en olde lantschap*, a semimonthly religious paper for the province of Drenthe, Netherlands, dated January 10, 1958.]

☞ "Recently he stood at my door. A blushing, handsome young man of twenty. He was one of Jehovah's witnesses. Oh! dear reader, you likely know them too. At one time or another they have been at your door. What did you then do? Have you ever invited him in? Or was it restricted to a skirmish with a few Bible texts at the outside door, followed by your declination, just as you tell a vacuum cleaner salesman that you do not need anything? Let it at once be said that most of us know Jehovah's witnesses only from this aspect. Often we know them as queer and annoying people, who simply knock at your door, and with support of many citations out of the Bible inform you that the end of the world is at hand. Our knowledge goes no further.

☞ "When I saw the young man standing at my door, I could not say I viewed him as being queer. At once I thought to myself: A clean-cut young fellow of twenty who comes to testify for his faith, where do we have such in our church or congregations? I was very much interested. What inspired this young man? What has he found by Jehovah's witnesses, of which so little or none at all is to be found in the church? What can I learn herefrom for my own faith?

☞ "With these questions in my heart I invited him in. We talked the whole evening and it was a good conversation. Every time I think back, I am still thankful for it. And this I would like to say: You should all do that at one time or another, when there is occasion for it. Let him talk. Listen well. He will naturally declaim against the church and all her shortcomings. They all do that. Jehovah's witnesses have very strong complaints against the Christian churches. The joke is that you then discover that you yourself in part share these objections and hesitations. And still you will note that your faith will hereby be sharpened and revived. Your love for the church is put to the test. And this can only be good and wholesome."

ENDURANCE

☞ "The fortitude of the Christian," once wrote English poet and author John Dryden, "consists in patience, not in enterprises which the poets call herioc and which are commonly the effects of interest, pride, and worldly honor."

Worth Even More

☞ Patrick Henry, the American Revolutionary leader famous for the words "Give me liberty, or give me death," once declared: "The Bible is worth all other books which have ever been printed."

In the World but No Part of It

PROBLEMS Which Jehovah's Witnesses Present in Our Time." Under that heading the German newspaper *Vorwärts*, July 19, 1957, interestingly editorialized on the phenomena of the "Church Assembly of 20,000 Bible Students in the giant tent on the Theresa Meadow." Without intending to do so, the writer demonstrates that the witnesses of Jehovah are indeed the true followers of Christ, for "they are in the world" and yet "they are no part of the world just as I am no part of the world." (John 17:11, 14) Said the *Vorwärts*:

¶ "Munich, the city of tolerance on the banks of the river Isar, will not have her next church assembly first in 1960, for which year the Eucharistic Congress has been announced; nor in 1959, in which the Evangelical Church Assembly will take place. Without making much advance propaganda, Jehovah's witnesses erected on the Theresa Meadow of Munich a large tent which seats 20,000 and which is the biggest ever erected there, and opened their district assembly for South Germany and the Saar, which is to last until Sunday.

¶ "A peculiar atmosphere greets the visitor as he walks along the tent streets called 'Kingdom Street' and 'Watchtower Street.' It is not the worldly cleverness of the Jesuits, not the radiant gaiety of the Dominicans, not the queer cheerfulness of the Benedictines that one can read on all faces. Neither is it the required seriousness called for by a creed, as with an evangelical church gathering, or a touristlike participation as with a Catholic Church feast, but a well-controlled, deep, inwardly rooted activity.

¶ "One could almost think they were shadows, so frictionless does everything take place. When on Tuesday evening 15,000 of the expected 20,000 members of this teaching arrived, they were housed according to plans. Endless rows of rubber mattresses were laid out in the exhibition halls of the Theresa Meadow, which accommodated 5,000; 1,000 families had their own tents or trailers with which

they settled down on the October-Feast Meadow, whose lawns are otherwise so carefully guarded by the city council of Munich. The rest found rooms in private homes which had been obtained by their friends in Munich.

¶ "You do not hear a harsh word or any murmuring as one by one without hesitation takes his place before the cafeteria tent at noon, on 'Kingdom Street.' The ushers do not wear any armbands, but only small badges in their buttonholes for identification.

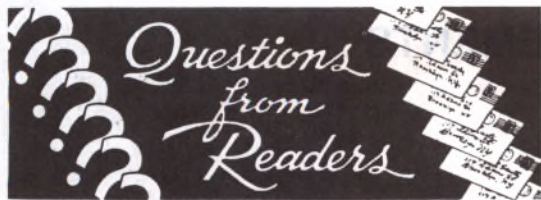
¶ "The purpose of this gathering is to hold a convention. But its main feature is not, as might be supposed, the Theocratic Ministry School on Wednesday, . . . nor the baptism by complete immersion on Friday morning, nor the lectures on materialism on Saturday nor the main talk on Sunday. It is the field service every forenoon, the going from door to door by the convention delegates, for which purpose they are assigned territory. Also thirty-four buses are engaged to bring these preachers to the territory surrounding Munich. . . .

¶ "If you ask yourself which other religious society is able to hold a convention of 20,000 people with unpaid co-workers from the organization chief down to the scrubwoman, it would be hard to find one.

¶ "Those 20,000 people, many of whom came to Munich at the cost of great personal sacrifice, imply at the same time 20,000 questions to the great Christian churches. . . . They were seeking answers to their questions and thus they became witnesses of Jehovah in a world that has learned to get along pretty well without faith. But before they could believe that they had found the answer to their question, they had learned that they could get along without the world. But the world has never doubted that it can get along without the witnesses of Jehovah. . . . The witnesses are willing today, as before, to go to concentration camps because of their faith, but they refuse still to take any part in the political activities of this world's systems."

Summed Up

¶ "The sum and substance of the preparation needed for a coming eternity," Scottish clergyman Thomas Chalmers has said, "is, that you believe what the Bible tells you, and do what the Bible bids you."



● Since Jesus knew he was to be bruised by the great Serpent, Satan the Devil, in fulfillment of Genesis 3:15, why did he, when dying on the torture stake, ask: "My God, my God, to what end have you forsaken me?"—Matt. 27:46.

Jesus on the torture stake asked this question, not because he did not know why Jehovah God, his heavenly Father, had forsaken him, but in order that prophecy might be fulfilled. The prophecy here fulfilled was one found in Psalm 22, which was written by David, who was a prophetic type of the Lord Jesus Christ in many respects.

In the opening words of that psalm, David cries out: "My God, my God, why hast thou forsaken me?" (AV) When any disciples of Jesus who were standing near his torture stake, such as John and Mary, the mother of Jesus, heard him cry out those words of Psalm 22:1, they may not at the time have appreciated why Jesus made such an outcry. But after understanding came upon them, following the outpouring of the holy spirit on the day of Pentecost, then they must have remembered and appreciated the fact that this prophetic outcry identified Jesus as the Christ, the Messiah of God.

On the torture stake Jesus was indeed forsaken by his heavenly Father, Jehovah, in order that his integrity to God might be tested to the very limit. God forsook him, abandoning him to the cruel devices of Satan the Devil and his wicked religious agents on earth. Thus Satan, who has the means to cause death, was given free allowance to exercise that power against the Son of God.

But God's abandonment of Jesus was only as far as allowing the Devil and his dupes to put Jesus to death. This abandonment of Jesus did not include the disposal of his dead body or corpse. Instead of Jesus' enemies taking his body down from the torture stake and casting it into the fiery valley of Hinnom (or Gehenna), his body was recovered from the torture stake by Joseph of Arimathea, who had the corpse buried in a new tomb that he had cut. This burial of Jesus meant he was in Sheol, the common grave of mankind. In Sheol he was not abandoned by Jehovah God, for Psalm 139: 8 (which was written by David, a type of Jesus Christ) says: "If I make my bed in Sheol, behold, thou art there." (AS) Hence on the third day after Jesus' death Jehovah God showed that he had not permanently abandoned Jesus, by raising him from the dead to spirit life immortal. When Jesus later appeared to his disciples that same resurrection day he could therefore say: "All the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled," including Psalm 22:1 (AV), namely, "My God, my God, why hast thou forsaken me?"—Luke 24:44.

The Skin of Your Teeth

“I escape with the skin of my teeth.” This expression, found at Job 19:20, prompts the question: What is the skin of your teeth? A report in *Scientific American* of June, 1953, says: “Microscopic techniques now reveal tooth enamel to be not a dead shell but the hardest and strongest tissue in the body, a ‘superskin’. . . . Essentially the teeth consist of two types of hard tissue: the dentine or ivory core, and the enamel, or ‘skin’. . . . The enamel is produced by skin (epithelial) cells. . . . Enamel is unique among living matter in two respects; it has no cells or blood vessels. . . . Certainly enamel cannot reproduce itself, as living tissues usually do. But then, neither can some of the highly specialized cells of the body, such as the brain neurons. . . . We used radioactive isotopes of phosphorus, calcium, iodine and other elements to find out whether . . . a turnover took place in the enamel. The experiments proved that it did. . . . In short, the enamel is not as fixed or as dead as it seems. Like other hard tissues, it carries on a traffic with its environment, albeit without the aid of blood vessels or cells.” In its issue of November 15, 1916, page 348, *The Watch Tower* published a description of this ‘skin of the teeth’ in vindication of Job’s words.

ANNOUNCEMENTS

...was indeed for-
...in or-
...he tested
...the very first, God foreknew him, appointing
...him to the great office of Son of the Father and
...the wicked religious agents on earth. This Son
...man who had the means to come forth, was
...given free allowance to exercise that power
...against the Son of God.

But God's abandonment of Jesus was only as
...far as allowing the Devil and his angels to put
...Jesus to death. This abandonment of Jesus did
...not include the disposal of his dead body or
...entire. Instead of Jesus' remains being his
...body flow from the torture stake and casting
...it into the holy valley of Hinnom (Jerusalem),
...his body was recovered from the torture stake
...by Joseph of Arimathea, who had the corpse
...buried in a new tomb that he had cut. This
...burial of Jesus meant he was in sleep. The
...common grave of mankind. In sleep he was
...not abandoned by Jehovah God. (Psalm 139:
...8) which was written by David, a type of Jesus
...Christ) says: "If I make my bed in Sheol,
...hehald, thou art there." (43) Here on the
...third day after Jesus' death, Jehovah God
...showed that he had not permanently aban-
...doned Jesus.

BROOKLYN BETHEL VACATION

The Society's office, factory and Bethel home
in Brooklyn, New York, will be closed from
August 16 to 31 inclusive. Orders and corre-
spondence sent in during that period will not
be handled until sometime after the reopening
of the offices. Please anticipate your needs and
place your orders in ample time for attention
before the vacation period.

...Jesus Jesus knew he was to be buried by
...the great Son of the Father, the Devil, in the
...ment of Genesis 3:15, why did he when dying
...on the torture stake ask: "My God, my God,
...to what end have you forsaken me?"—Matt.

...Jesus on the torture stake asked this ques-
...tion not because he did not know why Jehovah
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...why Jesus made such an outcry. But after

"WATCHTOWER" STUDIES FOR THE WEEKS

August 3: Studying with a Purpose, ¶1-24.
Page 401.

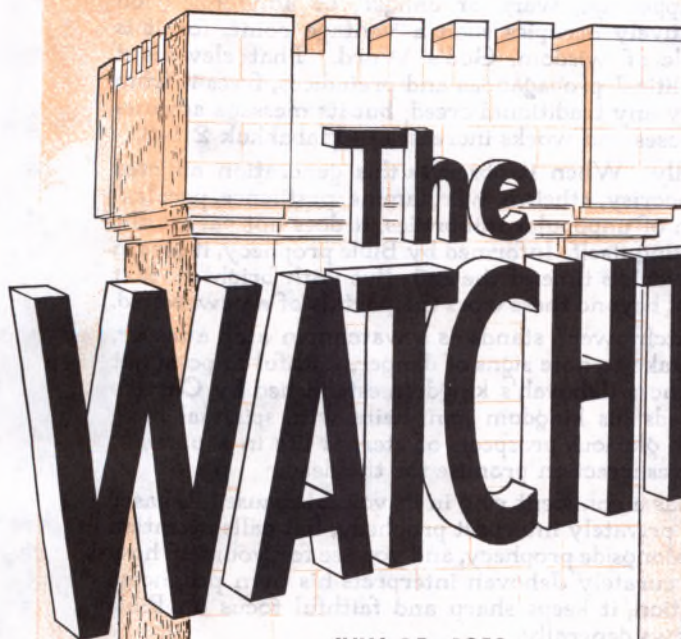
August 10: Studying with a Purpose, ¶25-30,
and Keeping a Firm Grip on the Word of
Life. Page 406.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Whether the rosary is exclusively Catho-
lic? P. 388, ¶2.
- ✓ What dedicated Christians owe God? P.
392, ¶5.
- ✓ How a person's memory can be im-
proved? P. 393, ¶4.
- ✓ How the apostle John was able to write
down detailed conversations sixty-five years
after he heard them? P. 394, ¶2.
- ✓ How to get along without written re-
minders? P. 396, ¶2.

- ✓ How a person can have God's favor ex-
tended to him? P. 401, ¶1.
- ✓ Who is responsible for the spiritual up-
bringing of children? P. 407, ¶29.
- ✓ Whether Jesus was in favor of having a
clergy class? P. 409, ¶1.
- ✓ Why the slogan "once saved always
saved" is dangerous? P. 411, ¶10.
- ✓ Why Jesus cried out on the torture
stake: "My God, my God, to what end have
you forsaken me?" P. 415, ¶2.



The WATCHTOWER

JULY 15, 1958

Semimonthly

**FIND YOUR PLACE IN THE
NEW WORLD SOCIETY**

**BEWARE THAT YOU DO NOT LOSE
YOUR PLACE!**

WHERE MAN CAN LIVE FOREVER

HATE EVIL, NOT PEOPLE

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**



"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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AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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KINGDOM

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Number 14



**LET YOUR WAY BE
GUIDED**

WOULD a ruler make a political decision without first seeking advice from his counselors? Would a businessman make a big investment without consulting experts? Would a doctor perform a dangerous operation without first conferring with other doctors? In politics, in business and in medicine the value of consultation is recognized. There are even firms that have made it their business to be consultants. They are experts in certain fields and can give good guidance to businesses in those fields.

Seeking guidance through consultation with experts is a wise policy to follow. This was pointed out long ago by King Solomon. "When there is no skillful direction the people fall, but there is salvation

in the multitude of counselors." (Prov. 11:14) Men will acknowledge the need for skillful direction of their business and their political endeavors, and they will even seek guidance for their marriages, but when it comes to their life's course they reject it.

If it is important to have expert advice in human endeavors, is it not more important to have expert guidance along the path of life? At present this path of life is short, but it will not always be so. It is the purpose of the Creator that man should have the blessing of "life to time indefinite." (Ps. 133:3) But to receive that blessing a person must have expert guidance along life's path.

Where can guidance be found from a better expert than the Source of all life, Jehovah God? The counsel he gives is the finest that can be had. It is to a person's best interests to follow it.

You will not get his guidance by going to some person who claims to have a private wire to God, exclusive contact with him. What that person will give will not be advice from the Supreme Counselor. The only place you can get it is in His written Word, the Bible. There you will find expert advice for guiding your life's course.

But how many businessmen will wisely seek advice to guide their businesses, but foolishly reject God's advice for guiding their lives? If it is important to have expert guidance to protect financial investments, is it not more important to have

expert guidance to protect one's life? Which is more important, a person's business or his life?

When it comes to the path of life adults are like children. They are not capable of guiding their own steps. This was pointed out long ago by Jeremiah: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. 10:23, AS.

This fact is evident from the state of this world. Because it has rejected the wise guidance of God's Word it is a confused muddle. It is eaten through by corruption and torn by violence. This is the result of man's foolish effort to direct his own steps on the path of life. It is a folly that began ages ago when Eve wanted to decide for herself what is right and what is wrong instead of following the guidance of God.

As if this folly has not caused enough trouble for the adult world, many modern educators think it is the way to rear children. Their policy is nondirective education. Let the children decide for themselves what they should study. Let them direct their own steps, and under no circumstances discipline them. They seem to have the idea that discipline will discourage and frustrate children. They could not be farther from the truth.

In an article that appeared in the *Cosmopolitan* magazine condemning such educators it is stated: "Worse yet, there are even some teachers who don't believe it is the function of the teacher to teach. . . . The teacher shouldn't attempt to express any opinion or idea for fear of upsetting the delicate balance of group dynamics.

The ideal is the fading out of the teacher."

Children are not capable of directing themselves. They need adults to guide them, to make decisions for them and, above all, to discipline them. They are too immature to appreciate what is good for them. Since the condition of the world makes it evident that adults need wise guidance, certainly children have a greater need for it.

SEEK GUIDANCE OF GOD

You are free to choose your life's course, but the choice you make will not be to your best interests if you refuse to be guided by the wisdom of the Scriptures. It is only by letting God direct your steps by heeding the counsel of his Word that your short life span will be extended indefinitely. "Hear, my son, and accept my sayings. Then for you the years of life will become many. I will instruct you even in the way of wisdom; I will cause you to tread in the tracks of uprightness. When you walk, your pace will not be cramped; and if you run, you will not stumble."—Prov. 4:10-12.

Let the greatest expert on life and its problems give you wise counsel and guidance. He knows his subject. He knows what is best for you. When your steps are guided by his wisdom you will not stumble into life's many pitfalls. You will not have the trouble and the heartaches that come to those who refuse his guidance. Through his written Word he does for you what was asked by King David: "Make known to me the way in which I should walk."—Ps. 143:8.

CORROBORATION

Charles A. Dana, the American newspaper editor, once said about the Bible: "The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the pages of the Sacred Word."

Where MAN CAN LIVE FOREVER

If man does not go to heaven, must he suffer torment in a fiery hell? The Bible shows a place other than heaven where obedient man may live in happiness forever.



MANY religions teach that after death your immortal soul will live in either a heaven of bliss or a hell of torment. There is a world where man can live forever, but it is not one populated by immortal human souls. There is no such thing as an immortal human soul. The human soul is the human life, and when the person dies he is a dead soul, not an immortal one. The Bible uses this expression at Numbers 6:6: "He may not come toward any dead soul." All imperfect human souls or creatures sin and the penalty for this is death: "The wages sin pays is death." "The soul that sinneth, it shall die."—Rom. 6:23; Ezek. 18:4, AS.

For the dead to have opportunity to live forever they must be released from death, and this will be by resurrection: "There is going to be a resurrection of both the righteous and the unrighteous." "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—Acts 24:15; John 5:28, 29.

Some will be raised from the dead as spirit creatures to live and reign with Christ in heaven, some will be raised as

human creatures of blood and flesh to have opportunity to live on earth, and some will not be resurrected at all because of having already shown themselves incorrigibly wicked: "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is Jehovah of hosts." "These will depart into everlasting cutting-off."—Jer. 51:57, AS; Matt. 25:46.

Few religionists of Christendom will argue with the thought of some going to heaven, but few will agree that some will live forever on earth as human creatures. What Bible proof is there for this belief? Proof is found in the very meaning of "world." The first world was destroyed in the flood of Noah's time: "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."—2 Pet. 3:5, 6.

The world destroyed by water in Noah's day consisted of a heavens and an earth, but not the literal starry heavens, nor the literal earthly globe, for those things sur-

vived the flood of water. What perished were the wicked invisible heavens organized in a certain system under Satan and wicked persons organized on earth. The wicked heavens were disrupted and the evil people were destroyed, and it was that world of wicked invisible and visible creatures that ended in those ancient times. That a symbolic meaning of "earth" is the peoples on the earth is clear from 1 Kings 10:24, marginal reading: "And all the earth were seeking the face of Solomon to hear his wisdom."

"But by the same word," 2 Peter 3:7 continues, "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." Many religionists use this text to say that the earth will be burned up at the end when the good go to heaven, but if the heavens and earth destroyed in the Flood are not literal, neither are the heavens and earth of this present world literal, which are to be destroyed by fire. To say the literal earth is to be burned up contradicts the Bible statement at Psalm 104:5: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." And for these religionists to say the fiery end of this world of heavens and earth is literal is to say that the heavens they expect to ascend to will also be burned up. Actually, it is the symbolic heavens and earth proved bad that are destroyed, the invisible heavens of Satan and his demons and the visible system of ungodly men inhabiting the earth.

Then the promise is given: "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) The new symbolic heavens is Christ and Christians from earth raised as spirit creatures to reign with him; and the new earth is people preserved or resurrected to

live on earth in righteousness as human creatures of flesh and blood. If there is to be a new world, there will be earthly creatures on earth, for world includes both a heavenly and an earthly part. First Corinthians 4:9 shows this: "We have become a theatrical spectacle to the world, both to angels and to men." The world the apostles became a spectacle to consisted of visible and invisible parts, of men and angels.

Not only does Bible usage thus clearly indicate that the Greek word *kosmos* used for "world" includes a heavenly and an earthly part, but the Greeks themselves understood the word to have that meaning, as shown by Aristotle's writing "On the World" (*Peri Kósmou*) wherein he defines *kosmos* in this way: "A system composed of the heaven and the earth, and of the creatures contained in them; otherwise the order and beautiful arrangement of the world is called *kosmos*."

If there is to be a world thus defined, and if it is to be a world without end, then it will include an earthly part of human creatures living forever. It is a part of Jehovah's promise, and we may confidently await it according to his promise. The very definition and usage of "world" in the Bible proves that there will be human creatures of blood and flesh living forever on earth.

Jehovah's expressed purpose gives further proof, for his purpose never fails: "I have spoken, I will also bring it to pass; I have purposed, I will also do it." "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." His purpose in making the earth was to have it inhabited, not to have it a waste or reduce it to a cinder: "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: I am Jehovah; and there is none else." He made man to "cultivate it and to take care of it" and to "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."—Isa. 46:11; 55:11; 45:18, AS; Gen. 2:15; 1:28.

If faithful persons before the time of Christ are to get a resurrection and life, it must be to an earthly existence. John the Baptist was the last of this line of faithful men, and Jesus explicitly said he would not be in heaven and that from his time only was the heavenly way opened up: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is. From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press." None of the faithful ones before Jesus' time had gone to heaven: "No man has ascended into heaven but he that descended from heaven, the Son of man." Approved David did not go to heaven: "Brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. Actually David did not ascend to the heavens." If these men get the reward of life, it must be on earth.—Matt. 11:11, 12; John 3:13; Acts 2:29, 34.

"By faith Abraham, when he was called, obeyed 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. In faith all these died, although they did not get the fulfillment of the promises." A land was promised to these men and others like them, but they did not get it: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise." They will get the fulfillment of the promise, however, for Jehovah keeps his promises. He will raise them from the dead to life on earth as fleshly human creatures and plant them in the land and they shall never be uprooted. This must happen, or Jehovah's word would go unfulfilled.—Heb. 11:8, 9, 13, 39.

Human creatures who gain life in heaven as spirit creatures with Christ are limited in number, but an untold number can live on earth forever. To qualify, seek meekness and righteousness: "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." "The meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."—Zeph. 2:3, AS; Ps. 37:11, 29; Rev. 14:1, 3.

Materialistic Dream

¶ A few years ago *Time* magazine reported the following from "Give Me Liberty And—," an unpublished play by Eugene O'Neill: "We talk about the American Dream, and want to tell the world about the American Dream, but what is that dream, in most cases, but the dream of material things? I sometimes think that the United States, for this reason, is the greatest failure the world has ever seen."

USE WHAT YOU LEARN

OF WHAT good is a tool if it is not used? Accurate knowledge of the Scriptures is a tool that can bring honor to God's name and comfort to distressed people. It is God's will that his servants use this tool and use it effectively. "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." "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Zech. 8:16, AS; Rom. 10:10.

☞ This public declaring of Scriptural truth opens spiritually blind eyes and frees people from captivity to false religious teachings that have become strongly entrenched among the world's people. As the Christians of the first century used their knowledge of Scriptural truth to tear down such teachings that act like imprisoning walls around people of good will, so do Jehovah's witnesses today. "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."—2 Cor. 10:4, 5.

☞ One of the purposes of the great international assembly of Jehovah's witnesses that is being held in New York city this summer is to help Jehovah's witnesses to become more skillful in this spiritual warfare. For eight days they will be instructed in Scriptural truths and in ways that they can use the tool of accurate knowledge more effectively. They will also be encouraged and edified. Good counsel will be given to help them maintain Christian integrity in this great work they have been commissioned by God to do.

☞ For a delegate to receive the most benefit from this assembly he will have to do more than just be in attendance. He will have to listen, and then apply to himself the counsel that is given as well as use in the ministry the things he learns. He must realize that the assembly program is for his benefit. It is designed to make him a better minister. By using the things he learns from the program he will be better equipped "to bind up the broken-hearted, to proclaim liberty to the cap-

tives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn."—Isa. 61:1, 2, AS.

☞ As Jehovah's witnesses use their knowledge of the Scriptures to comfort people and to bring them freedom from false religion they find that many people resent their Christian efforts. But they cannot permit this resentment to cause them to stop preaching. The apostle Paul was faced with the same situation. "But after they kept on opposing and speaking abusively, he shook out his garments and said to them: 'Let your blood be upon your own heads. I am clean. From now on I will go to people of the nations.' Moreover, by night the Lord said to Paul through a vision: 'Have no fear, but keep on speaking and do not quiet down, because I am with you and no man will assault you so as to do you injury, because I have many people in this city.'"—Acts 18:6, 9, 10.

☞ Such opposition can be discouraging and is why Jehovah's people should assemble together for mutual encouragement. The big assembly this summer will lift up the spirits of any delegates whose zeal may have slackened off a bit because of opposition or because of spiritual carelessness on their own part. The counsel and instruction that will be given and the experiences that will be heard will fire up their zeal. They will return home with greater determination to speak the truths they know. They will not quiet down as the enemy wants them to do.

☞ Zealously putting into use the things learned at the assembly is one of the ways the delegates can show their appreciation to Jehovah God for this great gathering of his people. It is also a way they can show that they did not go to New York city in vain.

☞ While at the assembly let each delegate be an attentive listener who tries to remember what he hears. Then when he leaves for home his mind and heart will be filled with good things that he will want to use in his ministry. So let each delegate be determined to listen and learn and then to use what he learns.



HATE EVIL



NOT PEOPLE

LOVE is the outstanding attribute of Jehovah. "God is love," wrote the apostle John. His love is so complete that it reaches even to his enemies, as Jesus said: "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." —1 John 4:8; Matt. 5:43-48.

If Jehovah is long-suffering toward these enemies of his, why should not we be? The love he expresses respecting them is expressed by the Greek word *agápe*, and it is broader in scope than a sentimental affection. As Dr. Strong says, it is "embracing especially the judgment and the deliberate assent of the will as a matter of

principle, duty and propriety." It wishes well even for enemies, works for their good, though unable to approve all their deeds. God's love worked good for those sinning against him: "God recommends his own love to us in that, while we were yet sinners, Christ died for us." It is love, not slowness, that makes God wait in executing sinners: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." By kindness and forbearance and long-suffering God tries to lead sinners to repent: "You do not know that the kindly quality of God is trying to lead you to repentance?" He does not approve sin, but he shows love to sinners.—Rom. 5:8; 2 Pet. 3:9; Rom. 2:4.

WHAT WE HATE

It is right to hate wrong. To do so is to copy Jehovah and to model ourselves after Christ. Jehovah hates "lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Jesus "loved righteousness and hated lawlessness." Nonetheless, Jehovah and Christ show love toward sinners while hating their sins. So should we.—Prov. 6:17-19; Heb. 1:9.

Love may work toward the sinner's conversion. We preach to people that sin, and

we preach in love, for if it is not done in love it is nothing: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal. And if I have the gift of prophesying and understand all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all." We show love to the sinner but not for the sin.—1 Cor. 13:1-3.

You do not hate a person because he is young or old, male or female, tall or short, fat or thin, blonde or brunette, beautiful or homely. It is not the person's looks or appearance that incites hate. It is his acts that are wrong, and if you love righteousness you hate his wickedness. If he ceases these acts your cause for hate is gone, so your hate goes too. When a persecutor stops persecuting and embraces Jehovah's truth we love him. It was his wrongdoing we hated, not the person. Show love to the person even while he does wrong and it may lead him to doing what is right. This is Jehovah's loving way: "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live."—Ezek. 33:14-16, AS.

SINNER HATES OWN SINS

A wrongdoing child is disciplined because he is loved: "The one whom Jehovah loves he reproves, even as a father does a

son in whom he finds pleasure." A child may do many hateful acts, but the parent still loves his child. He hates the wrong acts, but not his child, and he works for its recovery by disciplining it. Jehovah follows this course also. He does it where there is hope for saving the sinful person. He knows that in so many cases it is fleshly weakness that plunges the person into wrongdoing, that it is not really what the person himself desires. Paul showed this aversion to sins he himself committed: "For what I wish, this I do not practice; but what I hate is what I do. But now the one working it out is no longer I, but sin that resides in me. For I know that in me, that is, in my flesh, there resides nothing good; for ability to wish is present with me, but ability to work out what is right is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice. If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me." Many wrongs persons commit are because of weakness, of environment, of past circumstances in an unfortunate childhood, and do not express the true person within at all. Some wrongs are committed in ignorance, and on coming to knowledge the wrongdoer may possibly repent.—Prov. 3:12; Rom. 7:15, 17-20.

WHEN HATRED ENCOMPASSES THE PERSON

In the above cases the sins do not really express the desire or inward yearnings of the person, but there are others that have become so degraded that they relish their sins and pursue them with deliberateness and in full knowledge of their evilness. They have so merged their personalities with these evils that a separation of the person from the sins is difficult or impossible. They go to an extreme that leaves them in an unforgivable position before Jehovah: "Every kind of sin and blas-

phemy will be forgiven men, but the blasphemy against the spirit will not be forgiven." Deliberate and continued sin against the enlightening spirit of Jehovah is not forgivable; defiance of the spirit's manifest operation is not pardonable. When persons persist in wrongdoing after it has been completely exposed to them, when it becomes so ingrained as to be an inseparable part of their make-up, then hatred for the person that lovingly clings to it as well as the sin must be one's feeling. How else can it be, when the person and the sin become inseparably and permanently merged?—Matt. 12:31.

Such incorrigible ones reverse the injunction, "Hate the evil, and love the good," becoming those "who hate the good, and love the evil." No intercession is to be made for them. "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," says Jehovah. God himself will be "repaying to his face the one who hates him by obliterating him. He will not hesitate toward the one who hates him. He will repay him to his face." Some reach a point when even strong discipline will not pry loose the evil that has become a part of them. It is no longer possible to destroy the evil and preserve the persons. Both must be destroyed together, since there is no separating them. The evil works truly express and reflect an incorrigibly evil heart. Such persons personify evil, just as God does love. To such Jesus said: "You are from your father the Devil and you wish to do the desires of your father." In Matthew chapter 23 he scath-

ingly denounced them and asked: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?"—Amos 5:15; Mic. 3:2; Jer. 7:16, AS; Deut. 7:10; John 8:44; Matt. 23:33.

When the wicked hater of Jehovah will not separate himself from his wickedness and his hatred, how can we do it in our proper hatred of his sinfulness? "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah." When the hatred is intense and entrenched and inseparable from the person, the case goes beyond the enmity due to inherited sin or ignorance that can be dealt with patiently in love: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies."—2 Chron. 19:2; Ps. 139:21, 22.

But these incorrigible ones that personify hateful evil make themselves manifest. Generally we can and should look upon the masses of humanity alienated from God as Jesus did: "On seeing the crowds [seeking him] he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." We can preach to them in love, while hating their sins. When told to hate the evil and not the correctible doer of it, it may seem difficult to do. But when you stop and reflect you see that in your own case you have been doing it all your life. Do it unto others also.—Matt. 9:36.

Ready for the Ax?

¶ "Inward religion, without the outward show of it," once stated English clergyman Ralph Venning, "is like a tree without fruit, useless; and the outward show of religion, without inward sincerity, is like a tree without heart, lifeless."

"The Bankruptcy of an Age"

Anglican prelate H. R. L. Sheppard, at one time dean of Canterbury Cathedral and canon of St. Paul's Cathedral, wrote his work *The Impatience of a Parson* almost two decades before the advent of the atomic age. Yet some of his statements sound as if they were written today.

"We do not hesitate to confess that the times are out of joint," he wrote, "and the weapons we forged for our safety are broken in our hand. There is considerable confusion in the minds of those who were once our trusted counselors; the ring of confidence is lacking in their speech. The situation is the more difficult since stern reality has forced us to give up our mid-Victorian belief in an automatic progress towards perfection; as a matter of fact, it gave us up in August of 1914, and we have not yet recovered from the shock. We have been obliged in recent years, as Dr. Fosdick has reminded us, to contemplate the bankruptcy of an age which had some right to consider itself the most humanely progressive, the most enlightened and the most secure in all history.

"We have been reminded lately that during

recent years twenty-four thrones have been overthrown, including those of the greatest land empires of the world. During those years we have seen the worst war that has ever taken place, costing over ten million lives; we have experienced the worst famine the world has hitherto known; and the worst pestilence known to man, taking a larger toll of life than the war itself. . . .

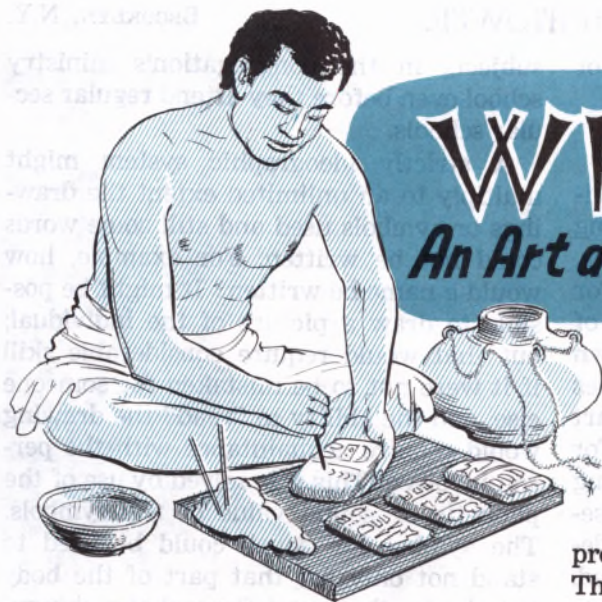
"We may not forget what has happened to the civilization in which we so trusted. Progress in science and education and an increase of knowledge all round have not fulfilled our hopes for them by making life safer and more agreeable for our fellows; indeed, with selfishness unsubdued, man is as much more dangerous as his power for mischief has increased. Professor Huxley was justified when he said, many years ago, that our highly developed miracles had given us a command over nonhuman nature greater than that once attributed to the magicians. We are not to be trusted with this fresh acquisition of scientific knowledge; we cannot handle it either to the glory of God or for the welfare of mankind."

A "New and Daring Approach"?

Under the heading "Christian Family Living" a writer in *The Christian Century*, March 3, 1954, discusses the Sunday school and points to the "primacy of the family in Christian education," that the "parents are the first teachers of religion, that the faithful Sunday-school pupil spends 90 hours under the influence of his home for every hour spent in church, and that the child is available to the training of parents in those most plastic years of life when he is not in direct touch with the church at all."

The writer further observes that in spite of these facts some denominations "act as if parents do not exist. It would be better, far better, if we disbanded the conventional 'Sunday school' entirely and began with a new and daring approach." And what is that "new and daring approach"? "Put our Christian educational task where it belongs, on the shoulders of the parents, and put the church at their service." The sum and substance of the plan that follows is to organize classes to educate the parents so that they in turn can educate their children in the home.

While this may be a "new and daring approach" for organized Christianity it is not for the witnesses of Jehovah. The modern witnesses have been doing this very thing for many years, while the Bible records that Abraham did so about four thousand years ago, not to say anything about Moses' commanding it a few centuries later.—Gen. 18:19; Deut. 6:4-9.



WRITING

An Art as Ancient as Man

WHERE can we go to get reliable information on the art of writing? What is the most ancient source? In his book *Semitic Writing* G. R. Driver identifies that source when he points out that what information is available on the use of writing during early centuries comes largely from the Bible. And there we find that sometime before Adam's death in 3096 before the Christian era he wrote "the book of Adam's history." (Gen. 5:1) But what kind of writing was then in use? As we explore the field we shall find clues to the answer to that and many other questions.

It is generally thought that the alphabet is a relatively recent invention, since it is the simplest form of writing. However, David Diringer, in *The Alphabet—a Key to the History of Mankind*, observes: "It is a fact that the crudest forms of writing, both ancient and modern, are non-alphabetic, but these non-alphabetic systems of writing are not always earlier in time than the forms of alphabetic scripts. Some of the crudest forms of writing are in use to this day and indeed have come

into use long after alphabets were firmly established and widely used." Certainly Adam, who began as a perfect man equipped by God for his role in life, did not learn by a tedious trial-and-error method how to express himself either verbally or in writing. Though fallen into sin, he made adequate record of the events of his time, which record was later used by Moses at God's direction as the basis for a portion of the account of Genesis.

Within a comparatively short space of time after man's expulsion from Eden, cities were built as the human family grew in numbers. There was the city of Enoch of Biblical mention, and Eridu, Larak, Sippar and others referred to in secular tablet records that have been unearthed. (Gen. 4:17) Businesses developed: cattle raising, even the art of toolmaking, and others necessary to society. (Gen. 4:20, 22) That writing was used to keep the records of such daily transactions and contracts as are necessary in business is borne out by the many tablets that have been found.

The art of writing, however, did not remain unchanged. As the human family fell farther from the perfection of man in Eden, his abilities became gradually degraded. Following the Noachian flood, when man's language was confused at the Tower of Babel, the field was thrown wide open for great diversity in writing and it

apparently developed along a number of lines.

WRITING WITH PICTURES

Whether of pre-Flood or post-Flood origin, many of the early traces of writing that have been found are simply pictures, so the system is called *pictographic*. For a house, it was simple to draw a picture of a house. An animal could easily be drawn with simple lines in outline form. At times the method was speeded up by using a part of the object to stand for the whole. For example, the head of a beast representing the beast itself. While the system had severe limitations, it was apparently adequate for the time in which it was used.

Edward Chiera, in his book *They Wrote on Clay*, discusses how the system may well have been enlarged. "It was easy to represent concrete ideas. . . . An abstract idea was more difficult to represent, but the association of ideas came to one's aid. A foot does not always indicate a certain part of the human anatomy; it sometimes gives the idea of walking." These are termed *ideographs*. An arm might represent strength; a hand, giving. A drop of water coupled with an eye to represent tears might mean weep or sigh. A star could indicate height, and a rising sun might mean day. But how was the reader to know how to classify the signs? The problem was solved by use of a determinative sign, an ideogram that denoted the general class to which the object belonged.

Ideographs have certainly not passed out of use. When you look at a numeral, a dollar sign, or skull and crossbones on a bottle of poison, you are reading ideographic writing and it is quite understandable regardless of the language you speak. Oftentimes young children of Jehovah's witnesses who have been orally instructed in God's Word use pictographic and ideographic notes in giving short talks on Bible

subjects in the congregation's ministry school even before they attend regular secular schools.

A strictly ideographic system might multiply to an unlimited extent the drawings or symbols used and still some words could not be written. For example, how would a name be written? It might be possible to draw a picture of the individual, but that would require considerable skill if it were not to be mistaken for someone else, and the ability to "read" the drawing would require acquaintance with the person involved. This was solved by use of the phonetic or sound value of the symbols. The symbol for "eye" could be used to stand not only for that part of the body but also for the sound. Several of such symbols joined together might be used to help the reader sound out the desired word. This was known as syllabic writing.

CUNEIFORM AND HIEROGLYPHICS

UNLOCK HISTORY

Cuneiform writing, used extensively in Mesopotamia and adapted to a number of languages, is not a system divorced from the practices already discussed. To the contrary, "at the beginning cuneiform writing was not cuneiform at all; the characters were purely pictorial, and the picture-symbols represented the various objects, animate and inanimate." (*The Alphabet*, D. Diringir) The word "cuneiform" simply means "wedge-shaped" and indicates the shape of the impression made in the soft clay by the writing instrument used. When inscriptions were made on stone, the ones cutting the stone copied the style of marks made on clay. Thus cuneiform writing was at times pictographic and ideographic, it employed "sound-pictures," many of which were catalogued to form a syllabary, and it was used in alphabetic writing as well.

The cuneiform inscription named by *The Encyclopedia Americana* as of greatest in-

terest is the large stone monolith on which is found the Code of Hammurabi, a group of laws covering many aspects of social life. Sir Charles Marston comments on the law code: "It seems certain that Hammurabi's laws were a codification of the older and existing laws and customs of the Semitic Race—the race that sprung from Noah's son Shem, the race to which the Hebrews belonged." Since it embodied many of the laws and customs from the earlier Noachian patriarchal system, there are many similarities between it and the later Mosaic law code given to Israel.

In Egypt hieroglyphics came into use. The name itself reflects much. It means "sacred carvings," and it was an art that was considered to be a gift of their god Thoth. The hieroglyphics themselves, used principally for inscriptions on monuments and public buildings, combined pictographic, ideographic and phonetic methods of writing. Normally they were written from right to left; at times, from left to right; and for symmetry, even from the center out. When Napoleon's soldiers invaded Egypt in the eighteenth century they found the Rosetta Stone, which contained in both Greek and hieroglyphics the same inscription glorifying Ptolemy Epiphanes. It was the key to unlock the history sealed in the hieroglyphics of Egypt.

Use of a brush-pen on papyrus for writing purposes led to adaptation of hieroglyphics by the priestly class into a cursive form called "hieratic." Hieratic is to hieroglyphics what modern handwriting is to print. Perhaps by 500 B.C. a more compressed system that had lost much of its resemblance to hieroglyphics had developed. It was the "demotic" or simplified common writing used by business people for their records of civil transactions.

Even in these very early times written records on stone or baked clay multiplied in number. Many were simply business rec-

ords, found in the royal archives and the temples. Others contained records of history, legends, mathematical and religious information. At various times these were gathered into large libraries, such as those uncovered in Babylonia and Assyria. Since these tablets were often stored in large pottery vessels, Babylonian archives were called by a term meaning "pot of tablets." Reed baskets and wooden chests were also used.

USE OF THE ALPHABET

While many and varied systems of writing came into existence in the ancient world, the Hebrews apparently employed alphabetic writing. The alphabet is generally recognized to be of Semitic origin. R. W. Rogers, in Volume I of *History of Babylonia and Assyria*, when commenting on cuneiform writing, says: "Even while they still struggled with ideograms, determinatives, and simple and compound syllabic signs, Phoenicians and Hebrews close at hand, to say nothing of yet ruder folk like the Moabites, were writing inscriptions, and, in the case of the Hebrews, even books in prose and verse by means of a simple and most effective alphabet—whose construction was the greatest effort of ancient civilization."

Noteworthy among such ancient alphabetic inscriptions is the Moabite Stone. It is an inscription of Mesha, king of Moab, in which he relates some of the events involved in his revolt against Israel, in corroboration of the account in 2 Kings 1 and 3. Also, and of particular interest, is the fact that the name Jehovah appears in the inscription.

The Bible clearly indicates that not only was the art of writing known among the Israelites in the days of Moses, but it was commonly used by the people. This is shown in the commandment of Jehovah to all the people, when he said concerning the

words of the commandment to love their God: "You must write them upon the doorposts of your house and on your gates." (Deut. 6:9) It is a fact attested to by this most ancient record of the art of writing and now confirmed by the more recent finds of archaeology. In the appendix to the book *The Bible Comes Alive* a letter from S. Langdon to the editor of the *Times* is reproduced, which says: "The presence of an alphabetic script of the Mosaic period in Canaan was a great discovery, proving the existence of alphabetic writing then and in a script from which the ordinary Hebrew letters were derived. There can be then no doubt but that the Hebrews were writing documents in this period."

Where did they acquire the ability? In view of the use by Moses of pre-Flood documents in compiling the book of Genesis, it is apparent that men before the Flood had the ability to write, which was given to the first man Adam by God. It was used as a safeguard against the lapse of human memory so that we would have in this time the information God has provided to instruct us. (Matt. 24:37; Rom. 15:4) A document written by Shem after the Flood tells us that when men presumptuously sought to build their Tower of Babel to reach up to heaven itself, God intervened and thwarted their foolish schemes by confusing their language. (Gen. 11:1-9) There is no indication that either faithful Noah or Shem was a party to that effort to glorify men; they would not have been among those whose speech was changed. So centuries later it should not surprise us to find

the Semitic peoples (descendants of Shem) writing inscriptions, prose and verse while those of other national groups were struggling in their development of systems adequate to express in writing their ideas.

From the Semitic peoples the Greeks borrowed the alphabet, adapted it, and passed it on to the nations of the West. The English alphabet itself is derived from the Latin, as are most of those of modern Europe, but they have earlier roots taking them back through Greek development and to the Semites.

CHANGES IN THE ART

Changes have marked the art of writing since earliest times and continue to do so. Pictographic, ideographic, cuneiform, hieroglyphic and alphabetic writing have all been in vogue. Writing of a few centuries ago is often nearly unintelligible to people now, although basically the same language.

At times manuscripts were written entirely in capital letters, or in large rounded letters called uncials. Early writings did not have space between words or use punctuation. All that has changed, as well as writing materials. Instead of clay, stone, metal, wood, papyrus, leather, etc., paper is now used.

The English alphabet is far from perfect. It has only twenty-six letters to represent some forty-two sounds, and even here there is needless overlapping. That ancient and valuable art of writing may change even more, but it will continue to be a key to the transmitting of knowledge.



Find your **PLACE** in the **NEW WORLD SOCIETY**

"Now God has set the members in the body, each one of them, just as he pleased."

—1 Cor. 12:18.



LOOK above into the vault of heaven on a clear moonless night and count the number of stars if you can. Thousands are visible to the naked eye. Actually there are billions; yes, hundreds of billions of these stellar bodies may be

observed when the boundless depths of outer space are probed with powerful telescopes and special photographic equipment. Certainly mere men are dwarfed by this display of immeasurable greatness. Yet here is something even more marvelous and awe-inspiring to ponder over: The uncountable material hosts of heaven are not thrown together in a haphazard chaotic scramble without thought or reason, but, rather, according to a most intricate pattern of a Supreme Intelligence each one has its fixed place in the unlimited expanse of celestial space. Moreover, instead of being stationary or frozen in place like grains of sand in hardened concrete each star is in high

motion and is traveling at an astounding speed. Each star has its own individual orbit, each its predictable course in which it moves with precise timing; each is controlled by established laws of the Creator.

² Jehovah, the Maker of the heavens and the earth, by his own design and arrangement has set the stars each and all in their places. Hence we may say that each star has a God-given position, a divine assignment, its proper individual place. (Gen. 1:1; 2:1; Neh. 9:6; Ps. 8:3; Isa. 45:12, AS) So it is in all of Jehovah's creative works. He is a God of orderly arrangement. "God is a God, not of disorder." Hence all things in his organization "take place decently and by arrangement," by divine assignment. It is only reasonable, therefore, to expect that in the New World society, which is also a special creation of Jehovah, there would be a place arranged for each individual member. An examination of the Scriptures and facts shows us that this is so.—1 Cor. 14:33, 40.

³ At one time the earthly remnant of the "bride" of Christ were in Babylonish captivity, but surely that was no proper place



1, 2. (a) What physical facts prove that Jehovah is a God of order? (b) What arrangement, then, should we expect to find in the New World society?

3. Since 1918, what place have the remnant filled?

for this pure virgin class of Christ's footstep followers. So when Jehovah came to the spiritual temple for judgment in 1918 this faithful remnant class were commanded to get out of Satan's filthy Babylonish system. They obeyed. Then God placed the restored remnant in their proper place, at the very center of the New World society, appointing them as "the faithful and discreet slave" to watch over and care for all the Master's belongings. (Rev. 18:4; Matt. 24:45-47) Other scriptures speak of God's spiritual temple, of which the remnant is the only visible part remaining on earth, as constituting a "spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah."—1 Pet. 2:5; Eph. 2:19-21.

“Today great multitudes of other people are coming to this house or temple of God and are gathering around this visible temple class, the central core of the New World society, even as the prophets Isaiah and Micah foretold would take place in these latter days. “And it shall come to pass in the latter days, 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; Mic. 4:1, 2, 4S.

“With already upward of seven hundred and sixteen thousand persons, speaking more than a hundred languages and numbered from more than one hundred and sixty lands and islands of the seas, all congregated as a New World society around the Lamb Christ Jesus as the Right Shepherd, it is most important for each one to recognize his proper place in the organization, recognize whether he is of the remnant of spiritual Israel or of the “great crowd” associated with the remnant. (Rev. 7:4-10; John 10:16) That those constituting the “great crowd” must also bear a heavy load of responsibility Isaiah's prophecy shows, for after describing the condition of the restored remnant it says that those of the “great crowd” would be as strangers that feed the flocks and as aliens that serve as plowmen and vinedressers. So whether of the remnant class or of this “great crowd,” each one is accountable to the one Master to take his place in this fertile, fruit-bearing organization and then discharge the duties assigned. None are exempt from the King's service. “Each one will carry his own load of responsibility.”—Isa. 61:4, 5, 4S; Rom. 14:4; Gal. 6:5.

“The New World society is and must of necessity be theocratic in its structure, that is, God-ruled from top to bottom. At the very head of the organization, faithfully residing in his most rightful place, is Jehovah God, the Most High and the most glorious Sovereign of the universe. “You, whose name is Jehovah, you alone are the Most High over all the earth.” In him alone reside all three branches of government, the judicial, the legislative and the executive. “For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king.” “Jehovah himself has firmly established his

4. 5. (a) According to the prophecies of Isaiah and Micah, what other class of people are finding a place in the New World society? (b) Is this “great crowd” an idle class without responsibilities?

6. What place of pre-eminence and authority does Jehovah occupy in this organization?

throne in the very heavens, and his own kingship has held domination even over everything."—Ps. 83:18; Isa. 33:22, 48; Ps. 103:19.

⁷ Christ Jesus, "the only-begotten Son of God," also has a very proper place in this New World structure. He is the Ransomer and Redeemer, "by means of whom we have our release by ransom, the forgiveness of our sins." Also, "he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things." Furthermore, "Christ did not glorify himself by becoming a high priest [of his own initiative], but was glorified by [Jehovah] who spoke with reference to him: 'You are . . . a priest forever after the likeness of Melchizedek.'" This King-Priest is now reigning in the heavens as "King of kings and Lord of lords," and as Jehovah's great Vindicator he is riding at the head of all the armies of heaven, riding to the battle of Armageddon, where he will crush the very life out of Satan's wicked organization. Jehovah's long-promised New World government 'is upon his shoulder and his name is called Prince of Peace, and of the increase of his peaceful government there shall be no end,' for he will rule for a thousand years, restoring paradise in all its glorious perfection. (Col. 1:14, 18; Heb. 5:5, 6; Rev. 19:11-16; Isa. 9:6, 7, 48) This is the sacred treasure of service that has been divinely entrusted to Christ Jesus; and no enemy of his, not even the Devil and all the demons of outer darkness, can take him away or crowd him out of his place in Jehovah's new system of things!

ONE BODY WITH MANY MEMBERS

⁸ Even as "the head of the Christ is God," so Christ, in turn, "is head of the

congregation." (1 Cor. 11:3; Eph. 5:23) Logically it follows that there are not many organizations, not even two, beneath this centralized headship. There is but one theocratic organization, even though within this one structure there are many branches of service and departments of work, many places to be individually filled, and many assignments of duties, each carrying its own degree of responsibility. Thus we read in Ephesians 4:4-12: "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 of all persons, who is over all and through all and in all." Only one organization, yes, yet the eleventh verse says, "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers." What for? Why, "with a view to the training of the holy ones for the ministerial work, for the building up of the body of the Christ," the *one* body or organization. This also shows that in the early Christian organization there were many appointments made, and they were made theocratically, not democratically.—Acts 10:44, 45, 48; 14:23; 20:28.

⁹ With the spread of Christianity in the first century many congregations were established in various parts of the Roman Empire, but instead of becoming isolated and independent organizations these scattered groups were kept closely attached to the central governing body at Jerusalem by letters and by the periodic visits of traveling representatives. "Now as they [the visiting representatives] traveled on through the cities they would deliver to those there [the local congregations] for observance the decrees that had been decided upon by the apostles and older men [the central governing body] who were in

7. Describe some of the special privileges of service entrusted to Christ Jesus.

8. How does the human body in its structure resemble the New World society?

9. How was the early Christian organization held together, and with what results?

Jerusalem." And what was the result of each one's keeping his place in that young and growing organization? The next verse answers: "Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day."—Acts 16:4, 5.

¹⁰ Removed as we are from the infancy of Christianity by some nineteen hundred years, yet under the headship of the same Higher Powers, Jehovah God and Christ Jesus, there still remains but one theocratic organization, represented in the earth today by the one God-sponsored and God-ruled organization, the New World society of Jehovah's witnesses. Even though the twentieth-century expansion of this truly primitive Christian society has been phenomenal, yet in basic structure it conforms to the divine pattern set out in the first century. As then, so now in the modern society of Jehovah's Christian witnesses "God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12:18) As then, so now it has pleased the divine headship to establish a central directive body, which serves and governs Jehovah's witnesses throughout the earth. Representing this central body are many branch servants and thousands of traveling ministers who serve in various capacities as zone, district and circuit servants. These representatives, besides visiting many isolated publishers of the good news, regularly serve 16,883 organized congregations. In these established congregations there are various servants appointed by the central governing body and its special representatives to oversee the local activities of Jehovah's witnesses.

¹¹ This being organized from top to bottom to conform to the theocratic pattern

has brought about a oneness and unity among Jehovah's people not to be found in another group on the face of the earth. In thought and belief, in doctrine and teaching, in activity and conduct and in living habits and practices there is a oneness and unity among Jehovah's witnesses that leaps all geographical boundaries, all language barriers and all national and tribal customs. Now such oneness and harmony are made possible only because each one in walking in his integrity finds his proper place in this society and then discharges his God-given responsibilities in faithfulness.

¹² Are you appointed overseers in a local congregation of this New World society? If you are in such a position, the apostle Peter says you must "shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3) Or are you an honored congregation publisher without particular overseer responsibilities? If so, you too have a proper and important place in God's arrangement of things. "Now they are many members, yet one body. The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.' But much rather is it the case that the members of the body which seem to be weaker are necessary, and the parts of the body which we think to be less honorable, these we surround with more abundant honor, . . . God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another. . . . Not all are apos-

10. Show how the basic organizational structure of Jehovah's witnesses today conforms to that established in the first century.

11. Describe the earth-wide unity among Jehovah's witnesses. How is this possible?

12. How does 1 Corinthians 12:20-30 make room in the New World society for congregation publishers who are not overseers?

bles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all are translators, are they?"—1 Cor. 12:20-30.

¹³ In this globe-encircling New World society there is also plenty of room for our children and youth. You younger ones should therefore know your place and take it. The Bible mentions some children in the past that did this very thing. So follow the good examples set by such boys and girls as Samuel, Jeremiah, Jephthah's daughter, Timothy and Jesus, to mention a few. Prepare yourselves for greater privileges that will be assigned to you when you prove capable of carrying a heavier load of responsibility. To this end take in knowledge of the Scriptures, both by personal and by organized group study, which knowledge will make you wise for salvation. Study your assignments ahead of time and come prepared to take an active part in the congregational meetings. Grow to maturity in spiritual wisdom and understanding not only by diligent study but also by taking part in the various forms of ministerial activity. Regularly engage in the house-to-house preaching work and in the weekly distribution of the magazines. Learn how to call back properly on interested persons and how to conduct home Bible studies with them. Show proper and due respect for your parents as well as toward the overseers in the organization. "Remember, now, your grand Creator in the days of your young manhood." This is certainly the place, and it is a good and wholesome place, for the youth among Jehovah's witnesses. And, praise Jehovah! the wise youths who find and keep this happy place are not numbered among the

criminal delinquents of this present wicked system of things.—Eccl. 12:1.

IS YOUR PLACE PIONEERING?

¹⁴ Often there are full-time pioneers and missionary publishers associated with local congregations. They too have a place in this society of Christian ministers. Being free of Scriptural obligations that would prevent them from serving as full-time ministers, they seek first the kingdom of God instead of selfish pursuits and, like the apostle Paul, they count the loss of worldly position and material luxuries as so much refuse or common garbage.—Matt. 6:25-34; Phil. 3:8.

¹⁵ Stop and consider what a privileged man the apostle Paul was. He was the "foremost apostle" to the Gentile nations. He traveled over a considerable expanse of the Roman Empire, visiting many places and establishing many congregations. Paul was further privileged to write more of the Christian Greek Scriptures than anyone else. In Athens he bore witness before the most distinguished philosophers and educated men of his day. He also testified before the Supreme Court of Jerusalem, the Jewish Sanhedrin. He had the privilege of preaching the good news about Christ Jesus, the New World Ruler, before such old-world rulers as Governors Felix and Festus, King Agrippa, and eventually before the Imperial Court of the Roman emperor Nero. All these and many more privileges and blessings Paul enjoyed when as a pioneer he crossed over the threshold separating the part-time from the full-time ministry.

¹⁶ That same open door of opportunity is before those of the New World society to—

14, 15. (a) Does the New World society make room also for pioneers and missionaries? (b) As a pioneering missionary, what blessings and privileges did the apostle Paul enjoy?

16. (a) Are all able to enter the pioneer service? (b) How does Jesus' illustration show the danger of being so preoccupied with personal matters that one misses out on the privilege of pioneering?

13. When taking the good and wholesome place provided among Jehovah's witnesses for youth, what responsibilities must they also assume?

day. But some feel they are not able to enter the pioneer ranks because they have small children or other dependents, or because they are in a feeble state of health. Others feel they are so heavily burdened down with financial obligations that must be met that it is impossible for them to pioneer. On the other hand, there are a large number of persons associated with Jehovah's witnesses who profess to be fully dedicated to God's service and who are free of binding Scriptural obligations, yet, for one excuse or another, they attempt to beg off from assuming the responsibility that goes with pioneering. May it not be said that these persons are out of their proper place in the New World society? Are they not out of orbit, wandering care-free off course, attempting to remain free of the restrictions and routine of full-time pioneer service? This is certainly a foolish and dangerous course to pursue, for it borders on the attitude had by those in Jesus' illustration who begged off from attending a special banquet simply because they had bought a field or some oxen or because they had married a wife. Now was not the proper place for those invited guests at the banquet table? And were not their excuses extremely small and trivial? No wonder the householder's anger was kindled against those excuse-makers who were so preoccupied with selfish interests that they passed up an opportunity of a lifetime! True, it would have inconvenienced them somewhat to cancel, postpone or rearrange their personal affairs in order to accept the special invitation. But what surpassing joys and blessings they would have had if only they had made room in their lives for the extraordinary privilege offered them!—Luke 14:16-24.

¹⁷ The same is true with the opportunity of full-time service that is offered today

17. What was the pioneer Paul's attitude toward his ministry?

to those free to accept it. It is not easy to pioneer. Cancellations of personal programs, for example, a college education or a specialized career, may be necessary in order to accommodate the full-time pioneer service in one's life. Many obstacles and much opposition must be overcome. Paul had to surmount similar obstacles in order to cross the threshold and enter the enlarged field of activity as a pioneer. "A large door," he says, "that leads to activity has been opened to me, but there are many opposers." Again this full-time servant of the Lord God wrote: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword?" If on earth today Paul might add: 'Will the materialism and luxuries of this age prevent us from proving our love for God in the full-time service?' Positively and forcefully he answers all such questions, saying, "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." Any other "creation" would include not only animate creatures but also all the inanimate luxuries and unnecessary things of this modern civilization, which things those having the same mental attitude as Paul do not allow to come between them and their proving their love for God to the full extent of their ability.—1 Cor. 16:9; 2 Cor. 4:7-11; Rom. 8:35-39.

¹⁸ Paul's peace of mind and contentment and his joy and happiness in life certainly did not suffer because of the privations he experienced. His personal loss of many of the comforts of life did not dampen or quench his fire and zeal. His writings bubble with enthusiasm and optimism as he

18. Is it possible for one today to have the same peace of mind and contentment that Paul possessed?

urges others to follow him in his Christlike way of life. He never complained when it was necessary to work part time at his secular trade in order to keep in the apostolic ministry. You too can partake of similar blessings as Paul and others enjoyed, provided you also enter into the same privileges of service as they did.

¹⁹ Question yourself whether you have found your proper place of service in the New World society. Do you have family responsibilities that hinder and prevent you from engaging in the pioneer service? If so, the Scriptures say you most certainly must take care of such responsibilities. (1 Tim. 5:8) Or are you free of legitimate Scriptural obligations, free to enter through the large door that leads to activity in the pioneer service? Are you willing and anxious to be a missionary and travel to foreign lands and there serve where the need is great? Perhaps you have the willingness and desire but lack the physical health to go to foreign fields of service. There is a great need for full-time ministers in every country of Christendom. The so-called Christian nations need Christian missionaries as much as the rest of the world. There are many isolated territories among people speaking your own language where there is a crying need for more pioneers. Your home con-

gregation undoubtedly needs more full-time ministers to feed, train and care properly for the "other sheep" that are flocking into the New World society. Now if your proper place in this organization of diversified assignments is that of a full-time pioneer or missionary, then it is certainly wrong and foolish to allow the cares and anxieties of the old-world system of things to prevent you from occupying your rightful place.

²⁰ Jehovah God has a place for each one of us in his organization, just as he has a place for the two hundred million times two hundred billion stars of space. Under Jehovah and Christ Jesus, for those of the remnant and those of the "other sheep," for appointed servants and for congregation publishers, for those old and those young in years, for part-time and for full-time ministers—yes, indeed, in this highly organized New World society there is a properly assigned place for each and all. It is therefore most important for every living individual to find his appropriate place quickly in this association. It is not less important either, as the following article shows, that, having found one's place in the constellation of the New World society, one should faithfully remain in it if one hopes to survive Armageddon and live forever in eternal peace and happiness.

19. In making sure we find our proper place in the New World society, how should we question ourselves?

20. Why the urgency now to both find and keep one's place in the constellation of the New World society?

Prefers Bloodless Therapy

¶ Dr. J. D. Thompson, in the *Southern Medical Journal*, May, 1957, says that the use of oral ferrous sulphate is to be preferred to blood transfusions in building up the hemoglobin level of anemic women patients in preparation for operations for diseases peculiar to their sex. Especially is this so, he states, because of the "unfortunate fatalities from blood transfusions which have occurred."

¶ He lists five cases of severe anemia that were helped by this type of treatment "to show that even the markedly anemic patient does not always require transfusion for preoperative correction of anemia if sufficient time is available. Of course, many other patients with less severe degrees of anemia have been given iron orally and have thus avoided the dangers of one or more blood transfusions." As for the disadvantages of oral iron therapy, they are few and mild.

BEWARE *That You Do Not Lose Your Place!*

"Let him that thinks he has a firm position beware that he does not fall."—1 Cor. 10:12.



IT IS one thing to find a pearl of very great value. It is quite a different thing to keep from losing it. It was one thing for Adam and Eve to find themselves in the Edenic garden of perfection; it was another matter whether they proved worthy of remaining in it forever. As pointed out in the previous article, it is important for people to find and take their proper places in the New World society of Jehovah's witnesses without delay. But once they are in it, it becomes even more urgent upon them to keep that precious place faithfully and loyally. Otherwise stated, it is not so much a matter as to who comes into the truth as it is who remains in the truth, for there is no such thing as "once saved always saved." The apostle Paul's case is in point. Almost unthinkable it is that a person like the apostle would ever lose his place, yet he saw the ever-present danger of doing that very thing. To prevent such a calamitous thing from occurring he said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become dis-

approved somehow." We do well to heed his warning.—1 Cor. 9:27.

² Certain precautions, if taken, will serve as safeguards against losing one's privileged place in the New World society. One such protective measure is to observe and avoid the errors and pitfalls into which others have stumbled. "Shrewd is the one that has seen the calamity and proceeds to conceal himself, but the inexperienced have passed along and must suffer the penalty." (Prov. 22:3) So, to keep your place faithfully, do not follow the wicked course of Satan the Devil. He let iniquity, that is, lawlessness and rebellion against Jehovah's organization, take root in his heart. Do not openly or secretly challenge Jehovah's channel of communication, as Korah, Dathan and Abiram did, lest the earth swallow you up and you lose your place among those who will live in the new world. Do not secretly commit the sin of Achan by attempting to gain material loot contrary to Jehovah's commandments. (1 Tim. 6:9) Achan's confession when he was caught with the goods came too late to prevent his being disfellowshipped from the congregation of God. Do not lie to Jehovah or to his appointed servants like Ananias and Sapphira did, lest you drop out of place as quickly as they dropped dead in their tracks. Do not play the hypocrite and betray God's organization to the godless Communists or other agencies of the Devil's organization, as Judas Iscariot did. That too is suicide. All these foolish individuals lost their places in God's theocratic organization. (Ezek. 28:13-15; Isa. 14:12-14, AV; Num. 16:1-35; Josh. 7:1-26; Acts 5:1-11; Matt. 27:3-5) Do not so much

1. Is there a possible danger of losing one's place in the New World society?

2. Point out some of the pitfalls that have caused others to lose out.

as even slow down and look back. "Remember the wife of Lot," for she too lost both her place and her life when she slowed down and looked back. Be on guard, therefore, and walk circumspectly, in order that you do not stumble over some unforeseen obstacle, lose your footing and fall out of God's favor. "Let him that thinks he has a firm position beware that he does not fall."—Luke 17:32; 1 Cor. 10:12.

³ Instead of following the course of those who lost their places in Jehovah's arrangement of things, much better it is to copy the virtuous examples of those who remained immovable regardless of what hit them in the way of painful trials and seductive temptations. There is a great cloud of these inspiring examples surrounding us, and the apostle Paul mentions a number of them in the eleventh chapter of Hebrews. Chief of such faithful witnesses was Christ Jesus; and what a perfect example he is of one who steadfastly kept his place! "Look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:2, 3.

⁴ Concerning this perfect place-keeper, Jesus, it is written: "Although he was a Son, he learned obedience from the things he suffered." If it was necessary in Jehovah's all-wise arrangement of things to prove whether his perfect and only-begotten Son would obediently keep his place under stress, how much more so should we be proved, we who "were once senseless, disobedient, being misled, being slaves to various desires and pleasures."

(Heb. 5:8; Titus 3:3) Obedience to Jehovah is a prime requirement of those keeping their place, and faithful Samuel emphasized this when proud King Saul in disobedience got out of place. "Look! to obey is better than a sacrifice, to pay attention than the fat of rams." (1 Sam. 15:22) "Obey my voice," Jehovah himself commands, "and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." That is the only way to remain within the organization whose God is Jehovah; and this explains why disobedient Israel as a nation got so far out of line that they were finally cut off completely. The sad historical commentary reads: "But they [the nation of Israel] hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."—Jer. 7:23, 24, AV.

⁵ If spiritual Israel, represented today by the remnant, together with their good-will companions are to avoid the disaster that overtook ancient Israel, then they must be obedient to the "superior authorities," Jehovah God and Christ Jesus. They must also show proper respect toward the central governing body, the traveling representatives of that body, as well as the overseers in the local congregations. "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." "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are governing you [taking the lead among you] and be submissive, for they are keeping watch over your souls as those who will render

3. What encouraging examples do we have of those who steadfastly kept their places?

4. What scriptures show that Jehovah requires obedience of all of us?

5. How may we avoid the disaster that befell ancient Israel?

an account." "In like manner, you younger men, be in subjection to the older men." —1 Tim. 5:17; Heb. 13:7, 17; 1 Pet. 5:5.

⁶Willingness to be in subjection and obey properly constituted authority is not a hard thing to do for those keeping their proper place in the New World society; but sometimes Jehovah's witnesses are unwillingly forced to be in subjection to unreasonable authority and to those who are "difficult to please," as, for example, in Communist slave camps. But if, because of a good "conscience toward God," they suffer great affliction and bear up under cruel persecution they will certainly continue to hold on to their cherished place in the New World society despite the fact that they are isolated from physical contact and cut off from communication with their brothers and sisters in other parts of the world. Actually, in their suffering for what is upright and true they are only following closely the footsteps of Christ Jesus their perfect Model.—1 Pet. 2:18-21.

⁷Overseers and "those who are governing you," to whom members of the congregations are in submission, must themselves keep their proper place in the organization. They must be humble in mind and attitude, not bossy or dictatorial in their treatment of others, not presumptuous before God. Rather, they must have the same mental attitude the Leader and Commander of God's people has always had, for says the apostle: "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 [further] humbled him-

self and became obedient as far as death, yes, death on a torture stake."—Phil. 2:5-8.

KEEP YOUR PLACE BY BEARING FRUIT

⁸This magnificent example of faithful obedience and submission, Christ Jesus, gave a very fitting illustration of how those who are grafted into this fruit-bearing society should keep their respective places. "I am the true vine, and my Father is the cultivator," he said. Now, "every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit." Further underscoring the necessity of holding on to one's place, Jesus continues: "Remain in union with me, and I in union with you. Just as a branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me. I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all." Note, now, the terrible consequences befalling anyone who has his own way of doing things and is not at oneness with the Head and others in the organization. "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."—John 15:1-6.

⁹This apt illustration shows that if any in the organization become lax or careless in their bearing of Kingdom fruit they are 'cleaned' or 'trimmed' with the truth in order that they may become more productive. (John 15:2, 3) So when corrected, instead of becoming offended and bucking against the organization it is much wiser

6. Is it possible for those in Communist countries to have a place in the New World society?

7. Overseers must display what quality, and why?

8. What striking illustration did Jesus give to show the necessity of keeping one's assigned place in God's organization?

9. (a) How should one respond to correction? (b) What divine judgment awaits those who produce only thorns and thistles instead of Kingdom fruit?

to keep one's place and bear even more fruitage, for disgruntled ones are pitched outside. Describing the fiery destruction awaiting those who fall away from their place in Jehovah's sacred vinelike organization, it is written: "For it is impossible as regards those who have once for all been enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit and who have tasted the right word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame. For example, the ground that drinks in the rain which often comes upon it and . . . [then] produces thorns and thistles, it is rejected and . . . it ends up with being burned."—Heb. 6:4-8.

¹⁰ Besides these many examples and illustrations there is also a great deal of direct counsel in the Scriptures, which, if followed, will help each one in the New World society to keep in his place. We being born in sin and shaped in lawlessness, our dispositions, by nature, are rather unsightly. We should therefore cover up the nakedness of our imperfections, and the Scriptures suggest the proper clothing to use. "As God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also." "Lowliness of mind" or humility is a great virtue. It will keep one from becoming a boaster, proud or exalting oneself because of superior education or a better economic or social standing or because of a presumably higher position in the

organization. We should remember 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." Why? Paul emphasizes the importance of humility when he answers: "in order that no flesh might boast in the sight of God."—Ps. 51:5; Col. 3:12, 13; 1 Cor. 1:26-29.

CEMENTED IN PLACE BY THE BOND OF LOVE

¹¹ What beautiful garments—tender affections, kindness, lowliness of mind, mildness and long-suffering! But these are not enough to cover our imperfections. The apostle adds yet another part of dress to this ensemble that must be worn by all who are identified with the society that is new and altogether different from the present system of selfishness and greed. "But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." Yes, indeed, love first for Jehovah and Christ Jesus, and love too for one another, is a bond or cement that will identify and hold us firmly in God's organization.—Col. 3:14; John 13:34, 35.

¹² With each one adorning himself with these godly qualities there is no envying of one another or coveting the place and position that another is assigned to. There is no competition among those of the New World society. Co-operation, not competition, is one of the high principles of God's organization. There is also no room for inflated egos or egotistical practices among Jehovah's witnesses, for if anyone pursued

10. (a) How should we clothe the nakedness of our imperfections? (b) Why is 'lowliness of mind' such a great virtue?

11. What special bond holds true Christians together?
12. In walking orderly, what practices must those of the New World society avoid?

such a course he would be walking out of step, walking disorderly, and thus out of harmony with theocratic instructions. "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." "Make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others."—Gal. 5:25, 26; Phil. 2:2-4.

¹³ This recommended helpful co-operation between members of the New World society certainly is not counseling individuals or making allowance for individuals to busybody in the business of other persons. Indeed, if any would pry into, meddle with and unscripturally concern themselves with the private matters of others, such ones would be out of place and walking entirely out of order. Does not this same writer take to task those who go "gadding about" as "gossipers and meddlers in other people's affairs"? "Make it your aim to live quietly and to mind your own business . . . so that you may be walking decently." "For we hear certain ones are walking disorderly among you, not working at all but meddling with what does not concern them." (1 Tim. 5:13; 1 Thess. 4:11, 12; 2 Thess. 3:11) The apostle Peter goes so far as to classify those who busybody in other people's matters with thieves

and murderers, and the Scriptures say that the place for murderers and their associates is completely outside the New World system of things.—1 Pet. 4:15; Rev. 22:15.

¹⁴ So the helpful co-operation that exists between Jehovah's witnesses is a healthy, uplifting and strengthening force that mutually aids both the strong and the weak ones. It is very much like the assistance and aid that the individual members of the human body supply one another so that all are able to retain their organic place in the body. "Let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."—Eph. 4:15, 16.

¹⁵ This co-operation on the part of each one in this bodylike organization is not simply in physical matters at congregation meetings or in helping one another to engage in the public preaching activity. It also includes a harmonious unison with the Head of the organization in spiritual matters of doctrine and teaching. "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." There can be no divisions in belief and teaching of Bible truths. If, therefore, anyone in



13. Is there room in this theocratic organization for slanderers and busybodies?

14. Mutual co-operation results in what healthy benefits?

15. (a) To what extent must there be unity in matters of doctrine and teaching? (b) What warning example do we find in the case of Miriam?

the organization would set himself up as an expounder of new and strange doctrines not founded upon the revealed Scriptures, and in opposition to what the Lord God has brought to light through his theocratic organization, then that one would be wholly out of place, as out of place as leprous Miriam was when quarantined outside the camp of Israel because she attempted to cause a division in that theocratic society of long ago.—1 Cor. 1:10; Num. 12:1-16.

¹⁶ Subservient service to the "superior authorities," Jehovah God and Christ his King, is also demanded of all those keeping their places. "Be slaves to Jehovah," the Scriptures say. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." Those who are willing slaves to Jehovah are also voluntary "slaves to the Master Christ." (Rom. 12:11; Col. 3:23, 24) To such this loving Master extends the invitation: "Take my yoke upon you and become my disciples, . . . For my yoke is kindly and my load is light." Here, then, you members of the New World society, is where your proper place is—under Christ's easy yoke of service, pulling with him and his organization. There is no place in this theocratic organization for any who hold back and who have to be prodded, or for those who grudgingly and sluggishly drag along halfheartedly, or for those who jump over the traces and stubbornly want to go their own way. The voluntary slaves of Jehovah are and must be hard workers, willing workers, diligent workers, who gladly and joyfully team up with Christ Jesus and one another and apply their minds and bodies and all their talents and physical energies toward advancing the Kingdom interests. That is what Jesus did, and Jehovah's witnesses

today are privileged to be 'substitutes for Christ.'—Matt. 11:29, 30; 2 Cor. 5:20.

¹⁷ "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." Thus Jesus stated an important principle, namely, it is endurance that wins. Endurance is required of all those who will retain their place in the New World society. "He that has endured to the finish is the one that will be saved." "Prove yourself faithful even with the danger of death, and I will give you the crown of life." (Luke 9:62; Matt. 24:13; Rev. 2:10) We once accepting the responsibilities that go with a theocratic appointment, faithfully sticking to that assignment is required. Never be a quitter, for quitters are disapproved by Jehovah and are removed from their places of appointment. Demas was such a quitter, one who forsook his theocratic privileges, simply because "he loved the present system of things." Judas Iscariot was another quitter and he lost all hope of a return to a place of life. It was after this unfaithful one had been dismissed from the last pass-over meal that Jesus said to the remaining faithful eleven: "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." Since covenant breakers and those "false to agreements," as quitters, "are deserving of death," covenant keeping becomes an all-important matter.—2 Tim. 4:10; Luke 22:28, 29; Rom. 1:31, 32.

¹⁸ You, therefore, of the New World society, all of you, with endurance prove faithful to your dedication vows. Continue "keeping a tight grip on the word of life." Never lose your grip and you will never

16. To remain in the harness as "slaves" of Jehovah and Christ, what must we do?

17. What is required of all those that keep their place when it comes to endurance and covenant keeping?

18. So what are the beneficial results of keeping our proper place in the New World society?

lose your place. And keeping your place now in the New World society, you will prove worthy of living forever, either associated with Christ Jesus in the heavens, or here upon the earth under Edenic con-

ditions of perfection—all to your everlasting blessing and prosperity and, above all, to the honor and glory and vindication of Jehovah's most holy Word and name! —Phil. 2:16.

A Catholic Defends Children Witnesses

OFTEN in remote and lonely sections of the world great faith in God can be found. From one of these sections of the Cagayan Valley a report came to the Watch Tower office in Quezon City that little children had been expelled from school for alleged disrespect to the flag, to their teachers and to their parents. Help was urgently needed to settle the controversy and have the children reinstated in school.

The Society's attorney, a Roman Catholic, sped to the scene. He took a plane from Manila to Tuguegarao. There he was joined by leading provincial school authorities, who were to conduct an administrative investigation of the complaints. After taking land transportation as far as possible, the men removed their shoes and stockings, rolled up their trousers and proceeded on foot along the muddy trail to the distant schoolhouse. Out of courtesy to the visiting attorney, a water buffalo was provided for him to ride. After walking about a kilometer, the animal refused to go farther. The attorney slipped off its back into the mud and finished the journey on foot with the others.

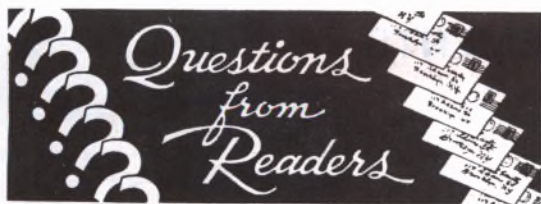
Teachers and children were called for the investigation. The charge was that the children had refused to salute the flag in school when ordered to do so by their teachers. For this they were accused of being disrespectful to the flag and to their teachers. Because they referred to their mothers and fathers as "brothers" and "sisters" in a spiritual sense, they were accused of being disrespectful to their parents.

The children were called upon to explain their conduct. With the Bible in hand they calmly expressed themselves against idolatry, which they recognized flag saluting to be. Never have they been intentionally disrespectful to their parents. The parents verified this. The children were dismissed from the assembly. The school officials then turned to

the teachers and reprimanded them for giving false reports about innocent Christian children and ordered their reinstatement. Both attorney and school officials were amazed to see children putting up such an intelligent defense for their faith. As the attorney himself stated: "There, among simple farm folk, I found real Christian faith."

In June, 1957, the Society's attorney appeared before a court in the Philippines to defend and legally establish the right of the children of Jehovah's witnesses to refuse to salute the flag, sing the national anthem and recite the pledge to the flag. He faced a courtroom filled with attorneys displeased with the position of Jehovah's witnesses. Yet he calmly and logically presented his arguments for an hour and a half to an attentive court. This Catholic attorney concluded by saying: "Just as Catholics will defend to the death their right to refrain from eating certain foods on days of abstinence, so the witnesses of Jehovah have a right to abstain from performing an act which, to them, would bring upon them the displeasure of Almighty God." Then he sat down.

Momentarily there was complete silence in the court. Then the Catholic judge chose to show his humility in a most impressive manner. Leaving the bench, he came down to the lawyers' table and grasped the hand of the Society's attorney. He said: "I may not agree with all you have said, but I certainly like the arguments you have presented. It is the most impressive speech I have heard in this court." When the court was dismissed, the presidents of the provincial bar association and the city bar association congratulated the attorney on the arguments he gave and offered the facilities of their homes and offices as a token of their change of heart toward the position taken by parents and children of Jehovah's witnesses.



● Is there really a moral breakdown in marital relations? Or is what we hear the cry of headline hunters quick to feed ears itching for sensationalism?—D. P., United States.

It is not the purpose of *The Watchtower* to treat any subject emotionally. From its vantage point it calls attention to physical facts and sets them alongside prophecy so that you can see for yourself how well the two match and how accurately Jehovah interprets his own Word. Relating to the question, Jesus foretold in his great prophecy concerning the end of this system of things that "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." The prophet Hosea foretold that there would be "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."—Matt. 24:38, 39; Hos. 4:1-3, AS.

Now, we ask, what do the facts show? Are we witnessing a fulfillment of Bible prophecy or are we caught in a whirlpool of sensational reports? Queen Elizabeth II of England, when a princess, said: "We can hardly help admitting that we live in an age of growing self-indulgence, of hardening materialism and of falling moral standards." This is hardly a flair for sensationalism. Yet it does put the point across. The *Annals of the American Academy of Political and Social Science* for November, 1950, concerning England, said: "The figures are startling. From about 5,000 per annum in 1937, the divorce rate actually multiplied by ten in ten years!" Regarding Sweden it reported: "The divorce rate in Sweden has steadily increased. It rose by more than 100 per cent in the past decade and by 1,000 per cent in the past half century." It quoted an official marriage mediator as saying that "50 per cent of the husbands and 25 per cent of the wives [in Stockholm] were accused of practicing adultery." Concerning the United States, this report shows that the average number of divorces per hundred marriages in the 1881-90 decade had increased 466 percent by the 1940-49 decade. Similar increases are in other countries. Since this record was made the divorce rate has increased. These are the unemotional facts.

Make no mistake, the moral breakdown is real and it is on a world-wide scale. Happy are your eyes if you see these conditions to be a part of the great sign marking the end of this old world.—Matt. 13:13-17.

Priest Rebukes Bishop

☞ The Finnish Lutheran priest and educator, Urho Muroma, was incensed when a prominent Lutheran bishop, Eelis Gulin, took a stand publicly in behalf of the evolution theory. In his religious periodical *Herää Valvomaan*, No. 9, 1957, priest Muroma voiced his indignation by saying: "All honor must be to everyone's belief, but when a bishop, who is obligated by the canonical law to defend pure doctrine in the church, presents opinions that contradict the two-thousand-year-old faith of the Christian church besides being scientifically untenable and apparently contrary to his own oath when sworn into office, then he is guilty of a most improper act. Bishop Gulin says that the faith of the Christian church in Jesus' positive authority is 'ridiculous' and so do all liberal theologians. . . . The matter is a very serious one. . . . The Baptist church is within its rights to demand that its leaders do not start to defend baptism of infants and, if they do so, to remove them. The Adventist church is within its rights to demand that its leaders do not start to recommend Sunday as sabbath day and, if they do so, to dismiss them. Jehovah's witnesses are within their rights to demand that their leaders do not believe in a triune God and, if they do so and teach accordingly, to disfellowship them. But in the Lutheran church everyone is entitled to teach any heresy he likes without being punished."

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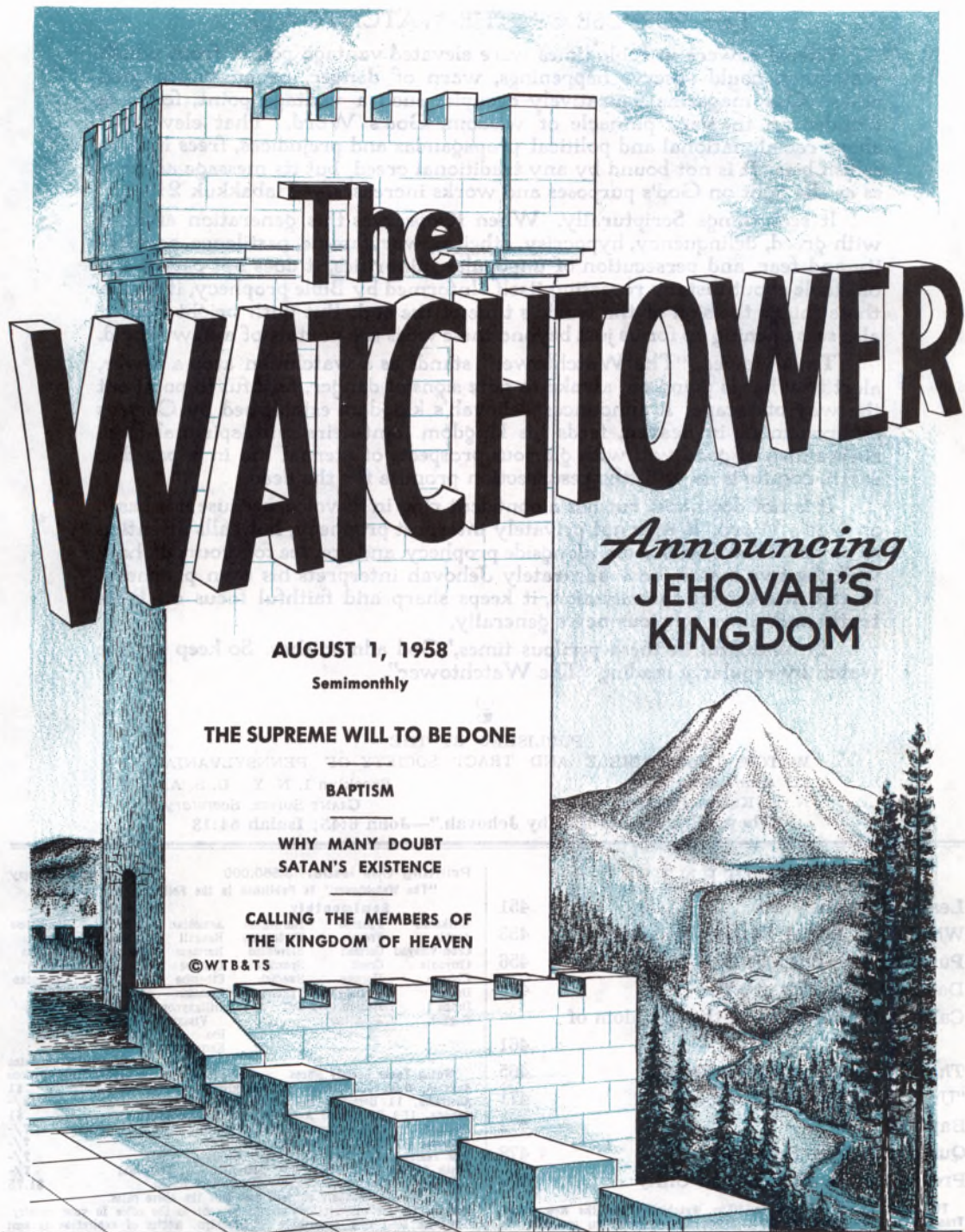
August 17: Find Your Place in the New World Society. Page 433.

August 24: Beware that You Do Not Lose
Your Place! Page 440.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ How adults are like children? P. 420, ¶1.
- ✓ How the dead can live forever? P. 421, ¶2.
- ✓ How a dedicated servant of God can open blind eyes and free captives? P. 424, ¶2.
- ✓ Why God does not execute sinners speedily? P. 425, ¶2.
- ✓ What a person should hate? P. 426, ¶2.
- ✓ Whether Adam could write? P. 429, ¶2.
- ✓ Whether it can be said that each star has a God-given position? P. 433, ¶2.
- ✓ Why the Christian congregation cannot consist of many organizations? P. 435, ¶8.
- ✓ What has brought about a unity among Jehovah's witnesses that does not exist in other organizations? P. 436, ¶11.
- ✓ How the apostle Paul revealed that he did not believe the doctrine "once saved always saved"? P. 440, ¶1.
- ✓ Why Christ stressed the need for his followers to be in union with him? P. 442, ¶8.
- ✓ What garments are more beautiful than any clothing that can be bought? P. 443, ¶11.
- ✓ Where the divorce rate multiplied ten times in ten years? P. 447, ¶3.



AUGUST 1, 1958

Semimonthly

THE SUPREME WILL TO BE DONE

BAPTISM

WHY MANY DOUBT
SATAN'S EXISTENCE

CALLING THE MEMBERS OF
THE KINGDOM OF HEAVEN

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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; Isaiah 54:13

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 15

IF YOU could relive the last ten years, would you live them differently? Have you ever thought about what might have been if you had not made certain decisions or had done certain things?

No matter how much you would like to turn back time and relive it in a different manner, the past cannot be changed. It is like a word that goes out of a man's mouth. Once it leaves his lips he cannot grasp it and pull it back.

Your life's course is marked by what you have done, just as footprints in moist concrete indelibly mark the path you have taken. You can look back on your life markers, but all you can do is look; you cannot erase them or change them. If you have lived foolishly and selfishly your life's course may be strewn with the wreckage of broken friendships and shattered marriages. It may be scarred from acts of dishonesty, deceitfulness, and perhaps even violence. Think what could have been if you had acted wisely, had been considerate of others and had shown love.

But the future does not have to be like the past. You do not have to repeat your mistakes or continue walking in the same course. Know what the right decision is before you make it, and the right thing to do before you do it. This is not impossible when you have wise counsel to go by and many examples to profit from.

LEARN FROM THE PAST



The Bible provides the necessary counsel. Its wisdom can act as a lamp for your feet. "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) As long as you make decisions in harmony with its principles and do things in accordance with its instructions you will not go wrong. It is a window to the past. It permits you to see how some people brought trouble upon themselves by what they did and how others brought blessings upon themselves. By looking at their lives you can be aided in planning your own. You can thus learn from the past.

If someone in the past made a mistake that brought heartache, trouble or perhaps even disaster upon himself, it would be foolish for you to make the same mistake and reap the same misfortune. The nation of Israel is a classic example of not learning from past mistakes. It was not long after entering the Promised Land that the Israelites turned away from Jehovah God

and took up the worship of dumb idols. This mistake resulted in their being enslaved and oppressed by their enemies. As the years passed, one generation after another repeated the same mistake and reaped the same fruits.

The Bible points out that what happened to these people was written down as an example for us so that we should avoid their folly. "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; . . . Neither let us practice fornication, as some of them committed fornication, only to fall twenty-three thousand of them in one day. Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents. 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."—1 Cor. 10:6-9, 11.

NEED RIGHT GUIDANCE

While it is easy to look back on your life and see where you made wrong decisions, it is difficult to look forward and see how to make right ones. You need good guidance, wise counsel and proper instruction. The Bible gives all three, besides many examples from the past.

Jerusalem would not have been destroyed in 607 B.C. and again A.D. 70 if its people had listened to the wise counsel of God's prophets. The Bible has preserved that counsel for our benefit today. The people of Noah's day would not have perished in the Flood if they had heeded

Noah's warning and had not made the same bad decisions made by their forefathers. The Bible contains similar warnings for the benefit of the people living today in this time of the end.

A wise person will not ignore God's written Word but will turn to it for the good guidance it can give him. He will consider carefully its record of the past. He will learn why some persons received God's blessing and the promise of eternal life, whereas others received his disapproval and were condemned to destruction. He will not bring divine disapproval upon his own head by making the same mistakes others foolishly made. He will foresee the bad results coming from doing things that are contrary to the good counsel and instruction set down in the Bible. What he thus learns from the past can guide his future.

As Noah warned of the Flood, so the Bible warns of a greater evil, the battle of Armageddon. This long-foretold war of God will bring to an end the present wicked system of things. The wise person who permits God's Word to guide his life will foresee this evil and will seek divine protection from it. "Shrewd is the one that has seen the calamity and proceeds to conceal himself, but the inexperienced have passed along and must suffer the penalty."—Prov. 22:3.

The inexperienced do not learn from the past or listen to counsel. They blunder on like the foolish ones of ancient times. There is no need for you to be like them when you can follow the guidance of the Scriptures. What you learn from this Book about the past can guide your future.



WHY MANY DOUBT SATAN'S EXISTENCE



In modern books on religion there is a definite trend either to ignore Satan altogether or to throw doubt on his existence as a spirit person. Why?

FROM Genesis to Revelation God's Word asserts the personality of Satan the Devil. Though referred to as the Serpent in the Genesis account, we need not speculate as to who that serpent is, for that is apparent from Revelation 12:7-9. There we are told that he "who is misleading the entire inhabited earth" is "the original serpent, the one called Devil and Satan." Yes, the Tempter in Eden was not a mere "evil impulse" implanted in Adam by God, as certain Jewish scholars, the Tannaim of the second century A.D., would have us believe. He was none other than Satan the Devil himself.¹

Then again, in Job, chapters 1 and 2, Satan is clearly shown to be a spirit person

who appeared in God's presence together with other spirit sons and who engaged God in conversation, challenging Him in regard to Job's integrity. We also read of his accusing high priest Joshua in the days of Zechariah. Paul calls Satan "the god of this system of things," who "has blinded the minds of the unbelievers." Peter speaks of Satan as the one who "walks about like a roaring lion, seeking to devour someone." And Jude, disciple and half brother of Jesus, tells us that Satan had an argument with Michael regarding the body of Moses. Surely no impersonal principle of evil, as many hold Satan to be, could be said to do such things!—2 Cor. 4:4; 1 Pet. 5:8; Jude 9.

Especially does the Scriptural record regarding Jesus establish Satan's personality. In the wilderness Satan offered Jesus all the kingdoms of the

world if Jesus should "fall down and do an act of worship" to Satan. Could an abstract principle claim all the kingdoms of the world and offer them to Jesus? Could Jesus do an act of worship before it? Could we imagine the faithful, loving and obedient Son of God being tempted by disloyal thoughts originating in his own mind? —Matt. 4:9.

Jesus testified that he had seen "Satan already fallen like lightning from heaven."

Clearly the principle of evil could not have fallen, for from creation it existed as an evil principle, although inactive. Further, Jesus told his enemies that they were of their father the Devil, who "was a man-slayer when he began" as Satan, and "a liar and the father of the lie." When charged with casting out demons by the power of Satan, Jesus did not deny the existence of Satan but said: "If Satan expels Satan, he has become divided against himself." Yes, all such references likewise leave no doubt as to the existence, the personality, of Satan.—Luke 10:18; John 8:44; Matt. 12:26.

DOUBTING THE EXISTENCE OF SATAN

Strange as it may seem, in spite of all such unequivocal Scriptural testimony many professed Christians as well as Jews doubt the existence of Satan the Devil. They take the position that no one has ever seen Satan and so he must be a mere figment of the imagination. Or that Satan is merely the principle of evil, or the evil impulses in man personified.

Says an Oxford doctor of divinity: "There may be other spiritual influences beyond the human sphere, such influences as were recognised crudely enough in the ancient belief in demons and in Satan. . . . Whatever we may think of this speculative question," etc.² And according to a popular Protestant work: "The whole subject is wrapped in mystery. . . . These passages [referring to Satan] leave much unexplained and conjecture here is useless."³

Concerning one of the leading theologians in the United States we are told: "But Niebuhr does not accept the Biblical doctrine concerning the Devil, either as a myth or as a dogma, or as an extrinsic principle 'of evil antecedent to any human action.' He merely uses Satan as a paradigm, an illustration as to how the rebellious will of man operates."⁴ And quoting

him directly: "The idea of attributing personality to evil may be scientifically absurd but it rests upon a natural error. When the blind and impersonal forces of nature come to life in man they are given the semblance of personality."⁵

WHY THE DOUBT?

Some persons doubt Satan's existence because he is invisible to human eyes, but does that make sense? No, it does not. The Bible, reason and the physical facts plainly show that God exists, yet no man has ever seen him, nor, in fact, can see him. (Ex. 33:20; John 1:18) God's Word also tells us about spirit creatures, various kinds of angels that do God's bidding, all of whom are invisible to human eyes. Since we grant that righteous spirit personalities or entities exist, should it prove difficult to believe that unrighteous, wicked spirit persons also exist?

Doubtless the superstitions and ridiculous misconceptions that many hold or have held regarding Satan account in part for others doubting his existence. In the Dark Ages he was frequently pictured as a goat. In modern times he is usually portrayed as a human in tight-fitting red clothes, having horns, a tail and a pitchfork in his hands. But the mere fact that the Scriptural teaching regarding Satan has been distorted is no valid reason for doubting his existence. Neither does the fact that many non-Christian religions personalize the principle of evil argue against Satan's existence.

Others are prone to doubt the existence of Satan because of failing to understand Satan's origin and why God has tolerated Satan for so long. Thus Reinhold Niebuhr further states: "The idea in Hebrew mythology that Satan is both a rebel against God and yet ultimately under his dominion expresses the paradoxical fact that on the one hand evil is something more than ab-

sence of order, and on the other hand that it depends upon order.”⁵

What about these various reasons for doubting the existence of Satan? Do they not in fact have their basis in a failure to accept the Bible as God's Word? If we have faith that the Bible is inspired, then will we not accept its plain statements as truth regardless of whether we understand all the whys and wherefores or not? Surely! Then we will agree with Jesus, who said of it: “Your word is truth”; and with Paul, who wrote: “All Scripture is inspired of God and beneficial for teaching”; and also with Peter, who tells that “men spoke from God as they were borne along by holy spirit.”—John 17:17; 2 Tim. 3:16; 2 Pet. 1:21.

GOD'S WORD DOES ANSWER

But God's Word does give us the whys and wherefores regarding Satan's existence. It satisfactorily answers any question a sincere, open-minded seeker for truth may have regarding Satan. It assures us that all God's activity is perfect and that his ways are justice. (Deut. 32:4) Therefore he could not have created any wicked spirit person. The Bible also tells us that God created many righteous spirit creatures, angels, among whom was one that God appointed as covering cherub or guardian angel of the first human pair. This one became ambitious to be worshiped like God himself and so induced Adam and Eve to disobey. He instigated rebellion and thereby challenged the universal sovereignty of Jehovah God.—Gen. 3:1-7; Ezek. 28:12-16, AS.

The Scriptures further indicate that Satan boasted that God could not put creatures on earth whom Satan could not corrupt, thereby raising also the issue, Can man keep integrity? Because of this issue Jehovah God has allowed Satan to exist

and permitted Adam and Eve to live for a time and have offspring before they paid sin's penalty, death. Jehovah had full confidence in his ability to have human creatures on earth who would keep integrity in spite of all that Satan could do, thereby proving Satan a liar. That is why God allowed Job, Jesus and others to suffer at the hands of Satan. When we once appreciate what was at stake, the issues of Jehovah's supremacy and man's integrity, we can see good and sufficient reasons why God has permitted Satan to exist down to the present time.—Job, chapters 1 and 2; Prov. 27:11; Heb. 5:8, 9.

Implicit in all this is that Satan's existence at best is but a temporary one, and this is exactly what the Scriptures show: “God who gives peace will crush Satan.” Jesus Christ will “destroy the one having the means to cause death, that is, the Devil.” Yes, eventually Satan will be hurled into the lake of fire, the second death, symbol of annihilation.—Rom. 16:20; Heb. 2:14; Rev. 20:10, 14.

Thus the Scriptures, together with reason, make clear the origin of Satan, why God has permitted him to remain until the present time and that his days are numbered. Man is therefore without any grounds for doubting the existence of Satan.

So heed the warning: “Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith.”—1 Pet. 5:8, 9.

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Pursuing my Purpose in Life

As told by John Errichetti

DURING the winter of 1938 I first began to study the Watch Tower Bible aids in earnest. Having come down with a sickness, I began to rummage around the house for something to read. Years before we had obtained some literature from Brooklyn but did not pay too much attention to it at the time. Now reading the booklets on hell, soul and other Bible doctrines gave me a thrill that comes only when one begins to see out of darkness the marvelous light Jehovah gives to those that are seeking for the truth. Being brought up a Roman Catholic, I knew nothing about God's purposes, nor did we have a Bible in our home. That winter I read a lot and, like all others that begin to learn the truth, I began to tell my friends the wonderful things I was learning. Some thought I was going crazy, but a couple of my friends that listened are now in the truth.

That spring I looked up Jehovah's witnesses and began to attend their meetings. Shortly thereafter a zone assembly was held and I went out in the service for the first time with our congregation servant. After visiting four or five homes with him, I was encouraged to try the next one. I did and the man turned out to be opposed. His remarks set me back a bit, but crossing the street I began to wit-

ness by myself and Jehovah proved to be with me, because I carried on till quitting time. In the months that followed I gained much knowledge and experience by working with two pioneer sisters who were of the anointed.

Several years later, to pursue my purpose in life, I decided to pioneer; and on January 8, 1942, the Society sent me my letter of appointment. For about a year and three months I pioneered in several cities in the eastern United States. I got to appreciate the full-time service more and more. Jehovah's blessings were manifest at all times. Never did we go hungry, nor did we lack for clothing or a place to sleep.

In March of 1943 the Society sent me a letter asking whether I would like to go to the Watchtower Bible School of Gilead. You may be sure that I did not hesitate at that opportunity. At Gilead School we worked, but it was pleasant work and one got a better appreciation of Jehovah's organization and also of the confidence and trust it put in one. Those five months were pleasant ones, and on graduation day we all were "on pins and needles" waiting to find out where we were going. I was one of eight to go to Alaska. My partner and I were assigned to Ketchikan.

We arrived on October 12, 1944, after a beautiful trip up the famed Inside Pas-



sage to Alaska. Both of us spent most of the day hunting *Watchtower* magazine subscribers and finally located a couple that put us up for the night. The next day we did more hunting and this time we contacted an elderly couple that were very much interested. They asked us to stay with them. We agreed to that and in the meantime we began to witness in the territory and also to look for a place to stay.

One day a woman I was witnessing to asked me whether I knew of two nice young men looking for a small house to rent. I said, "I don't know; what does it look like?" She showed me. I told her that if I learned of someone I would let her know. I then hunted up my partner as fast as I could and told him about the house. We returned and said to this woman, "Here are the two young men you were asking about." The house was more than we bargained for—sixteen dollars a month and in a fine section of town.

That winter my partner and I worked hard, placing many books and getting many subscriptions. But it was also very discouraging because it rained continually, and with a wind blowing it was impossible to keep oneself dry and also the literature. Then to make matters a little harder, Ketchikan turned out to be very religious in one way and antireligious in another. The fishermen, made up mostly of Norwegian stock, wanted no part of religion or the Bible, having had too much religion in the old country. One could not blame them for feeling that way—with the preachers in town always begging for money and getting mixed up in the politics of the community. We had quite a job gaining those fishermen's confidence. Today, however, they have a different view of Jehovah's witnesses and very much enjoy reading *Awake!* magazine.

With the coming of summer my partner and I planned on working the outlying

towns and villages reached only by boat and plane. Taking as much literature as we could, we left on the mail boat for the first stop. We helped to unload some freight, for which the captain was very thankful. An old Indian chief let us stay with him while we preached about Jehovah's kingdom in the town, placing much literature. Our next stop was a little place named Craig. We arrived at about two o'clock in the morning. It was pitch dark and raining very heavily. There was no light in town. Pretty soon the man that ran the dock appeared with a lantern; so, having nowhere to go at that hour, we pitched in and helped to unload cargo. The captain was so pleased that when we asked what we owed for fare he said: "Nothing, boys; you don't owe me a cent and I am very grateful to you." This was during the war years when help was very scarce. The dock man, too, was thankful. He said to us: "Well, the rooming house is closed at this hour, so you boys can stay in my empty store. There's a stove and wood; so make yourselves at home and stay as long as you wish." We did. From here we were able to walk to another small Indian village about five miles away, and again much literature was placed.

A week later we boarded the mail boat and left for Wrangell. Again we helped to unload and again we received free passage. As it was too early to get a room, we threw our blankets down on the dock and went to sleep. Later on in the morning we located an old Greek *Watchtower* subscriber who welcomed us into his small cabin. We stayed about a week. Since these places that we had visited had not been served with the Kingdom message in many years, our placements of literature naturally were high.

My partner and I now began to ask the fishermen whether any of them were going to Petersburg, about thirty-five miles

away. Sure enough, one did welcome us aboard. So off to Petersburg we went. There housing was at a premium. We contacted a person of good will, who suggested that he take us across the bay to see two old Norwegians—they might have a cabin for us. So across the bay we went. The man of good will asked the two brothers whether we could stay in one of their cabins and they said, "Sure." "By the way, what do you boys do?" We told them. "Oh, a couple of preachers," they said with a look of disgust on their faces. We told them that if there was anything around the place we could do to help, we would be glad to. "Oh, that's all right," they said. They lent us a small boat too, so that we could row across to town and do house-to-house preaching there.

One morning I noticed one of the brothers trying to coal-tar the roof of his house. It was a big one. Being old and shaky, he did not dare to go up to the roof but was trying to reach it from a ladder, with a long stick having a brush tied to the end of it. He was having a difficult time. I watched him for a while and then said, "We will do that for you." He looked at me with amazement and said, "You will?" He could not believe that a couple of preachers would work. They did not know the difference between clergymen and Christian preachers.

We told him what we needed and off we went to tar his roof. It was a big house with iron sheeting for a roof with all kinds of angles and pitches. My partner and I worked like beavers all day to finish it, and about six that evening they asked us down for a bite to eat. We told the brothers that we would finish painting, as it looked like it might rain. "Finish it tomorrow," one said. "No, we will finish it tonight," we replied, and we did. About a half-hour later it began to pour down. Those two brothers were the happiest people in town

at having their roof painted. The next day they asked whether we wouldn't like to do the boat shed. We did. "How about the other boat shed?" We finished that one too. "Wouldn't you like to do the sawmill too?" "Yes, we will do the sawmill also."

"Now how would you like to paint the house?" So we painted the house. In the meantime we had finished preaching among all the homes in town and were getting ready to leave. The two brothers called us into the house and asked us what they owed us. We said: "Nothing; you boys were kind enough to let us stay in your cabin, so we wanted to return the favor. They would have none of that. Pressing a roll of bills into our hands, they said: "We are more than satisfied, and whenever you boys come to town you are more than welcome to stay with us." When we counted up the money it totaled \$225.

Several years later when my present partner and I made the same trip we stopped off again at Petersburg. This time the two Norwegian brothers invited us to stay right in their own home. It has been a pleasure to come back to this town where we have made many friends. Although these persons have not taken a deep interest in the Kingdom, they do very much enjoy *Awake!* magazine.

We can always get secular work in Petersburg, and this has made the people see the difference between the local clergymen and Jehovah's witnesses. Everyone knows us as the two boys that stay with the Knutson brothers.

The first winter my partner and I spent in Anchorage was one to be remembered. We arrived on the first of January and it was cold. We had quite a job getting a place to stay. My partner knew a subscriber that enjoyed reading *Awake!* So off we went to see whether he had a place for us. Yes, he had a cabin that was vacant; in fact, people had just moved out that after-

noon. It was the filthiest place I ever saw. Whisky and beer bottles all over the place, and the cabin had a stench such as I never want to smell again. But where could we go at such a late hour? So we agreed to rent the place. Although it was a mess, for us there was only one thing to do, clean the whole place, including the stove—choked up with thick soot. And to top it off, we had to get our water from about four blocks away. It was very discouraging, to say the least. That night we slept with the window wide open, the place stank so bad. The temperature dropped to 30 below zero. But we were comfortable in our Arctic sleeping bags. About a month later we moved in with a brother who was renting a cabin, which provided much better quarters.

It is only after the servant of Jehovah proves that he is willing to endure all manner of inconveniences that then Jehovah provides for his servants. That fact has been brought to our attention again and again. In carrying on the missionary work in Alaska we have slept on floors of deserted cabins, in cars and boats; also in nice soft beds. The pioneer work has given us a much better appreciation of Jehovah's goodness. We have learned to be satisfied in whatever circumstances we have found ourselves.

In such a vast territory as Alaska pioneering is bound to produce many interesting experiences, especially when one has to travel by every means of transportation available—by car, train and plane as well as boats large and small.

Each fall now one of the brothers that fish takes us around the many islands that make up the southeastern part of Alaska. This brother is a good fisherman and seaman. One trip that we made proved to be an exciting one. Leaving one quiet harbor, we proceeded to our next stop, a little community of about half a

dozen persons. We had to cross a stretch of water about twenty-five miles wide. The wind was blowing pretty hard with a heavy sea running against us. When about fifteen minutes away from safe anchorage our engine quit. Our batteries had tipped, spilling some acid on the distributor and shorting out the engine. Quickly wiping the distributor dry, we started up the engine again only to have it stop again. We pressed the starter again; the bendix spring in the starter broke and that finished us. Desperately trying to crank the engine proved to be useless. We began to drift broadside with the heavy seas and to take quite a pounding. After a while all three of us became seasick, with the boat drifting wherever the wind and tide took it. However, we gradually began to get over our seasickness and to get on the radiotelephone to call the Coast Guard. After what seemed a long time we contacted one of their ships and they radioed that they would be able to reach us about ten that night. We started to drift about four that afternoon. At about 11:30 their searchlight picked us up and after they shot over three lines we finally were able to make fast a line. We had drifted out to open sea about sixteen miles. You may be sure that our prayers ascended to Jehovah and He heard them. This fishing boat we were on was forty-two feet long and very seaworthy. After we saw what a beating the boat could take we began to feel better. The Coast Guard boat towed us for four hours before we finally reached a safe harbor. It was a night never to be forgotten.

We have made the same trip over again without any mishap. We have covered many thousands of miles both by air and by boat. After experiencing the protection of Jehovah one soon gets over worrying whether any trouble may arise.

Pursuing my purpose in life, now I am still working with the congregation in

Ketchikan, Alaska, as a missionary and enjoying the service here very much. We have over 200 publishers in Alaska and I know all of them. There are many people of good will scattered in little settlements who need to be visited by willing ministers. This is a vast territory and many workers are needed. I certainly rejoice in the priv-

ilege of full-time service that is mine, and am happy that the Watch Tower Society sent me to Alaska. I can say, What greater privilege could one receive from Jehovah than to go to Gilead School and then receive a foreign assignment and there share in the expansion work with the rest of Jehovah's people earth-wide!

Dawns a New Era for the Irish

By Watch Tower missionary in Eire

EIRE is where the Irish come from. People generally call it Ireland. The land of green is predominantly Catholic, as far as religion goes. And Christian missionaries find it a fruitful field for the preaching of the Kingdom gospel.

The Irish, however, are a dubious lot. This, perhaps, because in times past many un-Christian acts were committed in the name of Christianity. Being Catholics, they resent being preached to and feel no need of the Kingdom gospel. So many times the missionaries are told, "Why don't you go to pagan America or pagan England to do your work? We don't need you here!" Yet these same ones are woefully ignorant of the Bible and the Kingdom message. To many Irish Catholics everything not Catholic is pagan. But, of course, there are some who do not agree with this view.

To understand the Irish people is to love them. They are an interesting people to work with and talk to. Not all Irish are fun-loving, friendly and lovable, as pictured in song and story. Their heritage and culture must be understood before one can come close to understanding their behavior. For example: A housewife might greet you with a big smile and assure you that she is a Christian, but immediately and loudly drive you from her door when she sees a Bible in your hand. "Strange conduct for a Christian," you say. Perhaps so, but not for the Irish. You must understand them.

From childhood the Irish have been taught that every religion in the world is opposed to their religion, that theirs is the only one having divine right to exist, that all other religions are merely tolerated and that they con-

tinue through the benevolent sufferance of the Catholic clergy. They are taught that Bible knowledge is not necessary for Christians, only a strict adherence to and belief in the church and its religious leaders is all-important. To keep their flocks from reading Bible literature the clergy tell their parishioners that it is communistic. This seems to frighten them sufficiently so they will not investigate for themselves.

Fear has a great hold on the people. People are afraid of what their neighbors, their friends, relatives and clergy might think if they were even so much as to read the Bible on their own. For centuries the clergy have dominated their lives, told them what they can read, what they should believe and do. To ask a sound religious question is a demonstration of lack of faith in God and the church, according to the clergy. As a result, the Irish people do very little independent thinking. They are victims of the clergy and fear; but freedom is in sight.

The Word of God, the Bible, "is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart"—this all-powerful freeing agent has penetrated the land of the Irish and is bringing about a most welcome reawakening. Recently a Catholic priest remarked that Jehovah's witnesses are doing more to encourage Catholic people to read the Catholic Bible than any other group. This is most encouraging, because Bible knowledge brings truth and it is the truth that sets men free. Having this in mind, we can see a new era for Eire is dawning.—Heb. 4:12; John 8:32.

Calling the Members OF THE Kingdom of Heaven

JEHOVAH has willed that his Son Christ Jesus be not alone in the kingdom of heaven, but that he be given a glorious helpmate, called the "bride, the Lamb's wife." Jesus uttered a number of parables dealing with the Kingdom and revealing its various aspects, one of which we find at Matthew 22:2-14. This parable reveals to us the way in which Jehovah God, the "king" of the parable, calls those who are to be associated with Christ as members of the royal family of heaven.—Rev. 21:9.

Jehovah chooses the bride class for his Son and determines the characteristics of this class and the number of its members, namely, 144,000. "The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. And he sent forth his slaves to call those invited to the wedding feast." The "king," Jehovah, arranges for the marriage feast, sends out the invitations and calls the invited ones to the feast. The parable shows that he sends out three calls to invite persons out of all the nations to become members of the kingdom of heaven.—Rev. 7:4; 14:1; Matt. 22:2, 3; Rev. 5:9, 10.

THE FIRST CALL

We would naturally expect that he would give this wonderful opportunity first to the Israelites, the natural seed of Abraham, and this is what the Bible shows he did. He said to them at Mount Sinai: "You will become to me a kingdom of priests and a holy nation." This referred to the future kingdom of heaven, in which Christ Jesus would be a "priest upon his throne" and

in which the 144,000 members of his body, his "bride," would reign as priests and kings with him. The descendants of the Jewish nation were therefore invited ones and now received the call through the Son of God, who invited them to the wedding feast. The first call thus went out in the year 29 (A.D.). His disciples co-operated in this work according to Jesus' instructions: "Go continually to the lost sheep of the house of Israel." For three years and a half, till Nisan 14 of 33 (A.D.), the



call was to go exclusively to the nation of Israel.—Matt. 10:6, 7.

How was the invitation received? The parable says: "They were unwilling to come." The rich young ruler who "went away grieved, for he was holding many possessions," well represents the general negative attitude of the nation; and the religious leaders manifested themselves as bitter enemies of the Son of God and sought to kill him. Therefore we can understand Jesus' scathing denunciation which was recorded in Matthew, chapter 23, and which he concluded with the words: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you." Two days later the first call ceased when Jesus finished his earthly ministry and life.—Matt. 22:3; 19:21, 22; John 6:50, 66; Luke 17:20, 21; Matt. 23:37, 38.

Some days after Jesus' resurrection he manifested himself to above five hundred disciples in a mountain in Galilee; and even some of these doubted it was he. And in the days just before Pentecost 120 met in an upper room in Jerusalem. Aside from this very small number the Jewish nation had refused to accept the first call.—1 Cor. 15:6; Matt. 28:16, 17; Acts 1:13-15.

THE SECOND CALL

"Again he sent forth other slaves, saying: 'Tell those invited, "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready. Come to the wedding feast." ' ' ' This second call went out again to "those invited," to the Jewish nation, now especially to the common people of that nation. Jehovah's favor to the Israelites was to

last another three and a half years. So they still had the opportunity of furnishing the full number of 144,000.—Matt. 22:4.

This second invitation began to be addressed to the Israelites at Pentecost A.D. 33, when Peter spoke to the multitude in Jerusalem, to the Israelites and their proselytes assembled there from Palestine and from some fifteen other countries, saying: " 'For the promise is to you and to your children and to all those afar off, just as many as Jehovah our God may call to him.' Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added." —Acts 2:39, 41.

What is meant by these words of the king in Jesus' parable: "I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready"? Certain arrangements had to be made and conditions fulfilled before the feasting could begin. What were these? The outpouring of God's spirit in Jerusalem at Pentecost was evidence that he had accepted the value of the perfect human sacrifice of Jesus after his ascending to the throne of Jehovah. In his justifying those who dedicated themselves to God and in his begetting them by his spirit they received the adoption as sons and became prospective members of the bride of Christ. In Peter's powerful speech, as recorded in Acts, chapter two, he had used the first of the "keys of the kingdom," revealing to a faithful remnant of the Jewish nation the "new and living way," the unspeakable privilege of becoming "heirs indeed of God, but joint heirs with Christ."—Matt. 22:4; 16:19; Heb. 10:20; Rom. 8:17.

As to those who did not respond to the invitation as conveyed by the original Christian congregation, the parable says: "Unconcerned they went off, one to that field of his, another to his commercial business; but the rest, laying hold of his

slaves, treated them insolently and killed them." Paul says of these: "The rest had their sensibilities blunted." The overwhelming majority of the nation did not show any more willingness to accept the second call than the first; but they remained indifferent and attended to their worldly business. Others, filled with hatred against the Messiah and his followers, persecuted these, arresting, beating and even killing them. So they turned down the offer to become that "kingdom of priests, and a holy nation."—Matt. 22:5, 6; Rom. 11:5, 7; Acts 7:1-60; 8:1; 9:1, 2; Ex. 19:6.

What would the King, Jehovah, now do about it? "The king grew enraged, and sent his armies and destroyed those murderers and burned their city." In 70 (A.D.) the armies of Rome under Titus came and destroyed the "city," the Jewish nation, 1,100,000 Israelites losing their lives and the rest being "led captive into all the nations."—Matt. 22:7; Luke 21:24.

THE THIRD CALL

The King's second invitation exclusively to the Jews ended A.D. 36. Only a small remnant having responded, the majority of the places to be filled remained vacant. Yet Jehovah's purpose can never fail. What does the parable show he now did? "Then he said to his slaves: 'The wedding feast indeed is ready, but those invited were not worthy. Therefore go to the roads leading out of the city, and anyone you find invite to the wedding feast. Accordingly those slaves went out to the roads and gathered together all they found, both wicked and good; and the room for the wedding ceremonies was filled with those reclining at the table.'—Matt. 22:8-10.

Jehovah now sent out a third call by instructing his slaves to leave the borders of the "city," to go out onto the roads of the nations and to invite all kinds of people to the wedding feast. The first one so

commissioned was Peter when, A.D. 36, he was sent to the home of Cornelius, an Italian officer, in Caesarea. There he used the second one of the "keys of the kingdom" in preaching the gospel to that Gentile and to his household. Peter's witness was followed immediately by the outpouring of holy spirit upon those "people of the nations," and the apostle perceived "that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." Now "God for the first time turned his attention to the nations to take out of them a people for his name" and thus the mystery as to membership in the bride of Christ became fully revealed. The apostles and others of the thousands of members of the early Christian church were now sent out to the Gentile nations, and during all the centuries since A.D. 36 the ingathering to the wedding feast has been progressing.—Acts 10:45, 34, 35; Eph. 2:12; Acts 15:14; Eph. 3:4-6.

The time must come when all places in the room for the wedding ceremonies would be filled, and this would be when Christ would accompany the King Jehovah to His temple for judgment, which he did A.D. 1918. This is the time to which the parable refers, saying: "And the room for the wedding ceremonies was filled with those reclining at the table."—Mal. 3:1-5; 1 Pet. 4:17; Matt. 22:10.

THE WEDDING GARMENT

The question now arose as to who would keep his place in Jehovah's organization from and after 1918, for there began now a severe testing and sifting as to the truth and the service of Jehovah and as to enduring trials and persecutions down to the end. The parable shows what was necessary in order to hold one's place. "When the king came in to inspect the guests he caught sight there of a man not clothed

with a wedding garment. So he said to him: 'Fellow, how did you get in here not having on a wedding garment?' He was rendered speechless. Then the king said to his servants: 'Bind him hand and foot and throw him out into the darkness outside. There is where his weeping and the gnashing of his teeth will be.'—Matt. 22:11-13.

The criterion applied by the King was, not whether one was "good" or "bad" at the time the slaves found him on the roads, but whether one was wearing the "wedding garment." What is this garment? We find the answer in the following words: "The marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones." The "righteous acts of the holy ones" being the Christian ministry entrusted to all the spirit-begotten children of God, the wedding garment represents the Kingdom service on earth, and to put it on therefore means a course of obedience toward the King and his Son. On the contrary, a failure to wear the wedding garment means a refusal to publish the Kingdom and to bear the reproaches that are heaped upon the King's slaves.—Rev. 19:7, 8.

The "man not clothed with the wedding garment" actually represents a class of people who were made manifest after Jehovah accompanied by Christ Jesus came to the temple for judgment A.D. 1918. The present time, since that year, is when the marriage of Jehovah's Son is being consummated by resurrecting all the spirit-begotten saints who died faithful before 1918 or have since died and uniting them in never-ending wedlock with the heavenly Bridegroom. But looking at the dedicated ones yet on earth who were espoused to him and who were in the room for the wedding ceremonies because God's kingdom had come, Jehovah the King found a

class not wearing the wedding garment, a class that refused to don such garment by refusing to share in public service. Beginning in 1919, Jehovah had opened up to all of the dedicated ones the door into Kingdom service, offering them privileges greater than at any time before. The class that spurned such privileges was none other than the "evil slave," whose appearance at the end of the world Jesus foretold. Of course, such insubordination to the King Jehovah and the Bridegroom Jesus Christ disqualified them as members of the "bride"; and so the King ordered his attendants, the angels, to throw them out into the darkness of Satan's world. There destruction awaits both them and the whole of unfaithful Christendom when the great King, in the approaching battle of Armageddon, will send his heavenly armies under Christ Jesus to destroy the whole "city," the modern counterpart of Jerusalem.—Matt. 24:48-51.

When Jesus, as a conclusion to his parable, warningly says: "For there are many invited, but few chosen," this shows that many more have been called than 144,000, the number finally united with Christ Jesus in heaven. If any of the remnant now in attendance at the room for the wedding ceremonies fall out for failure to keep on the wedding garment, others will be brought in by the King to take their places. Seeing that we are now in the closing years of this present system of things, that process may be about completed.

Finally the King, Jehovah God, will have the predestinated number of 144,000 members of the bride class to be given to her royal Bridegroom. With him, as a "kingdom of priests and a holy nation," she will, in full and loving subjection to her kingly husband, co-operate with him in his wonderful work in behalf of mankind during his thousand-year reign.

THE SUPREME WILL TO BE DONE



'Look! I am come
to do your will,
O God!'—Heb. 10:7.

CONQUERORS will live endlessly, according to God's supreme will. (Rev. 2:10, 11; 21:6, 7) Foremost among conquerors is Jesus Christ, the One who said: "In the world you will have tribulation, but cheer up! I have conquered the world." (John 16:33) After the living God, Jehovah, had raised out of death on earth and glorified in heaven that slain foremost Conqueror, Jesus suddenly stopped a traveling man in ancient Syria, a murderous persecutor named Saul of Tarsus. To him Jesus said: "To this end I have made myself visible to you, . . . to choose you as . . . a witness . . . while I deliver you . . . from the nations, to whom I am sending you, to open their eyes, to turn them . . . from the authority of Satan to God." (Acts 26:16-18) At that time and prior to our time (for nearly six thousand years until A.D. 1914) the "authority of Satan" was what that chief wicked one freely exercised over all this world or system of things which Jesus Christ con-

quered and which his followers must conquer.

² When on earth Jesus truly taught: "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) Seriously, then, is the beloved Master whom Jesus served and continues to serve—is that noble and lovable Master the One you now serve? Like Jesus, are you a slave of the supreme God? In other words, have you willfully and willingly chosen to listen to and obey Jesus' Master, the true God, Jehovah? Like Jesus, do you delight to do the will of God? Have you positively turned from the "authority of Satan" to the authority of the Supreme One by deliberately and voluntarily dedicating your life to serve Jehovah? What, you ask, is dedication?

³ Dedication means voluntarily to set oneself apart with the aim to devote oneself to a deity, a sacred purpose, or a particular person, a principle, a science, a nation, or even a chosen occupation or way of life. The dedication that has the most meaning

1, 2. (a) How is God's will linked with endless life of his creatures? (b) For today's upright humans, what is proper choosing?

3. What does dedication mean?

and is of the greatest importance is when an individual divorces himself from all other pursuits and solemnly offers himself to a divine person in a devotion to Jehovah God. That means making your will conform to the will of the Most High God. Dedication to The Divine Person must be unconditional, without reservations. It cannot be a divided devotion or dedication, because a dedication with reservations would be invalid in the sight of Jehovah God. He requires absolute or exclusive devotion.—Ex. 20:5; 34:14; Deut. 4:24; 6:15.

⁴ The perfect example of making a dedication we find in the Son of God, Christ Jesus. His dedication of himself is summed up in the words: "To do your will, O my God, I have delighted." His devotion to God was entirely single. He did not permit anything else to infringe or encroach upon it. On earth Jesus was acquainted with his Father in heaven, whose law he knew and loved. He was familiar with what had happened to the nation of Israel and others who violated their covenant relationship with Almighty God. Such knowledge caused Jesus to be all the more eager, yes, adamant in wanting to conform his own will to the will of his Father.—Ps. 40:8; John 4:34; 6:38.

⁵ Consequently, when any person makes a dedication to do the will of Jehovah God, it means a complete change from his former way of life, a way common to this world that has been under the "authority of Satan." The dedicated individual's inclinations change, as well as his desires. This change does not take place automatically, but is the result of the remolding of his mind from the old-world pattern of thinking and acting to a new one. It is the result of calm, careful, sober meditation

on God's Word, and not a miraculous or emotional change that takes place totally in an instant. The normal bent or trend of man's mind is toward sin, because our first parents, Adam and Eve, willingly chose to do the will of Satan the enemy of Jehovah God, and they forgot the will of the true God for them. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) According to that sinful pattern we have been shaped in iniquity under the condemnation of death. That is why it is imperative that a change take place. That is why it is so important that new knowledge be taken into the mind, and this from God's Word. There must be a continuing turning away from the old way of thinking, patterned after this old world or system of things. There must be a recognition of the new—a desire to change or repent from the old course and to remold one's way of living according to the new pattern. This constitutes a following of Paul's advice: "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, . . . 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." This shows that there is a complete change in one's pattern of life, from that of the old world to that of the new world. Here we must bear in mind that it is for this new world of righteousness that Christ Jesus gave his lifeblood, because it is in the new world that eternal life is to be attained. According to John's writing, the present old world is passing away. "Do not be loving either the world or the things in the world. . . . Furthermore, the world is passing away and so is

4. How did Jesus view dedication?

5. (a) What is required of a Christian whose dedication has been made? (b) Why is a radical change in living habits essential?

its desire, but he that does the will of God remains forever."—Col. 3:9, 10; 1:10; 1 John 2:15, 17.

⁶ Since the old world is passing away, a Christian must turn his back upon that old world in order to live on into the new world. Then when his mind is made over, when his thinking is changed to conform to the Word of Almighty God, it can be properly said that the individual is in the image of God, just as Adam was originally before transgression. When the individual is patterned after God's superior knowledge, then the creature is properly said to be returned to the image of God. That does not mean that the individual is perfect at that point, but his thinking has turned to the high and lofty way of thinking that Jehovah God uses. In following such a course one becomes pleasing and acceptable to Almighty God.

PROPER MENTAL ATTITUDE BEFORE DEDICATION

⁷ The humble, repentant person is described in words Isaiah wrote: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." This shows how approachable Jehovah is. The humble one who desires to find Him Jehovah will receive through his Son Christ Jesus. He will pardon the creature of sins inherited by reason of being born of sinful parents. Paul further shows the importance of putting away the old personality, saying: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new per-

sonality which was created according to God's will in true righteousness and loving-kindness." Thus Paul vividly draws to our attention that our former way of life and desires must be entirely forsaken. Then the new way of thinking acquired from a study of Jehovah's Word and a knowledge of his purposes will be the motivating power in the Christian's life.—Isa. 55:7, AS; Eph. 4:22-24.

⁸ After conversion of mind has taken place, then the individual will have utmost respect for Jehovah and His Word. He will follow Paul's admonition: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind [humility], mildness and longsuffering." These qualities are found, not in the old world, but only in the new. While Paul's words were written to Christians, Jehovah's much earlier expression shows how he values such characteristics: "What I care for are humble, broken creatures, who stand in awe of all I say." A humble person shows utmost reverence for the Most High God, Jehovah.—Col. 3:12; Isa. 66:2, *Mo*.

⁹ Can any ordinary person manifest stanch, undivided love to the Almighty Creator? Yes, he must be exclusively devoted to Him and then have a burning zeal in his heart to serve Him as a willing slave serves his beloved master. To serve means to obey. Those who obey Jehovah do so out of love for him: "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him. He that does not love me does not observe my words; and the word that you are hearing is not mine, but belongs to the Father who sent me." (John 14:23, 24) Love is, in fact, the sum and substance of the whole law of commandments of God. So Christ Jesus

6. Why may we say a human creature of today is in God's image?

7. What is repentance? Why is it required?

8. After conversion, what qualities should a person cultivate?

9. What kind of servitude is required, and upon what must it be based?

verified, saying: "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 [vital force]." Certainly nothing is omitted. The creature is required to love and serve the Creator, Jehovah, completely, in true-hearted loyalty.—Mark 12:30; Deut. 6:5.

¹⁰ On the part of true followers of Christ this means forgetting self completely, just as he said: "If anyone wants to come after me, let him disown himself." He that disowns himself disowns his own personal aims and choice of his life's career. Instead, he seeks to make it his will to do what Jehovah's will and purposes are concerning his present and future. Then he reports himself accordingly.

DEDICATION BRINGS RESPONSIBILITY

¹¹ This does indeed place a heavy load of responsibility upon one dedicating his life to Jehovah. Faithfulness in carrying this load is mandatory, not discretionary. It means willing surrender of personal selection of a course or way of life in order that God's will may be done. Ridicule, reproach, hardship, persecution, torture or imprisonment might be brought upon one because of his choosing to follow the course of Jehovah's chief Witness, Christ Jesus. Through all such circumstances the dedicated one keeps on following Jesus, doing Jehovah's will. He realizes that he agreed to do God's will. Therefore he must have a positive attitude as to his responsibility, just as did Isaiah when he said: "Here am I; send me." As one learns God's Word and recognizes this responsibility, one does not feel that the responsibility is too heavy. Nor does one feel cowardly about it or fearful that he will fail. Since he expects to live in Jehovah's everlasting new world,

he keeps on obeying God's Word that he "fear not"; he conquers the spirit of fear and cowardice. He remembers Jehovah's revelation that John saw and wrote: "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." Paul, too, gave very encouraging and assuring admonition to Timothy, writing: "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." Not Judas Iscariot or others who failed, including Satan himself, do we seriously consider to grasp the meaning of dedication; but we look at the long line of strong, faithful, courageous conquerors the Bible mentions. In their life course we see patterns worth copying. We can be just as determined as they were. We can be obedient servants of God as they were. Early Christians, including Christ's faithful apostles, were anything but fearful. Then there are also men like Abraham, Isaac, Jacob and David, and women like Sarah, Rahab, Deborah and Jael, as well as many others in that long line of courageous covenant-keeping witnesses of Jehovah that extends back to the very time of righteous Abel. They had a strong anchor of hope in Jehovah's supreme power, even to his resurrecting the dead. Such strengthened faith will cause a person not to fear the enemy even though it might cost him his physical life at this time.

—Luke 9:23; Isa. 6:8, AS; Rev. 21:1, 7, 8; 2 Tim. 1:7, 8.

10. (a) How should one view self after dedication?
(b) To what extent must one be submissive to Jehovah?
11. (a) How should one consider responsibility?
(b) After what examples should Christians pattern their lives?

¹² One's choice of a life course of action is a personal responsibility, even as Moses indicated: "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." But how, now, may one choose life? By following the course outlined for a true Christian, "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." We choose life by dedicating ourselves wholly to Jehovah with the expectation of obeying him forever and carrying our load of responsibility.—Deut. 30: 19, 20.

¹³ Joshua, also, candidly showed the personal choice required for giving exclusive devotion to 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." (Josh. 24:15) Every undedicated person has the same freedom to choose. This choice will determine his destiny, whether it will be life or death. In this day of Jehovah's power, if one refuses to dedicate himself to serve Jehovah his life will permanently end at Armageddon (if not before) as a condemned sinner. In coming to the point where one wishes to serve Jehovah with his whole heart, soul and mind, the question is not, 'Shall I make a dedication?' Dedication to do God's will is the course previously outlined by Christ Jesus. One should therefore ask oneself, Do I have the proper understanding of Jehovah's will and what he requires in order for me to agree to be a true footstep follower of Christ Jesus, to do Jehovah's will

from now on? In coming to that proper understanding, there is no hesitation on the part of the individual who sincerely wants to serve Jehovah. This positive forward step is outlined by Jehovah. To attain life one must take that step. One who agrees to be a footstep follower of Christ and performs that agreement is truly a Christian. Such dedication the obedient follower of Christ then publicly confesses or symbolizes before others by water baptism.

WHAT DEDICATION MEANS TO YOU

¹⁴ Before dedication comes a searching of the soul. One must realize that his dedicating himself must be a 'turning to Jehovah.' It means a repenting or turning away from the disobedient, sinful way of life in the old world in which one has lived up to this point. As a sinner, the repentant one sees himself now from Jehovah's viewpoint. He recognizes Jehovah's loving provision of Christ Jesus as the Redeemer, Purchaser or Ransomer. He recognizes that through exercising faith in the purchasing or redeeming value of the shed blood of Christ Jesus he can be properly brought into harmony or oneness with the Holy One, Jehovah. Then a change takes place. This is not a miraculous change, but is the start of a new mental attitude that from now on shapes one's life course as a firm and willing doer of God's revealed will. In this respect dedication marks a decision that must be carried out. When an individual dedicates his life to Jehovah he expects Jehovah to live up to his promises, and there is no question that Jehovah will do so. Jehovah, too, expects the one whom he receives to carry out his dedication. There is no such thing as a partial dedication; that is, to hold back, or a deciding within one's own mind to dedicate

12. What choice does every true Christian face?

13. (a) What decision did Joshua make? (b) In our day, what happens to those who neglect choosing aright?

14. (a) What precedes dedication? (b) What follows dedication? (c) What is included in one's dedication to Jehovah?

to Jehovah in any limited manner. Nothing may be permitted to jeopardize the completeness of his dedication. So truly a serious responsibility accompanies this dedication to Jehovah. An individual may not be lulled into the frame of mind that preaching God's Word is merely discretionary. The ministerial work is an obligatory part of the assignment to work, just as it was in the case of Christ Jesus. The time of his dedication marked the beginning of his ministerial work and never did he digress or permit anything to interfere with his new course of life that he had determined and agreed to perform.

¹⁵ Since this marked the beginning, it may be likened to the individual's birthday; that is, the beginning of his new life. Prior to this time only a very small measure of human life was enjoyed, and that was under condemnation because of our being patterned in Adam's fallen state.

¹⁶ Just as a child, the individual must be eager to learn and continue learning to grow to maturity. We observe how a child is eager to imitate his parents; and then, too, we see what a driving force a child possesses to reach manhood or womanhood. In fact, he is willing to study eagerly to do so. A child's mind is alert to acquire knowledge because he does not have a desire to remain in infancy or even in a state of adolescence. So the "newly born" Christian should view his life ahead.

¹⁷ Children are always anxious to escape just a milk diet or that of softened food. They are anxious to eat the solid food that they observe their parents partaking of, because they recognize that solid food belongs to mature people. And so it is with Christians, as counseled by Paul: "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, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment."—Heb. 5:14-6:2.

¹⁸ The Christian should eagerly pursue knowledge so he might gain spiritual maturity and be better able to carry out his dedication and then help others, and in that manner help them to life. It can be likened to young people growing to manhood or womanhood. When they reach this state of maturity and marry, they bring new children into the world. So it is with mature Christians. By their saying, "Come!" they bring others, and then the new hearers turn from their former course of action, and likewise study and come to the point of dedicating their lives to do Jehovah's will. Christian maturity is a wonderful, happy condition to live in and to observe.

¹⁹ In weighing the matter of dedication an individual might think, 'I could not possibly do this ministerial work or share in it; yet I love God and I will serve him. I will give him full recognition in my life, but as for complete dedication, I just cannot do that.' At first such may be one's thoughts; but if a person is in that frame of mind, then he should continue studying, taking in accurate knowledge, because more mature thinking will help him to reach the proper decision. This is truly a vital decision. It can be likened to a man who, in looking toward the future, plans to build a house. But even in constructing a home the man must sit down and count

15. To what may dedication be likened?

16, 17. (a) How should newly dedicated persons view this important step? (b) What will be the objective of the newly dedicated person?

18. What should the dedicated one pursue? What will bring joy to his heart?

19. Why is a serious counting of the cost important for one who contemplates dedication?

the cost, just as Jesus stated: "For example, who of you that wants to build a tower does not first sit down and figure out the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not have the funds to finish it, and all the onlookers might start to ridicule him, saying: 'This man started to build but had not the funds to finish.' " In making a dedication it means that the individual should count the cost of taking such a course and holding to it to the finish, and do so soberly and diligently.—Luke 14:28-30.

DEDICATION BRINGS HAPPINESS

²⁰ Then why not measure what you forsake alongside what you are promised by Jehovah? (Matt. 19:27-29) Stop and think about it! What good things do you have that you did not receive from Jehovah in the first place, including the power of rendering devotion, praise and willing service? These are the things that you will happily dedicate to Jehovah, even your whole self, to serve him. These are willingly given to Jehovah through the Righteous One, Jesus Christ, for the unspeakable privileges and blessings that are continually bestowed upon God's dedicated

20. What are some of Jehovah's blessings for dedicated servants? And what brings joy?

servants. However, bear in mind that this gives the individual the authority to be called by and to speak in Jehovah's name as one of His witnesses. In this doomed and dying old world, these dedicated servants of God are the happiest people living. In fact, such people expect to survive God's universal war at Armageddon and confidently expect to live forever in an earth-wide paradise of perfection. Much, then, depends upon one's making a dedication, and then everything depends upon one's faithfulness to that dedication. Maintaining integrity and faithfully living up to one's dedication vows brings supreme happiness. Failure to do so brings despair.

²¹ The full impact and importance of dedication can seemingly be summed up in Jesus' words: "Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple." (Luke 14:33) Nothing may be permitted to interfere with dedication. This can include the wife of a man, or the husband of a woman, or a family or anything else of this world that might be held dear. Dedication of oneself to Jehovah must be unequivocal in its scope. The individual is duty-bound to render exclusive devotion to Jehovah.

21. How extensive must dedication be?

"Under the Thumb of the Mass"

“The modern man,” says Dr. Albert Schweitzer, “is lost in the mass in a way which is without precedent in history. . . . His diminished concern about his own nature makes him as it were susceptible, to an extent that is almost pathological, to the views which society and its organs of expression have put, ready-made, into circulation. Since, over and above this, society, with its well-constructed organization, has become a power of as yet unknown strength in the spiritual life, man's want of independence in the face of it has been so serious that he is almost ceasing to claim a spiritual existence of his own. He is like a rubber ball which has lost its elasticity, and preserves indefinitely every impression that is made upon it. He is under the thumb of the mass, and he draws from it the opinions on which he lives, whether the question at issue is national or political or one of his own belief or unbelief.”—*The Decay and Restoration of Civilization*.

Baptism

"Jesus . . . was baptized . . . And immediately on coming up out of the water . . . like a dove, the spirit coming down upon him; and a voice came out of the heavens: 'You are my Son, the beloved; I have approved you.' "—Mark 1:9-11.

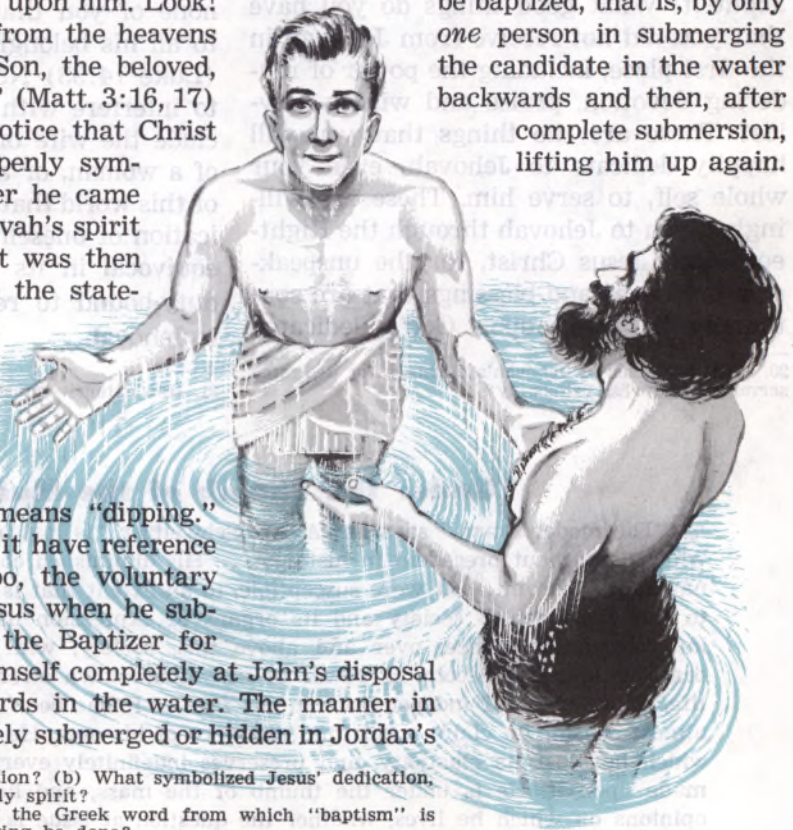


AFTER an individual has made a dedication in his own mind and heart to serve Almighty God, how does he consummate such a dedication? Another step is necessary, and that is to announce or confess it publicly to others by his being baptized in water. It is interesting to notice that Christ Jesus set the pattern for this right practice. "After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " (Matt. 3:16, 17) From these words we notice that Christ Jesus' dedication was openly symbolized by baptism. After he came up out of the water Jehovah's spirit came upon Jesus, and it was then that Jehovah God made the statement in the hearing of John the Baptist that He was well pleased with the course his Son had taken.

² The word "baptism" is taken from the Greek word *báptisma*, which means "dipping." Thus in no manner does it have reference to sprinkling. Notice, too, the voluntary action on the part of Jesus when he submitted himself to John the Baptizer for immersion. He placed himself completely at John's disposal to be immersed backwards in the water. The manner in which Jesus was completely submerged or hidden in Jordan's

water well illustrated how Jesus became buried as dead to his former course of earthly life. His then being raised up out of the

water shows how he was being made alive for the doing of Jehovah's will from that time forward. How suitable, then, is water baptism as a proper public sign or symbol of one's personal dedication! No one assisted John when he baptized Jesus, no other person being mentioned as being present at this immersion act. Certainly this, too, sets the pattern as to the proper way in which a follower of Christ should be baptized, that is, by only *one* person in submerging the candidate in the water backwards and then, after complete submersion, lifting him up again.



1. (a) What step follows dedication? (b) What symbolized Jesus' dedication, and when did he receive the holy spirit?
2. (a) What is the meaning of the Greek word from which "baptism" is derived? (b) How should baptizing be done?

³ It is important, too, that Jesus went to a dedicated servant of Almighty God to have the baptism performed. Just as Jesus went to a dedicated servant for baptism, he told his eleven faithful disciples to baptize others. Recall when Jesus approached the mountain in Galilee, where he had arranged to meet those disciples. There to them he spoke stirringly: "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." These words Jesus addressed not to the priests, Sadducees, or Pharisees, but only to those disciples who were loyal ambassadors of his. Furthermore, we notice that they were told to make disciples of people. That meant to give to others instruction and information first, and then it was upon this condition that later they were baptized, and by the same dedicated servants of Almighty God. At that time they heard and received the truth only through Jehovah's witnesses. Today a similar situation exists. People hear and receive instruction of the truth only from those that are true witnesses and dedicated servants of Almighty God, and the baptizing should be performed by persons that also already have been baptized.—Matt. 28:18-20.

⁴ For our further guidance an interesting account is given concerning Philip and the Ethiopian eunuch. "Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus. Now as they were traveling over the road, they came to a certain body of water, and the eunuch said: 'Look! a body

of water; what prevents me from getting baptized?' With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch, and he baptized him. When they had come up out of the water, Jehovah's spirit quickly led Philip away." Here we note that instructions were given by the faithful servant of Almighty God, and when the candidate received the good news he wanted also to be a servant, and to be immersed. This marked the open or public acknowledgment of his dedication of himself to serve Jehovah God.—Acts 8:35-39.

⁵ When Saul of Tarsus was directed to go to Damascus it was not until Jehovah's servant, Ananias, was dispatched to where Saul was staying and Saul received instruction from Ananias that he recovered his sight and was filled with the holy spirit. The Bible account of this states: "And immediately there fell from his eyes what looked like scales, and he recovered sight, and he rose and was baptized, and he took nourishment and gained strength." It was necessary that he come in contact with the disciples or witnesses of Jehovah and then doubtless Ananias, a true servant of God, performed the baptism of Saul.—Acts 9:18, 19.

⁶ Another point that is extremely important is that Jehovah did not tell all people to disciple and baptize all nations, but these words were given by Jesus 1,900 years ago only to his fellow witnesses or sons of God, Jehovah. It was only when individuals came to them, received instructions and then were baptized that they were filled with holy spirit, either just before the actual water baptism or not a long time afterward. The same circum-

3. Whom did Jesus give authorization to do baptizing?

4. (a) From whom did the Ethiopian eunuch receive understanding of God's Word? (b) How was his dedication symbolized?

5. From whom did Saul of Tarsus receive instructions? And what followed?

6. Who only received approval to instruct and baptize during days of the early Christian congregation, and what parallel do we see today?

stances are true today. It is only through his channel of communication that Jehovah now is using that an individual obtains accurate knowledge of the truth; likewise, it is fitting that only persons devotedly serving Jehovah baptize taught ones who dedicate themselves to serve God.

⁷ Someone might say that he had been baptized before in some church and may even feel that this was somehow a dedication. But here a question arises: To what teaching or principles was he dedicated? If such one was sprinkled as an infant or at any other age, could such one dedicate himself to Jehovah? No, because sprinkling is not the Scripturally proper type of baptism. But if one has submitted himself to immersion in water in some one of the many nominal religious systems, can such baptism today be considered by such baptized one as acceptable to God? No, because since 1918 those religious systems have been on judgment. Also, the members have been taught God-dishonoring creeds and human traditions that completely nullify the Word of Jehovah God. In fact, baptism in any one of the many ecclesiastical systems would be a mere submitting of oneself to the man-made ritual of that particular religious system. For example, most of Christendom's sects believe and teach the "blessed trinity" doctrine, which denies the Bible teaching of Jehovah's eternal supremacy and his Son's being always obedient, subordinate and unequal to his Father. Also, the doctrine of the immortality of the human soul, contrary to the Bible teaching of the manner in which Jehovah God created humans. Today most of Christendom's systems acknowledge rulers of this system of things as the higher powers to which they must be in subjection. How contrary this is when true Christians are

admonished to be in subjection to Jehovah's enthroned King, Christ Jesus, and have loving respect for the unified, clean organization Jehovah now uses earth-wide for announcing good news of his established kingdom! So both a dedication and water baptism acceptable to the true God will fully harmonize with the terms of Jehovah's requirements written in his Word, the Bible; and every willing learner will eagerly conform to such righteous requirements.

⁸ Recall the words: "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." The position of the Father must necessarily be known to the learner or taught one. The name "Father" shows parenthood, priority. It refers to the superiority and rightful sovereignty of the true God, Jehovah, and also is a sign of the complete, supreme authority of Jehovah. An appreciation of this unique position and power must be known by the learner or disciple. Also, he properly should be familiar with and recognize that there is a great issue of domination confronting the universe at this time and that a proper settlement of that issue will be successfully accomplished by Jehovah.

⁹ Also, being baptized in the name of the Son obviously shows the disciple's appreciation of the Son's high authority and position, both of which Jehovah has given to his Son. The Son's redemption value as Ransomer of repentant disobedient humans must likewise be known by the disciple. He would have to respect the Son as God's anointed, reigning King of Jehovah's new world, besides acknowledging the Son as the everlasting Father to a

7. (a) Why is sprinkling not proper baptism? (b) Why is baptism in any of Christendom's religious systems unacceptable in Jehovah's sight?

8. What does it mean to be baptized in the name of the Father?

9. What does it mean to be baptized in the name of the Son?

great crowd of persons of good will that through him will receive life upon earth.

¹⁰ The learner also comes to know that the holy spirit is not a third person of a "trinity," but truly is the active force of Jehovah. It is that force that supplies willing humans with understanding of God's will and purpose. It is that same force that inspired God's prophets of old to write his holy Word. It is the force that directed the Christians after Christ's resurrection at the time of Pentecost and from then on to our time. It is this same force, this divine force, that is directing God's theocratic organization in the world today. It is likewise that force that upholds and continues to activate God's dedicated ministers at this time, and that active force to which they render themselves in submission.

¹¹ Any baptism other than a proper one performed by a dedicated person would be invalid. Also, it would be invalid if the individual did not have a proper understanding at the time of his dedication. This is illustrated to us by Paul when he went to Ephesus and found certain learners. He asked them: "Did you receive holy spirit when you became believers?" "They said to him: 'Why, we have never heard whether there is a holy spirit.' And he said: 'In what, then, were you baptized?' They said: 'In John's baptism.' Paul said: 'John baptized with the baptism of those repenting, telling the people to believe in the one coming after him, that is, in Jesus.' On hearing this, they got baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the holy spirit came upon them, and they began . . . prophesying." This demonstrates to us that even John's baptism did not bring the holy spirit upon an individual, this fact showing the

importance and necessity of being baptized in the name of the one coming after John, that is, Jesus. As an example, it shows that those sharing in John's baptism after Pentecost A.D. 33 of necessity had to repeat the baptism in order to receive the holy spirit.—Acts 19:1-7.

JOHN'S BAPTISM

¹² One may ask, Was not baptism for the removal of sin? John's baptism was not for the removing of sins, but was for repentance over sin against the old or law covenant. At Mark 1:4, 5, we read: "John the baptizer turned up in the wilderness, preaching baptism of those repenting for forgiveness of sins. . . and they were baptized by him in the Jordan river, openly confessing their sins." The Jews had been a covenant people and were guilty of sins committed against the covenant. John's baptism gave them an opportunity to repent and to acknowledge that they had violated their covenant relationship to Jehovah, and then they could follow the proper course that would guide them to the Messiah. Otherwise they would not recognize the Messiah. In fact, that was the purpose of the law, as Paul explains: "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. Is the Law, therefore, against the promises of God? Never that! For if a law had been given which was able to give life, righteousness would actually have been by means of law. But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. However, before

10. What does it mean to be baptized in the name of the holy spirit?

11. (a) When may baptism be invalid? (b) Why was the ancient Ephesians' first baptism invalid?

12. (a) What was the purpose of John's baptism? And of the law? (b) How could John's baptism prepare the Israelites?

this faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith which was destined to be revealed. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor." (Gal. 3:19, 21-25) For the Jews to have any reverence for the law and any understanding of it, they would have to admit that they were sinners and violators. Sin against the covenant required blood to be shed: "Nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." Obviously, then, John's baptism did not provide such a cleansing. Yet John's baptism was provided to give the Israelites a position of teachable humility before the law, and in that way they would be prepared to recognize the Messiah. The law was given to the Israelites in order that they would be led to accept Jesus as the redeeming one, because in no other way could remission of sins be provided.—Heb. 9:22.

JESUS' BAPTISM

¹³ It is true that Jesus gave himself as the ransom for the remission of sins, but keep in mind that baptism of him had not remitted sins, because he had no sins. Peter stated: "He committed no sin." (1 Pet. 2:22) Jesus was guileless, undefiled and entirely separate from sinners. Then why was he baptized? In fact, John asked him, "Why are you coming to me?" In reply Jesus said to him: "Let it be, this time." No, Jesus' baptism was not for the purpose of washing away sin, nor did he set baptism as the example for Christians to follow for the remission of sins. His baptism marked a complete and absolute dedica-

tion. The law of Moses could not provide life. Hence Jesus came to fulfill the law in order that men might live again, because it was his ransom provision that could lay the foundation for the new covenant that God made with Christians. Jesus disclosed emphatically that he was dead to his past course of life when he was buried under the water and that he was just as vividly alive when he was raised out of the water, to do Jehovah's will.—Matt. 3:14, 15.

¹⁴ The same is true on the part of Christians that follow a similar practice in baptism. Consequently, after a learner dedicates himself to do Jehovah's will henceforth, he is ready for baptism. Of course, it must be a wholehearted decision without any reservations. This means that baptism is a very serious occasion, but truly not a sad one. Weighty consideration should be given the matter. One cannot be baptized just because others do so. The seriousness of it is noted at Ecclesiastes 5:4, 5, which states that when a vow is made to God, one must not fail to fulfill it. An individual realizing the importance of fulfilling a vow to God might say: 'Maybe I should hold off at this time. Perhaps this is not going to work out the way I think it is, and a failure on my part to carry out this dedication would mean death.' That is true, vow-breakers are "deserving of death." (Rom. 1:32) One should never lose sight of the fact that a failure to make a dedication would also mean death to the individual when he has an opportunity to know the truth and have knowledge of what it means to dedicate his life to Jehovah and then fails to do so. When a person has reached this point he has knowledge and he is accountable to the extent of his understanding.

13. (a) Why was Jesus' baptism not for the remission of sins? (b) What did Jesus' baptism accomplish and mean?

14. (a) When is a follower of Christ ready for baptism? (b) Why should one avoid postponing baptism after making a dedication?

¹⁵ It is obvious that some transformation of the individual's life takes place prior to baptism. He would have to clean up his life in event that he had been living immorally or had shared in practices that were unclean according to God's standards. In event that an individual was baptized but had not cleaned up his life properly and was still living immorally or otherwise infracting God's law, baptism could not consummate a dedication to do Jehovah's will. Such a pretense of dedication would not be accepted by Jehovah. An unclean offering is not acceptable to Almighty God and we are to present ourselves to do God's clean will.

¹⁶ In event a person found himself in this condition, it would be necessary for him to clean up his life, make a true dedication and then be baptized again. Even though an unclean individual had been baptized, his dedication would not have been acceptable to Jehovah. When he cleans up, then he should be rebaptized because under such conditions his dedication can be acceptable to Almighty God and the water baptism is valid.

¹⁷ It is not just the ceremonial or symbolic baptism in water that gives life. Rather, it is what follows afterward, in faithful service of God. Baptism in water publicly marks just the beginning of something that must continue throughout life. In fact, there is no termination of this dedication. It must be an eternal one and it must be made with perpetuity, permanency, in mind. One can never escape the responsibility that is placed upon him by Almighty God at the time of dedication and baptism. He cannot treat it indifferently and carelessly or be unreliable as to its

requirements. From the day of dedication onward, it marks the beginning of preaching as being the vocation of the individual. Doubtless he did share in the witnessing before this, but he was not in dedicated relationship with Jehovah until after his dedication had been made, followed as soon as possible by baptism. In this sense, the day of one's baptism is the day of symbolizing one's birth to a new life. It publicly declares the beginning of a new life, shared with other dedicated servants of God in His New World society now and forever. Dedication with baptism marks the time when one becomes dead to the old world and then alive to the new world without deviation. In effect it is a Christian's coming alive as a dedicated servant of Jehovah and follower of Jesus Christ. Baptism therefore serves both as a public confession of one's dedication and as an ordination ceremony. This important baptismal day of one's life should be made a matter of record by reporting it to one's congregation, as well as keeping this record for oneself. It is the date of one's ordination by Jehovah's *visible* organization.

¹⁸ Frequently the question arises, At what age should one be baptized? Age in years is not the governing factor. Regardless of age, whether in the early teens or later, if a boy or girl has been taught God's truth so he is familiar with the purposes and requirements of Jehovah and loves him and wants to serve him and makes a dedication, he is ready for immersion. The proper attitude is illustrated in Jesus' words: "If you love me, you will observe my commandments." "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 14:15; 15:10.

¹⁹ On the other hand, one well along in

15, 16. (a) What should take place in a person's life prior to baptism? (b) Under what conditions would baptism be invalid? (c) Under what conditions should one properly be baptized a second time?

17. (a) What do dedication and baptism mark in an individual's life? (b) How important is the date of one's baptism?

18, 19. (a) How young may one be when baptized? (b) Is there a maximum age limit for baptism?

years may think that he is too old for dedication and baptism. Here, too, age is unimportant. If a person is single-minded in his determination to carry out God's commandments as stated by Jesus, and wants to serve Jehovah and wants eternal life, then the aging or aged one also is ready for baptism in symbol of his dedication and he should not delay it.

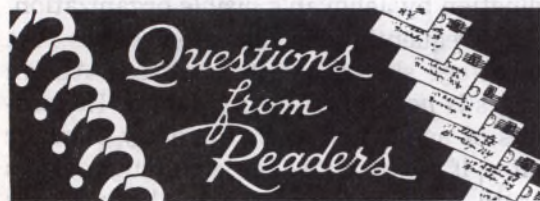
²⁰ One who loves life wants it in full measure as only Jehovah can bestow it with all its attendant blessings. It is this love and unselfish devotion that causes him to volunteer for endless service of God, with an eternal existence in happiness.

APPROPRIATE TIME FOR BAPTISM

²¹ Opportunities for baptism are generally available at conventions of Jehovah's witnesses as well as circuit assemblies that are held twice a year. If by chance one cannot possibly be accommodated by one of these regularly scheduled assemblies, or

20. What brings true and lasting happiness?

21. At what times can one arrange to be baptized?



● One of Jehovah's witnesses who claims to be of the anointed remnant recently went to the hospital and took a blood transfusion, voluntarily. Should she be allowed to partake of the emblems of bread and wine at Memorial time?—R. J., United States.

We, of course, regret with you that this sister who professes to be one of the anointed remnant took a blood transfusion voluntarily during her stay in the hospital. We believe that she did the wrong thing contrary to the will of God. However, congregations have never been instructed to disfellowship those who voluntarily take blood transfusions or approve them. We let the judgment of such violators of God's law concerning the sacredness of blood

due to some infirmities, another time may be arranged. Regardless of time or location, a dedicated servant of Jehovah should be assigned to do the immersing.

²² It is essential that with the mouth a public declaration of faith be made. Two questions are therefore asked the candidates: (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? (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 enlightening power of the holy spirit?

²³ Everyone who can answer "Yes" to these questions is eligible for baptism and should take this step without hesitation or delay.

22, 23. (a) What important questions should be presented to candidates for baptism? (b) What response shows any candidate's readiness for baptism?

remain with Jehovah, the Supreme Judge. The only thing that can be done in the cases of individuals like this is to view them as immature and therefore not capable of taking on certain responsibilities, hence refusing to make certain assignments of service to such ones.

Since an individual is not disfellowshipped because of having voluntarily taken a blood transfusion or having approved of a dear one's accepting a blood transfusion, you have no right to bar this sister from the celebration of the Lord's Evening Meal. As an anointed member of Christ's body she is under orders and command by Christ Jesus to partake. Whether she is unfaithful as to what she professes to be by virtue of taking the emblems of the Lord's Evening Meal is something for Jehovah God to determine himself. His judgment begins at the house of God. It is not for you or anyone serving the Memorial emblems to act as the judge, but to allow the emblems to go to anyone in the audience as these are passed along in the normal manner of letting each one have the opportunity to partake.

Preaching the Kingdom in Unity

"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) When did this apocalyptic prophecy have its fulfillment? The very context gives us a clue: "But the nations became wrathful." That clue, especially when taken together with another of Jesus' prophecies, "nation will rise against nation and kingdom against kingdom," very definitely points to the year 1914. That God's kingdom is at hand is the best of good news and it is now being "preached in all the inhabited earth for the purpose of a witness to all the nations."—Rev. 11:18; Matt. 24:7, 14.

Year by year this preaching continues and increases. During 1957 some 700,000 ministers shared therein, preaching in 164 lands and islands of the seas and devoting more than a million hours thereto. This message is unique not only by reason of its contents but also by reason of the manner in which it is being preached. The Christian ministers of Jehovah who preach it are not divided because of skin color or race or because of nationality or language.

Especially at such gatherings as that held by the Christian witnesses of Jehovah

at Yankee Stadium and the Polo Grounds in New York city this summer, July 27 through August 3, can all see a demonstration of this oneness that Jesus prayed for. (Possibly as you read these lines that vast assembly of Christians with its many interesting and instructive features will be in progress.) And what a demonstration of Christian oneness it presents! There can be seen thousands upon thousands of men, women and children, from all walks of life and from all parts of the globe, day after day worshiping Jehovah God alongside one another.

What makes this oneness possible? For one thing, their Kingdom hope. It has so taken hold upon them that it has become the uppermost thing in their lives, enabling them to make all other things secondary. "Keep on, then, seeking first the kingdom and his righteousness."—Matt. 6:33.

And helping them to keep this Christian unity in preaching in spite of human frailty and the example of the world all around them is God's holy spirit and in particular its fruitage of love.

Let all who are sharing in preaching the Kingdom in unity endeavor to "keep on doing it more fully."—1 Thess. 4:1.

✓ ✓ CHECK YOUR MEMORY ✓ ✓

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

- ✓ What is a window to the past? P. 451, ¶5.
- ✓ What ruler, who is believed by some people to be nonexistent, is misleading the entire inhabited earth? P. 453, ¶1.
- ✓ Why clergymen have caused many fishermen in Alaska to be antireligious? P. 457, ¶2.
- ✓ Where a housewife will claim to be a Christian yet will loudly drive a person from her door if he has a Bible? P. 460, ¶3.
- ✓ Whether Christ has a wife? P. 461, ¶1.
- ✓ When God turned from the Jews to the

nations to get a people for his name? P. 463, ¶2.

✓ Who is foremost among conquerors? P. 465, ¶1.

✓ What determines whether a person's destiny will be life or death? P. 469, ¶13.

✓ How a person consummates his dedication to God? P. 472, ¶1.

✓ What makes a baptism invalid? P. 475, ¶11.

✓ Why the preaching of the good news of God's kingdom is unique? P. 479, ¶2.

ANNOUNCEMENTS

PREACHING THE KINGDOM IN UNITY

—Rev. 11:15.

"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." While this inspired utterance was written about 1,900 years ago, it is in our time, since 1914, that Jehovah God has taken his "great power and begun ruling as king" by the one he has appointed, Christ Jesus. This means the long-prayed-for kingdom is established! (Matt. 6:9, 10) And within this generation the King Christ Jesus will destroy all wickedness, visible and invisible, and thereafter "for ever and ever" surviving mankind will enjoy unending life and happiness on a paradise earth under the bless-

ings of the Kingdom. It is this good news Jehovah's witnesses unitedly preach, by word of mouth and by printed page.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 31: The Supreme Will to Be Done.

Page 465.

September 7: Baptism. Page 472.

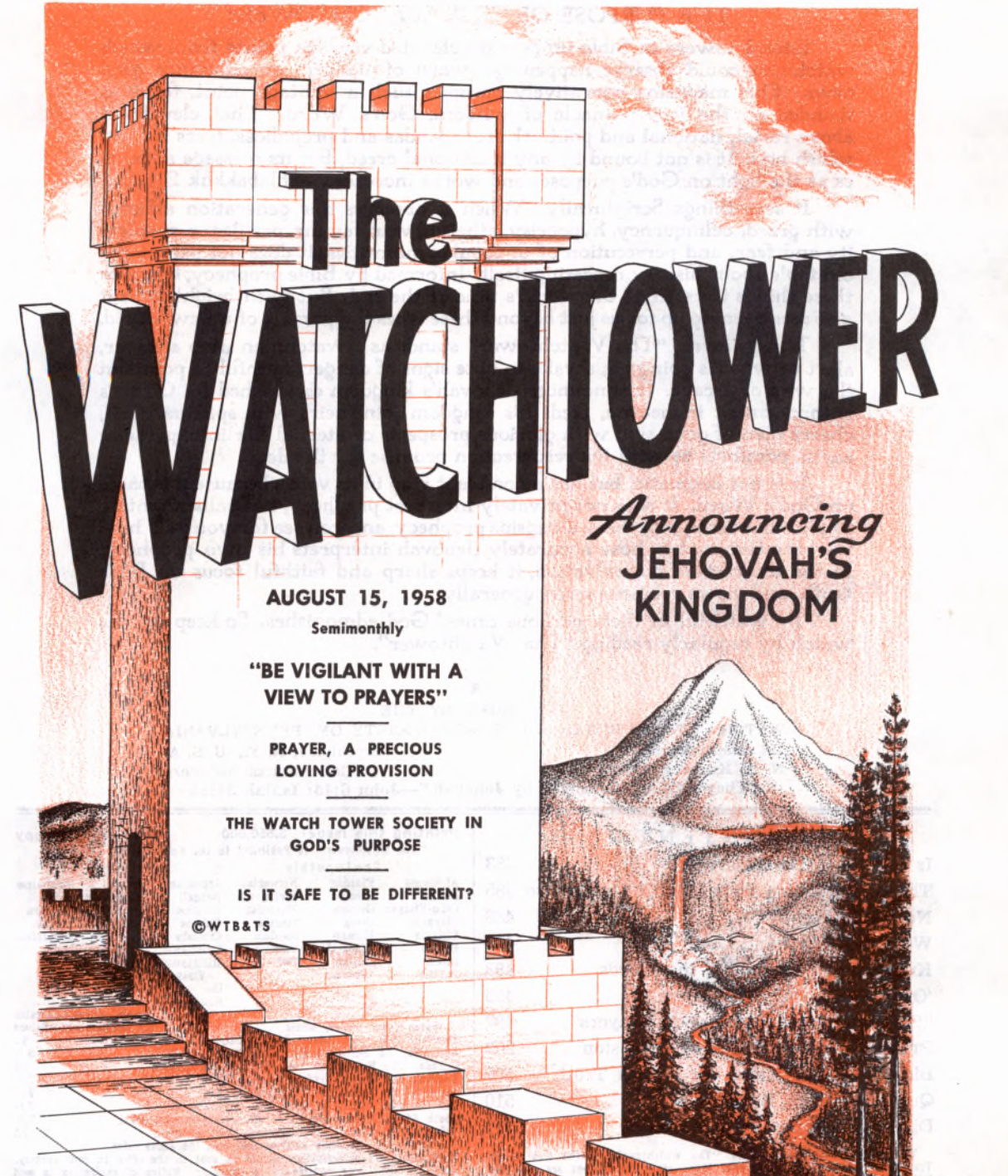
BY COINCIDENCE

The church announcements in a small-town paper in Manitoba carried two separate ads. Readers were invited by the Presbyterian minister to 'Come and Worship in Our Newly Decorated Church,' while immediately underneath, the Unitarian Church minister observed (in his text for the week) that 'Whitewashing the Pump Will Not Purify the Water!'—*Maclean's* magazine.

CHECK YOUR MEMORY

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

- What is a window to the past? P. 451, 72.
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- Whether Christ has a wife? P. 461, 71.
- When God turned from the Jews to the nations to get a people for his name? P. 463, 72.
- Who is foremost among conductors? P. 463, 71.
- What determines whether a person's destiny will be life or death? P. 469, 713.
- How a person communicates his desires to God? P. 472, 71.
- What makes a baptism invalid? P. 473, 711.
- Why the preaching of the good news of God's kingdom is urgent? P. 479, 72.



The WATCHTOWER

AUGUST 15, 1958

Semimonthly

**"BE VIGILANT WITH A
VIEW TO PRAYERS"**

PRAYER, A PRECIOUS
LOVING PROVISION

THE WATCH TOWER SOCIETY IN
GOD'S PURPOSE

IS IT SAFE TO BE DIFFERENT?

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

"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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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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Is it safe to be

DIFFERENT?

DURING recent decades totalitarian powers have regimented vast numbers of earth's population. Under their harsh rule freedom to speak what one thinks and to worship in the way one wants has been forbidden. These governments have sought to control their people as completely as an operator of a machine controls what that machine does. Everyone has to think as the State wants him to think, to talk as the State wants him to talk and to act as the State wants him to act. To be different is tantamount to treason. It can land a person in prison or in some remote concentration camp.

People in democratic lands express abhorrence of such regimentation, yet they practice it to an extent themselves. They are not pleased with people who differ with popular political and religious beliefs. Some would like to see such unorthodox persons shipped away somewhere. When criticism is not welcomed and when everyone is expected to conform to what is popular, can there be real freedom?

Justice William O. Douglas of the United States Supreme Court commented on this dangerous trend. Here is how the *New York Times* reported what he said:

"Supreme Court Justice William O. Douglas said last night that the country had tended to become insensitive to inroads against basic liberties. He said there was a demand for conformity to general patterns of thought. Justice Douglas said that the inclination now was 'to look for a teacher who is so-called "safe," a minister who is "safe."' The Justice defined as a 'safe' person one who did not have unorthodox ideas and was 'not a contentious character.' . . . He said that after World War II it became the practice to have 'public trials' ferreting out subversives. As a result, he said, 'people became more and more frightened and, to get a job or to keep a job, wanted to be safe.' Consequently, he declared, there has been 'a general contraction of the feeling of ability to speak freely and a general lowering of the standards of free expression that we have enjoyed in early days.' . . . The

great abuses in history, he said, occurred when the Government intruded into the privacy of a man's thinking, 'when a Government lays its hand on his shoulder and says you shall not worship this way, you shall not think this thought, you shall not read this book.' "

This is a trend toward suppression of individual freedom, the very thing democratic peoples say they hate most about totalitarian states. While they rightly condemn the totalitarians for regimenting thought, many of them turn right around and make it unsafe for anyone among them to be a nonconformist. From bitter experience Jehovah's witnesses have found this to be so.

Because Jehovah's witnesses do not conform to orthodox methods of worship and beliefs and do not act as the majority do they have been discriminated against, cursed, mobbed and imprisoned. In the United States alone they have had to fight hundreds of court cases in order to exercise constitutionally guaranteed freedoms of worship and speech.

A surprisingly large number of people in democratic lands seem to think that freedom should be only for those who go along with popular thought and action. But how is this view any different from the totalitarian view?

Because the Witnesses refuse to violate their Scripturally trained conscience by conforming to the thought, speech and form of worship approved by political states they are persecuted throughout the world, and in totalitarian lands are imprisoned and often severely beaten. They have found that it is not safe to be differ-

ent, but that does not mean they will submit to the world-wide trend toward regimentation.

When a person dedicates his life to the service of God he can neither think as the world does nor act as it does. He has to be different because the world rejects Jehovah God's sovereignty and his laws. It is impossible to serve God and at the same time conform to the world. This was forcefully pointed out by the Bible writer James. "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.

A person cannot serve two masters who have different objectives and different principles. He must serve either God or the world. If he wants to serve God he cannot think like the world or act like it, no matter how unsafe such nonconformity may be for him.

For the remaining time that this world or system of things exists it will continue to have no love for anyone who serves Jehovah God as his master. It loves only those who are its own, those who conform to it. It will act toward Christ's followers as he foretold: "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.

A truly free world where tyranny and intolerance will not exist will be realized when God's kingdom will exert its authority over the earth in the near future. Under its righteous rule obedient mankind will have freedom in the fullest sense of the word.

Alter Ego

☛ "You have a right to be proud of your town," a visitor observed to the hotel clerk. "I was especially impressed with the number of churches you have. Surely the folks here must love the Lord." "Well," replied the hotel clerk, hesitantly, "they may love the Lord, but they sure hate each other."—*The Wall Street Journal*.



in God's purpose

The recent international convention of Jehovah's witnesses has attracted much attention to the Watch Tower Society. What is the origin, nature and purpose of this Society?

THE magazine you are reading is the official journal of the Watch Tower Society. The policy of this Society rests on four basic premises: (1) that there is a Supreme Being, the Creator of heaven and earth, whose name is Jehovah God; (2) that the Bible is his inspired and infallible Word; (3) that God has ever had a channel or means of communicating between himself and man; (4) that today the Watch Tower Society is being used as a legal servant by God's channel. As indicated by the title of this article, a discussion of the last two of these basic premises follows.

That God has ever had on earth a man, society or organization to serve as a means of communication or channel the Bible clearly shows. Thus in the very beginning God informed Adam regarding his will for him, and Adam in turn instructed Eve, telling her, for instance, about God's command not to eat of the fruit of a certain tree. Of course, after Adam rebelled God no longer used him in this capacity. —Genesis, chapters 2 and 3.

Abel doubtless informed those about him of the right way to worship God, at least by example if not also by word of mouth.

After him came Enoch, who prophesied of a coming judgment, even as Jesus' disciple Jude tells us at verse 14. Then there was Noah, who not only built a huge ark or chest but also served as "a preacher of righteousness," warning the delinquent generation of his day of the coming flood. Years later Jehovah God used Abraham, Isaac and Jacob as his mouthpieces. For many centuries the nation of Israel, and certain prophets in particular, served God's purpose by communicating to men knowledge of God and of his will for them. As Moses told his people: "What great nation is there that has righteous regulations and judicial decisions like all this law that I am putting before you today?"—2 Pet. 2:5; Deut. 4:8.

Upon his being baptized at the Jordan Jesus, the Son of God, began to serve as his Father's channel of communication to men. Said he: "Just as the Father taught me I speak these things." "For this purpose I have come into the world, that I should bear witness to the truth."—John 8:28; 18:37.

After Jesus completed his work as a human channel of communication he ascended to heaven and at Pentecost poured out God's holy spirit upon his waiting followers. From then on his apostles and certain older men of the Christian congregation at Jerusalem served as a channel of communication, as well as a governing

body, for Christ's followers. Thus, when certain questions arose, such as regarding Gentiles being circumcised and about eating meat offered to idols, Paul and others consulted with this governing body at Jerusalem. Upon ascertaining God's will on these matters this body informed the various congregations by means of letters carried by Paul and others. Clearly here was a body of Christians that served as a channel of communication to humankind and especially to the Christian congregations, not taking the place of God's Word but helping them to understand and apply it.—Acts 15:1-35.

In passing let it be noted that all these in representing Jehovah God were witnesses for him, even as Paul so clearly shows at Hebrews 11:1 to 12:2. The Scriptures further show that at no time did God use more than one channel or mouthpiece (either one man or a group serving harmoniously as one) to communicate to men.—Ex. 19:5, 6; Ps. 147:20; Amos 3:2, AS; John 14:6.

WHAT ABOUT TODAY?

It is but reasonable to expect that God would also have a channel of communication today, especially since his Word shows that the time is near for settling the great universal issue between Jehovah God and Satan, Who is supreme? which issue Satan raised by his rebellion in Eden. While Jehovah God could have settled that issue at once by destroying Satan and his dupes, yet because the issue of man's being able to keep integrity was also involved, and for the sake of his own name, He has delayed settling that issue, even as he told Pharaoh in Moses' day. In his due time, however, Jehovah is bound to act to remove all doubt as to his being the supreme Sovereign, almighty and perfect in love. That due time will be Armageddon, "the war of the great day of God the Almighty."—Rev. 16:14, 16; Ex. 9:16.

The purpose of Jehovah God therefore calls for a channel of communication now that will serve notice upon all his enemies that Armageddon is impending; otherwise when it strikes they will not know the reason why. This channel is also needed so as to warn all men of good will toward God so that they might take a life-preserving course, even as did Noah and his family. To such the call now goes forth: "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.

In fact, Jesus, in his great prophecy about the end of this wicked old world, indicated that God would have a channel of communication at this time, which he would use to sound this warning: "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.

Is the Watch Tower Society this "faithful and discreet slave"? No, it is merely a corporate body, a legal instrument used by this "slave." Who, then, is this "slave"? Not just one individual, but the composite body of dedicated, anointed footstep followers of Jesus Christ, described as "the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Rev. 12:17.

HISTORY AND NATURE OF SOCIETY

"O Lord, I stand continually upon the watch-tower in the day-time, and am set in my ward whole nights." (Isa. 21:8, AS) Here we have the Scriptural basis for the name of the Society. And the name is indeed well taken, for it does serve as a

"watchman" upon a watchtower, announcing to all Jehovah's purposes. (Isa. 21:11; see front cover of *The Watch Tower* down to issue of December 15, 1938.) Among other things, the original charter of the Society stated its purpose to be: "The dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, . . . and by the use of all other lawful means which its Board of Directors . . . shall deem expedient."

This Society got its start back in 1872 when a mere handful of sincere Christians met in a suburb of Pittsburgh for Bible study. Wanting to be free from all man-made creeds and to have the Bible alone as their guide, they found it necessary to separate from their respective religious denominations. As they kept studying they increased in knowledge and understanding of God's Word, and as they kept telling others about what they learned their numbers grew. In the interest of efficiency they organized a Bible society in 1881, which was incorporated in 1884. In 1909 this Society moved to Brooklyn, New York, so as to care better for its interests in other lands. Today this Society is supervising the preaching activity in 164 lands, having branches in eighty-four countries.

The 164 lands are divided into zones and, depending upon its size and number of ministers, each country having a branch is divided into districts, which, in turn, are divided into circuits. Usually some twenty congregations comprise a circuit; in turn, each congregation, depending upon its size, has a number of home Bible study groups known as service centers. Each congregation has an overseer and a number of assistants who look after the various details, including the service centers. All these are appointed by the Society, even as are those who are servants of zones, branches, districts and circuits. Circuit servants visit each congregation in their

circuit twice a year to instruct and encourage its ministers, to report to the Society as to its spiritual condition and to make recommendations.

Each congregation has five weekly meetings for Bible instruction and ministerial training. Ministers also meet several times each week to engage in the field ministry. All activity is supported by voluntary contributions; no contribution plates are passed.

HOW IT IS SERVING GOD'S PURPOSE TODAY

The facts show that Jehovah God is using the Watch Tower Society to make known the facts about the vindication of his name, regarding Armageddon and concerning his established kingdom for which all Christians have been praying. Each congregation of his witnesses is given an assignment of territory for which it is responsible. Those able to do so arrange their affairs to serve full time as pioneer ministers or as foreign missionaries. For the training of such missionaries the Society has the Watchtower Bible School of Gilead.

To aid all these ministers the Society publishes Bibles, textbooks, magazines, booklets and tracts. Different from other Bible societies, however, it places the emphasis on Bible-study aids, as most persons have Bibles, and so what they most need is not another Bible but an aid to understanding the Bible they already have. One of these textbooks, "*Let God Be True*", has been published and distributed to the extent of sixteen million copies in forty-eight languages. As noted on the inside of the front cover of this magazine, *The Watchtower* has a circulation of 3.5 million copies in fifty languages. Its companion magazine *Awake!* enjoys a circulation of 2.8 million copies in nineteen languages.

These Christian ministers and witnesses of Jehovah follow the example set by the

apostles and go "from house to house," looking for those who are "conscious of their spiritual need." Finding such ones, they make return visits, endeavoring to start a weekly home Bible study. If successful, they continue this study, not only until the student dedicates himself to do God's will, but until he no longer needs such aid. All ministers are either being trained or training others. There is no clergy-laity distinction, nor are honorary titles bestowed upon any. All keep progressing from students to ministers who can assist others.—Acts 20:20; Matt. 5:3; 23:8.

Under the direction of the Watch Tower Society these ministers also "preach the word" on busy street corners and at shopping centers. They give Bible lectures at their Kingdom Halls, in auditoriums, in parks and other public places. The Society also encourages the use of all other lawful and effective means that are available, such as the public press, radio and television. And in particular does it sponsor assemblies: circuit, district, national and international. The latest and largest of these was just held July 27 to August 3 in New York city, to which Christian ministers came from more than a hundred different lands.

In all such ways the Watch Tower Society is serving God's purpose as an efficient legal instrument of his dedicated and anointed servants who are the true channel of communication of Jehovah God today. As a result of such activity great numbers of sheeplike men and women have taken their stand for Jehovah God and for his King and kingdom. Proof of this is seen in the 1958 *Yearbook of Jehovah's Witnesses*, which showed that during 1957 a peak of 716,901 Christian ministers and witnesses of Jehovah had shared in preaching the good news of the Kingdom and that, all told, more than 100 million hours were devoted to such activity.

Where the Watch Tower Society is banned the witnesses of Jehovah carry on underground. Even such, however, the Society manages to provide with spiritual food and instruction in most remarkable ways. But whether above ground or underground, these Christian ministers fulfill their commission to preach. It is being done, "not by might, nor by power, but by my Spirit, saith Jehovah." With the help of that spirit they will continue until their preaching work is completed, "until cities be waste without inhabitant, and houses without man."—Zech. 4:6; Isa. 6:11, AS.

No Explosion

☞ In the book *Like a Mighty Army* Halford E. Luccock writes of Christendom's churches: "Did you happen to notice in the public prints not long ago that there was a violent explosion in a church in New York state—unfortunately not in the pulpit but in the boiler room? . . . The New Testament explodes all over the place.

Here are a few . . . words which the Apostle Paul used to people who were blocking the path of the gospel: 'You son of the devil, you enemy of all righteousness, you whitewashed wall.' Definitely not the language recommended by Robert's *Rules of Order*. Perhaps that is what is the matter with us. Could it be that we are taking our cue from the wrong textbook? It would be a shock in many places to displace Robert's *Rules of Order* by the New Testament, but it might be exciting . . . Think of explosion in pew and pulpit over muddled thinking, over mouselike trepidation before Caesar and Mammon, over festoons of ecclesiastical red tape."

WORKS OF FAITH AND

Love



THERE remain faith, hope, love, these three, but the greatest of these is love." (1 Cor. 13:13) Why is love the greatest? "Love prompts to faithfulness now," says the sacred song, and it is particularly important that it should do so now because we are living in those "critical times hard to deal with" that the apostle Paul warns us of in his second letter to Timothy. We are living in the "later periods of time" when "some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies."—2 Tim. 3:1; 1 Tim. 4:1, 2.

It means that unless a person's faith is based upon a solid foundation and is firmly established, he will be in danger of being swept off his feet in the whirlpool of doubt and uncertainty by reason of the flood of these "misleading inspired utterances." This plainly emphasizes the vital importance of taking in accurate knowledge of Bible truth, which is the very basis of faith. To the sincere Christian it also indicates the importance of being teachers of the truth, capable of instructing others in the way of life. Paul's words to young Timothy apply forcefully today: "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.

How often we meet people and perhaps study the Bible with them, and after some months of study with little apparent progress we say, 'He knows it is the truth, but



he will not take a stand for it. He has gone all the way through "*Let God Be True*" and seems to like it and has some knowledge of the hope of life in the new world, but will not progress beyond that point. He still needs spoon feeding with the milk of the Word.' What is the duty of Jehovah's witnesses in such cases?

There is also the problem of those who attend congregational study meetings but never make comments or discuss Bible truths with others; yet they like to associate with Jehovah's witnesses and report some time in field service. What is their position?

The apostle Paul sounds a very stern warning to such. When one receives some basic understanding of Bible truth and then remains stagnant, or falls back, he is in a dangerous position. It is something that cannot be treated lightly. It is an expression of love on the part of a mature Christian to try to assist that one to see the seriousness of his position and to help him make progress toward maturity. Failing to do this may end in loss of life for both in

the judgment of Armageddon; the one for failing to do his duty as one of Jehovah's 'watchmen,' and the other for not having "sought Jehovah, nor inquired after him." (Ezek. 33:7; Zeph. 1:6, AS) The apostle Paul warns that those who have received some enlightenment, "who have tasted the right word of God and powers of the coming system of things, but who have fallen away," are "near to being cursed," and, like unfruitful ground, end up with "being burned." (Heb. 6:4-8) There are many today who may not have gone to the point where they merit God's curse, but they are in danger. They are in a position of being rescued, and those who are in a position to do so have an obligation to give them all the assistance possible to 'snatch them out of the fire.' Maybe they have been the objects of ridicule by religionists or members of their family, and that is keeping them back. Perhaps they have been sidetracked by those "misleading inspired utterances and teachings of demons." They may have been ensnared by those "hurtful desires which plunge men into destruction and ruin," and by reaching out for more material wealth "have been led astray from the faith." (1 Tim. 6:9, 10) What should those who are mature in the faith do for such persons? Jude tells us what to do:

"In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.' These are the ones that make separations, . . . But you, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view. Also continue showing mercy to some that have doubts; save them by snatching them out of the fire."—Jude 18-23.

○ We may ourselves have complete faith, based upon accurate knowledge of God's Word, but is that sufficient? The Scriptures

are plain in showing us that faith is essential to salvation, but is it sufficient for salvation? "Without faith it is impossible to win [God's] good pleasure." (Heb. 11:6) But faith is valueless by itself. It is valueless without works, and the works must be of the right kind to make it valuable. "Faith, if it does not have works, is dead in itself." (Jas. 2:17) And again Paul warns: "If I have all the faith so as to transplant mountains, but do not have love, I am nothing." (1 Cor. 13:2) It is quite apparent from these scriptures that faith is merely a foundation. Something else must be built on that foundation; there must be a superstructure, and that superstructure must be crowned by love. Or, to refer again to the words of Jude just quoted, there must be a building up of our faith, and that with the aid of prayer, in order to keep ourselves in God's love. This is done by being obedient to the "kingly law," namely, "You must love your neighbor as yourself." (Jas. 2:8) We can do this by 'continuing to show mercy to some that have doubts, saving them by snatching them out of the fire.'

○ In order to keep ourselves in God's love we must be "doers of the word, and not hearers only." (Jas. 1:22) One who is merely a hearer and not a doer is likened to a man who builds a house upon sand and which, when the storm comes, just crumbles to pieces. (Matt. 7:26, 27) We have plenty of warning from the Scriptures that the greatest of all storms, the most frightening of all whirlwinds, is soon to sweep every vestige of this old world's systems into destruction at Armageddon. And it is now, just prior to that execution of divine judgment, that the demons are especially active in inspiring men who have no faith to make "misleading inspired utterances" for the purpose of causing immature ones, and "some that have doubts," to fall away from the faith.

We may sow seeds of truth, but unless they are watered and cultivated God will not make them grow, no more than he makes literal seeds grow if they are not nourished with water and sunshine. But Jehovah has raised up a body of people to do this seed-sowing and watering work, and he promises to make these seeds of truth grow into mature plants to his praise. "We are God's fellow workers. You people are God's field under cultivation." (1 Cor. 3:9) "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1) In other words, everyone should be a teacher of God's Word. Unless he is capable of teaching others he is not mature. He is like a babe needing to be fed. Christian maturity requires that one be capable of making "a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) Jehovah's people on earth today are a teaching body. Jehovah has provided "missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, . . . 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," and it is the duty and obligation of these mature ones to aid others so that they "may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth" of God's purposes. (Eph. 4:11-15; 3:18) They teach, not the wisdom of this world, but that wisdom which is from above, which Jehovah taught to Jesus Christ. Jehovah is the great Teacher. Jesus received all his instruction on what to do and say from Jehovah his Father. (John 5:19, 20; 7:16; 8:28, 38) Jesus then, in turn, taught his disciples what to do and say, and they passed on to us that accurate knowledge of Jehovah's will, which Jehovah's witnesses are obligated to pass on to

others. "By giving these advices to the brothers" we become the "right kind of ministers of Jesus Christ, one nourished with the words of the faith and of the right teaching."—1 Tim. 4:6.

In exhorting one to press on to maturity, notice that Paul specifies the need of "not laying a foundation again, namely, repentance from dead works, and faith toward God." (Heb. 6:1) In speaking of "repentance from dead works" Paul was, of course, referring primarily to those Jewish converts to Christianity in his day who had learned that works for one's own self-justification could never give them life. They were "dead" in that they could not provide salvation for anyone and had now been superseded by works of faith. But it was necessary to teach those early Christians that not just any kind of work would do. They had to be "right works." (Matt. 5:16) Some of those early Christians were puzzled as to what constituted right works, and asked Jesus: "What shall we do to work the works of God?" In reply Jesus said to them: "This is the work of God, that you exercise faith in him whom that One sent forth." (John 6:28, 29) On the basis of this text some will argue that all one has to do to gain eternal life is to believe on the Lord Jesus Christ, as though works did not matter very much. But James, under inspiration, tells us: "You see that a man is to be declared righteous by works, and not by faith alone." (Jas. 2:24) Others will claim that their mighty works in the shape of hospitals, orphanages, social centers, etc., constitute works of faith and love, but Jesus plainly foretells that "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 he will not recognize them, but actually will dismiss them as "workers of lawlessness."—Matt. 7:22, 23.

Jesus set the example as to what constituted right works. When sending out his twelve apostles and the seventy preachers Jesus instructed them what to say and what to do. He said: "Go, preach, saying, 'The kingdom of the heavens has drawn near.'" But some will say to this, 'Yes, and he also told them to cure the sick, and Jehovah's witnesses do not do that.' True, at least not in a physical sense, but neither do these so-called faith healers do the other things that Jesus instructed his disciples to do, namely, "raise up dead persons, make lepers clean, expel demons." (Matt. 10:1, 7, 8) Why? Because those miraculous gifts of God's spirit by which those early disciples performed miraculous cures were only temporary and Paul plainly said they would pass away as the congregation matured. He emphasized the fact that it was the basic gifts of faith, hope and love that would never pass away. (1 Cor. 13: 8, 13) Today the preaching of 'this good news of the Kingdom in all the inhabited earth for the purpose of a witness to all the nations' is the work of faith and love that all dedicated Christians are obligated to perform.—Matt. 24:14.

Note now this important truth: these works of faith must be prompted by love. First, love for Jehovah God, the Life-giver; and secondly, love for one's neighbor. This is the "kingly law," obedience to which is imperative in order to receive Jehovah's blessing. (Jas. 2:8) Sincerity and enthusiasm in preaching error will never excuse the error and make it right. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. But shun empty speeches that violate what is holy." "Avoid all that profane jargon, for it leads people still further into [ungodliness], and their doctrine spreads like a gangrene." (Mo) Love for God and neigh-

bor obligates us to see that our teaching is accurate.—2 Tim. 2:15-17.

One needs to be "stabilized in the faith" or else "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, . . . and not according to Christ." (Col. 2:7, 8) It is most important that every Christian "be filled with the accurate knowledge of [God's] 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. 1:9-12.

As a slave of Jehovah, every Christian "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, and they may come back to their proper senses out from the snare of the Devil."—2 Tim. 2:24-26.

So keep watching how you are building this fine superstructure of works of faith and love. Be careful to watch that your works of faith are like the imperishable materials of gold, silver and precious stones, and not like the wood materials, hay and stubble, which will be consumed in the fire. If your works have been of this latter nature, then get rid of them; let the fire of Jehovah's righteous judgment burn them up, even if it means some loss to you, and learn to build the enduring things of right works so that you may be saved. (1 Cor. 3:10-15) Jehovah knows the heart condition. He knows the motive that prompts one's work. Happy is the man who keeps clear of the "profane jargon" and who prepares himself as a vessel for an honorable purpose, useful to his owner, prepared for every good work. (2 Tim. 2:20-22) "Love builds up."—1 Cor. 8:1.

KNOW

THE FACTS BEHIND THE WORDS

"RETURN evil for evil to no one," Paul said, and added: "Keep conquering the evil with the good." In support of this he quoted: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head." Paul was quoting an inspired proverb: "If the one hating you is hungry, give him bread to eat; and if he is thirsty, give him water to drink. For coals are what you are raking together upon his head." But just how good is it to heap coals of fire on someone's head? Would not such charitable conduct smack of hypocrisy, having

an evil motive calculated to bring suffering rather than good? So the words would seem to say.—Rom. 12:17, 21, 20; Prov. 25:21, 22.

But there are facts behind the words that make them say something very different. To "heap fiery coals upon his head" is a metaphor or figurative expression drawn from the method of smelting metals in ancient furnaces. The ore was put in the furnace and then not only was a bed of coals put underneath but a layer was heaped on top, over the head of the ore. This increased the heat so that the hard metal melted and separated from the impurities in the ore. The heaping of coals on its head softened and purified the metal in the ore. So the doing of kindness to an enemy, the returning of good for evil, will make him feel shame and remorse, will soften him and melt his hardness, will separate evil impurities from him and bring out the goodness in him.

Today if one's speech is said to be salty it is understood that it is highly seasoned with risqué indecencies and improprieties. But that could hardly be the meaning when Christians are advised: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." A background knowledge of salt as it was used in symbol in ancient times clarifies the meaning. Salt was offered with the

Mosaic sacrifices, since it is a preservative and prevented fermentation. Preventing change by decay, it was used in connection with covenants to indicate the permanence of the agreement. Among ancient peoples it was a sign of friendship to eat salt together. It symbolized perpetual fidelity and loyalty. Hence when the Christian was told to season his answers with salt it meant to use



truthful words that would preserve from destruction, that would be loyal and faithful, that would make the answers tasty and appetizing for the listener and work toward his preservation.—Col. 4:6.

NAILED TO THE STAKE

When speaking of the ending of the Mosaic law covenant at the time of Jesus' death and resurrection and ascension into heaven, why did Jehovah say that "He has taken it out of the way by nailing it to the torture stake"? No copy of the law was nailed to the torture stake of Christ Jesus in the first place, and if it had been what good would that do? How would that act take the law out of the way or terminate it? Since the law was not literally nailed to the stake, the meaning must be symbolical. What is that meaning? Again, it is the background facts that illuminate the words. The claim is made that in the time of Christ in Asia bills or deeds were canceled by driving a nail through them and fixing them to a post in a public place. Some say that outmoded laws were abrogated by nailing copies of them up in public places. While specific proof of this custom is lacking today, there are indications that it existed and was followed and that the allusion is to this custom where Colossians 2:14 speaks of the law as being canceled out by nailing it to the torture stake on which Jesus was impaled.

First Timothy 1:3, 4 records Paul's warning to "certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith." The force of this warning is more appreciated when we know of the scrupulous accuracy with which the Jews kept the genealogies, and how minutely they inves-

tigated any possible discrepancy. "How prolific these Biblical books [of Chronicles] were in provoking genealogical conceits is shown by the statement that 900 camel-loads of commentary existed on 1 Chron. viii. 37 to ix. 44," says *The Jewish Encyclopedia*, and it continues to deplore the mischief and pride involved in these genealogical tables. But when Paul wrote First Timothy such controversies were pointless. It was no longer vital to have the genealogical records maintained, since God no longer recognized in the "body of Christ" Jew or Gentile anyway, and the genealogical records already established the descent of Christ through the line of David. So the genealogies were of no importance to Christian teaching, and Christians should not be sidetracked into such quarrels that contributed nothing to Christian faith.

WASHING HANDS BEFORE EATING

When the Pharisees complained to Jesus that his disciples did "not wash their hands when about to eat a meal," Jesus rebuked the Pharisees. Does this mean Jesus favored eating with dirty hands? No, for it was not on the grounds of sanitation that the Pharisees commanded hand-washing. It was their oral tradition. It was a religious ritual, their hand-washing. Hands had to be washed before and after the meal and sometimes during the meal, with special water, and in different ways with different foods. Knowing all the intricate nonsense the Pharisees in those days commanded concerning the washing of hands immediately gives understanding. It shows a religious ritual was involved, that it was a part of the oral tradition of the Jews that Jesus said made void the Word of God, and it eliminates any erroneous thought that Jesus favored eating food with dirty hands.—Matt. 15:1-6.

How could anyone believe that the day of death is better than the day of birth? Or that it is better to mourn than to rejoice? Yet the Bible says so, at Ecclesiastes 7:1-4. Understanding comes when the historical background of the words is known. "A name is better than good oil, and the day of death than the day of one's being born. Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind; and the one alive should take [it] to his heart. Better is vexation than laughter, for by the crossness of the face the heart becomes better. The heart of the wise ones is in the house of mourning, but the heart of the stupid ones is in the house of rejoicing." Just as a good name with God is better than precious oil or any other material possession, so death after a life that has built up a good name with God is better than birth when one has no name with God at all and it is unknown whether the name one builds during life will be good or bad. Death with a good name insures that one of a resurrection to life, but at birth one has no assurance at all of attaining the new world of everlasting life. And when it speaks of the house of mourning it refers to a home in which a person has died, and the practice of friends going there to comfort the survivors. It is better to show this kindness than to callously ignore those in grief and rush off to banquets to laugh and revel and rejoice. Ordinarily it is better to begin life than end it, and to rejoice than to mourn; but when we understand what is behind these words we see that they are exceptional, that in their setting they are true.

PUNISHMENT IN HELL-FIRE

One last example from many Biblical accounts to show how the facts behind the words bring clarity. The Bible speaks of the incorrigibly wicked being everlastingly punished in "hell fire" or a lake of fire. Not only does this seem fiendish, but it contradicts the statements that "the soul that sinneth, it shall die" and that "the wages sin pays is death." (Ezek. 18:4, AS; Rom. 6:23) When the King James Bible speaks of "hell fire," as at Matthew 5:22, the original Greek is *gēhenna tou pyrós* ["gehenna of the fire," Yg]. It has no reference to any lake of fire inside the earth, but means the valley of Hinnom to the west and south of ancient Jerusalem. In Jesus' time it was the dumping place and incinerator for the filth of the city. Fires, to which sulphur or brimstone was added to assist the burning, consumed the refuse. Here the bodies of not only dead animals but occasionally the bodies of executed criminals were thrown. When a human body was thrown there it indicated a person too wicked to deserve a resurrection; hence no memorial tomb was used for him. Hence the place became a symbol of a destruction or punishment that was complete and everlasting. The Jews of Jesus' day understood this symbol, so Jesus used it to indicate the everlasting punishment in death for the willfully wicked.

Just as there are modern expressions that would be meaningless to persons living in ancient times because they would not know the background of our age, so there are words from Bible times that are meaningless to us unless we learn the facts behind them.

RELIGION WITHOUT POWER

☞ "Those cities with the worst political corruption have no dearth of church buildings," observes Professor Elton Trueblood. "It is sobering to be reminded that Rome, when the city fell into such moral and political decay, had more than four hundred shrines."—*Your Other Vocation*.

'Over \$2,000—but Well Spent!'

GOD'S Word, and the book of Proverbs in particular, stresses the superlative value of the knowledge, wisdom and fear of Jehovah. Illustrating that fact is the following experience as related by a Christian witness of Jehovah in Canada. Incidentally, it also serves to underscore the value of incidental witnessing.

“My next-door neighbor had invited his parents to sell their belongings in England and come to spend the rest of their lives with him here in Canada. Shortly after they arrived the man, upon seeing me working outside, came over and asked me if I could tell him where the nearest Anglican Church or meeting place was, as he wanted to take part in the communion.

“After I had told him he asked me if I was a Christian, and when I told him that all in my home were Christians and zealous students of the Bible his face lit up in a pleasant smile. At the time he was not able to accept an invitation to come in but did so a few weeks later. We had a long discussion on the Bible and when he left we agreed to get together again to continue our discussion.

“Due to activity in connection with a district assembly here, several weeks passed before we were able to have him and his wife in for another discussion, and in the meantime they had decided to return to England. Before he left that evening we realized that here was a sincere, humble, loving person who no longer was certain about his religion and was beginning to search for the truth.

“We gave him copies of all the various tracts we had as well as several booklets and asked him to read them with his Bible. He did and the very next day returned, asking if we had some literature on the Lord's Evening Meal. I gave him the previous year's issue of *The Watchtower* dealing with the subject. He came back that same evening and said that he had read it all and that it was so different from what he had believed for so many years that he would have to give it some real prayerful thought.

“When they came the next day to take leave I gave him three Bible-study aids to read on the boat, ‘*Let God Be True*’, ‘*This Means Everlasting Life*’ and ‘*New Heavens and a New Earth*’, along with certain back

issues of *The Watchtower* and *Awake!* that had articles I thought would particularly interest him. He accepted them with tears in his eyes, saying that the saddest part about his leaving Canada was to leave us who appeared to love God's Word as much as he did. He promised to write and tell us what he thought of the books. I got my first letter last Tuesday and it reads as follows:

“Dear Olaf, . . . After reading *The Watchtower* and *Awake!* and much of the other matter that you so kindly gave me before I left Canada, you will, I am sure, be pleased to learn that I can no longer continue to worship God in accordance with the teachings of the Church of England—the church that I have served and worshiped in so long. Coming to Canada, returning and having to buy another home will cost well over \$2,000, but I shall look upon it as money well spent, for has it not put me in touch with the truth? The truth, which I may have never heard but for my visit to Richvale, and the loving words of you, dear brother, and the loving help of your very dear wife.

“I see now that I have been worshipping God mistakenly. However, I have served Him in accord with my knowledge, and since God is love, I feel that He will forgive my ignorance. I am thankful that it has pleased our heavenly Father—through you—to bring the truth to me; although it has come—as it were—at the eleventh hour of my life—for I think you know that I am 92. May Jehovah grant me the very great honor of serving in the ranks of His witnesses before calling me from this present life.

“I trust that He will, for by His help I feel that I can still do something for the advancement of truth in the Bible as taught by the faithful Jew—His witnesses. I am contacting the Society here . . . I shall be most pleased to hear from you at any time, if you have time to write; anyway I shall not forget you nor all you have done for me, for you have made me very happy. I pray that God will be pleased to bless you and yours more and more, and that we may all meet again in Jehovah's good time, if not before, then in Christ's kingdom here upon earth. My love to you all with the very best wishes, Yours, sincerely in The Truth, [signed].”

"Be Vigilant

WITH A VIEW TO PRAYERS"

"But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers."—1 Pet. 4:7.

It was 11:40 of the night of April 14, 1912. The world's largest ocean liner with 2,207 souls aboard was sailing full speed ahead on the North Atlantic. She was hailed as "man's proudest engineering achievement." Indicative of the confidence her owners had in her was her name, the "Titanic," meaning "of enormous magnitude, force and power." This liner, reputed to be unsinkable, was on the fifth day of her maiden voyage. Then out of the darkness there loomed an iceberg and before her course could be sufficiently changed she received a large gash in her side. In less than three hours the "unsinkable" Titanic sank, taking down with her 1,502 men, women and children to a watery grave.

² What caused that terrible tragedy? Lack of vigilance due to overconfidence! Six warnings had been received by her wireless operator, one of these even giving the exact location of the very iceberg the Titanic struck! Why did her captain keep sailing full speed ahead in spite of such warnings? Because

of his great trust in his ship's unsinkability. Truly a forceful illustration of the folly of overconfidence!

THE NEED OF CONFIDENCE

³ As dedicated Christians we are in the world but are no part of it. We are, as it were, ship captains, sailing from this old world or system of things to the post-Armageddon new world. Right now many of us seem to have smooth sailing and so there may be a tendency to relax our vigilance. But we dare not do so, for our sea also is strewn with icebergs, obstacles put there by the Devil and his demons, the world and the flesh, which can easily cause us shipwreck, loss of integrity toward God.

⁴ What does it mean to be vigilant? The term "vigilant" comes from a root meaning "a watching." To be vigilant, we are told, means to be alertly watchful, to be circumspect, cautious, "attentive to discover and avoid danger, or to provide for safety." "Vigilance implies keen, courageous, often wary, watchfulness, especially in the cause of right." (Webster) To be



1-3. (a) What terrible tragedy forcefully illustrates the folly of overconfidence? (b) What analogy can be drawn from this for Christians?

4. What does it mean to be vigilant?

vigilant, therefore, is just the opposite of being careless, thoughtless, heedless, indifferent or sleepy. Impressing upon our hearts and minds the importance of vigilance are the warning examples and explicit commands of God's Word.

⁵ Due to overconfidence and lack of vigilance, even such faithful servants of Jehovah as Noah, Moses and David at times 'took a false step before they were aware of it.' And especially in the apostle Peter do we have a warning example. Surely Peter was wholly devoted to Jehovah God and to his Master. Had he not left his fishing business and all else to follow Jesus as a fisher of men? Yet how he stumbled, denying his Master three times, all because of his lack of vigilance due to overconfidence!—Matt. 26:31-35, 75.

⁶ And then we have the explicit commands: "Be vigilant with a view to prayers." "Keep your senses, be watchful." "Keep on the watch and praying." "Let us stay awake and keep our senses." "Let him that thinks he has a firm position beware that he does not fall."—1 Pet. 4:7; 5:8; Matt. 26:41; 1 Thess. 5:6; 1 Cor. 10:12.

WHY GREATER NEED FOR VIGILANCE NOW

⁷ While Christians have ever had to take these warnings to heart, today we have an even greater need for doing so. Thus it has always been true that 'the Devil walks about like a roaring lion, seeking to devour someone.' But in view of our living in the time when "the nations became wrathful," in two world wars, we know that Satan has greater anger now, "knowing he has a short period of time," and that therefore he is waging war with increased fury against all those "who observe the commandments of God and have

the work of bearing witness to Jesus." This stepped-up attack on the part of Satan requires increased vigilance on our part.—1 Pet. 5:8; Rev. 11:18; 12:12, 17.

⁸ The same is true of our enemy the world. With the "increasing of lawlessness" comes the greater danger that our love will cool off. And do not the facts show that we are living in the "critical times hard to deal with," when selfishness has gone to seed? So while the world has ever tempted the Christian because of its selfishness, its increased materialism and wickedness demand greater vigilance on our part.—Matt. 24:12; 2 Tim. 3:1-5; 1 John 2:16.

⁹ Today there is even greater need for vigilance as regards our own flesh. How could that be? Again note that, while it has ever been true, as Paul confessed, "the good that I wish I do not do, but the bad that I do not wish is what I practice," today the flesh has increased inducements to assert itself. Just as "fulness of bread, and prosperous ease," contributed to the delinquency of ancient Sodom, so today the material prosperity and increased leisure time that many of us enjoy furnish added opportunities for the fallen tendencies of our flesh to assert themselves, making self-control more difficult. How serious a threat this can be is seen from the fact that certain Christian witnesses of Jehovah who had faithfully endured brutality in Nazi concentration camps or, more recently, Communist prisons for years, afterward had to be excommunicated or disfellowshipped because of immoral conduct!—Rom. 7:19; Ezek. 16:49, AS.

¹⁰ Since our three enemies, the Devil, the world and the flesh, are placing more and more obstacles in our way, truly today, as never before, we have need to be alert, watchful, vigilant. We dare not become overconfident because of the lack of persecution in most parts of the world and

5, 6. (a) What Scriptural examples do we have of lack of vigilance due to overconfidence? (b) And what Scriptural warnings?

7-10. (a) Why is increased vigilance now needed regarding opposition from Satan? (b) From the world? (c) From our own flesh?

because of the great expansion in pure worship. On the contrary, since "the complete end of all things has drawn close," we have increased need to take to heart all the warning examples and explicit commands regarding vigilance.

CONSCIOUS OF OUR SPIRITUAL NEED

¹¹ How can we keep vigilant? How can we avoid the snare of overconfidence? How? By being ever conscious of our spiritual need. As Jesus said: "Happy are those who are conscious of their spiritual need." And why does being conscious of our spiritual need keep us vigilant and protect us from the snare of overconfidence? Because, first of all, it will make us diligent to study God's Word together with the aids he has provided for understanding it, knowing that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." That Word, as we have seen, contains much warning admonition that will help us to keep vigilant.—Matt. 5:3; 4:4.

¹² Secondly, if we are conscious of our spiritual need we will be eager to associate with like-minded Christians at every opportunity, appreciating that none can say to another, "I have no need of you." We may not think of saying that in so many words, but if we willingly neglect to assemble with our brothers we are saying just that by our actions and in our hearts. If all dedicated Christians were fully aware of their spiritual need to associate with each other, it would not be necessary to remind them continually not to forsake "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." Associating

with one another is stimulating and helps us keep vigilant.—1 Cor. 12:21; Heb. 10:25.

¹³ Further, if we are conscious of our spiritual need we will realize that it is true of each one of us as it was of Jesus: "My food is for me to do the will of him that sent me and to finish his work." Having received into good hearts the good news about Jehovah and his kingdom and the warning of the impending destruction at Armageddon, we find that we have a real need to tell these truths out to others. Yes, then like Elihu and Jeremiah we will be unable to keep silent. Keeping busy preaching the truth is one of the best ways to keep vigilant.—John 4:34; Job 32:18-20; Jer. 20:9, AS.

¹⁴ And, finally, being conscious of our spiritual need will make us appreciate the value of prayer, of talking with our heavenly Father, Jehovah God. By prayer we show that we are keenly aware of our need of his help, that we appreciate our need to keep in touch with him, the Source of true wisdom and all strength. There seems to be a tendency among some today to overlook the importance of prayer, yes, of frequent and earnest prayer. It is very easy to neglect prayer or to let it deteriorate into a routine, formal thing. Such is a great mistake! Earnest and frequent prayer will help us avoid the snare of overconfidence. No wonder God's Word repeatedly links prayer with vigilance.

JESUS WAS CONSCIOUS OF HIS SPIRITUAL NEED

¹⁵ In regard to prayer, as with everything else, Jesus set for us the perfect example. His appreciation of this precious privilege stands out prominently in the record of his earthly ministry. In fact, it might be said that no other earthling ever appreciated prayer as much as he did. Even though perfect in mind and body and

11-14. (a) Being conscious of our spiritual need will have what effect on our study of God's Word? Why? (b) On our attending meetings? (c) On our preaching activity? (d) On our praying?

15. What shows that Jesus was conscious of his spiritual need?

having supernatural powers at his disposal, he was not overconfident but always conscious of his spiritual need. He continually looked to his heavenly Father for wisdom and strength, as well as voicing praise and thanksgiving in prayer.

¹⁶ Thus regarding the very beginning of his earthly ministry we read that "Jesus also was baptized and, as he was praying, the heaven was opened up." Fully conscious of his spiritual need, he communed with his Father, seeking His help. He was in dead earnest; no frivolity and light-heartedness marked his conduct. Nor can we conclude other than that Jesus spent much time in prayer during the forty days he was in the wilderness. So when Satan came with his sly and subtle temptations Jesus was not caught off guard. He was vigilant.—Luke 3:21; Matt. 4:1-10.

¹⁷ And likewise throughout his ministry. Repeatedly we read of his retiring to pray in private: "Later, while he was praying alone, the disciples came together to him." And again: "Having sent the crowds away, he went up into the mountain by himself to pray," continuing therein until early morning, when he hastened to his disciples who were being threatened by a storm. And at another time, "early in the morning, while it was still dark, he rose up and went outside and left for a lonely place, and there he began praying."—Luke 9:18; Matt. 14:23; Mark 1:35.

¹⁸ Before choosing the twelve apostles from among his disciples Jesus "went out into the mountain to pray, and he continued the whole night in prayer to God." What an example for us to supplicate God earnestly when faced with making a weighty decision! Then again, it was when Jesus "took Peter and John and James along and climbed up into a mountain to pray" that the marvelous transfiguration

scene took place. In answer to Jesus' prayer? Undoubtedly! And instrumental in our receiving the model prayer was Jesus' own example of praying, even as we read: "Now on the occasion of his being in a certain place praying, when he stopped, a certain one of his disciples said to him: 'Master, teach us how to pray, just as John also taught his disciples.'"—Luke 6:12; 9:28-30; 11:1.

¹⁹ And especially on the last day of his earthly ministry as a man did Jesus resort to prayer. Knowing he would soon leave his followers, he earnestly prayed for them at length, as recorded at John, chapter 17. And foreknowing the immediate future he especially prayed for Peter that his "faith may not give out." Then, just before the mob came to take him, Jesus prayed three times regarding his Father's will for him: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." No doubt the apostle Paul had this particular occasion in mind when he wrote that "in the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death," his heavenly Father. (Luke 22:31, 32; Matt. 26:39; Heb. 5:7) Not that we are to think that Jesus shrank back from death, or from the kind of death that awaited him. Had he not told his disciples that he would be put to death as well as the manner of it? (Matt. 16:21; John 12:33) Rather, we must conclude that his great concern was because of the reproach that the death of the Son of God upon a torture stake would bring to his heavenly Father, Jehovah God.

²⁰ Jesus continued in prayer while suffering the agonies of impalement. Its shame and pain did not turn him from his God but all the more to him. In his prayers he quoted from two prophetic psalms that

16-18. (a) What was Jesus' mental attitude at the time of his baptism? (b) What record do we have of Jesus resorting to prayer throughout his ministry?

19, 20. (a) What prayers did Jesus utter on the last day of his earthly ministry? (b) Why did he pray the way he did?

God had recorded for that very purpose long centuries before: "My God, my God, to what end have you forsaken me?" And: "Father, into your hands I entrust my spirit." And then we have his final report to his Father: "It has been accomplished!" All of which, it may be noted in passing, proves that while on earth Jesus was not both human and divine, was not an incarnation, was not a member of a trinity, but was wholly an earthling, a human creature, perfect, however, because his Father was Jehovah God.—Matt. 27:46; Luke 23:46; John 19:30; Ps. 22:1; 31:5.

²¹ No question about Jesus' being ever conscious of his spiritual need. And if he, the perfect, sinless, miracle-working Son of God, continually felt the need to pray, how much more so should we, imperfect, sinful and weak sons and daughters of Adam. That his apostles had the same mental attitude is apparent from their letters, which abound both with commands to pray and with references to their praying for their brothers.—Rom. 15:30; 1 Thess. 1:2; 1 Pet. 4:7.

PRaise, THANKSGIVING AND PETITION

²² Also urging prayer upon us are the many Scriptural injunctions and expressions that imply prayer. Only by prayer can we keep "calling upon the Father." Only by prayer can we 'throw our burden upon Jehovah, letting him sustain us.' And for us to 'trust in Jehovah with all our hearts' and for us to 'take notice of him in all our ways' we must come to him in prayer as well as search in his Word. Nor can we 'walk humbly with our God' without prayer; for who does not engage in conversation with one with whom he is walking; and what is prayer but talking with God? And when we in the first place come to God in dedication, is it not in

prayer that we say to him, 'I am come to do your will, O God'?—1 Pet. 1:17; Ps. 55:22; Prov. 3:5, 6; Mic. 6:8, 48; Heb. 10:9.

²³ However, let us not overlook the fact that prayer is not limited to asking God for something. No, it also includes praise and thanksgiving. Thus Jesus not only repeatedly petitioned God but also time and again praised and thanked him in prayer. (Matt. 11:25; Mark 8:6; Luke 22:17, 19; John 6:11, 23; 11:41) So let us always remember that it is always fitting that in our prayers we praise Jehovah for who and what he is, and that we always include expressions of thanksgiving for all he continually keeps doing for us. By cultivating the mental attitude of praise and thanksgiving we shall be rewarded with self-sufficiency or contentment, which, along with godly devotion, is a means of great gain.—1 Tim. 6:6.

²⁴ A fine example of a prayer including praise, thanksgiving and petition is the one that David offered at the time he and his nation made contributions for the building of Jehovah's temple. With fitting eloquence he praises Jehovah for his qualities and then thanks Him that he and his people were able to contribute so generously, for it all came from God in the first place. And then David petitions Jehovah that he ever keep his people so generously inclined, with their hearts always directed toward Him. Also for the typical kingdom David prayed, saying: "And to Solomon my son give a complete heart to keep your commandments." Let us imitate David by having our prayers give evidence not only that we are conscious of our spiritual need but also that we appreciate the kind of God Jehovah is and what he is continually doing for us.—1 Chron. 29:10-20.

21. What lesson can we draw from Jesus' example?
22. What are some Scriptural injunctions that imply prayer?

23, 24. (a) What are the three forms or aspects of prayer, and what occasions them? (b) What fine example of these did David give?

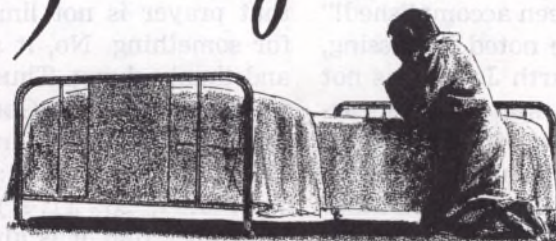
Prayer

A PRECIOUS LOVING PROVISION

IF WE but reflect on this provision of prayer we cannot help wondering at the miracle of it all. Man was highly elated when on January 10, 1946, after extensive preparations, he first made contact

with the moon by radar signals, their extremely faint echo returning to him "after an interval of between 2.38 and 2.72 sec., corresponding to the moon's distance of 221,000 to 253,000 mi." Man's radar beams may reach the moon with the speed of light, but what is that compared to our prayers reaching all the way to the throne of Jehovah, which, being far above the material universe, must be countless light-years away, and that in but an instant of time! And how easily we can get in touch with Jehovah in prayer!

² However, for this miracle to take place we must pray to the one true and living God, Jehovah. (Ex. 6:3; Isa. 46:9) Prayers offered to gods that exist only in the minds of men will never be heard, as the priests of Baal in the time of Elijah found to their chagrin. (1 Ki. 18:26-29; Ps. 115:4-8) The very first requirement for prayer, therefore, is faith. "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those



"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.

earnestly seeking him." Note, we must have faith not only that God exists but also that he will reward those earnestly seeking him, that he will answer our prayers. As James emphasizes: "But let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah." And as Jesus said: "If you have faith the size of a mustard grain, . . . nothing will be impossible for you."—Heb. 11:6; Jas. 1:6, 7; Matt. 17:20.

³ And do we not have sound basis for such faith? Is not God able to "do more than superabundantly beyond all the things we ask or conceive"? And since he loves us, we may rest assured that he is as willing as he is able—so different from imperfect man, who so often is either willing but unable or able but unwilling. Yes, "if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?" Did not God answer Elijah's

1. What facts highlight the miraculous nature of prayer?
2. What is the first condition of prayer, and in what two respects?

3. (a) What examples does God's Word give that he answers prayer? (b) What modern example do we have?

prayer when he faced the 450 prophets of Baal? Hezekiah's prayer when Sennacherib's army threatened Jerusalem? the prayers on behalf of Peter when he was taken prisoner by Herod Agrippa? And the prosperity of the New World society of Jehovah's witnesses, and that in spite of all obstacles, is proof that Jehovah God is as able and as willing to answer prayer today as he ever was in times past. True, we may not always understand by what particular means God answers prayer today, but we do know that he uses his organization, consisting of both invisible and visible creatures, his Word and his holy spirit or active force.—Eph. 3:20; Matt. 7:11; 1 Ki. 18:36-38; 2 Ki. 19:19, 35; Acts 12:5, 7.

RECOGNIZING GOD'S CHANNEL

⁴ Further, if our prayers are to reach God we must recognize his appointed way, for Jehovah is a God of order. As the great Sovereign of the universe he is not one to permit his subjects to indiscriminately intrude upon him, and especially not such as are his enemies because of sin. He has a channel which we must recognize if we would have an audience with him, as it were. Since the spring of A.D. 33 that channel is Jesus Christ, even as he said: "No one comes to the Father except through me." While many may profess to reach God through Mary or other so-called saints, in this they sadly err; for, look where we will in God's Word, not once do we read of any petitions being directed through these or of any commands for us to do so. "There is one God, and [only] one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." Since this is so, it might be asked, Why did not Jesus include this requirement in the model prayer

he gave his disciples? Doubtless because when he gave that prayer he had not fully proved himself. But by the last day of his ministry he had 'finished the work his Father had given him to do,' and so he could say: "If you ask the Father for anything he will give it to you in my name. Until this present time you have not asked a single thing in my name. Ask and you will receive, that your joy may be made full."—John 14:6; 1 Tim. 2:5, 6; John 17:4; 16:23, 24.

⁵ For our prayers to reach God they must also be uttered in all sincerity. Those who pray merely "to be visible to men" pray in vain, for God hates hypocrites. He hears only those who pray "with spirit and truth." Only "the prayer of the upright ones is a pleasure to him," for they "are the ones that will behold his face." Likewise, we must come to God in humility. In view of his greatness and our insignificance, pride would be most unseemly. Besides, in coming to God with petitions we come as beggars, not as customers. We cannot bargain with God, for we have nothing to offer. Most fitting, therefore, is God's opposition to haughty ones and his granting of undeserved kindness to humble ones.—Matt. 6:5; John 4:24; Prov. 15:8; Ps. 11:7; 1 Pet. 5:5.

⁶ Incidentally, there is no Scriptural support whatever for the practice of folding one's hands and assuming a sanctimonious pose in prayer. As God's Word shows, our physical position is not important. However, kneeling when offering private prayer is to be recommended as an aid to our having the right mental attitude of humility before our Maker. (Ps. 95:6; Dan. 6:10; Luke 22:41; Eph. 3:14) Also, kneeling aids concentration. It is so easy to let our minds wander or to doze off if we pray

4. Through whom must we come in prayer, and apparently why was this condition not mentioned in Jesus' model prayer?

5. What should be our mental attitude in prayer, and why?

6. What about our physical position in prayer, and yet what may be said in favor of kneeling?

while lying in bed. No doubt that is why Paul counseled us not only to be "persevering in prayer" but also to keep "remaining awake in it with thanksgiving."—Col. 4:2.

IN HARMONY WITH GOD'S WILL

⁷ Further, if we would have God hear our prayers they must be in harmony with his will. Jesus both taught us to pray, "Let your will come to pass, as in heaven, also upon earth," and he himself prayed, "Not as I will, but as you will." The same condition is noted by the apostle John: "No matter what it is that we ask *according to his will*, he hears us." That condition is so logical and obvious that it seems strange that most persons praying overlook it—yet, perhaps not so strange when we note how selfish and ill-advised most prayers are. Do not God's purposes take precedence? Are they not far more important than any interests we personally may have? Besides, do not the prayers of men often conflict, as in time of war when both sides pray for victory? Regardless of his omniscience and omnipotence, God could not answer conflicting prayers.—Matt. 6:10; 26:39; 1 John 5:14.

⁸ Note how this principle worked in the life of Moses. When he called upon Jehovah at the time Pharaoh and his armies had hemmed in the Israelites, God performed a miracle and opened up the Red Sea, for that prayer was in harmony with Jehovah's purpose to make a name for himself and to deliver his people from Egyptian bondage. Likewise, when the nation of Israel deserved to be destroyed because of their having made the golden calf and later again because of their rebelling upon hearing the report of the faithless spies, Jehovah nevertheless spared the Israelites because Moses pleaded with Him

on the basis of His name and His covenant with their forefathers. Jehovah also heard and answered the prayers of Moses on behalf of his people on other occasions.—Ex. 14:15-28; 32:7-14; Num. 11:1, 2; 12:1-15; 14:11-20; 21:5-9.

⁹ But not so when Moses prayed to be permitted to enter the Land of Promise. Moses had forfeited his right because he allowed the 'grumbling Israelites to so embitter him that he spoke and acted rashly at Meribah,' and Jehovah was not changing his mind. And so although Moses praised Jehovah and thanked him for his goodness and kept begging: "Let me pass over, please, and see the good land that is across the Jordan, this good mountainous region and Lebanon," Moses prayed in vain. Instead of getting his wish he was rebuked with, "That is enough of you! Never speak to me further on this matter." Obviously Moses had reached the end of Jehovah's long-suffering. Moses' reasons were purely sentimental, for his presence in the Promised Land was not at all essential to the carrying out of Jehovah's purposes. Had not Joshua been appointed to lead the people? Yes, he had.—Ps. 106:32, 33; Deut. 3:24-28.

¹⁰ There are some sobering lessons in Moses' experiences for us. For one thing, our petitions are more likely to be answered if they involve Jehovah's name. And, further, a sobering thought is that Jehovah is not at all swayed by *sentimentality* but is motivated and guided by wisdom, justice and love. Helping to wean us away from all such self-centered sentimentality is the model prayer that Jesus gave us, for it puts first things first. And what comes first? "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." Letting the universal triumph of righteousness in the vindication of Jehovah's

7-10. (a) To be answered, our prayers must be in line with what? (b) What Scriptural examples illustrate this? (c) What lesson is there in this for us?

name and sovereignty be of prime concern in our prayers will help us to make these also of prime concern in our everyday lives.—Matt. 6:9, 10.

PERSONAL CONCERNS

¹¹ That personal concerns, spiritual and material, while secondary, are also fit subjects for prayer the Scriptures indicate, for they tell us: "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 again: "Cast all your anxiety upon him, because he cares for you." Whatever we are interested in, or whatever affects us or weighs heavily on our minds, is a fit subject for prayer, be it of a spiritual or a physical nature. "Tell Father about it!" And having unburdened ourselves we should stop worrying but have faith that "God makes all his works cooperate together for the good of those who love God."—Phil. 4:6; 1 Pet. 5:7; Rom. 8:28.

¹² In this regard it might well be said that what we pray for indicates the degree of our spiritual maturity. If we are giving Jehovah "exclusive devotion" and are "seeking first the kingdom and his righteousness," the personal things we pray for will primarily be of a spiritual nature and therefore also most likely will be in line with God's will. Among such things that we may and should pray for ourselves is an ever greater portion of God's holy spirit or active force, which God is glad to give us, even as Jesus shows at Luke 11:13. Wisdom is another gift that God generously gives to all asking and for which we should pray. (Jas. 1:5) And, like David, we should always pray: "Teach me to do your will, for you are my God." We may pray in vain to have a trial re-

moved, but we will not pray in vain if we ask for wisdom to cope with it and strength to endure under it. That was Paul's experience, for, after three times vainly petitioning God regarding a painful "thorn in the flesh," God comforted him with, "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness."—Ps. 143:10; 2 Cor. 12:7-10.

¹³ And since 'in sin our mothers conceived us' we continually need to pray, "Forgive us our sins," pleading on the basis of Christ's sacrifice, as already noted. "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." This being so, how foolish it is to bear the burden of sin's guilt when we can be relieved from it through prayer, resolving to do better in the future!—Ps. 51:5; Luke 11:4; 1 John 1:9.

¹⁴ It also is in line with God's will for us to pray "concerning all kinds of men, concerning kings and all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness." Not that we are to pray that these might convert to Jehovah's pure worship in spite of their inclinations, but merely that they should not oppose our ministry. Such prayers therefore are not selfish. Included would be requests that God's will might be done in legal cases being tried or pending.—1 Tim. 2:1, 2.*

¹⁵ That for material things we also may pray Jesus showed by including in his model prayer the request, "Give us today our bread for this day." Not luxuries, not more than we need, but contenting ourselves with "sustenance and covering." As we read elsewhere: "Two things I have asked of you. Do not withhold them from me

* See *The Watchtower*, June 15, 1952, pp. 377-380.

11. What scriptures show that personal concerns are fit subjects for prayer?

12, 13. For what may we make request, as shown by the Scriptures?

14. As shown in 1 Timothy 2:1, 2, concerning whom should we pray and for what reason?

15. For what material things may we make request?

before I die. Untruth and the lying word put far away from me. Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not be too full and I actually deny [you] and say: 'Who is Jehovah?' and that I may not come to poverty and I actually steal and assail the name of my God." Incidentally, note that here again the material is made incidental to the spiritual!—Matt. 6:11; 1 Tim. 6:8; Prov. 30:7-9.

PRAYING GOD'S BLESSING AND ACTING CONSISTENTLY

¹⁶ Further, we ever need to ask Jehovah to bless our efforts, for unless Jehovah builds the house and guards the city we build and watch in vain. (Ps. 127:1) Among the servants of Jehovah who appreciated this truth was Nehemiah. When King Artaxerxes asked him what he wanted, Nehemiah first of all did what? "At once I prayed to the God of the heavens." And Jehovah immediately answered his prayer. In a twinkling of an eye it had reached Jehovah's throne and was acted upon, for the king granted his every request and Nehemiah realized his heart's chief desire: the walls of Jerusalem being rebuilt in spite of violent opposition, and that in but fifty-two days.—Neh. 2:1-8; 6:15.

¹⁷ The apostle Paul also appreciated this truth. He repeatedly stresses prayer in his letters, mentioning it scores of times. He did not depend upon his natural abilities or upon his supernatural powers for results. He knew that it was God's blessing, not Paul's planting nor the watering of Apollos, that made things grow. He closes every one of his fourteen letters with what is in effect a prayer that undeserved kindness may be with the ones to whom he is writing. (1 Thess. 5:28) This is also seen

from his time and again asking the various congregations to pray for him and his work, as when he wrote: "Finally, brothers, carry on prayer for us, that the word of Jehovah may keep moving speedily and being glorified just as it is in fact with you." If the gifted apostle Paul recognized the need of God's blessing upon his ministry, even more so should we!—2 Thess. 3:1; Eph. 6:18-20.

¹⁸ Of course, praying for Jehovah's blessing upon our efforts implies that we ourselves are doing all we can, putting forth our best efforts. For us to pray without acting in line with our prayers would amount to hypocrisy. God does not do for us what we can do for ourselves. We can hope to reap only 'if we do not give out in doing what is right.' While it is "God who makes it grow," we must not forget that there would be nothing for God to make grow had Paul not first planted and Apollos watered. Nor may we expect God to answer our prayers when we act the opposite from the way we pray. How can God answer our prayer, "Do not bring us into temptation," if we get careless about 'making straight paths for our feet' or, worse yet, walk deliberately into temptation? Whatever may be the exact import of those words of Jesus, one thing is certain: they commit us to a course of avoiding temptations. So, ask for what we will, wisdom, holy spirit, peace, spiritual prosperity, our bread for the day, by our very asking we obligate ourselves to do our part.—Gal. 6:9; 1 Cor. 3:7; Matt. 6:13; Heb. 12:13.

¹⁹ Another aspect of this principle of consistency is the obligation for us to act, to the extent that it lies within our power, as we ask God to act. We must deal with others the way we want God to deal with us. Do we want mercy shown? Then we

16, 17. (a) What does Nehemiah's experience show that we should pray for? (b) How does Paul show he appreciated the same?

18, 19. What obligations do we assume by our very prayers?

must show mercy. (Matt. 5:7) Only if we show mercy to others can we sincerely plead for mercy. That is why Jesus worded his model prayer the way he did (*New World Translation*): "Forgive us our debts, as we also have forgiven our debtors." Note the past tense—not merely as we intend to forgive others when pleading forgiveness for ourselves, only to forget all about forgiving them after we have received forgiveness, but as we practice forgiving!—Matt. 6:12.

PRAYER AND LOVE

²⁰ Nor would we overlook how closely related to each other prayer and love are. Does not the precious provision of prayer reveal God's love for us? That the great Sovereign of the universe should provide for weak, imperfect and sinful creatures of dust to come into his presence whenever they wish and with whatever is on their hearts and minds surely is another proof that "God is love." And, conversely, is not prayer an expression of love on our part, love for Jehovah, for our brothers, yes, and love for ourselves, because of being conscious of our spiritual need?

²¹ As has previously been well noted in this magazine, in making a dedication we do not dedicate ourselves to an impersonal cause, but to a person, our loving heavenly Father, Jehovah God. Our prayers might therefore be likened to long-distance telephone calls that a child, while away at school, makes to his father back home. Our heavenly Father has made all the provisions, he has taken care of all the expenses—and do not think that it did not cost him something. It did, the life of his only-begotten Son—and it makes his heart glad for us to call on him in prayer,

for he truly loves us. We like to visit with those we love, do we not? If we love our heavenly Father we will visit with him often. Do we as much as we might, or are we lacking in appreciation?

²² Love causes us to appreciate what God is continually doing for us and will make us want to go to him frequently in the spirit of praise and thanksgiving and to linger in his presence. As the minds of lovers keep reverting to the object of their love, so, as lovers of Jehovah, our minds should keep reverting to him and his goodness whenever not occupied with things that require attention and application. And especially, when deeply stirred because of some blessing received, will love cause our hearts to overflow in spontaneous expressions of praise. So let us "in connection with everything give thanks. For this is the will of God . . . respecting you." As Job expresses it: 'If in the Almighty we find exquisite delight, we will call to God at all times.' Then we will be continually praising Jehovah, 'seven times a day.' —1 Thess. 5:18; Job 27:10; Ps. 119:164.

²³ Do we love our brothers? One way in which we can show this is by praying for them. In addition to the fine example of this given by Jesus, as already noted, we have that of Paul. He not only ministered to his brothers publicly and in their homes and wrote loving letters of instruction and encouragement when unable to personally be with them, but also kept praying for them. To mention but two examples: "I . . . do not cease giving thanks for you. I continue mentioning you in my prayers." "I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment." In this

20, 21. (a) In what ways is prayer an expression of love? (b) How may this be illustrated?

22. How will love for God further affect our prayers?
23, 24. (a) What is another way in which we can show love by our prayers, as seen by what Scriptural examples? (b) What particular privileges do we have in this respect today?

respect also let us imitate Paul as he imitated Christ.—Eph. 1:15, 16; Phil. 1:9; 1 Cor. 11:1.

²⁴ Especially should we remember to pray for our brothers who have the greater responsibilities, and for those who may be suffering persecution. Let us persevere in such prayers, even as Jesus urged upon us in his illustration of the importunate widow: "Certainly, then, shall not God cause justice to be done to his chosen ones who cry aloud to him day and night, even though he is longsuffering toward them? I tell you, He will cause justice to be done to them speedily." If our hearts truly go out to these brothers, we will "keep on asking" in behalf of them.—Luke 18:7, 8; Matt. 7:7.

²⁵ Likewise a proper love of ourselves means being conscious of our spiritual need; and that will make us want to go to God in prayer, as we have previously noted. It will make us want to visit with God regularly, each morning upon arising, and each evening before retiring, and at meal-times. Then we shall also be mindful to pray before and while engaging in the ministry and especially if we have the privilege of preaching the Word from the public platform. Then we shall also listen carefully to and enter into the spirit of the prayers that others offer in our hearing, as at the congregational meetings, instead of letting our minds wander. And should it be our privilege to offer public prayer it will prompt us to speak clearly, coherently and earnestly, so that all who hear can from the heart say, "Amen!"

²⁶ And, finally, let us note that not only is prayer an expression of love but prayer causes us to grow in love. Audible prayer sincerely uttered in the presence of our brothers binds us together in love; the

heart sentiments we hear expressed are our sentiments; we think and feel alike. What a privilege the apostles had to hear Jesus utter the prayer recorded at John 17! The same might be said regarding those who heard the prayers recorded at 1 Kings 8:15-54; Ezra 9:6-15; Nehemiah 9:5-38; Isaiah 37:14-20. Prayer in the family binds the family closer together, and prayer at the various congregational meetings binds the members of the congregation closer together. In rubbing elbows with our fellow in our family or congregation we may at times have our feelings hurt and because thereof cherish a little resentment. But when we hear him humbly, earnestly and in childlike simplicity represent us in prayer to God, all resentment melts away.

²⁷ Prayer is indeed an amazing miracle, a precious loving provision. We cannot keep integrity toward God without its help. Wicked men may take away our Bibles, our opportunities of associating with our brothers and of engaging in the field ministry, but they can never take away from us the precious provision of prayer. And we know what to pray for, first of all for the triumph of righteousness in the universe and then whatever is in line with Jehovah's will for us, his spirit, wisdom, forgiveness of sins, his blessing upon our efforts and our daily necessities. And that Jehovah answers prayer today we can see by the expansion of pure worship, by the happiness of his people, as well as by his servants keeping integrity in spite of bitterest opposition and persecution.

²⁸ Because we are living in critical times hard to deal with we have more need than ever to be vigilant, to avoid the snare of overconfidence, to be conscious of our spiritual need, calling for increased study of his Word, meditation, association with our

25. What effect will a proper love of self have on our prayers?

26. Why and how does prayer cause love to grow?

27, 28. What indicates that prayer is a precious loving provision of Jehovah for us?

brothers, field ministry and especially prayer. And in view of the spiritual prosperity of the New World society and the increased light shining upon our pathway, do we not have more reason than ever be-

fore to offer praise and thanksgiving to our heavenly Father? Truly the precious privilege of prayer is proof that God is love, and by means of it we give proof that we love him and our neighbor.

Bishop Tickles Ears, but Avoids Truth

By Watch Tower missionary in Finland

RECENTLY in Finland prominent bishop Elis Gulin was asked by the students of a business college whether man was a product of evolution or a creation of God. Obviously not wanting to displease the evolutionists, nor desiring to appear overly modern to those who contend for creation, and certainly not willing to jeopardize his own popularity over this issue, Bishop Gulin framed his reply so as to tickle the ears of his hearers with his own opinion, completely rejecting Jehovah's Word, the Bible, on this matter. Here is what he said:

“The creation story is a part of God's Holy Word and as for me, I respect it as truth. However, if a devout Christian makes an effort to take the account literally, he must deny the discoveries of true science and make himself an object of ridicule, whereas the right interpretation must be in harmony with human research and deserves therefore regard of all honest people. Now, when the Bible says that God formed Adam ‘out of dust from the ground’ it does not mean literal soil but refers to primeval man who was used by God as raw material in forming *homo sapiens*. When this primitive man could understand and listen to God and was able to make response, then ‘the man came to be a living soul,’ in other words ‘the dust of the ground’ became modern man. Science fully supports this explanation which allows for millions of years for slow evolution guided by God. A similar

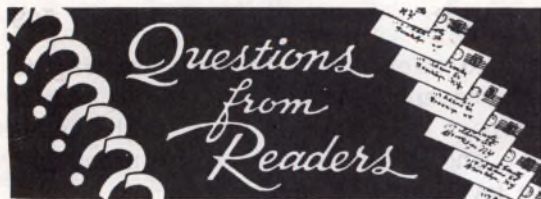
allegoric exegesis of the creation of Eve (Genesis 2:20-23) makes even this passage reasonable to the modern reader. I guess there is nobody present who honestly believes that God actually took one of Adam's ribs in order to build it into a woman. Not so. What the symbolic story here tells is that the man, Adam, feels pain in his ribs before discovering his lovely companion. Not till he presses Eve to his breast has he a feeling of being complete, fully satisfied.”

Now to those who might disagree with his interpretation of the Bible's account of creation, the bishop found it necessary to add a few words. “It is not a matter of regret,” he said, “if we have various views as to this sacred story. The Bible is most tolerant in this respect and proclaims freedom of the Spirit.”

But it is a matter of regret that a bishop, who professes to be a representative of God, should deny what God so plainly says in his Word about Adam and Eve: “Male and female he created them.” When the couple sinned, the Bible says, they returned “to the ground,” not to “primeval” state, but to dust. “For dust you are and to dust you will return.” The bishop is obviously an “ear tickler.” The apostle says that people would 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,” while faithless “people love to have it so.”—Gen. 1:27; 3:19; 2 Tim. 4:3, 4; Jer. 5:31, AS.

Relaxed Atmosphere

At Richardson, Texas, pastor Mark B. Herberner of the Messiah Lutheran Church has announced that the adult Sunday-school class has increased its attendance 100 percent. He explained that coffee and cigarettes are now being served. “We find nothing in the Bible,” said the pastor, “that forbids a homey, relaxed atmosphere.”



● Where other Bible translations use "cross" the *New World Translation* usually uses "stake," but in some places it uses "tree," as at Acts 5:30 in the margin. Why is this?—W. M., United States.

In the Bibles of Christendom in general the Greek word that is translated "cross" is the word *staurós*. Originally this was used to mean simply a stake or a pole, that is, one without a crossbeam. That this is the proper meaning of the word when referring to the instrument that Jesus was hung upon is shown by the fact that the apostles Peter and Paul sometimes referred to it as a tree, namely, in Acts 5:30, Acts 10:39, Acts 13:29, Galatians 3:13 and 1 Peter 2:24. The Greek word here translated "tree" is the word *xylon*, from which we get the word "xylophone," an instrument of music made of wooden pieces. However, this Greek word *xylon* does not refer to a live tree growing in the ground and producing fruits. For a live, growing fruit-bearing tree the Greeks used another word, namely, *dendron*, from which we get the English word "dendrology," meaning the science of trees. *Dendron* is the Greek word used in such verses as Matthew 3:10; 7:17, 18, 19; 12:33; 13:32; 21:8. Also Mark 8:24; 11:8; Luke 3:9; Jude 12; Revelation 7:1, 3; 8:7; 9:4.

So the Greek-speaking people of old did not refer to the torture stake of Jesus as a live tree or *dendron*, but as a *xylon*. So this *xylon* corresponds with a log or a staff. In fact, the word is translated "staff" or "staves" in Matthew 26:47, 55; Mark 14:43, 48; Luke 22:52. (AV) Certainly the *xylon* that the mob which came to take Jesus under arrest used was not a cross, nor was it a live tree rooted in the ground. Sometimes because of the wood of which a tree is composed, or which is taken from a tree, even a live tree may be called a *xylon*. In this case the reading matter around the word would indicate whether it is a dead tree or a live one, as for instance at Luke 23:31; Revelation 2:7; 22:2, 14.

As you can see, therefore, the above discussion bears out the fact that the torture stake or tree upon which Jesus was impaled was not

a cross, or a log with a crossbeam, as Christendom teaches, but was a straight, erect pole or log or stick and did not correspond with the phallic symbol of the cross.

● I have been told that the *New World Translation* breaks rules of grammar when it translates Philippians 2:5, 6: "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." A clergyman in Alaska told me this is mistranslated to hide the teaching of trinity. Does the *New World Translation* break rules of grammar in order to render these verses in this way, which indicates that, as a spirit creature in heaven, before coming to earth and living as a man, Christ Jesus was not equal to Jehovah God?—J. F., United States.

The rendering of Philippians 2:5, 6 found in the *New World Translation* does not violate any rules of grammar, and furthermore the rendering is in harmony with the teaching of the rest of the Scriptures that Jesus Christ is the Son of God and not God himself, not God Almighty. That Jesus Christ before his coming to earth did not possess equality with God we can prove by other translations of the Scriptures.

For instance, the *Revised Standard Version* published in 1952 reads: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped."

The Emphatic Diaglott by Benjamin Wilson published about a hundred years ago reads: "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God."

An American Translation published by Smith and Goodspeed reads: "Have the same attitude that Christ Jesus had. Though he possessed the nature of God, he did not grasp at equality with God."

The New Testament in an Improved Version upon the basis of Archbishop Newcome's new translation published in 1808 reads: "For let this mind be in you which was in Christ Jesus also: who, being in the form of God, did not eagerly grasp at the resemblance to God."

The Emphasised Bible by J. Rotherham reads: "The same thing esteem in yourselves

which also in Christ Jesus ye esteem, who in form of God subsisting, not a thing to be seized accounted the being equal with God."

The Riverside New Testament translated by William G. Ballantine, D.D., reads: "Let this mind be in you which was also in Christ Jesus, who, though he was in the form of God, did not think that equality with God was something to be grasped."

Note that none of these translations that are here quoted says that Jesus possessed equality with God in heaven before becoming a man. He did not imitate the Devil's example, who

tried to make himself like God, to be equal with God. Other modern translations can be found to support the foregoing presentation. The trouble with those translations that try to make it appear that Jesus possessed equality with God in heaven before becoming a man is that they insert the small pronoun "it" into their English translations, such as the *King James Version*: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." The pronoun "it" is not in the original Greek.

Dilemma of the Confessional

SUPPOSE you had a dear friend who was soon to be hanged for a murder he was innocent of, convicted upon perjured and circumstantial evidence. Then suppose the murderer came to you and confessed his guilt. Would you not immediately notify the police so that your innocent friend would not need to die? Of course you would! But if you were a Roman Catholic priest, and this man had confessed to you, you would have to stand helplessly by as your dear friend died for a murder he did not commit. Fantastic? Not according to Catholic theologians.

¶ Thus the *Catholic Herald*, London, England, May 9, 1952, in its question column published the following: "Can the seal of confession be broken by a priest in the interests of justice, e.g., in such a grave matter as murder? No. Nothing whatever, except the consent of the penitent (which he can never be obliged to give), can release a priest from the seal. . . . even if the circumstances were such that the priest thought it the criminal's duty to give himself up—even to save an innocent life—the priest himself could never make use of knowledge which does not belong to him at all, but only to God."

¶ Two actual incidents illustrate the foregoing: "Returns Bank Loot, Won't Bare Thief. Priest's Lips Sealed. . . . part of the money taken by a repentant bank robber has been

returned by a Denver priest to whom he confessed, but authorities still don't know his identity. The Roman Catholic priest, with a 'sacred obligation' to reveal nothing heard in the confessional, yesterday returned to authorities \$6,850 in bills he said was part of \$7,780 taken in a daylight robbery here Feb. 17. . . . The United States attorney said the priest promised to relay a message that partial return of the money would not absolve the robber of 'criminal responsibility.' 'I hope now that he will decide to clear his conscience entirely by coming to the proper authorities,' said [attorney] Kelley."—*Los Angeles Herald & Express*, April 13, 1955.

¶ The second incident was reported by *The Inland Register*, a Spokane, Washington, Roman Catholic weekly, August 14, 1953. It told of an item that appeared in the *London Times* regarding a priest to whom a certain convict, thinking he was dying, confessed as having committed the crime for which another man was serving a sentence. The convict recovered, but upon his death, a year later, the priest revealed his confession, causing the innocent man to be set free. It was pointed out that even death does not free a priest from his seal, and that if true, this was perhaps the first time in history in which a priest broke his seal and revealed what had been told him in a confession.

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.—Col. 2:8.

ANNOUNCEMENTS

September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

THE ANNUAL MEETING IN PITTSBURGH

At ten o'clock in the forenoon of Wednesday, October 1, 1958, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members should be certain that the secretary's office has their present addresses so that the letters of notice will reach them shortly after September 1.

Along with the notice of the annual meeting, which will be mailed to all the members of the corporation, proxies will be sent. The proxies are to be returned so as to reach the office of the secretary of the Society not later than

"WATCHTOWER" STUDIES FOR THE WEEKS
September 14: "Be Vigilant with a View to Prayers, ¶1-24, and Prayer, a Precious Loving Provision, ¶1-3. Page 497.
September 21: Prayer, a Precious Loving Provision, ¶4-28. Page 503.

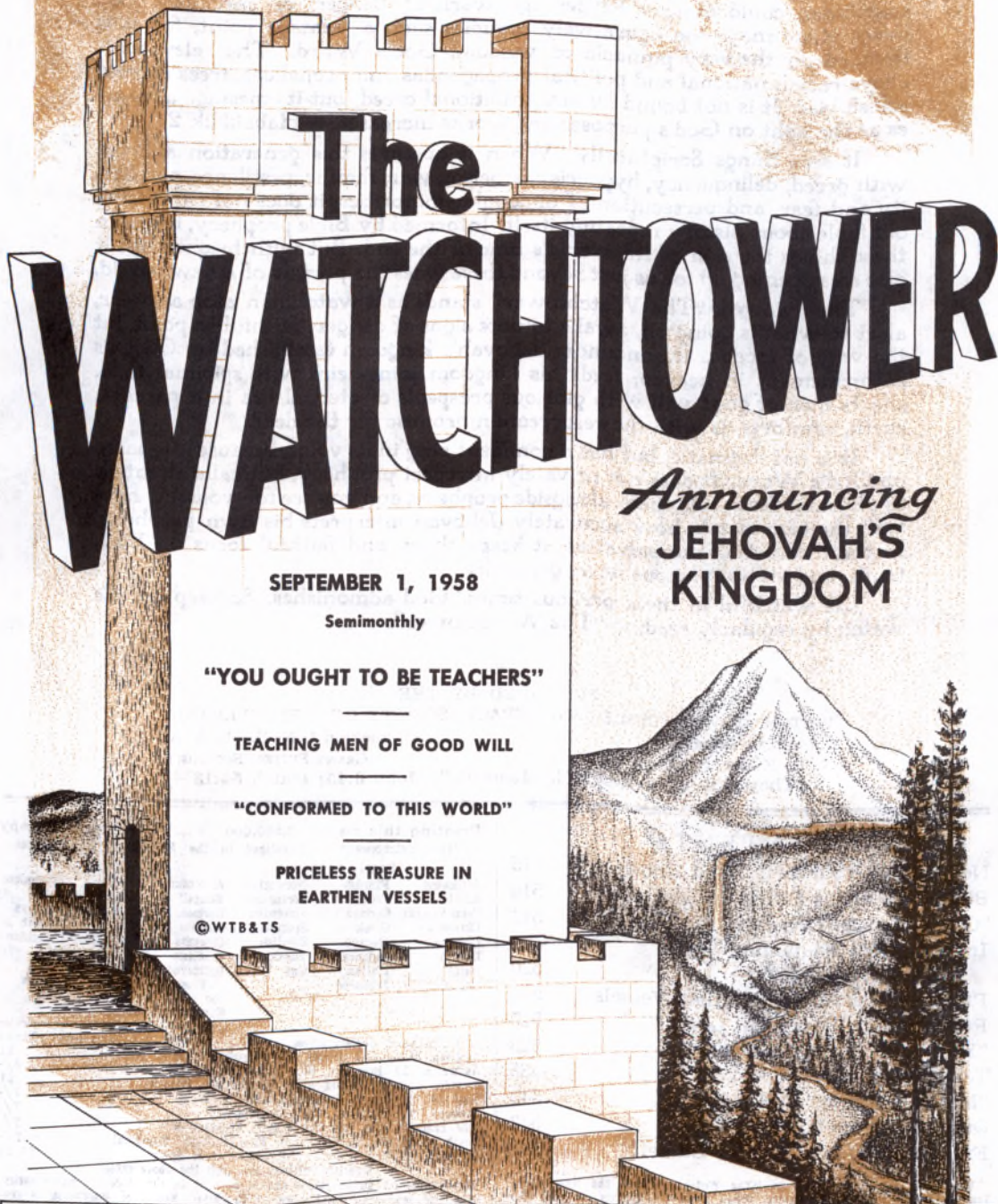
✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why the American people are becoming frightened to speak freely? P. 483, ¶4.
- ✓ Whom God is using to making known his purposes for the earth? P. 487, ¶4.
- ✓ Why good should be done to an enemy? P. 493, ¶1.
- ✓ How an ocean liner illustrated the folly of overconfidence? P. 497, ¶2.
- ✓ Who considered as food the doing of God's will? P. 499, ¶13.
- ✓ How to pray to God without asking for

something? P. 504, ¶23.

- ✓ What means of communication is faster than the speed of light? P. 502, ¶1.
- ✓ How to pray to be heard by God? P. 504, ¶7.
- ✓ What proper self-love will move a person to desire? P. 508, ¶25.
- ✓ How a bishop discredited God's Word? P. 509, ¶2.
- ✓ Why the cross is unrelated to Jesus' death? P. 510, ¶2.



The WATCHTOWER

SEPTEMBER 1, 1958

Semimonthly

"YOU OUGHT TO BE TEACHERS"

TEACHING MEN OF GOOD WILL

"CONFORMED TO THIS WORLD"

PRICELESS TREASURE IN
EARTHEN VESSELS

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

"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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WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIX

September 1, 1958

Number 17

Not letting your left hand know

THE Great Teacher was the keenest observer of human nature this earth has ever seen. Unerringly he detected ulterior motives and unsparingly he spoke out against them. In one of his strictures against a common human failing he once said:

"Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you." —Matt. 6:1-4.

How searching these words of the Great Teacher are! How well the Son of God understood human nature, especially fallen, imperfect human nature! We may not think of blowing a literal trumpet, but we are prone to advertise our own goodness. As the Scriptural proverb states: "A mul-



titude of men will proclaim each one his own loving-kindness, but a faithful man who can find?" Fittingly we are therefore counseled: "May a stranger, and not your own mouth, praise you; may a foreigner, and not your own lips, do so." A deed may seem to be generous, but if we call attention to it the deed becomes a mere investment in our reputation. Our motives become suspect and we lay ourselves open to the charge of pride and hypocrisy.—Prov. 20:6; 27:2.

But just what did Jesus mean by telling us not to let our left hand know what our right hand is doing in the matter of charity? For one thing, it would indicate the greatest secrecy regarding our giving. Since the left hand works so very closely with the right in almost everything we do, for the left not to know would certainly preclude our boasting about our charitable works to even our closest companion, be that a wife or a husband. By means of this hyperbole Jesus was also driving home the

point or vital principle that our chief concern should be to win God's approval rather than man's.

Not that there may not be times when calling attention to our own good works would serve a good purpose, as when making a certain point or when endeavoring to stir others to follow a good course. Thus King David pointed to the treasure he contributed to the building of a temple to Jehovah, gold and silver to the value of well over \$90 million. Likewise other faithful servants of Jehovah, both before and since his day, including the Son of God, at times made mention of their good works. However, in no instance was this done for the purpose of being "glorified by men." Rather, it was done for the purpose of glorifying God, as when David went on to say to Jehovah: "And yet, who am I and who are my people, that we should retain

power to make voluntary offerings like this? For everything is from you and out of your own hand we have given to you." Or it may have been done to stir others to do likewise, as when Paul recounted his course of action and the hardships he endured as a Christian minister, missionary and apostle, enabling him to say: "Become imitators of me, even as I am of Christ."—1 Chron. 29:3, 4, 13, 14; 1 Cor. 11:1; 2 Cor. 6:3-10; 11:12-33.

Truly the Great Teacher, the Son of God, had keen understanding of human nature. He well knew that "the heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" With the aid of God's Word and holy spirit or active force Jesus Christ was able to understand the heart of man.—Jer. 17:9, AS.

Blind Man Helps Others to See

LACK of sight is no insurmountable barrier to Gene Cauthron, who, although blind, is an active minister of Jehovah's witnesses. Working with the Hollenbeck unit of the Los Angeles (California) congregation, Cauthron has become efficient in the handling of Bible discussions as well as preaching from door to door.

¶ This all became possible when another minister of Jehovah's witnesses called on him back in 1953 and assisted him in gaining an accurate knowledge of the Bible. A short while later this minister supplied him with a Braille Bible and other literature in Braille. Thus Gene Cauthron started on the road of a vocation that has permitted him to become a help to those who, even though possessing normal vision, could not fully understand the Bible and its many truths.

¶ With much effort and determination, Gene has also been able to deliver one-hour Bible lectures on special Bible topics. This is remarkable, considering the fact that all research must be done in Braille. Yet the audience never feels uneasy because of his

visual blindness. They experience a feeling of assuredness in all that he says, because all statements are amply supported with Bible proof.

¶ Gene also shares in instructing individuals who are interested in gaining accurate Bible knowledge in the privacy of their own homes. He is currently assisting a family of three in gaining comfort and knowledge from studying the Bible.

¶ Gene experiences much joy in this very important profession of preaching. He now feels that he is contributing something to the everlasting welfare of his fellow man. He regularly engages in the house-to-house ministry and has devised ways of keeping a house-to-house record and delivering oral sermons right at the doors.

¶ In addition to adequately caring for his ministerial duties he supports himself by working as an assembler for a plumbing firm. At the age of thirty-three, Gene finds himself happy in doing his utmost in praising the Almighty God Jehovah, and helping others to see with the eyes of understanding.

"Conformed TO THIS WORLD"

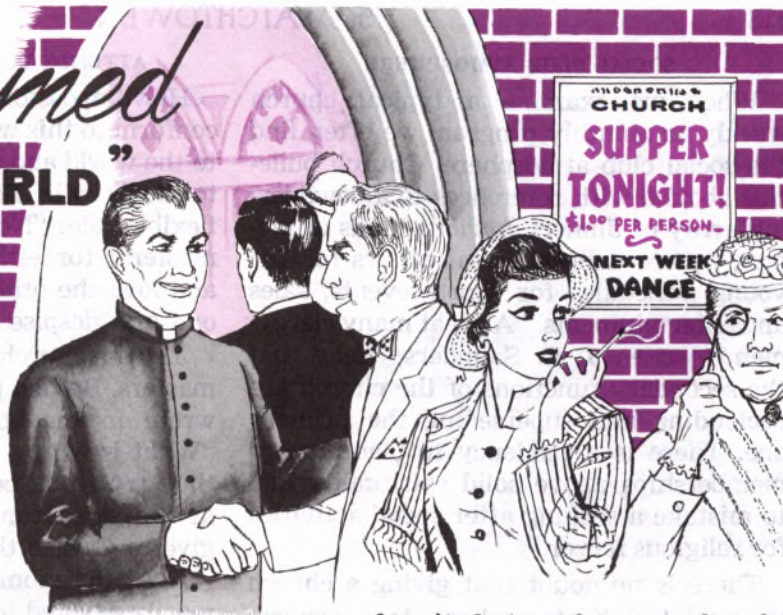
Have the churches of Christendom met the challenge of today's worldly conformity?

*I*t has long been the tendency of mankind to conform to the crowd. The results have long been unhappy. Despite repeatedly sad results, humans and human organizations continue to conform to the world. Small wonder that we have reached what one educator calls "the age of conformity." Mass communications and educational organizations have been criticized for not meeting the challenge of today's conformity. Where can the people turn for leadership in resisting worldly conformity?

Many persons look to the churches of Christendom for direction. They feel that, of all organizations today, certainly the churches ought to take the lead in resisting worldly conformity. And should not the churches, of all organizations, conform to Biblical right principles rather than to the world?

Not unreasonably, one should expect religious leaders to adhere to the rule found in the Bible at Romans 12:2, which reads, according to Christendom's popular modern English translation, the *Revised Standard Version*, "Do not be conformed to this world."

Well, then, how are the churches meeting the challenge of today's worldly con-



formity? Are they resolutely pointing to Bible principles? Are they, with all clarity, warning professed Christians of the perils of conforming to this world? Are the churches themselves setting the example in not conforming to this world?

A noted educator recently surveyed the religious scene. What he found is recorded in the book *The Age of Conformity*: "In their efforts to hold their influence over a sensory society, the churches have failed to maintain with uncompromising clarity the spiritual standards of their origins. Some have turned to popular entertainment to lure their constituents at least physically into their houses of worship. Church community centers function with dutiful vigor; coffee is served in the crypt after Communion, and bingo enlivens cathedrals. . . . Sermons have become more mundane and popular, and some churchmen have embarked . . . upon the controversial political and economic seas of their communities. All these attempts do not appear to have won the public to greater spiritual devotion."

SOCIAL CLUB ATMOSPHERE

When we examine a typical church weekly or monthly program we often find the social club atmosphere. Church bulletins abound with references to a bewildering array of dinners, various kinds of picnics, square dances, social affairs for the young, schedules for sports events, sales and entertainments. "A great many clergymen," writes J. F. Saunders, "fear that the secondary functions of the church are beclouding and superseding the primary one. There is a tendency to place record memberships above solid spirituality and to mistake a seeking after social activities for religious fervor."

There is no doubt that giving a church the social club atmosphere does wonders for the church membership roll. But what does it do to the church? Kermit Eby, a University of Chicago social scientist, observes that the trouble today is "the church has become respectable, a please-the-crowd institution instead of an unfettered champion of principle. . . . This trend to respectability and conformity has undermined the church as an instrument of God."—*Cleveland Plain Dealer*, August 13, 1956.

Social scientist Eby has indeed furnished food for thought—"a please-the-crowd institution instead of an unfettered champion of principle." That phrase well describes so many churches; they have conformed to worldly ways to gain members. Instead of conforming to the crowd the early Christians conformed to God's will as revealed in the Bible. They lived up to the command at Romans 12:2: "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."

ATTEMPT TO SERVE TWO MASTERS

How impossible, then, for true religion to conform to this world! One cannot conform to the world and at the same time conform to God's will. The Master stated the inflexible rule: "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."—Matt. 6:24.

Yet the churches have tried to serve two masters. British prelate H. R. L. Sheppard wrote in his book *If I Were Dictator*: "What is wrong with the churches is that they try to be both Christian and secular at the same time. Is not this perhaps to give to Caesar the things that are God's? . . . At the moment the churches are primarily devoted to finance and prestige. . . . They have consented to enter the world's arena."

Financially, the results of this policy have been gratifying. Spiritually, the results have been catastrophic. Small wonder that Christendom finds herself in the worst plight in history; the colossus of a moral breakdown stalks throughout Christendom. The churches' conformity to worldly ways has backfired. Church members are hardly different from nonchurch members. They have not been trained to live according to God's will. Christianity is not only a way of believing; it is a way of living. Conformed-to-the-world churches have not transformed their members into conformed-to-God's-will Christians.

It is not surprising, then, that we often hear comments such as that once expressed by American clergyman John Haynes Holmes: "It is a little difficult to think of America as a Christian nation—that is, if one thinks of Christianity in terms not of belief or profession of faith, but of actual life. There are Christian churches enough in this country. . . . But what influence do these churches have upon the thought and conduct of the average citizen, and

what difference would it make to the life of the community if they were closed, never again to be opened?"

The answer is only too obvious. Conformity to the world is weakness, not strength, compromise, not integrity. True moral and spiritual power comes from unflinching adherence to God's will; any other course is spiritually devitalizing. "The Christianity of today cheats itself," declares Dr. Albert Schweitzer, "with the delusions that it is making its position as a church stronger year by year. It is accommodating itself to the spirit of the age by adopting a kind of modern worldliness. . . . Just in proportion as it gains in external power, it loses in spiritual."

UNSCRIPTURAL WORLDLINESS

How glaring is the unscriptural worldliness of Christendom's churches! Powerful Bible truths have been watered down so that sermons become please-the-crowd speeches. "There will be a period of time," foretold Christ's apostle, "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." Ear-tickling sermons are the specialty of so many churches!—2 Tim. 4:3.

Churches have gone after prestige and financial gain. They have sought glory from the world, despite Jesus' definite pronouncement: "Woe, whenever all men speak well of you, for things like this are what their forefathers did to the false prophets." They have initiated all manner of dubious methods to raise funds, including games of chance. They have adulterated God's Word with philosophy and psychology to please more people, despite the words of the apostle Paul: "We have renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God, but

by making the truth manifest recommending ourselves to every human conscience." Churches have preached politics and dabbled in politics despite clear-cut Biblical warnings: "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."—Luke 6:26; 2 Cor. 4:2; Jas. 1:27; 4:4.

Is it strange that conformity to this world makes one an enemy of God? No, for this world is under the control of the "god of this system of things," Satan the Devil. (2 Cor. 4:4) This world's ways are in direct conflict with the righteous requirements of God. And yet, as G. G. D. Kilpatrick, principal of the United Theological College, Montreal, says of the churches: "We have acquiesced in conventions, practices, and aims which are at entire variance with the ideals and spirit of the religion we profess."

Is there any doubt about Christendom's churches being conformed to this world? Not in the opinion of the National Council of the Churches of Christ in the United States of America, which said in its 1954 *State of the Churches Report*: "The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community."

Though the churches have conformed to this world despite the unequivocal command, "Do not be conformed to this world," there is no reason for you to take the same disobedient course. The Bible points out God's will. Learn that will. Pattern your life according to it. Let this journal help you do that.

Imitating the Shulammite in Exclusive Devotion

"PLACE me as a seal upon your heart, as a seal upon your arm; because love is as strong as death is, insistence on exclusive devotion is as unyielding as Sheol is. Its blazings are the blazings of a fire, the flame of Jah." Thus a simple Shulammite country girl, with whom King Solomon had fallen in love, expressed her feelings for her lover, a shepherd youth.—Cant. 8:6.*

She was a dusky maiden, due to working in the fields in the sun. In the line of duty she had come across King Solomon's encampment. He at once became enamored of her, for she was indeed the "most beautiful one among women," according to the court ladies. Solomon tried to overawe her with the dazzling splendor of his encampment and of his palace in Jerusalem. He also flattered her with pretty speeches, but all in vain. She remained steadfast, faithful to her shepherd lover. In doing so she was truly wise, for she meant everything to her lover; but to King Solomon she was neither his first nor his only love; eventually she would have become just one of a thousand!—Cant. 1:8.

This Song of Songs, or Superlative Song, is part of the inspired Word of God written for our comfort, hope and instruction. In it are pictured the love of Jesus for his body of followers, which love surpasses that of the love of a man for a woman, and the love of his body of followers, his bride, for him and their exclusive devotion to him as the Bridegroom. However, Jesus lovingly died not only for his bride of 144,000 members who will share his throne but also for all his other sheep, all those of mankind who will gain everlasting life upon earth. These latter ones are represented on earth today by a great crowd that have come from all nations and hail

Jehovah as God and Christ as King, even as the bride of Christ is represented on earth by a mere remnant. For all of these the Shulammite also set a noteworthy example of exclusive devotion.

By pondering over what Jesus has done for us, by noting his expressions of endearment in God's Word, as well as his promises regarding the future, our love for him will grow. That love will cause us to give him exclusive devotion, which, in turn, will protect us from materialistic persons who would awaken in us a love or desire for selfish things. And just as the Shulammite was very discreet, so must we be. Yes, far from stumbling others, our conduct should recommend the truth to those on the outside.

To misguided friends who feel sorry for us because of our taking our religion so seriously as to give our Lord exclusive devotion, we want to say as did the Shulammite, 'Do not try to awaken such love in us.' While they consider our course foolish, we know that in fact it is a wise one, even as was that of the Shulammite. Not only did our Lord show the greatest possible measure of love for us by dying for us, but he holds out to us endless happiness with him in his new world. (John 15:13) The Solomon-like materialistic world is concerned, not about our welfare, but only in serving its own ends. How foolish to listen to it!

Her shepherd lover praised the Shulammite for her scarlet lips and agreeable speaking. By our preaching the good news of God's kingdom our Shepherd Lover will also find our lips and speaking to be praiseworthy. Truly the account of the love that the Shulammite and her lover had for each other is part of the inspired things recorded for our comfort, hope and instruction.

* For details see *The Watchtower*, December 1, 1957.

PRICELESS TREASURE in earthen vessels



IN ANCIENT times earthen vessels were used in Biblical lands as containers for the safe preservation of valuables. So at Jeremiah 32:14 (AS) we read that the prophet commanded Baruch to put deeds of purchase in an earthen vessel, "that they may continue many days." The apostle Paul may have had this custom in mind when he wrote to the congregation at Corinth: "We have this treasure in earthen vessels." (2 Cor. 4:7) From the context it is clear that by the vessels here spoken of he meant the human organisms of dedicated Christians, himself and his brothers, and this is further corroborated by 2 Timothy 2:20, 21, where he says: "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."

Now what is the "treasure" that is hidden in these live earthen "vessels"? From Paul's argumentation we find that it is the ministry entrusted to Jehovah's faithful slaves, 'the glorious treasure of service.' It is true that the members of Christ's body are receptacles for the truth, but this alone does not meet the apostle's explanation. For we read: "As we have such a hope, we are using great freeness of speech, and . . . since we have this ministry according to the mercy that was

shown us, we do not behave improperly, . . . but by making the truth manifest recommending ourselves to every human conscience in the sight of God." (2 Cor. 3:12, 13; 4:1, 2) Yes, it is the precious privilege of service that is meant by the treasure. And is it not true that the great God of the universe has granted the invaluable privilege of serving as his witnesses to lowly humans, although the angels would have hailed such an assignment with the greatest joy? It is as Peter tells his brothers: "Into these very things [which have now been announced to you] angels are desiring to peer. Hence brace up your minds for activity." And: "You are ' . . . a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 1:12, 13; 2:9.

"NO FLESH MIGHT BOAST"

And why has almighty Jehovah chosen such frail earthen vessels, who are in

themselves absolutely unworthy of such honor and lacking in power to resist the pressure brought to bear upon them by the enemy? The apostle answers: "That the power beyond what is normal may be God's and not that out of ourselves. . . . in order that no flesh might boast in the sight of God." (2 Cor. 4:7; 1 Cor. 1:28, 29) And surely divine power is needed to make these vessels bear up under the heavy pressure, and it is also given in adequate measure. Let us read Paul's description in the next verses (8-11) here at 2 Corinthians, chapter 4: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed. 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 . . . mortal flesh. Consequently, death is at work in us, but life in you."

"Death is at work in us, but life in you"! When the apostle wrote these words he referred to himself and to his fellow apostles and other collaborators in comparison with the members of the newly founded congregations of believers in Greece. But how well this expression states the relationship of God's anointed remnant of treasure-bearing vessels in our day toward his "other sheep," to whom it has been and is their sweet privilege to minister the life-giving truth and who are zealously and faithfully sharing in the grand service of heralding the Kingdom now established! In Revelation 22:17 we are told: "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." These words leave no doubt that the ministry in these days is shared by the two classes. This sacred service they will carry on right into and

through the battle of Armageddon, as was indicated by the answer given to Isaiah when he inquired of Jehovah how long he was to continue telling the message to the people: "Until cities be waste without inhabitant, and homes without man, and the land become utterly waste." (Isa. 6:8-12, AS) After the fall of Christendom testimony will be given against the godless element then in power, until the "war of the great day of God the Almighty" destroys them and his own universal sovereignty stands vindicated forever.

The already "great" multitude of the Lord's "other sheep" will continue to grow in number, whereas the remnant of Christ's anointed body members decreases year by year as members thereof finish their course in death, faithful to the end. For them, however, the sweet promise is held out that "the things they did go right with them." They are experiencing an instantaneous resurrection and enter right into their share in the work of their reigning King and Bridegroom. No wonder Revelation calls them "happy"!—Rev. 14:13.

ODOR OF LIFE, ODOR OF DEATH

In Revelation 22:17 the message preached was likened to life-giving water, which the thirsty ones can come and take "without money and without price," as Isaiah put it. (55:1-3, AV) In his letter to the Corinthians Paul uses another illustration that shows the different effect that this ministry has upon people of good will, on the one hand, and upon those of a bad disposition toward the Kingdom, on the other hand. He says: "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! For to God 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. And who is adequately qualified for these things?"—2 Cor. 2:14-16.

The apostle was here referring to the practice in those days of burning sweet incense all along the route as the triumphal procession of a military victor moved through the streets of the welcoming capital. So, by spreading abroad in this day everywhere the 'triumphant message of Jehovah's established kingdom,' his truth-bearing vessels are diffusing and making manifest the sweet fragrance of this message. Honest persons of good will toward God and his theocratic government sense the sweetness of the knowledge thus diffused, and to them the witness work has the smell of health and life. They breathe in the atmosphere of the Kingdom truth, which is an odor of life that leads to life. The message gains victories in that it transforms many, who formerly were enemies of God by wicked works, into witnesses of Jehovah and preachers of the good news of his theocratic kingdom. They render thanks to Jehovah God and to his King, whose triumphal procession they joyfully join, loudly crying out: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:10) On the other hand, to those who love the things of this old world the Kingdom message is a stench in their nostrils, 'an odor of death' that leads to death.

Not only is the message that Jehovah's witnesses preach an odor, but they themselves are so also. And so the apostle ended up his statement about the triumphal procession by saying: "And who is adequately qualified for these things?" He then answers his own question in these words: "We are; for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under

God's view, in company with Christ, we are speaking."—2 Cor. 2:17.

Those who are opposed to the Kingdom message accuse the witnesses of all sorts of "crimes," and often the authorities prosecute them as "peddlers," in an effort to stop their preaching or at least make their activity appear in a bad light. Paul here gives a definite answer to such accusations; and even though some misinformed people may think differently, every real witness realizes that he is doing his preaching work "as sent from God, under God's view in company with Christ," and as such it is also realized and appreciated by those who are of good will.

VOLUNTARY LIGHT-BEARERS

In this connection it is worthy of notice that this witness work calls for volunteers, for people who say, as Isaiah of old: "Here am I; send me." (Isa. 6:8, AV) Hence there should never be any attempt at forcing people to take part in this work. The thing for Jehovah's witnesses to do, when people show interest in the message, is to study the Bible with them and thus supply them with the needed knowledge of God's purposes and his will, so that Jehovah's spirit can operate upon them; and then to show them how they can share their newly gotten invaluable knowledge and joy with others. In this way all persons dedicated to Jehovah God can be light-bearers in this dark and gloomy world.

In Second Corinthians Paul uses another illustration that emphasizes this function as light-bearers and at the same time explains why most people do not see the light that is being radiated from Jehovah's servants. He refers to the fact that Moses' face was radiating because of Jehovah's glory that he had beheld on Mount Sinai. This reflected glory the Israelites could not gaze at, so that Moses had to put a veil over his face when he spoke to them. And Paul

explains the significance of this happening and applies it to our ministry as follows: "Moses would put a veil upon his face, that the sons of Israel might not gaze intently at the end of that which was to be done away with. But their mental perceptions were dulled. . . . when there is a turning to Jehovah, the veil is taken away. If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom 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. For God is he who said: 'Let the light shine out of darkness,' and he has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ." —2 Cor. 3:12-14, 16; 4:3, 4, 6.

This glorious light, which they have received from God through Christ, Jehovah's witnesses are faithfully reflecting. And they have, to quote further the apostle's argument, "renounced the underhanded things of which to be ashamed, not walking in craftiness neither adulterating the word of God, but by making the truth manifest recommending [themselves] to every human conscience in the sight of God."

(2 Cor. 4:2) So if any persons are having the light of truth veiled from their sight, it is certainly not the responsibility of Jehovah's witnesses, but it is their own.

Especially is this so in view of the statement at Revelation 18:1: "I saw another angel descending from heaven, with great authority, and the earth was lighted up from his glory." When this prophecy went into fulfillment by the Lord Jesus' coming in his kingdom power, the prophetic command at Isaiah 60:1, 2 became effective: "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 since 1919 Jehovah's earthen vessels have been active accordingly, with the result foretold in verse 3: "And nations shall come to thy light, and kings to the brightness of thy rising."—AS.

So let each one of the remnant and of the "other sheep" keep on shining as illuminators in the world (Phil. 2:15), in grateful appreciation of their grand and most unique privilege of service, the priceless treasure that they have in their earthen vessels.

Associations Produce Effects

¶ The Bible principle "Bad associations spoil useful habits" illustrates how people are influenced by the association with the wrong kind of people. On the other hand, good associations are conducive to producing and preserving useful habits.

Writing in *Christian Life and the Unconscious*, Ernest White speaks of "the way in which we affect one another in the ordinary relationships of life." "Long and close friendship with another person," he says, "often alters us in ways which are imperceptible to us but which may become evident to others. Friendship has a transforming power which is more than the conscious effects of companionship.

This transforming influence steals upon us unawares, and it sometimes comes as a surprising revelation to discover how much we have been influenced in our ways of thinking, or even in our habits and our ways of acting, by long years of close companionship with some man or woman whom we love. Similarly, there can be little doubt that parents and teachers may pass on their buried complexes to the children under their charge. Neither the parent nor the child is conscious of this, but it shows itself in reactions of behaviour." How important that teachers and parents set right examples in thoughts and actions!

Pursuing my Purpose in Life

As told by A. W. Checksfield

ONE day in 1940 at London, England, an elderly woman entered my place of business and presented her testimony card. After perusal I handed it back with the comment, "I'm not interested in religion!"

She, however, being a persistent person, did not accept my polite dismissal, but went right on to explain the vast difference between (true) Christianity and (false) religion. This short sermon really 'got' me. I obtained the book *Salvation* and some copies of the *Consolation* (now *Awake!*) magazine. That night I lay on my bed and began reading the book. But after enjoying the brief introduction of "Emergency" I noted some Bible quotations, and with that I flung the book across the room and went to sleep. Strangely enough, what little I did read worried me so much that I kept this book among things of value. So that was my first introduction to the Kingdom message of Jehovah's witnesses.

The seed was sown. The watering of it came some months later, toward the close of the year, when the witnesses, in their house-to-house ministry, came to the apartments where I was living to call on the people below. I was invited to join them in listening to the phonograph recording of the lecture "Government and Peace" by J. F. Rutherford, and I accepted. A

Bible study was arranged, and later started, with the aid of the book *Salvation*. I made rapid progress, for my keen desire to know more about Jehovah and his Son, Christ Jesus, also the desire to serve them, became very much sharpened. Yes, from that time onward each move made was the laying of the "right foundation for the future" for missionary service.—1 Tim. 6:19.

Three months passed. Then a dedication was made to serve these Higher Powers of the new world. One month later (April, 1941) I symbolized this dedication by water immersion performed in a private pool at the Society's British branch, London, and I well recall the then branch servant's admonition, "Keep faithful, brother!" Being filled with the urgency of the times, and also giving heed to my former instructor's unsound prediction (that 'Armageddon will be inside of five years at the latest'), I wanted to get right 'into the Ark'—the new system of things—before 1946; yes, before the "deluge" of Armageddon broke loose! But, behold, instead of Armageddon arriving in April of 1946, there arrived for me an invitation to attend the Watchtower Bible School of Gilead, to be trained for foreign missionary service.

Those five years (1941-1946) of "waiting" were the most exciting and strangest of my life. The experiences therein certainly made the "right foundation for the future," and, most important of all, such brought me to maturity quickly. Four months after being baptized I determined to pursue my purpose in life, and so application for pioneer service was made. By January, 1942, after winding up my business, etc., I began the most blessed, privileged work on earth, that of a full-time minister of the great Creator, Jehovah God. My first assignment of service in this capacity was in a rural district of the Midlands (England), and also to take oversight

of a small congregation there. In August, eight months later, I received a most unusual assignment—that of being confined behind prison walls due to my refusal to serve any other powers or “superior authorities” than those described at Romans 13:1. Gladly I accepted this assignment because it was in harmony with Mark 13:9 and Revelation 2:10. Experiences gained in prison life were (1) overcoming the hardship of lack of sufficient material food by partaking of an abundance of spiritual food, and (2) sticking to a daily schedule of Bible reading and study. (Job 23:12) Indeed the term “colleges” used for such places of confinement is very appropriate. In fact, due to my applying the knowledge gained therein relative to the counsel at 1 Peter 3:15, a warder whom I often told of my hope also became a minister and witness of Jehovah!

Incidentally, after attending the 1953 New York assembly I went on to England and there met this warder again for the first time since my release from “college” in 1943. We were overjoyed to see each other. I can almost still feel that big brotherly hug that he then gave me at a Kingdom Hall in London.

Upon completing the terms in the different “colleges” and “graduating” with merit, I received another assignment; this time direct from the “faithful and discreet slave” (through the Watch Tower Society) to work together with an elderly faithful pioneer of the “anointed” class. It was a grand privilege to work with “Mattie” Neate, who had been in full-time service for over twenty-five years. We had a tough assignment, a strong military and religious town in southern England. This was some months before D-day, the military invasion of Nazi-occupied Europe. However, after working there a few months, and due to the authorities’ cat-and-mouse methods, I had to serve another term in

“college”—a local one. Much publicity was given in the local newspapers about my case, in the form of letters from readers, some favorable and some unfavorable, as to wartime neutrality of Jehovah’s witnesses. Later, after “graduating” and after helping to build up a strong congregation (of which I had oversight) in this town, I was assigned by the Society to special work in isolated territory in North Wales with a young pioneer brother from the north of England, whom as yet I had not met.

Eighteen months of working in North Wales, with my new partner, at the seaside and in the mountains, were indeed happy months. Yes, there we met up with hardships in the way of food shortage because of wartime food rationing. One outstanding experience in this respect was when we obtained accommodation in a boarding house before the hard wintry months set in. During a period in the winter of 1944 we were having a lean time when quite surprisingly the owner of the place, an old lady, informed us that she was to visit her daughter down south (Wales) for a month or two and that she would leave the seventeen-room house in our charge, together with a cupboard full of food! Two weeks later the servant to the brethren (now circuit servant) paid us a visit, so we gave him a ‘royal’ time, best room in the house, etc.

Then came the year 1945, the ending of World War II and so the ending of the cat-and-mouse system of in and out of “colleges.” A surprise visit was made to England by the Society’s president, Brother Knorr, and a call went out for brothers to enter foreign missionary service. I made application.

Came 1946, also an invitation to attend Gilead School; and so to start out on the journey, not yet through Armageddon into a cleansed earth, no, but to missionary

fields. We left England on the last day of that year's May, the voyage to the U.S.A., on a 14,000-ton ship that rocked about on the Atlantic rollers like a matchbox, taking fourteen days. Then followed attending the first postwar international assembly at Cleveland, Ohio, and from there to attend the first international class of students at Gilead to receive five months' strenuous training for foreign service. Those are days long to be remembered.

Having spent the early part of my boyhood among London's slums at the time when tramcars were drawn along by horses and education was not so advanced as it is today, I became anxious about graduating from Gilead successfully. But with trust in Jehovah and by hard work, plus the president's counsel ("don't worry but work") at the opening of the eighth class, together with the great assistance of the instructors and brothers at Gilead, I successfully graduated with merit, equipped to meet my ambition for missionary service. During the course the question arose: "Since we have only a one-way ticket, where are we going from here?" By graduation day that question was fully answered. My foreign assignment, together with an Australian brother, was to be the Fiji islands. Before departure to Fiji we were privileged to spend a few days at the Brooklyn headquarters and factory to learn office procedure, etc.

Finally we left the U.S.A. shores for our new homeland, taking with us many happy memories of our association and grand days spent with our zealous and generous American brothers. After a fourteen-day sea voyage we arrived on Fiji in April, 1947, eight weeks after graduation day, and six years almost to the day after symbolizing my dedication to Jehovah's service.

Geographically the Fiji islands are situated in the tropics, so the climate can get very hot at times, especially in wet or

hurricane season from November to April. We arrived during the wet and hot spell—incidentally, a day before the Memorial celebration. Arrangements were made and the meeting was held in the Kingdom Hall in Suva, the capital. This meeting afforded us the opportunity of seeing our new brothers and sisters with whom we were to work and serve. Four days later we started out in full sway in the house-to-house work. Each month cartons of books and booklets would be placed, together with many magazines and the obtaining of subscriptions.

Then came my first test, the hot climate, for I have always had a liking for dry cold weather. This is best illustrated by recounting an experience after graduation day, six weeks before our arrival at Fiji, when I dived into the icy water of the pond at Gilead while brothers were cutting ice for storage. The reason for doing this was to show and prove to a few of the American brothers that I *could* stand up to their wintry weather, in reply to their friendly teasing. However, the first year's service in Fiji was most thrilling and interesting, working and living among such a mixed population, including Fijians, Indians, Chinese, Europeans, Eurasians, and people from Samoa and other Pacific islands. But the second year came as a kind of challenge; for now the new surroundings, customs of the people, and so on, began to become commonplace. Also, a little "homesickness" set in, the wanting of cooler climate. Then at that time the government became unfriendly by putting restrictions on the importation of the Society's literature and other irksome actions. This trial of endurance was made harder when my partner left Fiji to return to his former homeland, Australia, because of ill health and to marry. Further, I contracted a disease known as "self-pity."

Happily I can report that by the close of the third year (1950) this seemingly

big trial or combination of difficulties had been overcome. How? By leaning heavily upon Jehovah and his mighty theocratic organization, by keeping busy in His service and by being determined to stick by my post as "the right kind of soldier." Coupled with this was the encouragement received from headquarters and from the Australian branch, as well as from other brothers overseas. Truly, I have 'tasted Jehovah's goodness' all these past eight years of missionary service.

Yes, what great joy I have received by sticking to my God-given assignment! Happiness in seeing my work's fruitage that Jehovah has given—that of people whom I contacted during those "trying" years dedicating their lives to Jehovah, then symbolizing such by water immersion and, further, to train them in such happy service! Some hold servant positions in the Suva congregation, and a few have taken up regular and vacation pioneer service. I had to continue alone as a missionary, due to the government not allowing entry of other Watch Tower missionaries to assist us, but the local brothers responded well to the call for pioneer assistance. Three young congregation publishers, Eurasians, a brother and two sisters, joined the happy ranks as Jehovah's full-time servants. So year after year increase in numbers of the New World society has been manifest. By 1955 we had a congregation of over fifty strong, an increase of 500 percent over 1947, the year of my arrival on Fiji.

Soon afterward I began working in isolated territory on the main island, Viti Levu (Fiji Big), among the Indian sugarcane planters and the Fijians, conducting, on an average, twenty-three home Bible studies a week. These folk become happy when given my reply to their propounded question about my returning to England—that I have no desire to leave Fiji, for there is no better place on earth for me. Also, I become happy when learning of such remarks as that of a dark-skinned Fijian to those who were taunting him because of his interest in Jehovah's witnesses: "He may have white skin, but, boy, he's got a 'black' heart!" This goes for all the "white" witnesses.

As I write this my partner is at Gilead School and I am looking forward to being present at the 1958 Yankee Stadium assembly to see him graduate. He will be the first Fijian graduate in the history of Gilead. In the meantime I am continuing as missionary and congregation servant for our group at Lautoka. Certainly the years spent here in missionary work have been happy ones and richly blessed. The work is growing rapidly now and we hope some of the brothers who are willing to serve where the need is great will be able to join us here.

I firmly believe that by accepting the Scriptural counsel at 1 Timothy 4:16, of staying with or sticking to one's assignment, I am laying a "right foundation for the future," yes, for post-Armageddon assignments of service in Jehovah's new world.

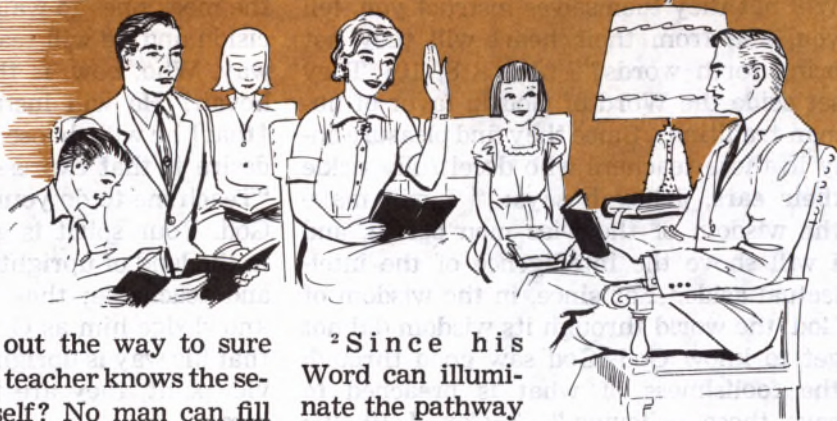
Methodists, Take Note

¶ In 1754 John Wesley completed his "alterations" of the Authorized Version of 1611 together with his "Explanatory Notes." As an honest student of the Scriptures Wesley rejected the trinitarian spurious text of 1 John 5:7 as found in the King James translation.—See *Explanatory Notes Upon the New Testament*, by John Wesley, reprinted edition of 1948, p. 917.

"For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God:"

—Heb. 5:12.

"You Ought to Be TEACHERS"



WHO can point out the way to sure success? What teacher knows the secret of life itself? No man can fill that role; yet never were men in greater need of such an instructor. No man can truthfully boast that he knows what tomorrow holds. (Prov. 27:1) None among men hold the secret of life, so that they can hold back the hand of death. For the answers to these things it is both reasonable and urgent for us to turn to the One who made man, and who therefore knows what man needs in order to live and be successful. As Elihu, the faithful companion of afflicted Job, truthfully said: "Look! God himself acts exaltedly with his power; who is an instructor like him?" (Job 36:22) He is the one who knows what lies ahead. "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." (Isa. 46:9, 10, AS) As the Source of life, he knows the secrets of life. In his "hand is the soul of everyone alive and the spirit of all flesh of man."—Job 12:10.

²Since his Word can illuminate the pathway of men and point the way to follow, the divine instruction found in Joshua 1:8 must be conformed to by those who find success: "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." That "book of the law" that Joshua was instructed to give attention to provided prophetic patterns of grander things to come and was written for our instruction. As we both meditate upon those prophetic types and look intently at Jesus Christ, the one to whom they pointed, we find clearly set before us the way that leads to Jehovah's favor, the way that is successful.—Gal. 3:24; Heb. 12:2.

³The majority of men have failed to listen to the counsel the Bible gives. Some hopelessly see no solution to mankind's problems. Others are of the same mind as worldly-wise Bildad, a would-be comforter of Job who relied on the philoso-

1. (a) What kind of instructor do men today need? (b) Where can they find such an instructor, and why is He best qualified?

2. How does the formula for success at Joshua 1:8 affect Christians today?
3. Where do many seek instruction, and why unwisely so?

phies of men. "Ask, please, of the former generation and direct [your attention] to the things searched out by their fathers. Will not they themselves instruct you, tell you, and from their heart will they not bring forth words?" (Job 8:8, 10) They set aside the Word of God in favor of human traditions. Since they find pleasure only in those teachers who deceitfully tickle their ears, Jehovah says: "'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' 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."—1 Cor. 1:19, 21; Mark 7:8; 2 Tim. 4:3, 4.

⁴ To receive instruction from Jehovah God we must come to him as a child to a father whom he loves and deeply respects. Jesus taught us to approach him that way. "Our Father in the heavens, let your name be sanctified." (Matt. 6:9) We are invited to seek his instruction. "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him. But let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." (Jas. 1:5-8) Those who can leave the skepticism of the old world behind and who remember that it is not the position of men to call into question the ways of God will receive the instruction they seek. Doubters, scoffers and skeptics will not receive anything from Jehovah, neither wisdom nor life in his new world.

4, 5. For us to be taught by Jehovah, what attitude must we display?

⁵ The psalmist David well stated the attitude of those who learn from the Great Instructor Jehovah God: "He will cause the meek ones to walk in [his] judicial decision and he will teach the meek ones his way. Who, now, is the man fearful of Jehovah? He will instruct him in the way [that] he will choose." (Ps. 25:9, 12) Their desire is that expressed at Psalm 143:10: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." They are meek and teachable; they have faith; they acknowledge him as God; they are confident that his way is upright. With such a proper viewpoint, they are in line to learn from him.

INSTRUCTION THROUGH GOD'S SERVANTS

⁶ From earliest times Jehovah used a teaching channel through which instruction was provided. Adam was the first human prophet of God and was used to convey to his wife Eve the communications he received from Jehovah God. Noah was another man used by God as a teacher. From their youth Noah had apparently taken great care to instill in his sons faith and the fear of God, with the result that both they and their wives were acceptable to God. About fifty years before the Flood the Lord God specifically mentioned that they were also in line for preservation. Not only did Jehovah tell Noah that the world was to end, but he gave specific instructions on what steps to take to survive that world destruction. Noah did not fail to give like specific instruction to his sons. Their acceptance of him as the one used by God, their obeying him and following him into the ark resulted in their preservation when the ungodly world went down in destruction.—Gen. 6:13-7:7.

6. How did Adam and Noah serve in Jehovah's arrangement for instructing his people?

⁷ When Moses was sent to lead the Israelites from Egyptian slavery to the free worship of God, Jehovah told him: "I will teach you what you ought to say." (Ex. 4: 12) As one taught by God, Moses knew that certain things would cause instruction to make a deep impression. For that reason he did not fail to show the value of the information he presented: "And now, O Israel, listen to the regulations and the judicial decisions that I am teaching you to do, in order that you may live and may indeed go in and take possession of the land that Jehovah the God of your forefathers is giving you." (Deut. 4:1) He continued telling them to obey Jehovah and he contrasted the benefits of such a right course with the fate of those who were destroyed for engaging in the disgraceful and God-dishonoring worship of Baal of Peor. He did more than tell the people God's law. He explained it, illustrated the value of it and for emphasis repeated matters of special importance.

⁸ The privilege of teaching God's Word was not limited to Moses. In his parting instructions to the nation before his death he bestowed a special blessing upon the Levites, saying: "Let them instruct Jacob in your judicial decisions and Israel in your law." (Deut. 33:10) Years later they were still faithfully carrying out that assignment. "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." (2 Chron. 17:9) They did not fail to use the Sacred Scriptures available in their time as the basis for their teaching, but they did not feel that their assignment had been fulfilled by simply telling the people what the Scrip-

tures said or by reading portions of it. Even after their return from captivity years later it was said of their teaching that, along with their reading, there was a "putting of meaning [into it], and they continued making explanation in the reading." They were teachers.—Neh. 8:8.

⁹ In the fall of A.D. 29 another teacher appeared on the scene in Palestine. He was not a Levite; he was of the royal tribe of Judah. He followed the pattern of earlier servants of God in that he went out to the people, instead of requiring that they come to him. "He went round about to the villages in a circuit, teaching." (Mark 6:6) Men who heard him, even his opponents, said that never had another spoken as he did. Nicodemus, a ruler of the Jews, acknowledged: "Rabbi, we know that you as a teacher have come from God; for no one can perform these signs which you perform unless God is with him." (John 3:2) And Jesus himself made clear that he did not speak of his own originality. He was the one used by God to instruct His people. With Jesus something new in the field of teaching opened up. No longer was the privilege of teaching limited to the tribe of Levi or other specially appointed persons. Even fishermen and tax collectors were called by Jesus and instructed for this vocation. They were to be teachers. So they traveled about with Jesus to learn from him. (Luke 8:1; John 14:10) As public instructors they would have to learn to deal with the public, to present the message clearly and to answer questions for sincere inquirers. They had the marvelous opportunity to learn from the greatest teacher that has ever walked on earth.

7. What are a few of the things that made Moses' teaching particularly effective?

8. What group regularly taught the Israelites Jehovah's law, and how did they do their work?

9. What kind of teacher was Jesus, and what change in the teaching arrangement among God's people did he institute?

SCOPE OF THE TEACHING WORK

¹⁰ Although there had never before been on earth a teacher like Jesus, he said: "He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father." (John 14: 12) This would be true because, as Jesus said, "I am going my way to the Father." His work on earth was nearing a close. But his disciples would be able to continue the work for which they had been trained over a period of many years and do so in a wider field.

¹¹ He told them: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) When the holy spirit was poured upon them, anointing them, they began their ministry there in Jerusalem as Jesus had said. People from many nations who were gathered there had opportunity to hear the good news in their own tongue. Not long afterward, when Stephen was stoned to death, "great persecution arose against the congregation which was in Jerusalem; all except the apostles were scattered throughout the regions of Judea and Samaria. However, those who had been scattered went through the land declaring the good news of the word." (Acts 8:1, 4) In 36 (A.D.) further expansion of the work opened up when the Lord God sent Peter to the Gentile Cornelius and his household to teach them the truth. During the twenty and more years that followed, the apostle Paul was used to further pioneer the way into the nations surrounding the Mediterranean Sea. Today, in 164 lands, "to the most distant part of the earth," the good news of the Kingdom is being preached in obedience to Jesus' command.

10. In what sense would Jesus' disciples do greater works than he did?

11. How has the prophecy at Acts 1:8 been fulfilled?

¹² In our time, no less than in centuries past, Jehovah has been using men on earth who make up his organization to teach persons of good will. He has arranged that "through the congregation the greatly diversified wisdom of God" may be made known. (Eph. 3:10) It is these members of the spirit-anointed congregation of God that "as living stones are being built up a spiritual house for the purpose of a holy priesthood." (1 Pet. 2:5) Men of good will in all nations are coming to recognize this as the provision of God for instructing them in his requirements for life. So in increasing numbers they 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. 2:3, AS) Here they are taught to follow the example of Christ Jesus, to obey his commands. They learn that the command of Jesus to his people includes them when it says: "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) Yes, they learn that now, in this consummation of the system of things, they ought to be teachers of the things commanded by Jesus.

TRAINED TO BE TEACHERS

¹³ It is not enough to tell people they should teach others; to be competent for the work they must be properly instructed. Paul provided such training for Timothy

12. Through what channel is theocratic education provided today, and how do the Scriptures show this?

13. How did the apostle Paul show that the ranks of teachers would be expanded, and who today is doing such a work?

by taking him right along with him in the missionary work. Later he wrote to faithful Timothy and encouraged him to continue his Christian growth and to give particular attention to training others for the teaching work that must be done. "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, 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. 2:1, 2) The Society today, doing a work like that of Timothy, has continued to provide for training others to be teachers of the truth.

¹⁴ Aware of the advice that "you ought to be teachers in view of the time," the Society makes regular arrangements to help all to progress to that level of Christian maturity. (Heb. 5:12) Since local overseers hold a key role in this program, one of the Scriptural requirements for every overseer is that he be "qualified to teach." (1 Tim. 3:2) In 16,883 congregations throughout the world the Society has arranged for a regular study of the material in the *Watchtower* magazine, along with the Bible. It keeps all abreast of the teaching work to be done. Not only is material covered, but those in attendance are given opportunity to express it themselves and hear others comment on it, this equipping them to teach others. No dedicated person or other person of good will who really appreciates Jehovah's channel for instructing his people would want to miss even one of these meetings if he can avoid it.—Heb. 10:25.

¹⁵ Then there is the weekly ministry school. Teachers are speakers, whether they talk to one or many at a time. They must also be able to dig out information

from reference books. These things they learn to do well in the ministry school. The service meeting provides counsel on actual use of knowledge acquired, and this is followed up by practical training from mature ministers in the field service. Instructive Bible talks arranged for the public are also eagerly attended by the Witnesses, who are edified by points drawn to their attention on the relation of Bible prophecy to current world happenings and the application of Christian principles to the problems of modern-day life. They must keep such information at their fingertips in order to be able to teach "all kinds of men." The weekly congregation book study is conducted following the pattern of the *Watchtower* study, but since it is usually a much smaller group and there is no set amount of material to be covered, it affords opportunity to discuss more thoroughly the points under consideration. Add to this the circuit, district, national and international assemblies. Consider the wide coverage of material for home reading regularly provided in the *Awake!* magazine. Has the theocratic organization taken to heart the Scriptural counsel to help God's people to become qualified teachers? Definitely, yes!

HOME EDUCATION

¹⁶ However, the congregation has not replaced the home for education in the New World society. Neither educational center can be dispensed with; both are important parts of the New World educational system. Parents are the day-long instructors of their children; and when they carry out a well-arranged program of Christian training in the home, the beneficial effects are enjoyed by both members of the household and all who have occasion to share their fellowship.

14, 15. What are some of the provisions made by the Society to equip all to be teachers, and how does each provision contribute to that objective?

16, 17. What part does the family play in theocratic education, and how was the need for this emphasized to the Israelites?

¹⁷ The responsibility of parents to teach their children was deeply impressed on the minds of the Israelites before they crossed the Jordan River into the Promised Land. In Deuteronomy 4:9, 10 the advice is found: "Only watch out for yourself and take good care of your soul, that you may not forget the things that your eyes have seen and that they may not depart from your heart all the days of your life, and you must make them known to your sons and to your grandsons, the day that you stood before Jehovah your God in Horeb, when Jehovah said to me, 'Assemble the people together to me that I may let them hear my words, that they may learn to fear me all the days that they are alive on the soil and that they may teach their sons.'" Again in the sixth chapter they were reminded: "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." And in the eleventh chapter they are again told: "You must also teach them to your sons." Moses stated the matter several times because of its importance.

¹⁸ Part of the program of home instruction carried on in well-organized Christian homes throughout the world is the regular daily consideration of the text provided in the *Yearbook* in English and found in *The Watchtower* in other languages. It is best for the father to lead the entire family in this discussion, giving each member of the family opportunity to make some contribution to the discussion. But even if one of the parents is not in the truth and does not care to participate in the discussion, the believer would do well to see that the children benefit from this provision every day. Additionally, it shows deep concern for the spiritual needs of the

children when the parents set aside an hour or more a week to conduct a regular home Bible study with them. Time is taken to go to the homes of others to teach them and their families the Bible, so why not provide that same service for one's own family? It is just as important as other field ministry, and such a regular study conducted with one's own children who are not yet dedicated may be reported to the congregation as a home Bible study.

¹⁹ Of course, as the children grow up there are many other things they must be taught. For example, respect for others. If it is required of the child at home, it will be natural outside the home. If it is practiced by the parents themselves, the children will have a good example to copy. (Eph. 6:1-3; 1 Tim. 5:17) Dependability is important. It is not learned by children whose parents spend their lives putting things away after the children have used them or finishing jobs the children were given to do. Results are far more happy when parents teach the children to accept responsibility. (Matt. 25:14-30) It is good to teach children how to think reliably and how to make proper decisions. Reason things out with them, impressing on their minds the Christian principles that guide right conduct, the harm that comes to one from wrongdoing, and the blessings that result from following the right course. (Jer. 10:23; Prov. 3:5, 6) Merely commanding them to "Do this!" or "Don't do that!" will not achieve that goal. Proper development of these and many other traits is at least as important as proper growth of the body. Parents are entrusted with this important teaching assignment.

²⁰ All in the New World society look to

18. What regular program of Christian education is there in well-ordered Christian homes?

19. What traits should parents as teachers endeavor to cultivate in their children, and with what benefit?
20. Who in the New World society "ought to be teachers"?

Jehovah God and Christ Jesus as their great instructors, the ones who can guide them to everlasting life and to success. They take to heart the inspired counsel that originated with these instructors and that says to them: "You ought to be teach-

ers." Whether parents or children, whether spending all or part of their time in the ministry, whether overseers or otherwise, they know that there is teaching work in which they can share, and now is the time to do it.

Teaching Men of Good Will

IMPROPER education will cost this world its life at the battle of Armageddon. It is not the failure of their schools to produce scientists and engineers in sufficient

number that is the threat to their lasting security. It is their failure to teach men to fear God that is their downfall. As appropriate to modern-day Christendom as to ancient Israel are the words found in Hosea 4:6: "My people are destroyed for lack of knowledge: . . . seeing thou hast forgotten the law of thy God, I also will forget thy children." (AS) But hundreds of thousands of men of good will are demonstrating their desire for education from a higher source by turning to Jehovah's New World society. They say: "We will go with you, for we have heard that God is with you." They want to learn. What they will be taught are 'the things Jesus commanded.' And the most effective way to teach them is in the way that Jesus and his apostles did.—Zech. 8:23, AS.

JESUS' TEACHING

² Briefly, just what did Jesus teach? Pri-

1. (a) What is the outstanding failure of the old world's educational systems? (b) What steps are men of good will taking to avoid destruction with the old world?

2. What are some of the outstanding things taught by Jesus?

"Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you."

—Matt. 28:19, 20.



kingdom of God as the thing for which men should pray and in which they should put their confidence. He taught his disciples to seek it first. (Matt. 6:10, 33) They learned about God's provision for salvation. The need for love and humility was impressed on their minds. He taught them to demonstrate their faith by works of faith, to become teachers of the truth. And he taught them both to have and to help others to have faith in the Holy Scriptures.

³ As we carefully study Jesus' method of instruction we will be happy to find our own teaching ability improve and our fruitfulness in the ministry increase. We should not expect that all will listen; not all listened to him. But the sheep recognized his voice and followed him because he is the Right Shepherd. If we teach the things that Jesus did and in the way he did, then through us the sheep will also be able to recognize the voice of the Right

3. What will result if we copy Jesus' method of teaching?

marily he came to bear witness to the truth about his Father, Jehovah, to glorify him and to make known his name. (John 17:4, 26; 18:37) He laid great emphasis on the

Shepherd and will eagerly turn and follow, not us, but him.—John 10:16.

⁴ It is one thing to tell another person, to preach to him; it is quite another to teach a person, to help him to understand and believe. Jesus patiently taught his disciples about the Father, because he knew that their taking in knowledge of Him would mean life. "The fear of Jehovah is the start of wisdom, and knowledge of the Most Holy One is what understanding is." (Prov. 9:10) When they came to know Jehovah and have the proper fear of him, they would show wisdom, they would know what to do with the things they learned, because wisdom is the ability to use knowledge.

⁵ Jesus not only told them to pray to the Father but showed them how to do it. (Matt. 6:5-15) He taught them to rely on God, to accept the things that sustain life as provisions from their heavenly Father. (Matt. 6:25-34) He built up their confidence in the Scriptures as God's Word by quoting from them and explaining them. To a Samaritan woman he explained that it would be wrong to limit the worship of God to some city or mountain, because "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) In view of man's relationship to God, he pointed out that it is only right that man's works should be done, not for self-exaltation, but to praise God. "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." (Matt. 5:16) Jesus had come to glorify his Father and to help men of good will to see their relationship to Him; so he made sure that these points were deeply impressed on the minds and hearts of his disciples.

⁶ 'Seek first the kingdom of God.' It is easy to say, but how can the point be expressed in such a way that its meaning will be understood and it will govern the life of the hearer? Jesus knew that if the things to be learned could be illustrated from the lives of his hearers, from their daily experiences, their desires and their customs, things would be most easily grasped, because his hearers could visualize the things of which he spoke. He likened the intense desire one should have for that kingdom to the desire a man must have so that, having found buried treasure, he would sell all his belongings to buy the field where it was located. (Matt. 13:44) He compared the ability to recognize the sign that would mark his presence in Kingdom power to the ability of one to observe the change of the seasons. He could learn if he wanted to. (Matt. 24:32, 33) The lack of gratitude for the invitation to the Kingdom was illustrated by the indifferent attitude of men invited by a king to a marriage feast, but who were too preoccupied with other interests to attend. Their disrespectful response to their ruler brought punishment upon them.—Matt. 22:1-14.

⁷ Obviously, not all would inherit the Kingdom. Jesus used the attitude of two sons to put the point across. One was outwardly respectful to his father, but he did not obey. The other was at first a bit reluctant to do his father's bidding, but he regretted his mistake and did obey. "Which of the two did the will of his father?" Jesus asked. "The latter," they said. What a powerful introduction to the argument that the outwardly righteous religious leaders had failed to respond to the teaching of John the Baptist, but sinners who had not previously responded to God's Word did re-

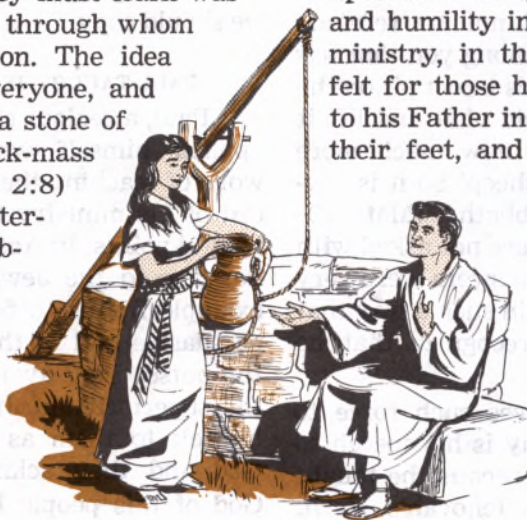
4, 5. (a) What is the difference between preaching and teaching? (b) What things about the Father did Jesus teach his disciples?

6. With what illustrations did Jesus show what it means to 'seek first the kingdom'?

7. How did Jesus warn against false teachers and show that not all will inherit the Kingdom?

pent and now were in line for the Kingdom! (Matt. 21:28-32) He showed how undesirable it would be to go to the false religious teachers for spiritual food by comparing them to dirty dishes, from which no one would want to eat. It is true, he said, they look good on the outside, like "whitewashed graves," but no one would want to be part of the corruption inside. (Matt. 23:25-28) Others might better understand the point by his reference to fish that would be rejected from a fisherman's catch, so he used the parable of the dragnet. (Matt. 13:47-50) He made the message live in the minds of his hearers by such fitting illustrations.

⁸ Another point they must learn was that Jesus is the one through whom God provides salvation. The idea did not appeal to everyone, and to many Jesus was "a stone of stumbling and a rock-mass of offense." (1 Pet. 2:8) Jesus, however, masterfully presented the subject in a way that would appeal to his hearer and for that one's everlasting blessing. For a hard-working Samaritan woman who daily drew water from a well Jesus associated the benefits of belief with her daily work. "Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up to impart everlasting life.' The woman said to him: 'Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water.'" (John 4:14, 15) She was interested, and he



went on to explain further. For others who opposed him he painted a picture that would be hard to forget. He compared their rejection of him to the foul deed of the cultivators of a vineyard who refused to pay the owner his due and who even murdered his son when he came to see about the matter.—Luke 20:9-18.

⁹ Jesus knew that love and humility are essential for one to gain life in the new world. To acquire them requires education of the heart. They could best learn by seeing them demonstrated; so he drew their attention to the countless expressions of love that Jehovah had showered upon them. They could also observe love and humility in Jesus' attitude and his ministry, in the "tender affection" he felt for those he taught, in his prayers to his Father in heaven, when he washed their feet, and when he willingly laid down his life for mankind. As they would reflect upon the things they had seen and heard, that instruction would begin to penetrate to their heart, to soften it and to cause it to respond. "We love, because he first loved us."—Matt. 9:36; 1 John 4:19.

¹⁰ When Jesus sent out his disciples he gave them careful instructions on how to perform their work. He told them what to say and do. He prepared them for the opposition they would meet and impressed on their minds the grand privilege that was theirs. (Matt. 10:1-28) They knew that teaching would require that they both present the truth to men of good will and beat back the insincere attacks of the ad-

8. In what way did Jesus make appealing the acceptance of Jehovah's means of saving?

9. How and why did he teach them love and humility?
10. What fine examples of refutation are found in the record of Jesus' ministry?

versaries. As they observed Jesus they learned how he handled the situations that arose. His position was strong; he had the truth. An example of the simplicity and forcefulness of his argument is found at Matthew 9:11-13. The Pharisees tried to make the disciples of Jesus feel uncomfortable by asking, "Why is it that your teacher eats with tax collectors and sinners?" Jesus himself answered the question: "Persons in health do not need a physician, but the ailing do. Go, then, and learn what this means, 'I want mercy, and not sacrifice.' Accordingly, I came to call, not righteous people, but sinners." On another occasion his healing of sick persons on the sabbath was called into question. His answer could not be refuted: "Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out? All considered, of how much more worth is a man than a sheep! So it is lawful to do right on the sabbath." (Matt. 12: 9-12) When questions were not asked with the desire to learn, his answers were very brief, but they were put in such a way that honest hearers would recognize that he taught the truth.

¹¹ What is it that gives such force to the words of Jesus? Why is his speech so persuasive? First of all, because he taught the truth and he had Jehovah's spirit. Also, it was because he presented it in terms that his hearers could easily grasp. Fishermen would easily grasp the idea when he illustrated his points with fish and nets. Who that knew anything about farming would not appreciate his comments on the harvest, men working in a vineyard, a hen with her chicks, an animal caught in a pit, and the weather? Those affected by chores at home would better grasp the message when he illus-

trated with patches on worn clothing, the effect of yeast on bread, dirty dishes, and the things children do. To others, references to wages and to Gehenna, Jerusalem's city dump, would vividly convey thoughts. Jesus was flexible, adaptable in his presentation of the truth. The message itself did not change in the least, but he understood the people he was teaching because he was interested in them, and he approached the subject from their viewpoint. He watched for the reaction of his hearers and then took it into consideration in his further comments. He associated points difficult to accept with things well known to them. He made his counsel clear-cut by using vivid contrast. He is a teacher we should copy.

PAUL TAUGHT JEWS AND GENTILES

¹² Paul, a zealous apostle of Jesus Christ, applied himself wholeheartedly to the work of teaching the truth; and in the record of his ministry too we can find many helpful points. In Acts 13:16-41 is a sermon he gave to the Jews, and here is a fine example for us to follow. It is appealing, persuasive and to the point. Note that at the outset Paul avoided any argument on the superiority of Judaism by addressing himself to them as a people who feared God and then acknowledging that "the God of this people Israel chose our forefathers." But he was not so tactful that he failed to present the truth. He laid the groundwork for his discussion of the Messiah by presenting accepted historical material that showed the waywardness of the nation. By bringing John the Baptist into the picture, he showed that a then well-known public figure had accepted Christ. He argues that rejection of Christ by the rulers did not discredit him; to the con-

11. What made Jesus' teaching so persuasive?

12. In a sermon to the Jews, how did Paul present the matter of belief in Christ, and what would particularly make his arguments appeal to his hearers?

trary, it fulfilled the prophecies and should confirm their faith in him. Tactfully he tied in belief in Jesus with acceptance of the beloved King David, and then showed the superiority of Jesus' position. He built his argument on things they knew and believed. In a stirring conclusion, he urged them not to fulfill the prophecies that describe those who would scorn in disbelief. No honest-hearted Jew who is acquainted with the history of his own people and who sincerely believes the things written by the prophets of God could turn his back on the argument there presented.

¹³ Paul speaks of himself as the one who had the good news entrusted to him by the Lord God for the people of the nations. Preaching to them presented problems quite different from those met with among the Jews. Acts 17:22-31 contains an example of how the good news may be presented to such persons, and it provides a fine guide for those with similar assignments today. Paul was interested in the people he served and observant of their way of life. He begins by remarking interestedly on their religious devotion and commenting on one of their places of worship. He ties in true worship, not with their idolatry, but with their proper desire to worship a God unknown. Since the people worshiped many gods, Paul carefully explained what he meant when he spoke of God. He reasons that the One who is Creator of the world could not be an idol and does not live in a man-made temple. Now is the time, argues Paul, to inform ourselves of his purpose and conform to it so

that we might have a favorable standing in the day of judgment. There could be no confusing of this message with what they heard at their temples. While it was tactful, it was also pointed. It made clear who God is, what hope he sets before us, and what we should do. Are your sermons as well presented as that?

MODERN-DAY TEACHING OF TRUTH

¹⁴ So today Jehovah's witnesses call at the homes in obedience to the command of Jesus to teach all nations and to make known to them the "good news of the kingdom." They want to be sure that the

people really do learn, that they see the difference between the message they bring from the Bible and the teachings presented from the average pulpits of Christendom. If you tell the general churchgoer that we must have faith, he will reply that he

hears these things in church. Tell him that he must take in knowledge of God, and he will assure you that he knows that. Yes, he believes in God's kingdom too, he will tell you. The minister who is qualified to teach cannot feel that he has finished his job by merely telling the householder about these things. If the person is willing to listen, the minister wants to be sure that he really understands the message. So the minister may proceed to point out that the faith needed to please God is more than mere belief; it must be based on an accurate knowledge of his Word. (Heb. 11: 1, 6) When speaking about God, he may point out that God has a name, Jehovah,



13. What made Paul's presentation of the truth both appealing and effective even for those who did not accept the Bible?

14. Illustrate how one can tactfully help householders who say they learn the same things in church.

and that to really know him we must understand his purposes as set out in the Bible. (Ps. 83:18) Or he may clarify that the Kingdom is a real government operating from heaven that will soon wipe wickedness from the earth, and that now we must conform our lives to God's requirements if we are to gain life everlasting under it.—Dan. 2:44.

¹⁵ Church members today have the Bible and many have heard what it says. They are much like the Jews of Jesus' day; they had the Scriptures and had often heard them read. But they did not get the sense of them. When Jesus and the apostles taught the people, they were amazed at it. They did not teach as the religious clergy did. They were sincere, they knew that they were teaching the truth, and God's holy spirit backed them up. (Acts 4:13) So today, when Jehovah's witnesses perform their ministry at the homes of the people, they use the Bible skillfully, reading appropriate Bible texts and then taking time to draw particular attention to the points of instruction contained in those texts and commenting on their application to our day. They do not only preach; they are also teachers of God's Word.

¹⁶ When Jesus was not favorably received in a certain Samaritan village, James and John were incensed and said: "Master, do you want us to tell fire to come down from heaven and annihilate them?" (Luke 9:54) Jesus reproved them for it. We do well to take the occurrence to heart. There is no reason to get excited about it when we meet indifference or even open opposition. Paul's counsel is: "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, in-

structing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one."—2 Tim. 2:24-26.

¹⁷ We are sent to teach them the truth. A cutting, sharp tongue seldom is a good teacher. "The one that is wise in heart will be called understanding, and he that is sweet in [his] lips adds persuasiveness." (Prov. 16:21) Our hearts go out to these people who have been "skinned and knocked about like sheep without a shepherd." (Matt. 9:36) Although they may coldly reject the message when we call, we do not hold it against them. 'Love is long-suffering. It does not look for its own interests, does not become provoked. It does not keep account of the injury.' (1 Cor. 13:4, 5) We know that it means life for them if they will embrace the truth. We do not force the message on them, but 'instruct with mildness those not favorably disposed.' Because of this loving attitude on the part of Jehovah's witnesses thousands have learned the truth. "The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness." (Prov. 16:23) Being wise, his heart, or seat of motive, is stirred by love. That helps him to keep in focus the real situation of the people he serves, to show insight in dealing with them. It causes some to listen to what he has to say, to be persuaded by it, and to "come back to their proper senses out from the snare of the Devil."

PROGRESS TO MATURITY

¹⁸ When Jehovah's witnesses find one who responds to the voice of the Right

15. As with the early Christians, what makes the teaching done by Jehovah's witnesses today effective?
16, 17. What excellent counsel does the Bible give on how to perform our ministry when we meet persons who are not interested, and what effect does this have on our teaching?

18. (a) How do Jehovah's witnesses demonstrate real love for men of good will? (b) What suggestions are given to enable Christian ministers to be sure that instruction they give will really take hold?

Shepherd, do they feel that the job is done? Not at all. They help him to come into association with the Shepherd's fold of his sheep and to grow to Christian maturity. Regularly each week they will call back to study the Bible with the responsive one so that he can see what it tells him to do. Great care should be taken by the one who is teaching to be sure the person of good will is really learning, that he understands the points, and is making progress toward maturity. Not all will progress at the same pace, but by careful organization the spiritual development of each one will receive proper attention. Encourage the new one to express himself. "Let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." (Gal. 6:6) And when the comment is given, if it is apparently not given with understanding, show yourself to be a real teacher by discussing the point further and drawing out more comments from the student. Teach the student to reason things out, to see their relation to things previously learned, to include in his answers the scriptures that prove them to be right. Repeat specially important points so they will not be forgotten.

¹⁹ More is needed if this person is truly to become a disciple of Christ Jesus. He should learn to look to Jehovah for guidance and cultivate a keen desire to please him. He should be helped to appreciate the viewpoint of the psalmist David, who said: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:10) More than getting the answers in his head, we should help him to get God's law on his heart. "And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment, 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, and may be filled with righteous fruit which is through Jesus Christ, to God's glory and praise." (Phil. 1:9-11) Yes, when the truth takes hold and develops in the heart of the individual, he will begin to bear fruit.—Matt. 13:23.

²⁰ It usually is not long until a person of good will begins to see that Christians have work to do. But with some it takes longer than for others to find it in their heart to do it. It does not happen all at once, but there is much a good teacher can do to prepare for it. Each week spend some time to acquaint them with Jehovah's organization and how it does its work. Acquaint them with the meetings and how they are conducted. Invite them to attend. As you tell them of your own house-to-house ministry during the week, show them briefly from the Bible why you do it that way. (Acts 20:20) Later you may relate an encouraging experience you have had when calling back on a good-will person. That opportunity could be used to show that Jesus commanded that the sheep be fed. (John 21:15-17) On another occasion you might acquaint them with the training program and the fact that new ones are not sent off on their own but are lovingly assisted step by step until they feel qualified to help others. Do not feel you have to invite them in the service the first time you tell them about it. Prepare them for it. As the entire arrangement takes shape in their mind and from your studies they begin to see the urgent need for others to learn, they will want to have a share. Love based on knowledge will remove any fear of telling others what they have learned and will replace it with a

19. What besides accurate knowledge should we also endeavor to teach persons of good will?

20. How may newly interested ones be prepared for a part in teaching others the truth?

burning desire to show their appreciation to Jehovah by serving him.—1 John 4:18.

²¹ In all parts of the world there is an urgent need for teachers of the good news. Are you as a Christian qualified to teach? Are you taking steps to progress beyond Christian infancy so you can be a teacher? Are you willing to use the truths and the

21. What work is it urgent to do now?

abilities you now have to help others to learn the truth so they can gain life in God's new world? If so, now is the time to share in this God-given privilege of service. As you do, whether new or experienced in the ministry, follow the advice recorded at 1 Timothy 4:16: "Pay constant attention to yourself and to your teaching."

"MANNA" STILL BEING EATEN

THE Bible tells how God fed the nation of Israel on manna for the forty years that they were in the wilderness. It resembled white seeds and was sweet, "like that of flat cakes with honey." (Ex. 16:13-31) In view of this description it is of interest to note what the American *National Geographic* magazine had to say in its December, 1957, issue about manna, in its article, "Bringing Old Testament Times to Life."

☞ "Once again we find a Bible story buttressed by solid fact, for the miracle of the manna from heaven recurs annually in Sinai. Every summer without fail, white droplets of a sweet and nourishing substance appear mysteriously on the bushes. At peak season a man can gather more than two pounds of it a day.

☞ "In 1927 a zoologist of Jerusalem's Hebrew University, Professor F. S. Bodenheimer, journeyed to the Sinai peninsula in quest of the secret of manna. His trained eye quickly

unraveled the mystery: the little honeydew drops are given off by scale insects.

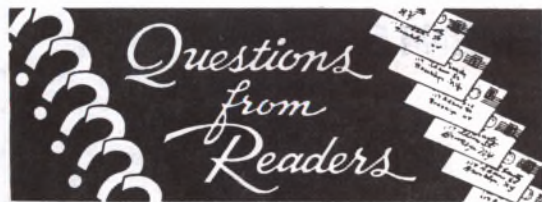
☞ "These tiny creatures suck up plant saps which, while poor in the nitrogen the insects require to balance their metabolism, are rich in carbohydrates. Using the nitrogen, they excrete the excess sap as sweet drops. Evaporation quickly converts the liquid into a sticky solid.

☞ "To this day, manna is a favorite confection in the Near East. The most famous variety comes from Kurdistan, and venders hawk cakes of it on the streets of Bagdad under the name of *man*."

☞ While without doubt a miracle was necessary to supply all the Israelites with enough manna and especially to supply twice as much on each Friday and none on their sabbath or Saturday, yet it truly is of interest that this manna may have a natural basis and may still be found (apparently only) in that part of the world where the Bible records that the Israelites subsisted upon it.

Material Remedies Inadequate

☞ In *The Humanities After the War* W. MacNeile Dixon writes: "Pursued though it be through weary days and sleepless nights, the search for material remedies to soothe or cure our spiritual distresses can have only one end—failure. Much more will be needed than to feed the hungry, house the poor, clothe the destitute, however generously contrived and devotedly administered these undertakings may be. The day of acceptance of the great truth approaches, than which a greater was never yet proclaimed, that 'man does not live by bread alone.' With its acceptance and not till then will be laid the foundation stone of a civilization worthy the name."



● Is it not true that only pessimists and alarmists say there is a moral breakdown in the world today?—J. G., United States.

Many individuals sincerely believe that nothing has happened to morals, that morals are no worse now than at any other time. Yet other well-informed persons who are really in position to evaluate present conditions cite today's blindness and callousness over corrupt government, business and sex practices as proof that society's morals have collapsed.

Gerald Heard, in his book *The Third Morality*, said: "No one can look at civilization today without the liveliest concern. That is a truism—a truism so painfully obvious that we have ceased to be able to respond to it." A prominent news columnist wrote: "What is happening to us is essentially a moral collapse. The gap between what we pretend to believe and what we do in practice has been constantly widening." Clergyman R. J. McCracken pointedly asks: "Is the moral tone of the nation—its politics, its business life, its literature, its theatre, its movies, its radio networks, its television stations—Christian?" Wherever you look morals are missing. Howard Vincent O'Brien is quoted as saying: "We strive to get as much as possible for doing as little as possible. . . . Simple honesty is rare enough for amazed comment. The thief has become respectable. The shadow of corruption hangs over the land. And poor witless clowns think they can do something about it by making agreements and passing

laws. But the soul of man is sick. It will take more than this to cure him."

These are the words, not of pessimists and alarmists, but of clear-thinking men who are aware of conditions and are concerned about world trends. Christendom's moral breakdown was accurately portrayed in Bible prophecy. Isaiah wrote: "Justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street." "The whole head [of Christendom and of the world] is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." The international immorality is a warning sign of this world's complete collapse at Armageddon.—Isa. 59:14; 1:3-6, AS.

● May an anointed brother once disfellowshipped but now reinstated and on probation be used to pray at Memorial time?—C. O., United States.

It is true that if a brother has been reinstated in the congregation after disfellowshipment and is on probation he may be served with the emblems of the Lord's Evening Meal in order that he as one of the anointed followers of the Lord Jesus Christ may obey Jesus' command to partake thus in remembrance of him. However, when the reinstated brother is put on probation it would mean certain restrictions are imposed upon him. He may not be used in a representative capacity to speak and act for the entire congregation. For that reason even though he may be the only anointed one in the congregation he should not be used in offering prayer at the opening or the closing of the meeting, nor in prayer pronounced over either of the emblems, any more than he should be used in giving the talk regarding the Lord's Evening Meal. If his period of probation ends before the actual arrival of the celebration, then he could be used in offering prayer.

Fragments of the Book of Daniel

¶ Writing in *Archaeology and Bible History*, Joseph P. Free reports: "Among the manuscripts found with the Isaiah scroll in the cave at the north end of the Dead Sea, three fragments examined by John Trever have proved to be sections of the book of Daniel (1:10-16; 2:2-6; 3:23-30). The forms of the letters are similar to the Isaiah manuscript, pointing to the first or second century B.C. as the date for these fragments of the Daniel text. It is significant that the text is substantially the same as that in the Hebrew Bibles which we now have, the chief differences having to do with the spelling of words. This provides another piece of evidence for the care with which the text of the Biblical books have been brought down to us."

ANNOUNCEMENTS

THE ANNUAL MEETING IN PITTSBURGH

At ten o'clock in the forenoon of Wednesday, October 1, 1958, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members should be certain that the secretary's office has their present addresses so that the letters of notice will reach them shortly after September 1.

Along with the notice of the annual meeting, which will be mailed to all the members of the corporation, proxies will be sent. The proxies are to be returned so as to reach the office of the secretary of the Society not later than September 15. 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

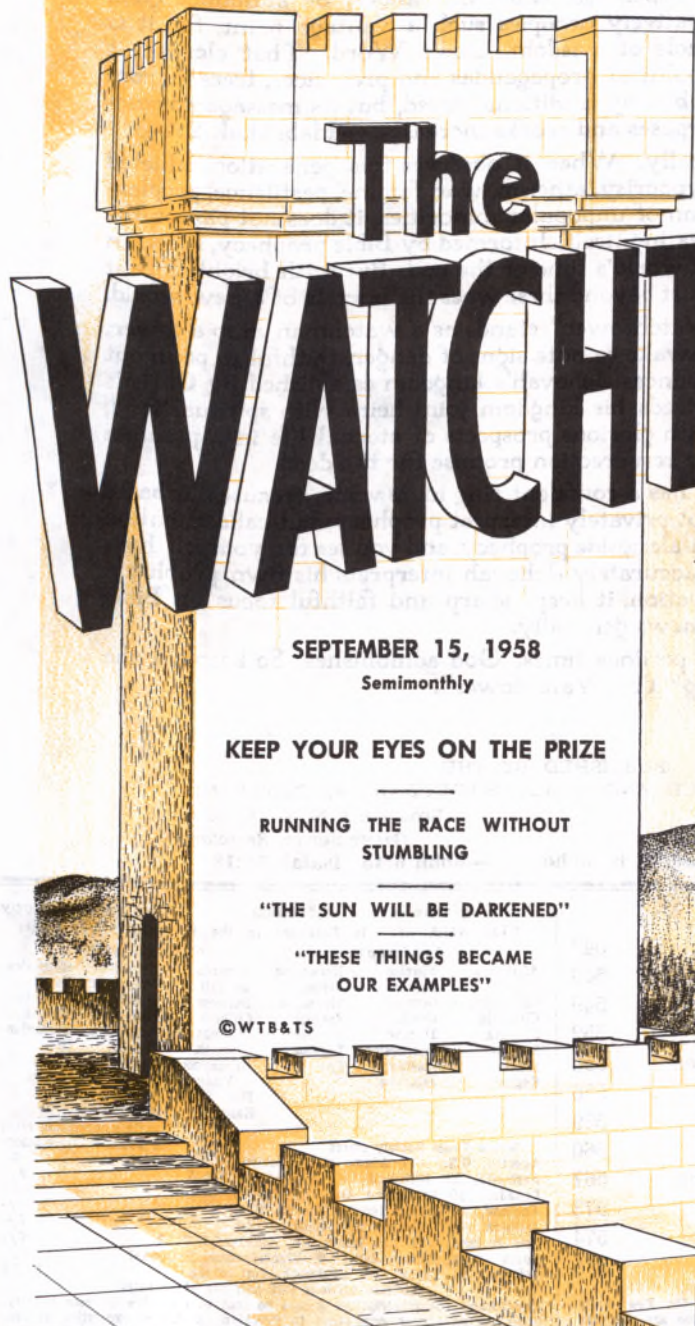
September 28: "You Ought to Be Teachers." Page 529.

October 5: Teaching Men of Good Will. Page 535.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is meant by not letting your left hand know what your right hand is doing? P. 515, ¶4.
- ✓ What part entertainment plays in the program of many churches? P. 518, ¶1.
- ✓ How the ancients preserved their valuables in earth without burying them in the ground? P. 521, ¶1.
- ✓ What is an odor of life and at the same time an odor of death? P. 523, ¶1.
- ✓ How a person must come to God when seeking instruction from him? P. 530, ¶4.
- ✓ What that was new in the field of teaching began with Jesus? P. 531, ¶9.
- ✓ What is the responsibility of parents toward their children? P. 534, ¶17.
- ✓ Why improper education will cost the world its life? P. 535, ¶1.
- ✓ Why Jesus compared some religious leaders to dirty dishes? P. 536, ¶7.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1958

Semimonthly

KEEP YOUR EYES ON THE PRIZE

RUNNING THE RACE WITHOUT
STUMBLING

"THE SUN WILL BE DARKENED"

"THESE THINGS BECAME
OUR EXAMPLES"

©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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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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Never Too Old to Learn



THE saying, "One is never too old to learn," is as true as it is trite. Learning new things is one of the best ways to keep young in mind and spirit even though old in years. Of course, one who is old will find learning a little more difficult; to make a change will be a little harder than it was in his youth or prime of life. If we are among the older ones, can we not compensate by putting forth a little more effort? And that should not be too onerous, since now we most likely have a better understanding and appreciation of the importance of knowledge than we did when we were young. So advanced years need not keep us from learning new things or from making a change that promises to be for the better.

Jehovah God uses old men if they are willing to learn and to make a change. Thus the prophecy of Joel foretold that in our day Jehovah would pour out some of his spirit on all kinds of flesh, causing even those consecrated Christians old in years to receive increased knowledge and understanding, spurring them on to increased activity. (Joel 2:28, 29) That this same principle applies to men of good will the facts clearly show.

Thus the 1958 *Yearbook of Jehovah's Witnesses* tells of an American Methodist minister who at the age of sixty-five came in touch with the good news of Jehovah's kingdom. Although she felt she knew all about the Bible and at first seemed rather self-important and self-righteous, she proved to be an open-minded lover of truth. In just a matter of weeks she had learned enough new things to make a radical change in her life; she severed her connections with her religious organization and began witnessing for Jehovah.

Among those baptized at large assemblies of Jehovah's people, invariably there are some well along in years. Typical is what a London newspaper once reported: "There was a gray-haired great-grandmother of 76," as well as "a thin little wispy-haired woman of 86." By their being baptized they too acknowledged that

they had learned many new things and had made a radical change in their lives.

Recently the Watch Tower Society was forwarded a copy of a letter sent to a witness of Jehovah in Canada by a one-time lay preacher of the Church of England. At the age of ninety-two this lay preacher had come to an accurate knowledge of the truth and made a change in his life by taking his stand for Jehovah and His kingdom. As a result he is happier than he ever was in all those ninety-two years. And some dedicated Christians in their old age have seen their privilege of entering the full-time ministry, appreciating that there truly "is more happiness in giving than there is in receiving."—Acts 20:35.

Yes, to turn down new ideas or to refuse to make a change simply because of advanced years is unwise. And in particular is it foolish when what is involved is the truth of God's Word and the worship of Jehovah. Only those who keep on taking in the right kind of knowledge and make a change in their lives can hope to be spared from the expression of God's wrath at Armageddon, which fulfillment of Bible prophecy is very near at hand. That is why God's Word counsels us to take in new ideas, to make a change in our lives—regardless of our age: "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.

Indian Searches for Jehovah's Witnesses

THE Indian population make up the majority of Bolivia's inhabitants. They live mainly in the mountains and the vast *altiplano*, the 13,000-foot-high plateau stretching from the north to the south of Bolivia, located between two mighty mountain ranges, the eastern and western *cordilleras* or ranges of the Andes.

Although they are great sticklers for their traditions, especially as to religion, some of them have come out of the old-world system of things showing a keen desire to know Jehovah and his promised new world of righteousness. For an example: At the Cochabamba missionary residence when the doorbell was answered by one of the missionaries there, she was surprised to see an Indian standing there with the book "*Let God Be True*" in his hand. He greeted her in Spanish, saying, "Hello, my sister."

About six months before, a friend had given him a Bible, which he began to read. Through his own study of the Bible he became convinced that Jehovah is the only true God. This truth he tried to teach those of his local Evangelist church, but without success. They insisted that Jesus was the only God.

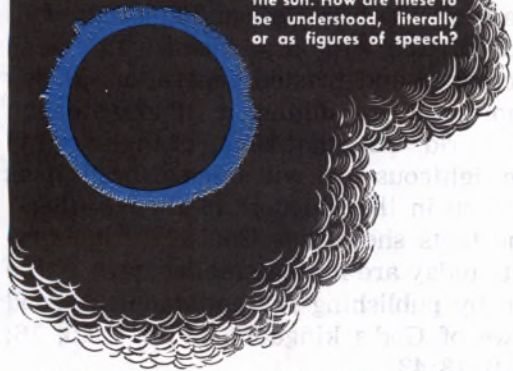
After this, he decided to come to the city to find the organization that worshiped Jehovah. He walked up one street and down the other until he found a building marked Kingdom Hall of Jehovah's Witnesses. It was here that he obtained the book he was carrying. Soon thereafter he joined Jehovah's witnesses in the house-to-house ministry and attended their meetings.

Being able to speak the Quechua Indian dialect, he allowed himself to be used by Jehovah in a marvelous way. He could reach these people, whereas we, not understanding the language, could not. After having talked at a door he was asked by the missionary to translate what he had said. So he repeated to her in Spanish: "Humanity is in a sad and pitiful state today. However, Jehovah has a wonderful organization for them, if they would only realize it. They enjoy the beauty of a flower for a short time, but Jehovah's organization can be compared to a beautiful eternal flower and they can enjoy the fruits of it forever."

It is said that Quechua is a very expressive language. And it is even more so when used to praise Jehovah.

"the SUN will be DARKENED"

Certain Bible prophecies speak of the darkening of the sun. How are these to be understood, literally or as figures of speech?



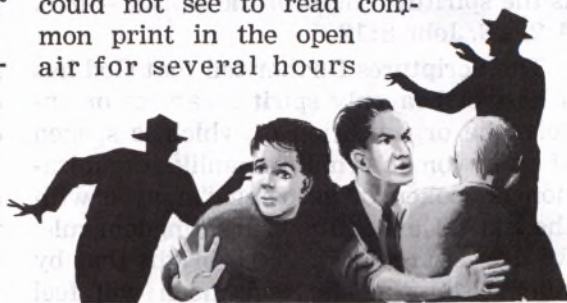
THE earth is man's home. However, without the benefit of the sun man could not live upon it. The sun gives us light, heat and energy. The coal and oil in the ground, the winds that move the wind-mills and the rivers that furnish water power are all the product of the sun. Our food also depends upon the sun. Its energy plus water and carbon dioxide are utilized by plants, which plants give us not only food but also building material, fuel and—not to be esteemed lightly—beauty. The sun is truly a marvelous gift of the Creator to man. It is not surprising, therefore, that when man fell away from pure worship he worshiped the sun; the sun god, in fact, being a prominent deity in many ancient nations.

For the sake of making known his supremacy Jehovah God has in times past interfered with the light of the sun. Thus the ninth plague upon ancient Egypt was a darkness that could be felt. The Egyptians "did not see one another and none of them got up from his own place three days." Proof that this was

no mere freak of nature was the fact that at the very same time "for all the sons of Israel there proved to be light in their dwellings." Likewise when Jesus died, beginning with the sixth hour, or noon, midday, "a darkness fell over all the earth until the ninth hour, because the sunlight ceased entirely." In each of these instances the literal sunlight was involved.—Ex. 10:21, 23; Luke 23:44, 45.

God's Word not only recorded God's causing the light of the sun to fail but also foretold that he would do so again. Thus Ezekiel prophesied that Jehovah would "cover the sun with a cloud." Joel wrote of the time when "the sun will be turned into darkness." And Jesus, in his great prophecy regarding the end of this system of things, said that "the sun will be darkened, and the moon will not give its light."—Ezek. 32:7, AS; Acts 2:20; Matt. 24:29.

Do these prophecies refer to the literal sun's being darkened, as was the case in the time of Moses and Jesus Christ? Yes, say many devout religionists. Thus a Seventh-day Adventist publication, *Bible Readings for the Home Circle*, states that such texts were fulfilled in the dark day of May 19, 1780. In support of its position it quotes, among other authorities, *Webster's Dictionary*, Unabridged, edition 1833, which on page 1604 has the following to say regarding "The Dark Day": "In some places persons could not see to read common print in the open air for several hours



together. Birds sang their evening song, disappeared, and became silent; fowls went to roost, cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night, but with differences of degrees and duration in different places. . . . The true causes of this remarkable phenomenon are not known." Nor can this darkness, it is pointed out, be explained as an eclipse, as the moon had been full the night before and therefore was on the opposite side of the earth at the time the sun became obscured.

SYMBOLIC USE OF SUN

But does it necessarily follow that when God's Word states that "the sun will be darkened" the literal sun is referred to? Not at all. And especially not when we note the many ways in which the sun is used as a symbol. Thus Jehovah God is referred to as the sun, and that most fittingly so, as he is the primal source of all light, life and energy: "Jehovah God is a sun and a shield." In keeping with this expression is his being termed "the Father of the celestial lights."—Ps. 84:11; Jas. 1:17.

Jesus Christ is likewise most fittingly spoken of as a sun: "But unto you that fear my name shall the sun of righteousness arise with healing in its wings." As the sun is the light of the earth, so Jesus is the spiritual "light of the world."—Mal. 4:2, AS; John 8:12.

The Scriptures further tell that God has a host of heavenly spirit creatures or angels, the organization of which is spoken of as a woman. This womanlike organization is spoken of as being "arrayed with the sun." Then again, God's kingdom rule, we are assured, will be so bright that by comparison the sun and moon will feel embarrassed: "Then the moon shall be

confounded, and the sun ashamed; for Jehovah of hosts will reign in mount Zion."—Rev. 12:1; Isa. 24:23, AS.

And, finally, we also read of God's servants while still on earth being described as luminaries or suns and as shining as the sun: "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." "At that time [of the harvest] the righteous ones will shine as brightly as the sun in the kingdom of their Father." The facts show that God's faithful servants today are indeed shining forth as the sun by publishing far and wide the good news of God's kingdom.—Phil. 2:15, 16; Matt. 13:43.

The sun not only is used as a symbol of spiritual light, but, by reason of its great heat, is also used to picture persecution. Thus Jesus, in his illustration of the sower, told of seeds being sown on rocky soil, where they sprang up at once, "but when the sun rose they were scorched, and because of not having root they withered." In explanation Jesus said: "This is the one hearing the word and at once accepting it with joy. Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled."—Matt. 13:6, 20, 21.

HOW AND WHEN SUN DARKENED

In view of all the foregoing, is it necessary to hold that the prophecies regarding the darkening of the sun refer to the literal sun not giving its light? No, it is not; nor does it seem reasonable to hold that this darkening of the sun was limited to but a few hours in just a small section of the earth. Further, the contexts of some of these texts very definitely locate the darkening of the sun in our day rather than two centuries ago. For example, Jesus associates the darkening of the sun with his

return, when the nations were angry, nation rising against nation and kingdom against kingdom, when there would be famine, plagues and earthquakes. The facts show that 1914 marked the beginning of the fulfillment of these prophecies. Thus also Joel's prophecy shows that this darkening of the sun would precede the terrible day of Jehovah, as an indication of its nearness. It is not reasonable to conclude that this sign would come some 170 years or more before Jehovah's terrible day.—Matt. 24:7-12.

It follows, therefore, that we should expect this darkening of the sun to take place now. And in just what manner is this prophecy being fulfilled? In the great spiritual darkness now covering the earth. As Isaiah foretold: "Behold, darkness shall cover the earth, and gross darkness the peoples." This spiritual darkness is due to the fact that men are ignoring Jehovah, the Great Light, and Jesus Christ, "the light of the world," as well as God's Word, which to the Christian is as a lamp to his feet and a light to his roadway.—Isa. 60:2, AS; John 8:12; Ps. 119:105.

But has not such spiritual darkness prevailed in the many centuries past? someone may ask. True, but today the darkness is deeper and more widespread in many respects. Today we are living in the foretold "critical times hard to deal with," when more than ever men are lovers of pleasure rather than lovers of God; when there is a widespread form of godly devotion but very little manifestation of its power. Concerning this very time Jesus asked: "When the Son of man arrives, will he really find this faith on the earth?"—2 Tim. 3:1-5; Luke 18:8.

Indicative of this spiritual darkness is the way professedly Christian clergymen place the Bible on the level of writings by imperfect men and put Jesus Christ in the category of weak, fallible teachers

such as Socrates, Buddha and Mohammed. Thus Jesus said: "No one comes to the Father except through me," and Peter said of him: "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." But not so, says Niebuhr, one of the leading clergymen of the United States. According to him the Jew can "find God more easily in the terms of his own heritage" or religion than by a conversion to Christ.—John 14:6; Acts 4:12.

How deep this spiritual darkness is can be seen from such reports as the following that appeared in *Time* magazine, January 27, 1958: "Glenview Community Church . . . is a believe-as-you-like, worship-as-you-please fellowship of searchers." It has "dozens of beaver-busy organizations in a daily boil of dances, pageants, picnics," etc. There are hunting and fishing groups, a women's association, a boys' "hot-rod" group and camps for all ages. "In a recent sermon one minister ruefully quoted a newcomer as saying to another: 'I guess I'll have to join that damned church to get acquainted!'" That this church is a social club rather than a religious institution is apparent from the further report that "Glenview's communion is as free as its theology (i.e., God, Christ, the Bible, each understood as the individual sees fit). Communion tables are set in the chancel, and parishioners come forward and serve themselves." Truly all such is in striking contrast to the way religion was practiced, say, some fifty years ago. Although the various religions did teach much error in the name of Christianity, still they had at least a measure of respect for the Bible as God's Word and a certain amount of the fear of God.

Then, too, there is the matter of contrast. The light on God's Word, true to his promise, is shining ever more brightly:

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." But "the way of the wicked ones is like the darkness; they have not known at what they keep stumbling." Thus also the prophet Isaiah, after telling of the darkness upon the world, goes on to say: "But Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light." And Jesus foretold that at the very time of the sun's being darkened "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations," indicating a time of enlightenment for some in spite of the spiritual darkness. In fact, this was foreshadowed when the darkness enveloped the Egyptians for three days just before the Exodus. At that time, as we have already noted, there was light in all the dwellings of the Israelites.—Prov. 4:18, 19; Isa. 60:2, 3, AS; Matt. 24:14.

Proof of the spiritually darkened condition of the world and especially of Christendom is to be seen on every hand. It is clearly evident in its increasing immorality, delinquency and crime and in the greedy worship of materialism. As a re-

sult thereof we see the fulfillment of Jesus' words: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

Since in practically every reference to the sun's being darkened the moon also is mentioned, the question might well be asked: Is there any particular significance to be attached to the moon's also being darkened or 'turned to blood,' as one prophecy describes it? In times past Bible students have endeavored to distinguish between the symbolic darkening of the sun and of the moon; however, it seems both more reasonable and in keeping with the facts to conclude that they both refer to the same thing. Without the sun the moon could not shine, for the moon merely reflects the light of the sun. And as the sun lights up the day, so the moon lights up the night.

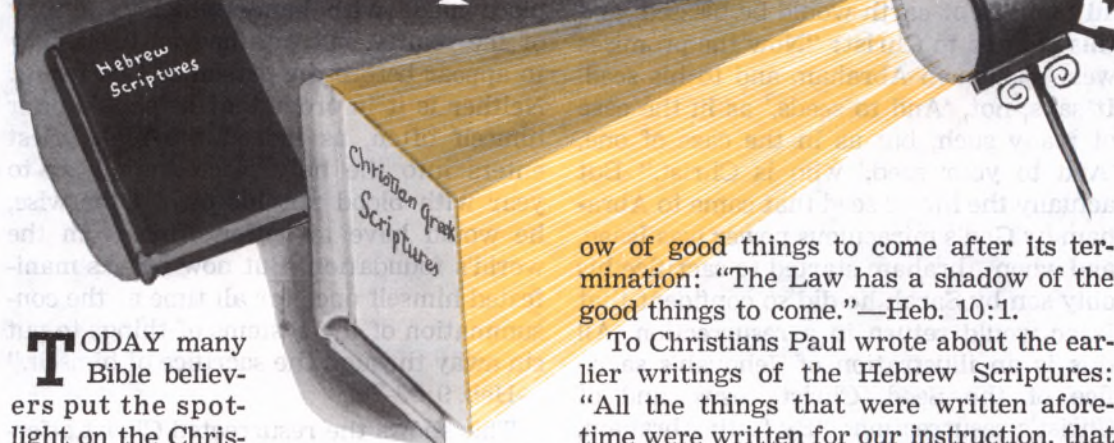
Therefore the darkening of both the sun and the moon would emphasize the complete and continuous spiritual darkness prevailing at the present time. And even so we find it to be.

Beverages in Bible Times

Writing in *Everyday Life in Old Testament Times*, E. W. Heaton tells about beverages used by the Israelites: "Since water was scarce and not very palatable, a good deal of milk was drunk. It came from goats and sheep. Hebrew has a word for fresh milk, but in the climate of Palestine it cannot have been used as much as another term meaning sour milk or curds. As soon as the fresh milk was put into the goat-skin bottle, it thickened slightly and went sour. All the better, it was thought, for quenching the thirst. . . .

"The drinking of wine was universal. Taking it with water or luxuriously iced with snow from the mountains were later customs and even then the latter can hardly have been a part of everyday life. The ordinary Israelite in our period took his wine in its natural state or (like the Assyrians) mingled with spices and drugs to increase its 'headiness.' It is not surprising that the Old Testament contains so many warnings about drinking to excess. The men of Israel also drank pomegranate wine. . . . They do not appear, however, to have been great beer-drinkers. In this respect, they differed from their neighbours, the Philistines, whose beer mugs with strainer spouts have been found by the hundred."

"these things became our examples"



TODAY many Bible believers put the spotlight on the Christian Greek Scriptures and leave the Hebrew Scriptures in the outer darkness. They say that these Scriptures written before the time of Christ have no application now, that with his coming they had served their purpose, that they were the "old testament" and are outmoded and replaced by the "new testament" or covenant. These Hebrew Scriptures are now nothing but dead history, they argue.

It is true that in the Hebrew Scriptures is recorded the law covenant that Israel was under, and that was to lead them to Christ and then be replaced by a new covenant with laws written, not on stone tablets this time, but on human hearts. But the Mosaic law is only a part of the Hebrew Scriptures. They contain many prophecies that point not only to the time of Christ but down to our day. To exclude them from the spotlight of our attention is to keep ourselves in the dark on vital matters. The history found in the Hebrew Scriptures is not something dead to be forgotten, for it too has prophetic value. And even the Mosaic law served as a shad-

ow of good things to come after its termination: "The Law has a shadow of the good things to come."—Heb. 10:1.

To Christians Paul wrote about the earlier writings of the Hebrew Scriptures: "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." This includes events that might appear purely historical. Commenting on the backslidings of Israel, Paul said: "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. 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."



Good examples to follow are also to be found in this ancient historical record: "Brothers, take as a pattern

of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah."—Rom. 15:4; 1 Cor. 10:6, 11; Jas. 5:10.

CHRIST AND HIS SACRIFICE

In Genesis 3:15 the promise is given that a Seed would come and crush Satan's

head. This would be a blessing for men on earth. Abraham was told that in his seed all families of earth would be blessed, and this pointed to Christ: "Now the promises were spoken to Abraham and to his seed. It says, not, 'And to seeds,' as in the case of many such, but as in the case of one, 'And to your seed,' who is Christ." But actually the literal seed that came to Abraham by God's miraculous power was Isaac, and when Abraham started to sacrifice his only son by Sarah he did so confident that Isaac would return in a resurrection. All this is an illustration of Jehovah's sacrifice of the Seed, Christ Jesus, and of Christ's resurrection: "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, although it had been said to him: 'What will be called "your seed" will be through Isaac.' But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way." The Seed has been sacrificed as a ransom, but it is yet to come to crush Satan's head and bless all obedient families of earth. —Gal. 3:16; Heb. 11:17-19.

The Passover lamb sacrificed in Egypt pictured Christ killed in the world. "Christ our passover has been sacrificed," says 1 Corinthians 5:7. He was not killed in the land of Sodom or in Egypt, yet Revelation 11:8 speaks of a place "which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled." It was into this present wicked world that Jesus came and suffered impalement, and hence Sodom and Egypt picture this world.

Not only was Christ the sacrificial lamb, but he is also the sacrificing priest: "Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with

sacrifices that are better than such sacrifices. For Christ entered, not into a holy place made with hands which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. Neither is it in order that he should offer himself often, as indeed the high priest enters into the holy place from year to year with blood not his own. Otherwise, he would have to suffer often from the world's foundation. But now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself." —Heb. 9:23-26.

This shows the resurrected Christ offering in heaven the value of his own sacrifice. It also shows that the tabernacle and its service and later the temple and its service, where the priests officiated with animal sacrifices, were "typical representations of the things in the heavens." They are types, and as such are worthy of study today.

PERSONS WHO WERE TYPICAL

Moses was a type of Christ Jesus. At Deuteronomy 18:15 Moses spoke of a prophet to come "like me," and Acts 3:22, 23 refers to this and the context indicates that it is Christ Moses foreshadowed: "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.'"

David also was typical of Christ. Ezekiel 34:23 foretold: "And I will set up one shepherd over them, and he shall feed them, even my servant David." (AS) David was dead when this was written. He was used to picture Christ, for Christ is the one identified as the "one shepherd" over the sheep of Jehovah: "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) A number of the psalms written by David concerning his own situation are, in fact, prophetic of Christ Jesus and find their major fulfillment in Him. Psalms 16 and 22 are examples of this.

Elijah was a type of John the Baptist, for Jesus, speaking of John, said: "And if you want to accept it, This is 'Elijah who is destined to come'."—Matt. 11:14.

Hagar and Sarah were more than historical figures; they were prophetic of two organizations that are distinguished by two covenants: "These things stand as a symbolic drama; for these women mean two covenants, the one from mount Sinai, which brings forth children for slavery, and which is Hagar. Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother." Sarah was free and by the covenant of promise with Abraham she brought forth a seed, and pictured God's free woman bringing forth His Seed by means of the Abrahamic covenant.—Gal. 4:24-26.

TYPICAL EVENTS

The prophet Isaiah was used to foretell the captivity of Judah to Babylon, but he also told of a release from captivity. This release came in 537 B.C. However, long after this these same prophecies were being applied to Jesus and the work he did when on earth, and the facts indicate that even down in our day this work of release

took place. (Isa. 61:1-3; Luke 4:17-21) Isaiah 52:11 foretold the call that would go to the Israelite captives when Babylon would be overthrown: "Depart ye, depart ye, go ye out from thence." (AS) But long after Babylon was overthrown, and after Jesus had released captives from false religious systems, a prophecy was given in Revelation that still speaks of a future fall of Babylon, and the warning cry is given to Jehovah's people: "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. 18:2, 4.

An outstanding historical event was the flood of Noah's day. But Jesus showed that it, along with the destruction of Sodom, is prophetic of our time: "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. Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."—Luke 17:26-30.

These are a few of the many instances proving that places and persons and events of the Hebrew Scriptures are prophetic. These Scriptures are not outdated. They should be studied. They are timely for us.

THE FOUNDATION

☞ British statesman William Pitt, the earl of Chatham, once said to his nephew: "If you are not right toward God, you can never be so toward man; and this is forever true, whether wits and rakes allow it or not."

Relatives of Jesus

PART 1

WHEN the time came for Jehovah's anointed Son to walk the earth as His Messiah, Jehovah chose the right human relationships to converge together as a zealous family circle of trusted servants of God to become a wholesome shield and influence to His own Son. As it proved to be, the relatives of Jesus of Nazareth along with him became some of the most dynamic men of faith and champions of Jehovah's true worship this earth has ever seen. It was their liberal contribution of righteous works as preachers that helped bring theocratic fame to the closing generation of the Jewish systems of things.

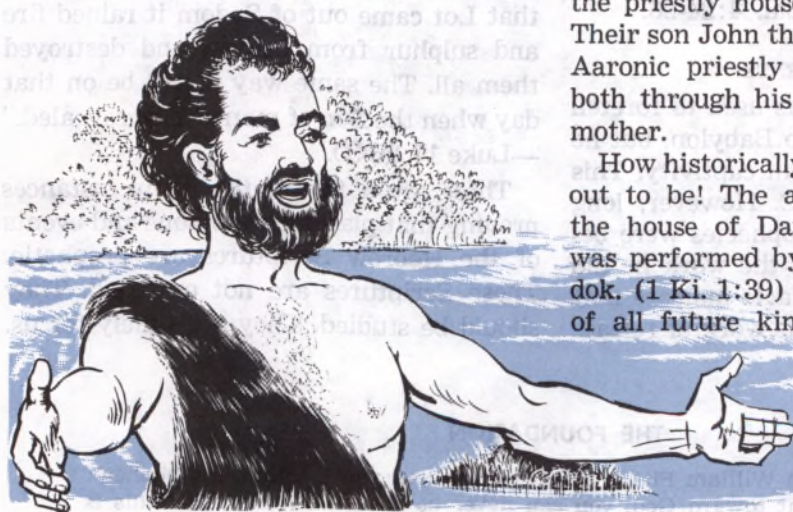
JOHN THE BAPTIST

John the Baptist was the last in the long line of the prophets that Jehovah had sent to his covenant people, the Jews. From the great work he accomplished in a public ministry of one year in co-operation with a group of disciples and about two years in prison, John is marked as among the

greatest of all the pre-Christian prophets God had sent. (Matt. 11:11) In Jehovah's maneuverings this great prophet was the second cousin of Jesus and was his senior by only about six months.

Jesus' mother Mary and John's mother Elizabeth were first cousins. Not only that, but earlier they had established an endearing friendship based on similar high privileges extended to them by Jehovah. (Luke 1:39-45) It appears that Mary's mother (who tradition says was named Anna) * and Elizabeth's mother were fleshly sisters, descendants of the tribe of Levi. While Mary's mother married Heli of the tribe of Judah, thus making Mary's mother's children Judeans in fact, Elizabeth's mother married into the priestly house of Aaron, thus making her children not only Levites but of the highest house of the Levites as children of Aaron. So Elizabeth, a descending daughter of Aaron, married Zechariah, who was also a descendant of the priestly house of Aaron. (Luke 1:5) Their son John the Baptist then was of the Aaronic priestly house by double right, both through his father and through his mother.

How historically dramatic this all turned out to be! The anointing of Solomon of the house of David as king over Israel was performed by the Aaronic priest Zadok. (1 Ki. 1:39) Likewise, the anointings of all future kings of Judah were performed by the Aaronic high priest then living. So when



* *The Catholic Encyclopedia*, Vol. 1, p. 530; *McClintock and Strong's Cyclopaedia*, Vol. 1, p. 235.

the greatest regal anointing of all time occurred here on earth the picture was followed to an extent. For this high event Jehovah had developed his own faithful Aaronic representative, not needing to rely upon Jerusalem's wicked Aaronic high priest who later had Jesus executed. On this occasion of



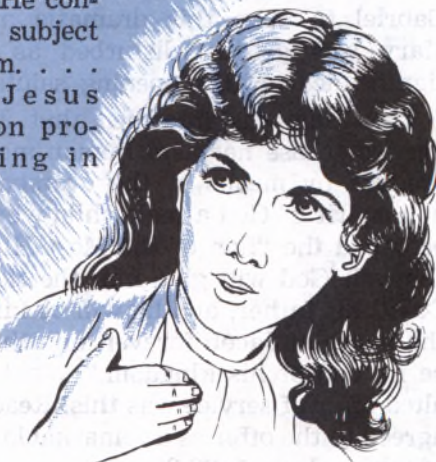
being anointed, Jesus of the tribe of Judah and of the kingly house of David presented himself to be baptized by his own second cousin, John the Baptist, of the tribe of Levi and of the Aaronic priestly house. At that time Jesus became legally anointed from heaven with holy spirit as King of spiritual Israel.

JOSEPH

Joseph, the foster father of Jesus, must have been a man after God's own heart, even as David his illustrious forefather was. In view of the great authority and position of influence exercised by the male parent in the Israelite family, Joseph must have been a most outstanding God-fearing man of trust. Why so? Because the Living God found him worthy to be entrusted with the custody of the dearest treasure in the universe, the life of Jehovah's only-begotten Son, the possession nearest to God's own heart. The child Jesus was Jehovah's own Son. He was not Joseph's natural son.

Joseph was a member of the leading family of the Jewish nation, for he was of the royal house of David. Joseph had divine legal right to the throne. For this reason it was necessary for him to travel to Bethlehem in accordance with Caesar's decree in the days of Quirinius as the Roman governor of Syria for the tax registration, inasmuch as the records of the kingly house of David were kept in Bethlehem, the home town of David. (Luke 2: 1-3) Years later former tax collector Matthew, who was an expert at genealogical registrations, was able to go to Bethlehem to make record for us of this line that ran back to David and Abraham. (Matt. 1: 1-16) At this point Joseph shines forth as a man of great unselfishness, for in spite of his famous legal heritage he again does not hesitate to do God's will but readily agrees to adopt Jesus as his legal first-born son and thus pass on to him the legal right to the throne of David. (Luke 4:22) From this day forward Jesus was known as Joseph's son, the son of the carpenter, with first-born rights of Joseph.—Matt. 13:55.

The finest fitting tribute to Joseph's and Mary's successful parenthood in connection with the wise training of Jesus is the brief but apt record in the Bible, which says: "He continued subject to them. . . . And Jesus went on progressing in



wisdom and in physical growth and in favor with God and men." Apparently Joseph did his job well as the early foster instructor of Jesus, having in addition taught him to become an expert carpenter, which trade Jesus pursued until he was about thirty years of age.—Luke 2:51, 52; Mark 6:3.

MARY

David's outstanding female descendant, Mary, the daughter of Heli of the house of David, would have rejoiced the ancient king's heart had he lived to see her perform her high privilege of theocratic service. The several references to her in the Scriptures afford a fairly interesting picture to be painted of her. She was a virgin not only physically but also spiritually, being undefiled by the apostasy of her day. Her knowledge of the Hebrew Scriptures was great and her devotion to Jehovah as her God was exclusive and complete.

Being strong in faith and knowledge, she displayed concern when interviewed by the mighty angel Gabriel, the same theocratic messenger from the courts of heaven who spoke to priest Zechariah in the temple six months previously. "Good day, highly favored one, Jehovah is with you." This was the greeting offered by Gabriel to open this dramatic meeting. Mary was greatly disturbed as to the significance of this opening salutation.

Then she was informed that Jehovah desired to use her as a human mother to produce by means of the overshadowing holy spirit of God a male child who would be called the "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." What an exalted offer of service was this! Readily she agreed to the offer as a remarkable woman of faith.—Luke 1:26-38.

Away from the glittering apostasy of Jerusalem, under the protecting care of loyal Joseph and in the quiet of a manger-place in Bethlehem, this devoted handmaiden of Jehovah, in a natural way at the close of the normal nine-month period of gestation, delivered herself of the perfect man-child. He was not incarnated as half spirit and half man, but was completely human flesh in every sense. Men of good will, faithful shepherds aroused by an angelic chorus, came to the manger to become faithful witnesses of this universally important birth event. Eight days later he was circumcised, as was the custom, and named Jesus.

Mary's heart kept treasured up all the many unusual things that happened in connection with this son of Jehovah that she was privileged to bear. Daily she attended to his growing needs and exercised at all times a clean, loving and devoted influence that this her ward might receive the finest of theocratic training and education. Thirty years later, when Jesus entered upon his great public ministry, she followed his career minutely. She, too, became one of his devoted followers. Never during his ministry did Jesus favor her above other devoted women. He never addressed her as "mother" but always as "woman."—Matt. 12:48; John 2:4.

She had the happy privilege of being one of the 120 at Pentecost who received the gift of the holy spirit to become the first anointed members of Christ's body organization that they might qualify for life with him in his heavenly kingdom. Thus her hope became heavenly, not to become a queen of heaven, but to become one of the 144,000 members of Christ's glorious heavenly bride class. Mary was a shining example of faithful theocratic womanhood. Theocratic women today do well to emulate her course of devotion, obedience and faithfulness.

Who Is the Archangel Michael?

JEHOVAH'S witnesses hold that the archangel Michael is Jesus Christ, and they are not at all alone or unique in doing so. Hengstenberg, one of the foremost German Bible scholars of the nineteenth century, argues at great length to that effect in his *Christology and Commentary on the Apocalypse*. A strong case for this position is also made in the *Imperial Bible Dictionary*, edited by the British Bible scholar Fairbairn. And Clarke, in his *Commentary*, holds that, at least at times, Michael refers to Jesus Christ.

¶ As for the Scriptural testimony, in the first place note the very meaning of the name "Michael," namely, "Who is like God?" There is no one else to whom that name could so fittingly apply as to Jesus, either before he came to earth or since his ascension. He alone is described as "the image of God," "the reflection of his glory and the exact representation of his very being," and as "the image of the invisible God."—2 Cor. 4:4; Heb. 1:3; Col. 1:15.

¶ Further, note his title "archangel." This term occurs only twice in the Scriptures (AV), at 1 Thessalonians 4:16 and Jude 9. The prefix "arch" means "chief, principal, great." Certainly both before his coming to earth as a man and since his return to heaven he is the chief or principal one of all God's spirit creatures or angels. Trinitarians may consider this a downgrading of the "Second Person of the Trinity," but if we accept the Scriptural testimony that Jesus was "the beginning of the creation by God," and "the firstborn of all creation," we will have no diffidence about applying to him the term archangel.—Rev. 3:14; Col. 1:15.

¶ Of the five references to the spirit prince or archangel Michael—there are also ten references to as many different humans by that name—the first two are found at Daniel 10:13, 21 (RS).

¶ There he is shown to be a mighty angel

rescuing from the clutches of one of Satan's demon princes an angel of Jehovah God who had been sent to Daniel with a message of comfort. There Michael is also referred to as Daniel's prince, even as at Daniel 12:1 (RS) he is spoken of as "the great prince who has charge of your people." This is in keeping with Exodus 32:34 and similar scriptures that tell of God as appointing his angel to lead Israel. This being so makes clear why "Michael the archangel had a difference with the Devil and was disputing about Moses' body." The full force of Jude's condemnation of rebellious ones, incidentally, becomes apparent when we note that not even Jesus Christ, the highest of all God's creatures, dared render abusive judgment upon the Devil but said: "May Jehovah rebuke you."—Jude 9; Zech. 3:2.

¶ And finally we have Revelation 12:7, 8, where 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." The context tells of the birth of God's kingdom, whose king is Jesus Christ, and identifies the dragon as Satan the Devil. Surely Jesus as King would be the one to take action upon the birth of God's kingdom even as David took action against his enemies upon his becoming king. Did not Jesus state, upon his resurrection, that all power had been given him in heaven and on earth? Does not Psalm 110:1, 2 command him to rule in the midst of his enemies? And does not the apostle Paul show, at Hebrews 2:14, that it is Jesus who will destroy the Devil, thereby identifying him as the angel of Revelation 20:1 that will bind Satan?

¶ All relevant Scriptural testimony unites to prove that Michael is none other than Jesus Christ, both before he became a man, as at Daniel 10:13, 21 and Jude 9, and after his ascension into heaven, as at Daniel 12:1 and Revelation 12:7.

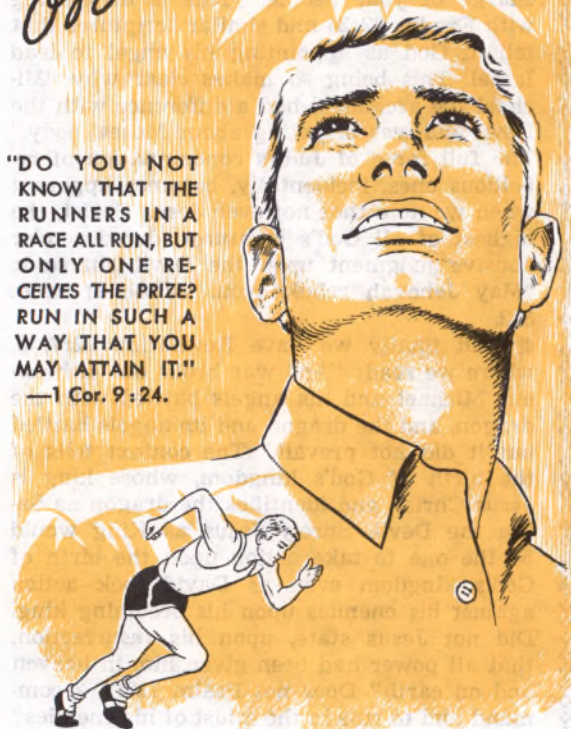
"Your Certain Interest"

¶ "Young man," once said Benjamin Franklin, "my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

Keep your eyes on the **PRIZE**

"DO YOU NOT KNOW THAT THE RUNNERS IN A RACE ALL RUN, BUT ONLY ONE RECEIVES THE PRIZE? RUN IN SUCH A WAY THAT YOU MAY ATTAIN IT."

—1 Cor. 9:24.



RUN, running, race—these are words you probably have noticed many times in your reading of the Bible, especially the epistles of the apostle Paul. Why does he frequently use words pertaining to a foot race? Because a race well illustrates the course that is set before a Christian; because running expresses movement, action, going forward; because running is one of the most forceful, striking words the apostle could use to express the efforts a Christian must put forth to win the prize of everlasting life in God's new world.

1. Why does the Bible often use words pertaining to a foot race?

² To encourage the Christians of Corinth to run so as to win the prize, Paul used the picturesque language of the ancient games. Of the four most celebrated games of the ancient world, one was held near Corinth, at the stadium at the Isthmus of Corinth. One of the most highly esteemed contests at the Isthmian games was the foot race. Almost every Corinthian, at one time or another, had attended the games and witnessed a foot race. For the non-Christian Corinthian it was the thing to do; it was the national pastime or sport, only the contests were more important than sport as we know it today; for those contests were profoundly associated with the ancient Greek religion. Knowing his readers' familiarity with the foot race, Paul could fittingly ask:

³ "Do you not know that the runners in a race all run, but only one receives the prize?" They knew. Those Christian Corinthians knew that many runners ran in a race, yet only one received the prize; they knew that each runner put forth the most strenuous efforts to win that prize; they knew the runners ran to win the prize. Christians, Paul shows, must run in a similar way: "Run in such a way that you may attain it." Yes, run to win! Unlike the ancient foot race, in which only one received the prize, the Christian race offers a prize to all who run well, to all who reach the goal line. —1 Cor. 9:24.

⁴ No doubt about it: those ancient Greek runners ran to win the prize; they were not running just to be in the race. How eagerly they sought the prize! With what intentness they ran! How they kept their eyes straight ahead! At the very

2, 3. The ancient Corinthians had what knowledge of the foot race, and so what counsel did the apostle give the Corinthian Christians?

4. In the ancient foot race, what was the custom regarding the prize, and how did this affect the runners?

point where the race was to end it was customary to set the prize in a conspicuous place. The sight of it roused the contestants to strain every nerve, to forget everything but their one objective—to win the prize. They ran with their eyes on the prize. How much more so should the Christian!

⁵ For, compared to the Christians' prize, what was the prize that those runners so eagerly sought? "Now they," said the apostle, "do it that they may get a corruptible crown, but we an incorruptible one." For the ancient runner the prize was a crown or garland of olive, laurel or pine. At the Isthmian games the crown was of pine. This crown and the ensuing glory it brought was what the ancient runners ran for with all they had. And yet even the pine crown in time faded and dried up. Their prize faded, withered, perished! A fading crown—and yet how vigorously they strove to win that crown, running with their eyes on the prize!—1 Cor. 9:25.

APPRAISING THE PRIZE

⁶ In contrast with the fading crown of the ancient games, the apostle tells Christians that a prize awaits those who run the race to the finish, a prize that will never perish. Speaking of this crown, the apostle Peter wrote: "When the chief shepherd has been made manifest, you will receive the unfadable crown of glory," or, as the footnote shows, "carry away as a prize" the unfadable crown. What a prize for the anointed Christians, those called to the heavenly kingdom! Could any prize this world offers compare with that prize God offers—the prize of incorruptibility, the prize of everlasting life in heavenly glory with Christ the King? Today there are hundreds of

thousands of Christian runners who are not anointed by God to be his spiritual sons in the heavenly kingdom; God offers them also an unperishable prize. It is everlasting life in perfection on earth under the kingdom of heaven. Whichever prize the Christian runner has his eyes on, it is worth expending just as much vigor and energy as the runners of the ancient games did; indeed, the Christian should run with greater determination and vigor, for the prize God lovingly promises will never fade: "This is the promised thing which he himself promised us, the life everlasting."—1 Pet. 5:4; 1 John 2:25.

⁷ With such an incomparable prize before the Christian runner, what should be his view of the prizes of this world? It should be that like Paul's, who said: "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." And so how did Paul run? "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize."—Phil. 3:8, 13, 14.

⁸ Just as the runners of the ancient games ran with their eyes on the prize, oblivious to all other prizes, to all things in the past and stretching forward to the things ahead, so Paul ran. To paraphrase the apostle's words: 'Believe me, there is only one thing worth while in the whole world—the prize my eyes are fixed upon. Nothing can be compared to it, absolutely nothing. All that this world offers, no matter how fine the chariot, how spacious the mansion, how resplendent the apparel

5. For what kind of prize did the ancients run?

6. In contrast with the prize given pagan runners, what is God's loving reward for running well?

7, 8. From the apostle Paul's example, how should the Christian runner view the prize God offers?

or how exquisite the pleasures, I count them all as so much refuse, rubbish to be cast aside, that I might concentrate on winning the prize. So I'm not running irregularly, indifferently, as if my goal were in doubt. I'm running with full purpose of heart, with singleness of eye. I have the goal in view. Why should I take my eyes off it? So I live, I run—with my eyes on the prize!"

⁹ Paul took a realistic view of the prize. He placed the right value on it. He took the right view also of the prizes this world offers. He tells the Christian runner to do the same: "Let us, then, as many of us as are mature, be of this mental attitude." How vital this is in this "time of the end" when the world's prizes have multiplied—prizes in careers, prizes in pleasures, prizes in possessions! So we see the danger then: the danger that the Christian runner begins the race in joy and vigor but later lets the prizes of this world distract him and he takes his eyes off the prize of life. Then what happens? The runner slows to a walk, a careless saunter. How uncertainly he runs now. He no longer runs as one seeking to win the prize of life. The things behind, the prizes of this old world, have distracted him, causing him to lose that stimulus and incentive for running that comes only by keeping one's eyes on the things ahead, the prize God offers. Demas, Paul's fellow runner, took his eyes off the prize; the prizes of this world distracted him, and he stopped running. We need to get the right mental attitude toward this world's prizes, "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."—Phil. 3:15; 2 Tim. 4:10; 1 John 2:16, 17.

¹⁰ So of what value are the prizes of this world, prizes that are doomed to pass away and fade just as surely as did the vegetable crown of the ancient runners? Is the greatest prize this world offers—the life goal of so many persons today, the so-called economic security—really worth taking our eyes off the prize of life? Not for a minute! The Christian runner must provide the necessities of life and yet at the same time never take his eyes off the prize. Paul made tents to provide some of his necessities; yet he never allowed tent-making to take his eyes off the prize. So Paul did not pursue the fruitless goal of economic security; he knew that money, wealth and possessions are of no value without life. Even those who attain what they view as economic security by amassing millions of dollars often come to realize what a fading prize they spent a lifetime to win. In the volume *Treasury of the Christian World* appears the following item: "Mr. T. P. O'Connor reports an interview with Mr. Andrew Carnegie: 'As we drove to the station I was remarking how I envied him his wealth. He said, "I am not to be envied. How can my wealth help me? I am sixty years old, and cannot digest my food. I would give all my millions if I could have youth and health."' Then I shall never forget his next remark. We had driven some yards in silence, when Mr. Carnegie suddenly turned, and in hushed voice, and with bitterness and depth of feeling quite indescribable, said: "If I could make Faust's bargain, I would. I would gladly sell anything to have my

9. What danger confronts the Christian runner, making it vital for him to get the right mental attitude?

10, 11. (a) Why is no prize the world offers worth taking one's eyes off the prize God offers? (b) How do people who have pursued the prize of wealth often feel toward the close of their life, in contrast with the apostle's expression?

life over again." And I saw his hand clench as he spoke.'"

¹¹ How different was the expression of the apostle Paul, who, after expending his life in pursuit of the heavenly prize, could say: "I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day."—2 Tim. 4:7, 8.

ENDURANCE THROUGH SINGLENESSE OF EYE

¹² Paul owed his extraordinary endurance to his singleness of purpose. And he gained singleness of purpose by keeping his eyes on the prize. So keeping our eyes on the prize vitally affects our powers of endurance. Make no mistake about it: endurance is needed. "Let us run with endurance the race that is set before us." The Christian race is no short dash; it is long and difficult. Because the prize is not won until the finish line has been crossed, there can be slackening of effort along the way. Among the most penetrating parables of Jesus were those in which he pointed out the failure of those who started well but were not able to keep it up to the end.—Heb. 12:1.

¹³ In his parable of the sower Jesus, in explaining the meaning of the seeds that fell upon rocky ground and among the thorns, said: "As for the one sown upon the rocky places, this is the one hearing the word and at once accepting it with joy. Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled. As for the one sown among the thorns, this is the one hearing the word, but the anxiety

of this system of things and the deceptive power of wealth choke the word, and he becomes unfruitful." So some runners fall out of the race, stumbled by "tribulation or persecution." Others lose their powers of endurance because of "the anxiety of this system of things." After discussing the parables of building a tower and of a king going to war, Jesus commented: "Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple."—Matt. 13:20-22; Luke 14:33.

¹⁴ The Christian runner is under no obligation to give away his material possessions, but he is under the principle that Jesus laid down: If one sees that his possessions are taking his eyes off the prize of life, then he would rather say good-bye to those distracting possessions than keep them and take a chance on losing the race. No possession, no material belonging, should ever be allowed to become so important, so big in one's life, that it takes the runner's eyes off the prize. In today's world, though, it is not likely that a single possession will take one's eyes off the prize; it is the multitude of things, belongings, pleasures, hobbies and the anxieties and distractions of life. All together the multiplicity of distractions exert a strong power, making it difficult—and yet at the same time more vital than ever—to obey the Bible command for the race: "As for your eyes, straight ahead they should look, yes, your own beaming eyes should gaze straight in front of you. Smooth out the course of your foot, and may all your own ways be firmly established. Do not incline to the right hand or to the left." How to get this singleness of eye that adds so much to our powers of endurance—that is the problem each runner must solve.—Prov. 4:25-27.

12. To what did Paul largely owe his powers of endurance?

13. In the parable of the sower, what did Jesus show could cause a runner to stumble and lose the prize, and what counsel did he give as to possessions?

14. How should a Christian regard material possessions?

AGE OF DISTRACTIONS

¹⁵ A comment on the "anxiety of this system of things" comes from Bernard M. Baruch. Speaking to a group of college students at City College, New York, he declared: "Never in history has mankind boasted superior means of communication, high speed printing presses, profusely illustrated magazines, the radio, movies, television. Yet all these miraculous forms of communication seem less conducive to thought than a log in the woods. Almost, in fact, these jet-propelled, streamlined means of communication appear the enemies of thinking. They bombard us daily with fresh distractions. . . . Our energies . . . are dissipated on side issues. . . . Not too long ago, it was fondly thought that ours was 'The Age of Enlightenment.' More and more it is becoming 'The Age of Distraction.'"—*Vital Speeches of the Day*, June, 1953.

¹⁶ The more distractions the more difficult it is to attain the singleness of eye needed for the Christian race. Obviously, there are more distractions today than in Jesus' day; and yet people were distracted in Jesus' day too. On one occasion Jesus entered a certain village and "a certain woman named Martha received him as guest into the house. This 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.'" Mary shed distractions to sharpen her spiritual vision; Martha was too distracted with many things to sit down at the feet of the Master and take in the knowledge, the one thing that she really needed.—Luke 10:38-42.

¹⁷ This modern world has more Marthas than Marys. Distractions are the reason. Commenting on some of the distractions that face a modern housewife, Anne Morrow Lindbergh writes in *Gift from the Sea*: "I mean to lead a simple life. . . . But I do not. . . . The life I have chosen as wife and mother entrains a whole caravan of complications. It involves a house in the suburbs and either household drudgery or household help. . . . It involves food and shelter; meals, planning, marketing, bills, and making the ends meet in a thousand ways. It involves not only the butcher, the baker, the candlestickmaker but countless other experts to keep my modern house with its modern 'simplifications' (electricity, plumbing, refrigerator, gas-stove, oil-burner, dishwasher, radios, car, and numerous other labor-saving devices) functioning properly. It involves health; doctors, dentists, appointments, medicine, cod-liver oil, vitamins, trips to the drugstore. It involves education, spiritual, intellectual, physical; schools . . . tutoring; camps, camp equipment and transportation. It involves clothes, shopping, laundry, cleaning, mending, letting skirts down and sewing buttons on, or finding someone else to do it. It involves friends, my husband's, my children's, my own, and endless arrangements to get together; letters, invitations, telephone calls and transportation hither and yon. . . . The problem of the multiplicity of life not only confronts the American woman, but also the American

15. What has a worldly speaker said about "the anxiety of this system of things"?

16, 17. (a) Those who are distracted by many things should take what counsel of Jesus? (b) What did a woman writer say about distractions in a modern civilization?

man. And it is not merely the concern of the American as such, but of our whole modern civilization."

NEED TO SHED DISTRACTIONS

¹⁸ Amid the cares and distractions of modern life the Christian runner must maintain a singleness of purpose. And he must be certain he is making progress toward his goal. Never did the apostle Paul let the "anxiety of this system of things" take his eyes off the prize. "The way I am running," he said, "is not uncertainly." Paul had his goal in view; there was never any doubt of it. We must run with such determination to win the prize, with such singleness of vision. But how can one do this, seeing that distractions come from every quarter, many of them being obligations that cannot be set aside? One can apply the principle given in Paul's counsel to Christian runners: "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." For the sake of endurance, then, the Christian runner must learn the art of shedding distractions, the art of putting off weights—those things that, added together, tend to take one's eyes off the prize and hold him back in the race for life.—1 Cor. 9:26; Heb. 12:1.

¹⁹ By reducing distractions we make time for concentrating on running the race and winning the prize. It is this matter of keeping distractions at a minimum that enters into so many facets of a Christian's life. The apostle Paul knew marriage brought many distractions; so he advised singleness as the better course because of its permitting "constant attendance upon the Lord without distraction."

18. How is Paul's example and admonition valuable to us, and what must the Christian runner learn?

19. How did this matter of distraction govern Paul's counsel on marriage? So what is basic in a Christian's life?

Yet, on the other hand, Paul knew that passion was a distraction and that it could be a dangerous one; hence he wrote: "It is better to marry than to be inflamed with passion." Trying to get away from distractions—that is basic in a Christian's life.—1 Cor. 7:35, 9.

²⁰ For the sake of keeping his eyes on the prize the Christian runner should be willing to determine which distractions may rightfully and profitably be discarded. By shedding these he buys out time for himself, in harmony with the command: "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." We ought to go about this matter of buying out time in earnestness, ever being on the alert to keep distractions at a minimum. Since people tend to be acquisitive, what distractions a person can pile up in the way of possessions alone! What a vast amount of gadgets, magazines, books, clothing, hobby paraphernalia and non-descript effects one can accumulate! It is often surprising how many things one tends to accumulate that are not really useful. Even piled away in a closet, things not really needed are a distraction: not only do they require space but they take time—dusting, cleaning, rearranging, etc. By shedding distractions, by keeping possessions to those that are needful, we feel happier and, above all, are better able to keep our eyes on the prize.—Eph. 5:15, 16.

²¹ Selectivity is an important aid in keeping distractions at a minimum. The world's commercialists do not want you to be thoughtfully selective; they are doing their utmost to entice people to pile up acquisitions whether they need them or not. So we need to be selective in purchasing, se-

20. To buy out time, what should a Christian be willing to do, and what about nonessential possessions?

21. How can we aid ourselves in keeping distractions at a minimum?

lective in reading, selective in the way we choose to use our time. Remember that only "a few things," as Jesus said, are needed.

DETERMINATION AND TRAINING

²² Time bought out by shedding distractions enables us to concentrate on the race. Since the word "running" embraces the whole Christian way of life, especially our vigorous efforts to preach the good news, it is imperative that we train for the race. No runner runs well without training. In 1954 Roger Bannister, the first man to run a measured mile in less than four minutes, told a newspaper reporter, after his victory: "There is no point in running a race unless you set out to win. To do that you have to train. If you haven't time to train you shouldn't enter races." Is the Christian race really different? "Run in such a way that you may attain it," said Paul about the prize. He also counseled: "Be training yourself with godly devotion as your aim." So why enter the Christian race unless you are determined to win the prize? And if you are determined to win, why run without training? Yet some runners have tried running without training; they neglect the spiritual training available at congregational meetings of the New World society. These meetings serve a vital function: they aid us in keeping our eyes on the prize. No wonder those who

regularly miss meetings often drop out of the race; they lose a clear view of the prize and their powers of endurance weaken.—1 Cor. 9:24; 1 Tim. 4:7.

²³ In training for the race we need to reflect on examples of those who ran well, such as Abraham and Moses. Abraham was "awaiting the city having real foundations," and Moses "looked intently toward the payment of the reward." They had their eyes on the prize! Especially do we need to reflect upon the example of the perfect runner, Christ Jesus. "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. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." Make Jesus your pacemaker.—Heb. 11:10, 26; 12:1, 2.

²⁴ Jesus, Paul and the faithful witnesses of early times all ran with their eyes on the prize. Run as they did. Make time to run that way now. We have no assurance that circumstances will favor us with fewer distractions tomorrow. Distractions will likely increase as this world nears its doom. While it is still today, buy out the time for running. Appraise the prize correctly. Train regularly. Shed weights and distractions. Strip down to bare necessities. Run to win: Run with your eyes on the prize!

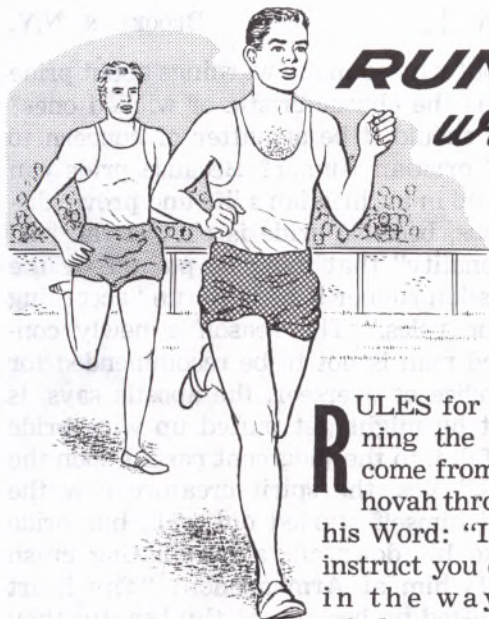
22. What did a modern runner say about running and training, and why does the same principle apply to the Christian's race?

23. For encouragement what examples of singleness of eye should we reflect upon?

24. Why should there be no delay in running the race now, and how should we run?

TWO FACES

☛ Pope Pius XII recently bemoaned the fact that many Catholics in Rome are in a state of "spiritual inertness." The pope said he is made "anxious and almost sleepless" by the fact that Rome has two faces. One is "luminous with ancient glories," he said, while the other is "mediocre and inglorious and almost like that of other places sadly known for religious apathy and moral insensibility."—*New York Times*, February 19, 1958.



RUNNING the RACE without stumbling

"EVERYONE THAT IS PROUD IN HEART IS
SOMETHING DETESTABLE TO JEHOVAH.
... PRIDE IS BEFORE A CRASH, AND A
HAUGHTY SPIRIT BEFORE STUMBLING."
—Prov. 16:5, 18.

RULES for running the race come from Jehovah through his Word: "I will instruct you even in the way of wisdom; I will cause you to tread in the tracks of uprightness. When you walk, your pace will not be cramped; and if you run, you will not stumble." To help Christians avoid stumbling, Jehovah has caused certain rules to appear repeatedly in the Bible. One of these is the injunction to put off pride, which is a cause of stumbling; to put it off as an oppressive weight, as something that will make progress in the Christian race difficult or impossible. "Let us," said Paul, "put off every weight." —Prov. 4:11, 12; Heb. 12:1.

² It is appropriate, in this "time of the end," that we understand why pride is so detestable to Jehovah and such a stumbling block to running well "in the right contest of the faith." Indeed, it is this very "time of the end" that would see an abundance of "lovers of themselves," persons "haughty" and "puffed up with self-esteem." —1 Tim. 6:12; 2 Tim. 3:1-4.

1. Why does Jehovah set down certain rules in his Word, and what rule appears repeatedly?
2, 3. (a) Why is this an apt time to know why Jehovah detests the proud in heart? (b) What is this pride the Bible condemns, and how does the possession of it affect one's running?

³ What is this pride that leads to stumbling? It is thinking too highly of oneself. It is running in a course opposite to that marked out by the apostle: "I tell everyone there among you not to think more of himself than it is necessary to think." "Do not become discreet in your own eyes." It is a heady draught of self-importance that induces a kind of intoxication. The proud person is drunk with self-flattery and self-esteem. For such a person, running the Christian race "according to the rules" is as difficult as it is for a drunk man to run without stumbling, because "before a crash the heart of a man is lofty." —Rom. 12:3, 16; 2 Tim. 2:5; Prov. 18:12.

⁴ "Pride is before a crash," because Jehovah hates the proud person. He detests them. He opposes them. "God opposes the haughty ones." Among the seven things listed as detestable to Jehovah's soul are "lofty eyes." Christ Jesus, the one who is wisdom personified, says: "Self-exaltation and pride and the bad way and the perverse mouth I have hated." When on earth Christ stated the inflexible rule: "Whoever exalts himself will be humbled." The result of pride, then, is opposition from Jehovah and Christ and eventual humiliation for the self-exalting proud ones.

4. How do Jehovah and Christ look upon the proud? With what result?

—Jas. 4:6; Prov. 6:16, 17; 8:13; Matt. 23:12.

WHY DETESTABLE TO JEHOVAH

⁵ It is easy to understand why those who are proud in heart are “something detestable to Jehovah.” They are not seeking God or the truth that comes from God. “The wicked one according to his superciliousness makes no search; all his ideas are: ‘There is no God.’” The thoughts of such persons are on how they can exalt themselves. They refuse to give the glory and praise to Jehovah.—Ps. 10:4.

⁶ Pride, arrogance, haughtiness—all these are characteristics of the wicked: “Haughtiness has served as a necklace to them.” “Haughty eyes and an arrogant heart, the lamp of the wicked ones, are sin.” The proud in heart not only fail to seek God but they oppose God and his servants. This opposition engenders a persecuting spirit: “In his haughtiness the wicked one hotly pursues the afflicted one.” Proud Pharaoh hotly pursued the Israelites and thereby suffered the consequences of his haughty action. Pride lays a foundation for all kinds of wickedness, yes, to the reprehensible wickedness of teaching false religion: “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. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles.” No wonder the proud, those puffed up with pride, are detestable to Jehovah! Such persons are offensive even to man; how much more so to God!—Ps. 73:6; Prov. 21:4; Ps. 10:2; 1 Tim. 6:3-5.

5, 6. Why are the proud in heart something detestable to Jehovah?

⁷ But why so many warnings about pride if it is the characteristic of wicked ones? Why should it be a matter of concern to the Christian runner? Because pride can crop up in a Christian's life and prove disastrous, because pride is part of the “old personality” that must be put off by the Christian runner if he is to run “according to the rules.” The reason a newly converted man is not to be recommended for the office of overseer, the apostle says, is “that he might get puffed up with pride and fall into the judgment passed upon the Devil.” Yes, the spirit creature now the Devil himself started out well, but pride led to his downfall; a humiliating crash awaits him at Armageddon: “Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee.”—1 Tim. 3:6; Ezek. 28:17, AS.

⁸ From the case of Satan the Devil and the warning about a newly converted man's serving as an overseer, it becomes apparent that the possession of authority and responsibility makes one susceptible to pride. There was proud and powerful Haman, whose pride led to his own downfall. (Esther 3:5; 7:9) There was proud Nebuchadnezzar, who lost his sanity after glowing with pride, saying: “Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?” (Dan. 4:30, AS) There was proud King Belshazzar, to whom Daniel said: “And you his son, O Belshazzar, have not humbled yourself.” (Dan. 5:22, AT) He lost a kingdom and his life. There was the pride of Herod, who arrogated glory to himself instead of

7. Why should Bible warnings about pride concern the Christian runner, and who well illustrates that pride is before a crash?

8. What may make one susceptible to pride, and how does history confirm this?

giving it to God and so was "eaten up with worms." (Acts 12:21-23) Indeed, history is a long record of crashes of powerful men and nations, testifying to the fact that "pride is before a crash."

PRESUMPTUOUSNESS PRECEDES DISHONOR

⁹ The possession of riches heightens the susceptibility to pride. "A rich man is wise in his own eyes," declares God's Word. Look what happened to King Uzziah of Judah. He was a faithful worshiper of Jehovah, but he stumbled when pride entered his life. In his later years he became strong and prosperous: "As soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Jehovah his God and came into the temple of Jehovah to burn incense upon the altar of incense." Puffed-up King Uzziah had no business doing this. So the priests reproved him: "Go out from the sanctuary, for you have acted unfaithfully and it is not for any glory to you on the part of Jehovah God." Did King Uzziah benefit from this reproof? No, for "Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the priests in the house of Jehovah." Stricken with leprosy in his forehead! A leper until the day of his death, Uzziah lost his royal duties and his son ruled in his place. What a sad crash! And it befell one who had served Jehovah faithfully for so many years. But the rule is certain: "Has presumptuousness come? Then dishonor will come."—Prov. 28:11; 2 Chron. 26:16-21; Prov. 11:2.

¹⁰ Jehovah's servants today, even those not in positions of responsibility, can benefit by Uzziah's experience. Do not be among the people that are never convinced about

a thing unless they have experienced it. There is no reason to experience the crash that follows pride. How does one benefit, then? By guarding against presumptuous actions, saying or doing things out of self-importance that one has no business to. Keep your place in the theocratic organization, never letting pride cause you to run in the wrong course, one leading to a crash.

PRIDE HINDERS BENEFITS OF REPROOF

¹¹ Do not be like Uzziah. He did not benefit from reproof and correction. He could have taken the priests' reproof and left the sanctuary immediately. Such a course undoubtedly would have averted the humiliating crash he suffered. But he let pride be a hindrance to taking reproof. "Have you seen a man wise in his own eyes? There is more hope for the stupid one than for him." Puffed-up Uzziah belittled reproof, even became enraged by it. Pride blinded him to the benefits of reproof.—Prov. 26:12.

¹² Since correction and discipline come to all of Jehovah's servants, we need to remember Paul's words to the Hebrews: "You have entirely forgotten the exhortation which addresses you as sons: 'My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son.'" If a Christian belittles the discipline that comes from Jehovah through his organization, refusing to take reproof in harmony with God's Word, then such a person is like Uzziah; he is letting pride deny him the benefits of reproof. "True," the apostle explains, "no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peace-

9. What act of unfaithfulness did King Uzziah commit, and what prompted him to such folly?

10. How can we benefit from Uzziah's experience?

11, 12. What did King Uzziah fail to benefit from because of pride, and what lesson should we take from it?

able fruit, namely, righteousness." So when correction comes from Jehovah's organization, benefit by it. Do not let the colossus of pride stand in the way. Discipline, though at first grievous, yields peaceable fruit, righteousness and life. "Take hold on discipline; do not let go. Safeguard it, for it itself is your life." "The reproofs of discipline are the way of life."—Heb. 12:5, 6, 11; Prov. 4:13; 6:23.

¹³ It is not surprising that pride sometimes causes misunderstandings in a Christian congregation. If pride is there, pride's offspring are likely there—anger, contentiousness, sensitivity, envy, etc. "He that is arrogant in soul stirs up contention." Pride is a barrier to peace and unity. Misunderstandings can readily be remedied if pride is not allowed to get in the way. It is so easy to let pride cause hypersensitivity. The overly sensitive person, when he feels his pride has been wounded, may do things that lead to stumbling and a crash. For example, it has happened that a professed servant of God has severed a vital relationship with God's organization by ceasing to attend meetings. And why? Often because such a person has had his pride wounded by an unbecoming action on the part of another. It may actually be only an imagined wrong, pride puffing up the whole matter into an inflated misunderstanding. But even if another servant of Jehovah has failed to run the race "according to the rules," even if that one is a servant in the congregation, never let pride knock you out of the race. Is the prize of everlasting life worth less than one's pride? Reflect some on that question. Whenever we allow pride to hinder our running, stumbling is ahead. "Pride is before a crash, and a haughty spirit before stumbling."—Prov. 28:25; 16:18.

13. How can pride cause misunderstandings and stumbling?

¹⁴ Pride may lead to a dangerous competitive spirit and the envying of others who may have superior gifts. Envy, in turn, leads to coolness and lack of harmony. So "let us not become egotistical, stirring up competition with one another, envying one another." Remembering that "jealousy is rottenness to the bones," we will not let pride rot our sturdy spiritual bones for running the Christian race set before us. And who can run well with rotten bones?—Gal. 5:26; Prov. 14:30.

¹⁵ Seeing some of the evil offspring of pride, how perilous pride is to a Christian runner and how detestable the proud person is in Jehovah's eyes, guard against pride. But how can one guard against pride? God's Word shows the way.

CURING PRIDE WITH LOVE AND HUMILITY

¹⁶ Love is powerful enough to conquer pride and all its evil offspring. "Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury." Love will be victorious over pride if we have the love Jesus pointed to when he answered the question, "Which is the greatest commandment in the Law?" Jesus said: "'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 second, like it, is this: 'You must love your neighbor as yourself.'" This kind of love is certain to lead to victory over pride because it leads to true humility.—1 Cor. 13:4, 5; Matt. 22:36-39.

¹⁷ How opposite are humility and pride! "Before a crash the heart of a man is lofty, and before glory there is humility."

14, 15. How may pride lead to rotten bones, and what should we do in view of pride's effects?

16. Why is love strong enough to conquer pride, and what kind of love is needed for humility?

17. What garment do we need for running to win the prize, and why?

Pride leads to a crash, humility to glory. To win the glorious prize of life we need humility; we need it to run well. Humility, then, is the garment for Christian runners to wear: "All of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time."—Prov. 18:12; 1 Pet. 5:5, 6.

¹⁸ What is this humility that precedes glory and exaltation? In this modern world humility is little understood, as well as being scarcely exemplified. Many worldlings hold humility in low regard. They confuse it with cowardice and weakness: it is a virtue for the weak and cowardly, they say. Humility is also viewed as a cloak for concealing lack of energy or lack of ability.

¹⁹ Today's misunderstanding and unpopularity of humility is nothing new. In Paul's day true humility was not understood or practiced by the worldlings. What was glorified was either pride or a mock humility. Among the virtues catalogued by Aristotle, pride and high-mindedness is called "the crown of the virtues." Others taught that material things are inherently evil. It appears that some of the Colossian Christians had been deceived by a form of mock humility, a burdensome asceticism. This had a double danger: it led one to believe that the prize of life was awarded to those who merely adopted the negative practice of renouncing material things. Secondly, it spawned a subtle form of materialism, since ascetic prohibitions focus one's interest and attention on material things. Hence, asceticism defeated its purpose: it caused one to concentrate prima-

rily on that which one professed to despise, on things "that are all destined to destruction by being used up." To warn the Colossians that such a form of humility could stumble them, causing them to be deprived of the prize of life, Paul wrote: "Let no man deprive you of the prize who takes delight in a mock humility . . . a severe treatment of the body." No, true humility is not asceticism.—Col. 2:18-23.

²⁰ The word "humility" comes remotely from the Latin word *humus*, meaning "earth." Humility, literally, is lowliness of mind; it is being down to earth. It is this quality that Christians must wear as a garment: "As God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind," or, as the footnote shows, "humility." Humility, then, is the opposite of high-mindedness. Yet "lowliness of mind" has nothing to do with servility, groveling, cowardice or lack of energy. The false idea that humility is weakness deprives one of the rich blessings of true humility. Let us see how true humility is cultivated.—Col. 3:12.

THE FOUNDATION OF HUMILITY

²¹ Humility begins with the knowledge, the love and the fear of God. Humility is born of the realization of how small we are and how great God is. Humility takes root when the creature man realizes that he is merely the flickering glow of a candle but that God, "the everlasting King," is brighter in glory than the blaze of sun at noonday. (Jer. 10:10, 47) Yes, this is the foundation of humility: the realization of God's infinite majesty and of our own littleness. Such a realization comes from knowledge, the kind of knowledge Jehovah imparted to Job, as recorded in the book of Job,

18. How do many worldlings view humility?

19. How did some of the ancient pagans view pride, and how were some of the Colossian Christians apparently deceived by a mock humility?

20. What is humility, and what results from a false view of it?

21. With what does humility begin, and what is its foundation?

chapters thirty-eight through forty-one; that knowledge aided Job to humble himself "under the mighty hand of God." We need this kind of knowledge. It enables us to place ourselves in the right relationship with God and to obey the words at James 4:10: "Humble yourselves in the eyes of Jehovah, and he will exalt you."

²² By humbling ourselves in the eyes of Jehovah we also lay a foundation for humbleness of mind toward our fellow man, for true humility toward man rests ultimately upon true humility before God. With true humility one gains the ability to see himself as he really is; likewise he is able to see others as they are. Being free from any need to belittle their qualities and successes, he can heartily appreciate what they are and do. By reason of humility, then, one thinks of himself no more highly than he ought to think. Though "knowledge puffs up," true humility will keep even persons with superior education from puffing up and stumbling by reason of their own pride. The Christian with true humility is able to run the race according to the rules, "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you."—1 Cor. 8:1; Phil. 2:3.

WORLD'S VIEW OF HUMILITY FALSE

²³ How distorted the world's view of humility, that it is weakness or a cloak to conceal weakness! Actually pride is weakness; humility is strength. Christ Jesus was the humblest man that ever walked the earth. Yet he was the strongest of the strong, the most courageous of the courageous, the wisest of the wise, the only man who knew no weakness or sin in himself.

22. Humility of mind toward one another rests upon what foundation, and how will such humility aid the Christian runner?

23, 24. How does Christ expose the falsity of the world's view of humility, and so what should be our view of it?

What great works he did, yet he disclaimed all personal credit! (John 5:19) Was there ever a leader so great as he and yet one who could wash the feet of his disciples and say: "I set the pattern for you, that, just as I did to you, you should do also"? What authority he had: "All things have been delivered to me by my Father"! And yet how humble he was: "I am mild-tempered and lowly in heart"!—John 13:15; Matt. 11:27, 29.

²⁴ Far from being a cloak for lack of intelligence or energy, humility is true strength and health. It is the steppingstone to glory. "Everyone that exalts himself will be humiliated, but he that humbles himself will be exalted." "The very haughtiness of earthling man will humble him, but he that is humble in spirit will take hold of glory."—Luke 18:14; Prov. 29:23.

²⁵ All that the Bible says about humility is illustrated and confirmed in that one great example, Christ Jesus. We must pattern our mind and life after him. So vital is this that the apostle commands: "Keep this mental attitude in you which was also in Christ Jesus." What attitude? "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." Yes, "for this very reason," because Christ humbled himself and showed it by being submissive and obedient to God, he has been exalted to the highest place that can be occupied by any creature in the universe. How true it is that "before glory there is humility"!—Phil. 2:5, 8, 9; Prov. 15:33.

²⁶ Yes, humility is strength. It is the kind of strength we need for running the race set before us. God gives strength only to the humble: "Yet to this man will I have regard—the one who is humble and con-

25. What was Christ's mental attitude and the result of it, and so what should we do?

26. How does God regard the humble in spirit, and with what loss to the proud?

trite in spirit, and who trembles at my word." "For thus says the high and exalted One, who dwells enthroned for ever, and whose name is Holy: 'I dwell enthroned on high, as the Holy One, but with him also that is contrite and humble in spirit, to revive the spirit of the humble.'" How foolish for the runner to deny himself God's reviving strength because of pride! How can the proud receive strength from God? Even if they pray their prayers are hindered, as Jesus showed in the case of the Pharisee whose prayer reflected the pride that originates in self-righteousness.—Isa. 66:2; 57:15, AT; Luke 18:10-14.

²⁷ Running the race according to the rules is no burden when one has true humility. The truly humble are teachable; they benefit from reproof. They realize that they are not competing in the race and that all must run unitedly for God's loving reward; so they help one another, encourage one another. Humility enables one to "preach the word" to all men, under all circumstances. It enables one to train for the Kingdom ministry, to benefit from

27. What will humility enable us to do, and what should those reaching out for an office of overseer remember?

the counsel in the ministry school, to learn how to tell the good news from house to house. Humility enables those in positions of responsibility to be like Jesus—humble and always approachable. If any man is reaching out for an office of overseer, let him remember that pride is a barrier to usefulness and greater service privileges in God's organization, because God detests the proud and opposes them. Let him remember that "before glory there is humility." Let him remember Jesus' words: "Whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave."—Matt. 20:26, 27.

²⁸ So off with pride, the weight that causes stumbling. On with the garment tailor-made for the race. "Gird yourselves with humility of mind toward one another." "Clothe yourselves," commands Paul, with "lowliness of mind." This is the garment for running without stumbling; for "the result of humility [and] the fear of Jehovah is riches and glory and life."—Prov. 22:4.

28. How does the Christian runner clothe himself for the race, and with what result?

Hard Words for the World

📖 Henry David Thoreau's book *A Week on the Concord and Merrimac Rivers* was published in 1849, but it contains a passage up to date for this materialistic world: "It is remarkable that, notwithstanding the universal favor with which the New Testament is outwardly received . . . there is no hospitality shown to it, there is no appreciation of the order of truth with which it deals. I know of no book that has so few readers. There is none so truly strange, and heretical, and unpopular. . . . There are, indeed, severe things in it. . . . 'Seek first the kingdom of heaven.' 'Lay not up for yourselves treasures on earth.' 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.' 'For what is a man profited, if he shall gain the whole world, and lose his own soul?' . . . Think of repeating these things to a New England audience! . . . Let but one of these sentences be rightly read, from any pulpit in the land, and there would not be left one stone of that meeting-house upon another."

IS CATHOLIC ACTION CHRISTIAN?

THROUGHOUT many nations of the earth the Roman Catholic clergy endeavor to leave the impression that they are good fellows, tolerant of other people's ideas and religions. Especially is this true in the United States. But this apparent sanctimoniousness of theirs has been proved time and again to be nothing more than a subterfuge, because in lands where Roman Catholics are in the majority the clergy show no tolerance for other religions. They are openly and at times violently opposed. It is only in lands where Roman Catholics are in the minority that this sheep-like cloak of tolerance is put on.

¶ For an example of Roman Catholic opposition to peaceable religious assembly we go to Sucre, Bolivia. There Jehovah's witnesses were preparing to hold a three-day meeting. While they were looking for a suitable place to meet, one hall owner told them that the Catholic clergy had warned and instructed all Catholic hall owners not to rent their halls to Jehovah's witnesses. In addition, the Catholics had a handbill printed, which was entitled "We Do Not Want Them." This, of course, meant that not only Jehovah's witnesses were not wanted but all Protestants as well. The priests went so far as to instruct school children and students not to let any of Jehovah's witnesses into their homes and to get rid of them as quickly as possible and then for them to go into a room and pray.

¶ A meeting hall was leased in the Hotel Sucre directly across from a church. As soon as the priests found out that the hall had been arranged for they visited the owner and tried to get him to break his contract. The owner, however, refused to be intimidated. Next a gang of boys from the Sacred Heart School surrounded the hotel where the meeting was held and began throwing stones. They became very noisy and loud and tried to invade the premises. But the police arrived on time to scatter them. These Sacred Heart

rowdies tore down the sign advertising the main public talk.

¶ The assembly began and the sessions were held despite Catholic interference. The last day of the assembly proved to be exciting, because on this day a number of Jesuit priests came down to demonstrate their displeasure. They shoved their way into the assembly room, but before entering they were told: "We want order in there if you go in." Meanwhile, across the street, high on the church a powerful loud-speaker of the Catholic radio station was blasting out—calling on all Catholics to come and defend the church and the virgin against these Protestants, heretics, etc. Since the hall was deep in the interior of the hotel, the loud-speaker noise did not disturb the assembly.

¶ All went well until a priest arose toward the end of the public lecture and clamored to be heard. He was promptly told that his question would be recognized after the lecture was over. It was obvious that the clergy were not interested in any answers. They were there to break up the peaceable assembly. More police were summoned to the scene. The prefect or the chief of police himself came over. When he saw the Catholic mob milling around outside threateningly and heard the loud-speaker blasting away, he called a priest over and began to reprimand him for such shameful, unchristian conduct. He then ordered the priest and his group to leave. Those priests inside the assembly hall were asked to leave the premises and to take their gang with them. Police officers showed disgust over the unbecoming way these religious leaders conducted themselves. One officer stated that the citizens of Sucre do not approve of what they had seen.

¶ For that matter, neither does God nor any Christian peace-loving person. But the good and the bad are distinguished by their fruits. —Matt. 7:15-20.

For 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. But their end shall be according to their works.—2 Cor. 11:13-15.

Questions from Readers

● Are we to consider the injection of serums such as diphtheria toxin antitoxin and blood fractions such as gamma globulin into the blood stream, for the purpose of building up resistance to disease by means of antibodies, the same as the drinking of blood or the taking of blood or blood plasma by means of transfusion?—N. P., United States.

No, it does not seem necessary that we put the two in the same category, although we have done so in times past. Each time the prohibition of blood is mentioned in the Scriptures it is in connection with taking it as food, and so it is as a nutrient that we are concerned with in its being forbidden. Thus when mankind for the first time was permitted to eat the flesh of animals, at the time of the restate-ment of the procreation mandate to the Deluge survivors, blood was specifically forbidden. (Gen. 9:3, 4) In the law of Moses blood was forbidden as food, and therefore we repeatedly find it linked with fat as things not to be eaten. (Lev. 3:17; 7:22-27) And so also in the days of the apostles; it was in connection with eating meat sacrificed to idols that the eating of strangled animals and blood was forbidden.—Acts 15:20, 29.

The injection of antibodies into the blood in a vehicle of blood serum or the use of blood fractions to create such antibodies is not the same as taking blood, either by mouth or by transfusion, as a nutrient to build up the body's vital forces. While God did not intend for man to contaminate his blood stream by vaccines, serums or blood fractions, doing so does not seem to be included in God's expressed will forbidding blood as food. It would therefore be a matter of individual judgment whether one accepted such types of medication or not.

● In some countries it is the custom to show mourning for the dead by wearing black for several months or even years, depending on the person doing the mourning. Is that proper for one in the truth?—O. R., Cuba.

In Jesus' day a sign of mourning was fasting. Certain persons noted that Jesus' disciples did not fast and asked Jesus why they did not. Jesus told them: "The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast." (Matt. 9:15) So while Jesus was with his disciples they had no reason to fast in a mournful way. When Jesus was taken away from them there was some reason for mourning and fasting on their part; but since Christ's resurrection from the dead, and especially since his enthronement in Kingdom power, there certainly is no cause for his servants to enter into mourning with specific reference to the dead. The example of Christ's resurrection gives us hope of resurrection of our dead ones; so we do not sorrow as do those without hope in the world: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death, that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him." —1 Thess. 4:13, 14.

It would seem, therefore, that a Christian who has advanced to a mature appreciation of these things would not feel called upon to carry on mourning along with the wearing of special types of clothing as an outward show. Even when some persons did fast, they were not to do so with an outward show of sadness. Jesus said: "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, oil your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you." (Matt. 6:16-18) Christians should not make a showy display of mourning and should not publicly sorrow as those who have no hope. However, when these points and Scriptural facts have been brought to a person's attention, it is his own personal conscience that must guide the course he takes with regard to mourning and black clothes to symbolize it publicly.



And we to receive the injection of serum such as diphtheria toxin antitoxin and blood transfusions which are known globulins into the blood stream for the purpose of building up the power of disease by means of antibodies. The same as the diluting of blood of the same of blood or blood plasma by means of transfusion.—N. P. United States.

It does not seem necessary that we put the two in the same category, although we have done so in times past. Every time the dilution of blood is mentioned in the scriptures it is in connection with taking it as food, and so it is an argument that we are concerned with in the being forbidden. Thus when man was first created he was permitted to eat the flesh of animals at the time of the testing of the prohibition mandate to the serpent. The blood was specifically forbidden.

"WATCHTOWER" STUDIES FOR THE WEEKS
October 12: Keep Your Eyes on the Prize. Page 560.

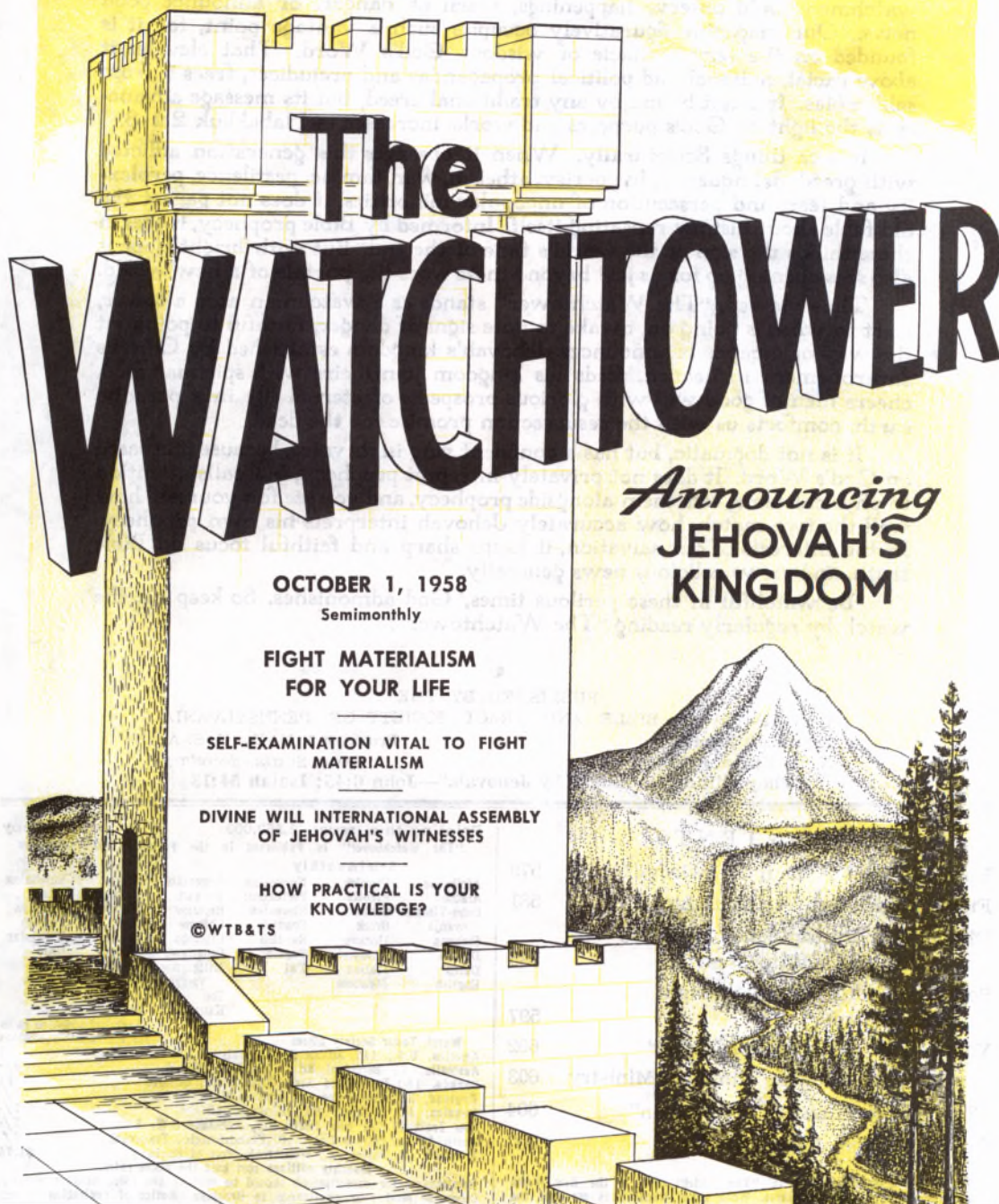
October 19: Running the Race Without Stumbling. Page 567.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is one of the best ways to keep young in mind and spirit? P. 547, ¶1.
- ✓ Why men could not eat if it were not for the sun? P. 549, ¶1.
- ✓ What is meant when the Bible says "the sun will be darkened"? P. 551, ¶1.
- ✓ Why the Hebrew Scriptures are of value to us today? P. 553, ¶2.
- ✓ What priest made a sacrifice of himself? P. 554, ¶2.
- ✓ Who was one of the greatest pre-Christian prophets? P. 556, ¶2.
- ✓ Who the archangel Michael is? P. 559, ¶1.

- ✓ Why the Bible frequently uses words pertaining to a foot race? P. 560, ¶1.
- ✓ To what the apostle Paul owed his extraordinary endurance? P. 563, ¶12.
- ✓ Why pride can stumble a runner in the Christian race? P. 567, ¶3.
- ✓ What conquers pride? P. 570, ¶16.
- ✓ Why a police chief had to counsel a priest on proper conduct? P. 574, ¶5.
- ✓ Whether a Christian should wear black when mourning the death of a loved one? P. 575, ¶6.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1958

Semimonthly

**FIGHT MATERIALISM
FOR YOUR LIFE**

**SELF-EXAMINATION VITAL TO FIGHT
MATERIALISM**

**DIVINE WILL INTERNATIONAL ASSEMBLY
OF JEHOVAH'S WITNESSES**

**HOW PRACTICAL IS YOUR
KNOWLEDGE?**

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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; Isaiah 54:13

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HOW PRACTICAL IS YOUR KNOWLEDGE?

HIS brain, more than anything else, distinguishes man from the lower animals. This superiority of man is in keeping with the fact that he alone was created in the likeness of his Creator, Jehovah God. Evolutionists are prone to slight this difference. As one of America's leading anthropologists once confessed: "We have been so busy tracing the tangible aspects of evolution in the *forms of animals* that our heads, the little globes which hold the midnight sky and the shining invisible universes of thought, have been taken about as much for granted as the growth of a yellow pumpkin in the fall."—Gen. 1:27.

The brain of man, which may be likened to a sponge, has a keen affinity and an infinite capacity for knowledge. Very early in life man manifests this hunger for knowledge by his curiosity regarding all about him. Gradually he builds up a memory, a mind, a personality that distinguishes each one from all other humans. This innate curiosity makes the acquiring of knowledge enjoyable.

However, the Creator did not intend man to take in knowledge solely for the pleasure of doing so. As one historian well observed: "Intellectual pleasures give only a brief satisfaction, unless di-

rected to a practical end. . . . Never should we stimulate the intellect merely to feed upon itself. Unless intellectual culture is directed to what is useful, especially to the necessities or improvement of others, it is a delusion and a snare."—*Beacon Lights of History*, Lord, Vol. 5, p. 299.

To take in knowledge merely for the pleasure of it is like living to eat instead of eating to live. It calls to mind the ancient Epicureans, who gorged themselves and then took emetics to vomit out all they ate so they could again enjoy the pleasure of eating. Taking in knowledge merely for the pleasure of it is but little better. When such a one dies, that marks the end of his knowledge; it has neither profited others nor brought joy to them, nor does it continue on. All prone to be captivated by knowledge per se should take note of the apostle Paul's words that "knowledge puffs up." One who does not translate into action the knowledge he takes in 'is deceiving himself by false reasoning.'—1 Cor. 8:1; Jas. 1:22.

Incidentally, even worse than taking in knowledge for its own sake is taking in degrading, depraved knowledge. Scandal sheets, pornographic magazines, sexy best sellers, whether "classical" or popu-

lar, and pseudoscientific works, such as the Kinsey reports on the supposed sex habits of certain men and women in the United States, all pander to a depraved craving for knowledge. Even as a good book is like a good friend, so bad books are like "bad associations [that] spoil useful habits." Wise Christians will avoid all such.—1 Cor. 15:33; Jas. 3:15.

There actually are only two sound reasons for taking in knowledge. What they are Ezra, the postexilic scribe of Israel, tells: "For Ezra himself had prepared his heart to consult the law of Jehovah and to do [it] and to teach in Israel regulation and justice." Yes, all our taking in of knowledge should be for the practical application of it in our own lives and/or for the purpose of instructing others.—Ezra 7:10.

There are many different kinds of knowledge the purposeful acquiring of which can make us more profitable to ourselves and more useful to others. Among such is the knowledge regarding physics, medicine, electronics and the arts. By the practical application of such knowledge man can use and enjoy the things around him.

However, because of imperfection and sin man can enjoy the fruits of such knowledge for only a few years. Nor has such knowledge brought man freedom from war with himself and with his fellow man, as seen by the mounting national and international tensions, and the increase in crime and immorality. Emphasizing the limited value of such knowledge, Jesus once asked: "For what benefit will it be to a man if he gains the whole world but forfeits his life? or what will a man give in exchange for his life?" The practical value of all human knowledge is indeed limited.—Matt. 16:26, *margin*.

What else is needed? Man must orient his knowledge and his striving in relation to his Creator and his Creator's purpose for man. That is the knowledge that is of the greatest importance. It is the most practical of all and is to be found only in the Bible, God's Word. The Son of God when on earth set a good example for us in this regard. Like Ezra, he concentrated on the most important knowledge, that relating to Jehovah, and he made practical use of it, living by it and teaching it to others.—Matt. 4:17; John 17:4, 6.

Fulfillment of Bible prophecy indicates that we are living in days like those of Noah. (Matt. 24:37-39) Because of this fact the most urgent and most practical knowledge we can possibly acquire at this time concerns itself with how we may survive the end of this old world or wicked system of things. Concerning this kind of knowledge we are told: "For wisdom is for a protection the same as money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners." Wisdom, of course, is the applying of right knowledge in line with God's will. And that means, in the words of the prophet, to seek Jehovah, to seek righteousness and to seek meekness.—Eccl. 7:12; Zeph. 2:3, *AS*.

Because man was created in God's image he delights in taking in knowledge. The taking in of knowledge for its own sake is vain, while the acquiring of degraded or depraved knowledge is sheer folly. And though many kinds of knowledge may serve many practical purposes, most practical of all is the purposeful taking in of knowledge of Jehovah God and his will for us. Of it 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.

FIGHT MATERIALISM

FOR YOUR LIFE

IT WAS a warm clear summer day, and the beach glistened in the sunshine. Here and there groups of people were enjoying themselves to the full. Those bathing in the surf also reflected this happy mood. Everywhere joy and satisfaction marked a gladsome occasion. For the benefit of the swimmers a safety zone was marked off. All wisely respected this zone, for they knew that to stray beyond would only invite trouble. Nonetheless, after repeated warnings, one swimmer foolishly ventured beyond the zone of safety and was apparently enjoying himself in the deep water. Then a subtle and powerful foe attacked. It dragged at his feet, pulled at his body; it pressed in from every side. He was twisted, turned and buffeted until all sense of direction was lost. Truly, this man was engaged in a life-and-death struggle; caught in the undertow, he was putting up a fight for his life. It seemed as

though he had all but succumbed to this powerful foe, when a rescue team reached him and pulled him ashore. There he lay, exhausted, very nearly another victim of this deadly enemy.

² Today on the surface things may appear calm; but like an undertow, materialism can viciously pull you out of sight. This regardless of how strong one might appear to be. Daily this world, with its insidious propaganda, attacks and tugs at the mind. Unless a Christian stays within safe bounds, using the spirit of a sound mind, and resists the temptation to stray beyond those limits, he could be drowned, sucked into the swirling sea of materialism. It is brutal, ruthless, spares none, and yet it looks perfectly innocent. Thus it is all the more a formidable opponent. But in order to fight it we must understand it. We must be aware of its presence and resist its encroachments. We must learn to identify it and resist it. Hence, what is materialism, how does it operate, and how can we combat it successfully?

³ First of all, materialism is worldliness. It is the opposite of that which is spiritual; it is earthly and sensual. It is a philosophy spawned by a faithless world and sustained by the false values of a system impoverished for true spiritual values. It maximizes the achievements of men and minimizes the value of Jehovah God and his Word in our lives. In short, while appearing to be a benefactor of mankind, it is as deadly as an undertow, as treacherous as quicksand. Materialism, opposed as it is to Jeho-

3. How may materialism be defined, and to what desire does it appeal, according to John?

1, 2. (a) How may materialism be compared to the undertow? (b) Why is materialism such a formidable opponent?



vah God and all his righteous principles, will never survive the battle of Armageddon. It, along with all other worldly philosophies, is doomed to destruction at that impending battle. Today, however, many, whether fully aware of it or not, are being subtly tested by the menace of materialism, and not a few have had their spirituality snuffed out. The apostle John said: "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) Thus materialism appeals to the most selfish of desires, self-gratification, and it must be resisted if we are to preserve our lives in these critical times.

⁴ Some have felt that materialism is new to this generation. To the contrary, it is as old as man himself. Because it is subtle and misleading we must fight it, and to help us Jehovah has had several instructive lessons on materialism recorded for us in his Word the Bible. Moses declared that Israel had to fight it: "When you have eaten and satisfied yourself, then you must bless Jehovah your God for the good land that he has given you. Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself and you may build good houses and indeed dwell in them, and your herd and your flock may increase and silver and gold may increase for you and all that is yours may increase; and your heart may indeed be lifted up and you may indeed

forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves." (Deut. 8:10-14) Did Israel heed this wise counsel? The pages of history definitely answer No. When Israel prospered it boasted in its own power and strength. In effect, it said, "Our own hands have made this wealth." They honored themselves and not the God that made such prosperity possible for them.

⁵ David showed that materialism is wrong. "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him." (Ps. 49:6, 7) Hence many are blinded by a materialistic way of life, allowing it to crowd out the real joys, one of the greatest of which is the gaining of accurate knowledge, which leads to life and the vindication of Jehovah's name. Wealth certainly cannot buy life for anyone. Would it not be better to please God and Christ and learn the true way that leads to life rather than chase after the wind?

⁶ Job also provided us with some splendid counsel showing how misleading materialism is. Even though he was an extremely wealthy man, it cannot be said that he was a materialist. Why? Because his mental attitude was right. His sense of values was correct. His primary interest was not in his material riches but in his worship of God. Of him it is written: "For disaster from God was a dread to me, and against his dignity I could not hold out. If I have put gold as my confidence, or to gold I have said: 'You are my trust!' if I used to rejoice because my property was much and because my hand had found a lot

4. How old is materialism, and what wise counsel did Moses give in connection with it?

5. Why, according to David, is it foolish to trust in one's means of maintenance?

6. What splendid example did wealthy Job provide as a warning against materialism?

of things; that too would be an error for attention by the justices, for I should have denied The true God above.”—Job 31:23-25, 28.

⁷ Jesus, too, illustrated the dangers of materialism. He gave a powerful illustration outlining four types of people that the preaching of this good news of the Kingdom affects. The first two types were quite unreceptive, the Word making little or no penetration into their hard hearts. Now observe the third type. “There are still others who are sown among the thorns; these are the ones that have heard the word, but the anxieties of this system of things and the deceptive power of wealth and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful.” Note here that Jesus shows these persons have a wrong sense of values. They place too much emphasis on material things, to the complete exclusion of the spiritual. That is the wrong they have committed and it will cost them their lives.—Mark 4:18, 19.

⁸ Further, what does a farmer do when he sees that the weeds are crowding out the crops on which his livelihood depends? The farmer will get into the field and fight for the very life of his crops and he will use every means available to him to root out and cut down the weeds so his crops might grow and bear fruitage. Further, if the weeds grow too high they can shade out the crop that is growing up. So too if we permit materialism to grow up alongside the true fruitage of God’s Word in our hearts, then it can easily be shaded out by materialism. Just as the farmer fights for the life of his crop, so we as Christians should fight for the fruits of the Kingdom ministry and not allow the weeds of ma-

terialism to choke them out or stunt their growth. Pull up materialism by its roots, exposing it to the scorching light of God’s Word and thereby cause it to wither away and die.

⁹ So we see the necessity to fight materialism, lest it make inroads. Nonetheless, because it is so subtle it very often goes unnoticed until it has a powerful grip on an individual. Hence the value of recognizing its symptoms so we can prevent its getting started. First of all, though, Paul tells us that Jehovah expects his people to provide the necessary material things; we should not confuse that with materialism. Paul said: “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.” (1 Tim. 5:8) Thus we must face up to the proper and Scriptural obligations we have and discharge them. Any other course would be displeasing to Jehovah and a violation of his Word. The point we want to keep in mind, though, is the one that Jesus makes at Luke 12:15: “Then he said to them: ‘Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses.’” So the distinction must be made between providing the necessary material things and going beyond that by leaning toward materialism.

¹⁰ To illustrate the point, Jesus showed that the land of a certain rich man produced well. He reasoned that the thing to do was to build larger barns and then take life easy. He felt that material riches were sufficient for his need. However, in all of this he failed to give glory to God and re-

7. For what reason does the third type of seed mentioned in Jesus’ illustration of the sower not bear fruitage? How does this apply today?

8. (a) Illustrate how and why the farmer fights for the life of his crops. (b) How can Kingdom fruitage be shaded out by materialism?

9. Why can materialism get such a powerful grip on an individual before it is noticed and how can this predicament be avoided?

10. (a) In Jesus’ illustration of the rich man, what principle is highlighted? (b) Hence what distinction must be made?

lied completely on his material wealth, giving little or no thought to spiritual prosperity. As the record continues, "So it goes with the man that lays up treasure for himself but is not rich toward God." (Luke 12:16-21) His treasures failed to save him. Actually Jesus gave the proper balance and the right perspective in his model prayer when he stated: "Give us today our bread for this day." (Matt. 6:11) Notice, we are not to be consumed with long-range material planning but only one day at a time. If anything, we should plan ahead for spiritual advancement, and even then it is only as Jehovah wills.

¹¹ James well exemplifies this point when he says: "Come, now, you who say, 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.'" (Jas. 4:13-15) This, then, is the proper balance, and how wrong it is to plan ahead to gain material riches when we do not know what one day will bring!

¹² Another point worthy of consideration is that materialism is no respecter of persons. Just like the undertow, it has no regard for either rich or poor, young or old. Its appetite is greedy and voracious. Often we think of the rich only as being infected with it. Perhaps you have gone into a brother's home and seen the finest in furniture, a TV with a screen twenty-one inches wide and the latest-model car and said to yourself, "How can this brother do it and not be affected with materialism?" What you have seen may well be

within this brother's means and may be no deterrent to his Kingdom ministry. In fact, he may use his material means wisely and thus aid himself and others in the ministry. Such is commendable. On the other hand, a brother who may not have so much may be working diligently for what he has. He may have gone deep into debt to keep up with the Joneses. Because he has to work overtime to get sufficient funds to advance materially, he crowds out his time for study, destroys his progressive New World outlook and becomes a slave to his consuming material desires. What folly! How much better to follow the advice Paul gave at 2 Corinthians 8:12: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have"! So Jehovah judges us on the basis of what we have and how hospitable we are with it and not on the basis of what we do not have.

¹³ Moreover, Paul, in describing how to overcome worldly tendencies and habits, stated: "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) Yes, a failure to work diligently at this transformation can affect the poor as well as the rich and can make it a lot easier for one to succumb to the inborn, selfish tendencies of the flesh. Thus no one is immune from the powerful force that materialism exerts. It affects all classes.

¹⁴ Thus it is seen that not only must the rich as well as the poor fight materialism but both young and old must combat it wholeheartedly too. A young person will want to take to heart the counsel at Ec-

(Continued on page 595)

11. What counsel did James give as to long-range material planning?

12. Can the poor as well as the rich be affected by materialism? Why?

13. Failure to do what will contribute toward the encouraging of selfish tendencies?

14. How may youth fight materialism, and what part can parents play therein?



DIVINE WILL *International Assembly* OF JEHOVAH'S WITNESSES

FAITHFULNESS DAY

When the conventioners thronged to Yankee Stadium and the Polo Grounds on opening day, they were delighted to receive a copy of the thirty-two-page, attractively covered program, listing the program for both stadiums. The program was put on twice, the same speakers appearing in both stadiums, with few exceptions. As the conventioners eagerly leafed through the pages of this intensely interesting program, they noticed that each day was given a theme, such as "Faithfulness Day," the theme for opening day, July 27. What a fitting theme!

HOW thankful Jehovah's people are that it was the divine will for his witnesses to come together July 27 to August 3, 1958, in New York city for a monumental witness to his name—the Divine Will International Assembly of Jehovah's Witnesses!

Was there ever before an assembly of Christians like this one, an assembly of such magnitude and far-reaching impact? The teeming throngs of delegates from 123 lands that filled New York city's two largest baseball stadiums—Yankee Stadium and the Polo Grounds—truly felt that this assembly was incomparably blessed in so many ways!

Right from the first day the Divine Will International Assembly of Jehovah's Witnesses set an attendance record! Filling Yankee Stadium and the Polo Grounds and spilling over into overflow tents erected near the stadiums, a crowd of 180,291 persons attended the first day's afternoon session. When this vast audience heard the attendance figure they were thrillingly surprised. And no wonder! For this attendance greatly exceeded the highest attendance figure for the previous international assembly Jehovah's witnesses held in Yankee Stadium in 1953.

Sunday morning at 9:15 the convention opened with music and song and comments on the day's text. The address of welcome is always joyfully awaited and the convention was inspired by assembly chairman M. G. Henschel's words of welcome. "Because the greatest assembly of true Christians ever held is opening this day," he declared, "we are certain that Jehovah is with us and that we are here by divine will."

Came 1:20 p.m. and the afternoon session began with music and song. President Knorr greatly stirred the audience by drawing attention to the 1,461 graduates of Gilead's previous thirty classes who were assembled on Yankee Stadium's dirt track. What an example of faithfulness!

And what a colorful sight it was to behold the graduating class seated in front of the platform! Attired in their colorful native costumes, the 103 graduates from sixty-four different lands listened intently along with the other conventioners to encouraging talks given by the faculty of Gilead School. Then followed a talk by the school's vice-president. Talking on "Missionaries of God's Kingdom That Rules," F. W. Franz explained what a true Christian missionary is: "The Christian missionary's errand is not an economic aid pro-

gram to various backward countries or handicapped lands," declared Franz. "Ours is the more vital religious aid program."

Climaxing the graduation was the talk "Stay by These Things," together with the diploma presentation to students, by the school's president N. H. Knorr. At this largest of Gilead graduations Knorr aptly stressed the theme of faithfulness. "Doing the divine will and sticking to it is the only worthwhile work," he declared.

Sticking to the preaching work has brought great increases in many lands, Knorr showed. Thunderous applause came when Knorr explained what country now has the third-largest number of Jehovah's witnesses. Why, it is Communist Poland! And the prolonged applause showed what intense admiration the conventioners had for their brothers in Poland.

Rain had now begun to fall. But with umbrellas, the graduates walked up to the beautiful stage to receive their diplomas. Knorr increased the delight of the conventioners by telling the audience where each student was assigned, when he was dedicated and what worldly religion he had before learning God's truth. Though the graduation session had closed with rain,

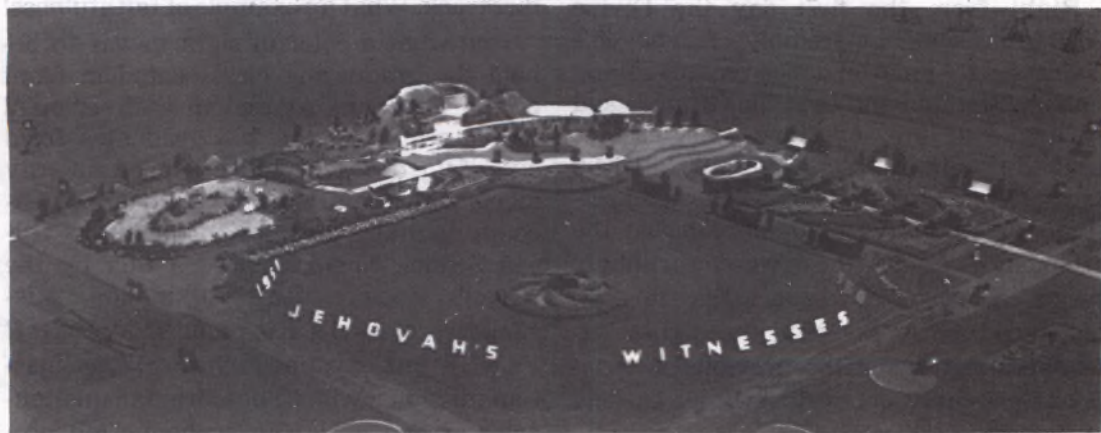
the downpour of spiritual blessings had far outweighed the shower of rain.

EXCLUSIVE DEVOTION DAY

The theme of exclusive devotion was carried throughout Monday. From 9:30 to 11:30 a.m. talks were given in twenty languages, besides English, on four days. Many shared in field service. In the afternoon the assembly heard "What Exclusive Devotion Has Accomplished in North and Central America" from brothers representing eleven different nations. Also five half-hour discourses were given on this day. Brother H. L. Brissett, district servant, spoke on "Wholeheartedness Toward New World Interests."

To follow him was our dear Brother Macmillan. In his talk "Faithfulness in Small Things" he pointed out that faithfulness in small things includes reading and pondering on the daily text and comments, commenting at meetings and keeping a house-to-house record. His remarks were repeatedly interrupted by warm applause.

In the afternoon, to 151,003 in attendance, N. H. Knorr gave the keynote speech on "Signs and Wonders in the Time of the



Platform in Yankee Stadium

End." It was based upon the manner in which Jehovah God used the prophet Isaiah as a sign and a wonder to the nation of Israel.

The fact that the good news of the Kingdom is being preached everywhere by the remnant and their associates is a sign, Knorr said, that "God's kingdom has been set up as the capital of the universe. It is a sign that portends that the nations of this world now face their end and will meet it just as soon as our preaching is finished according to the divine will."

EXPANDING OUR MINISTRY DAY

Early Tuesday afternoon the crowds poured into the stadiums to receive the blessings of "Expanding Our Ministry Day." And what news of expansion they heard! Reports from twelve South American countries showed how the Kingdom work in South America has expanded 100 percent in five years. Brazil, for example, exceeded 100 percent by having an increase of 106 percent, and Colombia went beyond that to the amazing high of 150 percent.

Then came the release of a new aid to expansion. N. H. Knorr's subject was "A Reading Aid for Spanish-speaking People." The Spanish booklet *Learn to Read and Write* was enthusiastically received by the thousands who were there. Zone servant F. S. Hoffmann of the European zone spoke on "How Is Your Spiritual Appetite?" In a vigorous, appealing way he showed that just as regular eating habits are essential to good physical health, so regular spiritual feeding is essential.

The high point of this day was a talk by the vice-president of the Watch Tower Society, F. W. Franz. He spoke on "Divine Loving-Kindness and the Kingdom." Franz electrified his audience of 147,135 persons as he called out in an arresting way the words of Isaiah 55:1-4: "Hey there, all you thirsty ones! Come to the water. And

the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price." He continued to quote the remaining three verses, and then he explained how this "was Jehovah God calling, inviting the thirsty and hungry ones. What was there to thirst and hunger for? A righteous king, a good government, in fulfillment of the covenant that Jehovah God concluded with King David." His stirring talk centered around that covenant for the kingdom.

Tuesday evening's program stimulated all to expand their ministry. Zone servant H. W. Arnott spoke on the need to be filled with spiritual discernment to make right decisions. Speaking on "Exert Yourself Vigorously as God's Workman," D. Sydlík of Brooklyn Bethel told how every minister of God is a workman who must take interest in the quality of his work. "If we do inferior work," he said, "we are weakening people's chances for salvation." D. L. Steele, branch servant of Korea, speaking on "What Prevents Me from Getting Baptized?" declared: "If you know you should dedicate and be baptized and do not, the responsibility before Jehovah is the same as if you did." Then G. R. Phillips, branch servant of South Africa, spoke on "Maturity, a Goal for All Ministers." "How does maturity manifest itself?" Phillips asked. By being regular in the Kingdom ministry, he showed.

TASTING DIVINE GOODNESS DAY

Thousands of immersion candidates were seated before J. H. Eneroth Wednesday morning to hear "Baptism According to the Divine Will." The exact number of this great crowd could not at once be told. It was not until the immersion candidates were asked to stand that one could see their great number stretching from one side of Yankee Stadium to the

other. This was a most stirring sight. As this great multitude rose, rejoicing broke out in a ring of sustained applause. Tears of joy flowed from the eyes of many to see their children, husbands, wives, fathers, mothers and friends take their stand for Jehovah. After prayer, the immersion candidates left the stadium in an orderly manner to the sixty buses waiting to transport them to Orchard Beach, where they were immersed. As they were leaving, those in the stadiums sang "Take Sides with Jehovah!" This thrilling occasion seemed redoubled when it was learned that 7,136 were baptized, twice the number of those that were baptized in one day at Pentecost and 2,496 more than were baptized at the 1953 international assembly! What joy filled their hearts! Truly the assembly was tasting Jehovah's goodness.

The afternoon talk by N. H. Knorr, "Down with the Old—Up with the New!" focused on the fact that the prophet Jeremiah prefigured the remnant of Christ's anointed followers today who are preaching the end of the present world and the beginning of a new world of God's making.



7,136 were baptized to symbolize their dedication to Jehovah God

At the close of this stirring discourse N. H. Knorr released to the 150,282 persons in attendance Volume IV of the *New World Translation of the Hebrew Scriptures*, containing the books of Isaiah, Jeremiah and Lamentations.

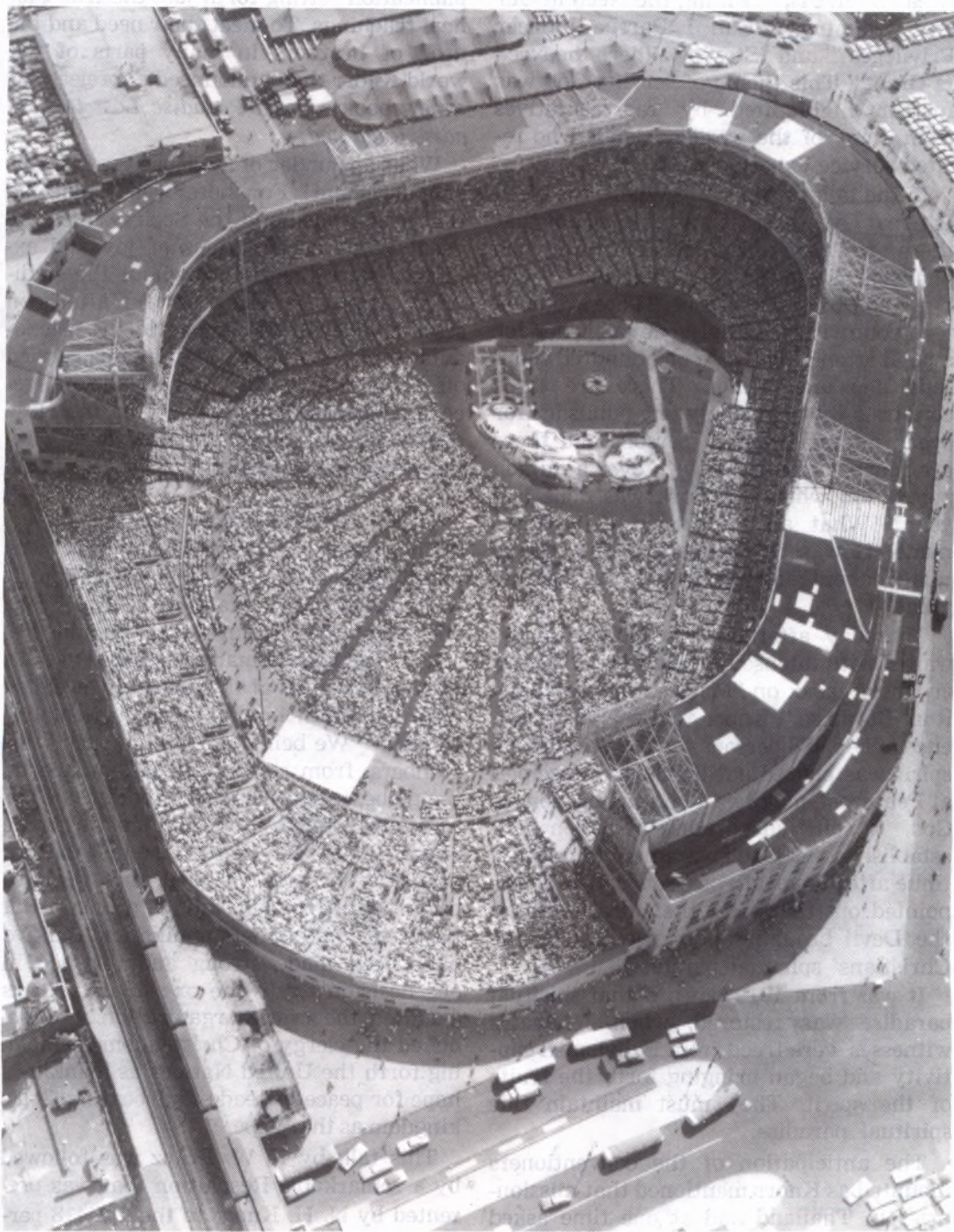
That evening Knorr spoke again, this time on the subject of "Shepherding the Sheep with Skillfulness." In this talk he stressed the responsibility of overseers in a congregation to care properly for the spiritual needs of the Lord's sheep. A talk was also given by F. W. Franz on "Keeping Strict Watch on How We Walk." "We must walk always," Franz said, "as in the presence of God, for his eyes are in every place, keeping watch upon the bad ones and the good ones."

FULLNESS OF SERVICE DAY

Befitting the theme of Thursday—"Fullness of Service Day"—thousands of conventioners met at the various contact points for field service. New York city received another tremendous witness with placards and handbills and by door-to-door witnessing. Conventioners engaged in field

service reported many instances of persons of good will asking for studies or more information.

After returning from field service, the conventioners poured into the stadiums with great anticipation. The program for this day promised some great blessings. On this day the convention heard such talks as "Serving Where the Need Is



Aerial view of Yankee Stadium during assembly

Great Overseas," "Filling the Need in Our Own Country," "Can I Pursue Pioneer Privileges?" and "Staying Where the Need Is Great." This theme of serving God was further highlighted by representatives from many of the world's islands who related service experiences.

In the talk on "Serving Where the Need Is Great Overseas," it was pointed out that there are "eleven countries with only one publisher for every ten thousand to one hundred thousand persons. There are nineteen countries with only one publisher for a population of between one hundred thousand and one million. There are three countries that have only one publisher for every million or more persons and there are fourteen countries with over a million population where no work was done last year." What an impression these talks made! How seriously each family group talked about serving where the need is great!

Thursday afternoon the conventioners waited with intense interest to hear Brother Knorr speak on "Maintaining Our Spiritual Paradise." Knorr told the vast audience of 145,488 persons that when the holy spirit was poured out on Christ's disciples at Pentecost, making them spiritual sons of God, "a spiritual paradise had then been established." But this paradise did not continue after the death of the apostles. Knorr pointed out that after their death "Satan the Devil brought about the loss of the Christians' spiritual paradise."

It was from 1919 onward that spiritual paradise was restored, when Jehovah's witnesses were freed from Babylonish captivity and began bringing forth the fruits of the spirit. They must maintain this spiritual paradise.

The anticipation of the conventioners mounted as Knorr mentioned that missionaries in Thailand had at one time asked whether the Society would produce a study

publication setting forth just the true Biblical teachings. To meet their need and the need of brothers in many parts of the world Knorr then announced the release of a new book—*From Paradise Lost to Paradise Regained*.

What a thunder of applause greeted this announcement! For here was something that was needed and the Society filled the need! What acclamations of joy and exultance were heard throughout the stadiums! After the close of the afternoon session, delegates swarmed to the attendants to get copies; some delegates carried off an armful of the new bright-orange-covered books! For hours after the close of the session everyone seemed to be talking about the benefits of this new book.

FEARLESS MINISTRY DAY

The theme of fearless ministry was highlighted on Friday by a Resolution. It was preceded by a talk by F. W. Franz on "Why This Convention Should Resolve." Because so many races and nations were represented at the assembly he called it "a Christian human family assembly." He said: "We being together in such huge numbers, from so many locations around the globe, it becomes most appropriate for us as one company to join in making some expression to give force to the fact that we have the one spirit of God, that we have been 'taught by Jehovah' to a oneness of knowledge and understanding and that we have been made strong and fortified in our decision to do the one divine will as a united theocratic organization." He rebuked the clergy of Christendom for holding forth the United Nations as mankind's hope for peace instead of advocating God's kingdom as that hope.

This talk by F. W. Franz was followed by a remarkable Resolution that was presented by N. H. Knorr to the 194,418 persons in attendance. It deplored the fact

that the clergy have caused people to ignore God's Word. It acknowledged that God has chosen his own government for the earth. It declared that this government is now reigning from the heavens. The resolution also stated that, figuratively speaking, Jehovah's witnesses have beaten their swords into plowshares and their spears into pruning shears and, although of so many nationalities, "we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more"; that we have separated ourselves from this world and its hateful conflicts and have dedicated ourselves to our one God. The resolution was moved and seconded and enthusiastically adopted by the assembled throngs.

In the evening the theme of fearless ministry was stressed by the Society's legal counsel, H. C. Covington, in his talk "Compromise Leads to Loss of Integrity." He declared that "fear is our greatest enemy. Be afraid of men and be ensnared." He also said: "This custom of compromising by abandoning things that are right is prohibited in the great court of Jehovah."

On this same evening N. H. Knorr spoke on "Theocratic School for Fearless Ministers." The good news is probably being preached today by more sisters than by men, Knorr said. To the delight of 173,079 persons in the audience Knorr proceeded to explain how sisters will be trained in the ministry school beginning January, 1959. He explained that sisters will give six-minute sermons in demonstration fashion. Irrepressible applause followed almost every point of explanation, showing that the sisters in the audience were indeed fearless ministers. This evening, like the others, teeming throngs were reluctant to go to their lodging places, for they found keen delight in remaining on the conven-

tion grounds, visiting with friends and talking about the blessings of "Fearless Ministry Day."

"YOUR WILL COME TO PASS" DAY

Early Saturday morning crowds streamed into the stadiums. "Your Will Come to Pass' Day" promised many interesting things. Of all reports given at the assembly one of the most enthusiastically received was the one delivered by A. Rutimann of Switzerland. He brought with him the love and greetings of over a hundred thousand brothers in seven Iron Curtain countries. Warm applause echoed throughout the stadiums as he spoke of the brothers' faithfulness and expansion of the work in Romania, Hungary and Czechoslovakia. But what about our brothers inside Russia? Despite the most vicious persecution, there are more of Jehovah's witnesses in Russia now than ever before, Rutimann said! To the thrilling delight of all, Rutimann produced a tape recording that had been brought out of Russia containing greetings from our Russian brothers. The recording opened with the singing by the Russian brothers of two verses of "Praise the King of Eternity," after which came a short message of faith and determination to stand firm. It was also a message of hope and warm Christian love and greetings. This heart-warming report brought tears of joy and a thunderous applause.

Saturday afternoon brought a great moment. Speaking on "Let Your Will Come to Pass," Brother Knorr electrified the assembly with announcement of the release of a second new book—"*Your Will Be Done on Earth*"! What tremendous applause followed! What joy there was when Knorr said: "It is all new!" To the happy audience of 175,441 persons Knorr added: "You are going to enjoy tremendously this book!" And no wonder! It contains an ex-



Divine Will International Assembly of Jehovah's Witnesses



tensive study of the book of Daniel. When the conventioners obtained copies from the attendants, they were overjoyed. What a grand aid to understanding the divine will in this time of the end!

The highlight of Saturday evening was

a talk by F. W. Franz on "When Jehovah Rises Up to His Unusual Work." He stated that God will perform his unusual work to the point of wiping out Christendom's adherents and destroying her religious temples, just as with Jerusalem.

Yankee Stadium

New York City, July 27–August 3, 1958. Attendance, 253,922

*Polo Grounds***GOD'S KINGDOM DAY**

2 This was the climactic day, the day the delegates had so often talked about. And now it was here. The delegates arrived at the stadiums early, prepared for a blessed day. The morning program, which includ-

ed talks by L. A. Swingle, G. Suiter and J. O. Groh of Brooklyn Bethel, was climaxed by Bible questions and answers by F. W. Franz. Now the afternoon came and the time was at hand for the public lecture that had been advertised by 5,000,000

handbills, 22,000 subway and bus signs, 26,000 placards and window signs and 53,000 bumper signs—"God's Kingdom Rules—Is the World's End Near?"

Hours before the time for the talk, streams of people poured forth from the subways to fill the stadiums. Every seat in Yankee Stadium was occupied. What a thrill it was when the stadium's gates were opened, allowing throngs on the outside to flow in onto the playing field! The applause that followed showed how heart-deep was the joy of the audience. The time arrived and Knorr began his talk: "Only the best government in the universe is good enough for this earth. That is the way that the earth's Creator feels about it. For this, all men of good will can be glad."

Knorr answered the question, "Is the World's End Near?" with an emphatic, Yes! The talk was enthusiastically received by the throngs that filled the two stadiums and overflow tents, as well as the New Rockland Palace, a nearby auditorium. At least twenty-five times the audience applauded the gladsome message. "Oh, let all men of good will turn now to God for earth's government!" concluded Knorr. "All hail to God's kingdom that now rules!"

At the close of the talk Knorr announced that free copies of what he said would be distributed to the thousands of people who had gathered to hear this momentous subject. When Knorr told the attendance figure, a roar of voices and clapping filled the air. The attendance? Why, it had exceeded expectations! Yes, the record crowd that assembled to hear this vital public lecture numbered no less than 253,922 persons!

Rejoicing over this record attendance figure was still under way when more blessings began to flow to the assembly as Knorr delivered the "Closing Remarks by the President."

Was there another talk like this during the whole convention? The audience's answer was made clear by the incredible number of more than fifty bursts of applause! What thrilling words Knorr spoke! What news of expansion he related! He introduced the news by having the ushers pass out to the 210,778 persons in attendance copies of a colored post card. Here was vivid evidence of expansion, for the card was a picture of the present Brooklyn Bethel home together with the beautiful, striking picture of the proposed new Bethel addition. What vigorous applause! And more followed as Knorr related news of a new training program—district, circuit and congregation servants would be brought to Bethel to receive a special training course.

"The organization is expanding," said Knorr. "It needs more ministers to supervise the work in all the lands of the earth." Gilead will continue, but the program of education is to be expanded. Branch homes in various lands will also be used to train certain individuals. "The educational work is not on the decline," Knorr assured the delighted audience, "but rather it is on the move forward. This you have seen through this convention."

What a fitting climax to the assembly, this expansion news! And the instruments received at the assembly will aid greatly in the expansion of the Kingdom work world-wide. Indeed, ninety-one items were released in fifty-four different languages! Truly the conventioners felt that the Divine Will International Assembly of Jehovah's Witnesses had equipped them "with every good thing to do his will."—Heb. 13:21.

As this greatest assembly of Christians in history closed with song and prayer by Brother Knorr, the delegates prepared for the homeward journey thrilled to be Jehovah's witnesses.

FIGHT MATERIALISM FOR YOUR LIFE

(Continued from page 584)

clesiastes 11:9, 10: "Rejoice, young man, in your youth and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these The [true] God will bring you into judgment. So remove vexation from your heart and ward off calamity from your flesh, for youth and the prime of life are vanity." So to those who are young we say, Work for a favorable judgment from Jehovah, not for the latest-model car. Why not direct your energies into the full-time service? A Bethel branch home, Gilead School and the pioneer service are marvelous and worthwhile goals. Work toward one of them. Moreover, how wrong it would be for parents to encourage their children to strive for material riches! The greatest heritage you can bestow upon your child is the desire to serve Jehovah full time. Do not frustrate their entering the full-time service by encouraging them to work for large salaries so the family can now enjoy some of the finer things of life. Yes, youth as well as the older ones must resist materialism, and parents can help their children much along these lines.

¹⁵ Those who set the proper example in teaching their children to respect true spiritual values provide a splendid means of combating delinquency. Set a proper example by attending and participating in the meetings regularly. Remember, good training in the early formative years will provide a real foundation that will act as a mighty bulwark against materialism in later years. Parents, give due consideration to this and gain untold blessings for yourselves and your family. Yes, resist ma-

terialism in the spirit of Colossians 3:23: "Whatever you are doing, work at it whole-souled as to Jehovah." This would include having a balanced view of material riches, for a wise use of resources is required. Such is in harmony with the instructions given in Proverbs 30:8: "Give me neither poverty nor riches."

¹⁶ True Christians realize that materialism is out to conquer all the people in this world with its philosophy. Of necessity its conquest will be brief. Nonetheless, it will claim many victims, and that is why we must wage relentless war against it like a true soldier. Paul said: "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) There is a twofold lesson to be learned here. First, a soldier cannot afford to have divided interests. It is essential that he be singularly devoted to his cause; otherwise he will not be a real fighter. Second, a good soldier is keenly interested in victory. Just as a soldier trains, fights and wages relentless war against the enemy in order to gain victory, so too we must fight materialism. The real enemy Satan the Devil is adroit and clever at tactical warfare. He has outflanked and outmaneuvered some by isolating them through their consuming desire for material things. This has placed them on the fringe, where they are easy prey for Satan's snipers, and the results can be disastrous. Hence none can afford to relax for a moment. We must learn how to use the greatest weapon we have against materialism, the "sword of the spirit." Against it no materialistic philosophy is successful, for it can slash to pieces and lay bare the most clever arguments in favor of materialism.

15. In setting a proper example for their children, how will parents provide a mighty bulwark against materialism?

16. (a) Soldierlike, how can we wage war against materialism? (b) Show how Satan cleverly maneuvers some into a position where they are vulnerable to attack.

¹⁷ In this vein Paul wrote: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart. And there is not a creature that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:12, 13) Secretly we may have materialistic designs and be jealous of what someone else has. This would in time influence our thinking and cause us to become off-balanced and covetous. Jehovah in his Word indicates how strongly he feels against covetousness, for he included this in one of the Ten Commandments. Covetousness is really the power of wrong desire at work, and in time one's thoughts will give way to action, for, 'where the treasure is, there the heart will be also.' How profitable it is, then, not to allow our thinking to dwell on materialistic improper desires! We should be satisfied with the necessities and let the joy of Jehovah's service be our real satisfaction. A failure to let the principles of God's Word direct our thinking can result in our being drowned in the sea of materialism.

¹⁸ Further, to illustrate how vital it is to slash away false reasonings by applying the principles in God's Word, let us observe a brother who feels there are just too

many meetings. He believes that he can keep up with the truth nicely by missing out on one or two and at the same time utilize such evenings by working longer hours to get more pay. He muses that he cannot lose too much if he misses a meeting or two. However, what he fails to recognize is that he has let the bars down and has allowed the subtle encroachments of materialism to direct his thinking and his way of life. This brother and his wife feel that they need a more complete wardrobe. No, they are not destitute of the necessary clothing. They make a good appearance in the service and at meetings, but now they want more clothes. Their wardrobe would not be complete if they did not have just the proper attire for each occasion. Nonetheless, Jehovah provided each meeting for a particular purpose, and to flout that arrangement is to lose Jehovah's spirit. Which is more important in Jehovah's eyes: the fine apparel of this world or the incorruptible apparel of the quiet and mild spirit? (1 Pet. 3:4) How skillfully Satan appeals to the desire of the eyes and the pride of life to entice one away from Jehovah's organization! A seemingly harmless practice on the part of this brother becomes a deeply entrenched habit, and he will have to make a complete reversal if he is going to win out in the fight against materialism. Slash away such clever reasonings that favor materialism by effectively using the "sword of the spirit." Stop improper and unnecessary desires from getting rooted. Be satisfied with less materially in order to be rich spiritually.

17. Why is Jehovah's Word a mighty weapon against materialism, and how can we fight covetousness?

18. (a) How can specious reasoning weaken our resistance? (b) Illustrate how some have allowed selfishness to cause them to evaluate improperly material necessities, and how can we slash away such clever reasonings?

Keep your minds fixed on the things above, not on the things

upon the earth.—Col. 3:2.

Self-examination *Vital*

TO FIGHT MATERIALISM

AS SEEN from the previous article, materialism is subtle and can appear as a benefactor. Hence we must examine our motives. Self-examination is very necessary. While we favor ourselves by nature, nonetheless Jehovah has provided a splendid means of self-scrutiny. First of all, we must ask ourselves, "Where is our heart?" Jeremiah understood how wicked the heart could be: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings."—Jer. 17: 9, 10, AS.

² Where is your heart? Is your first love still the priceless possession of the truth, or have you a new love, materialism? We may say we do not have a new love. But what do our actions show? Do we still get that incomparable joy from field service? Or have we begun to crowd out that joy by spending more hours at leisure, being entertained and satisfied by materialistic pleasures and possessions and spending less hours in field service? Remember, a covetous heart seeks materialism, but a loyal heart shuns it.

³ To continue our self-appraisal we ask, "Are we utilizing the resources of the organization to fight materialism?" Such resources are the qualifications that the "faithful and discreet slave" possesses and that can aid us to progress to maturity

and successfully resist materialism. Do you recognize the wisdom of the organization in publishing wholesome information that will help us successfully resist these encroachments? For example, among the organizational resources from which we may benefit today are the years of Christian growth and experience of the organization, its example in the proper use of time, faculties, abilities and aptitudes; and its providing of a deep and detailed understanding of Jehovah's Word, with proper enlightenment as to right doctrine and organization. These are valuable assets and well qualify Jehovah's New World society to aid us in our fight against materialism.

⁴ Are we making daily application of the good things learned in the Watch Tower Society's publications? Are we letting them help us make our minds over? To illustrate the point, a young teen-age brother may be quite intelligent, get good grades in school and feel that he has the answers to many problems. However, because he lacks experience and has not dealt with the problems of life to any great degree, he can go off on a tangent. His father, a mature, well-qualified man, recognizes this, sits down with his son and gives him practical wisdom that will aid the boy to make right paths for his feet. These sound principles that the father has learned by a progressive application of Jehovah's Word can be of great value to the son in making a success out of life and not leaning on his own understanding. This is how the organization should be viewed—as

1. Why is self-examination so necessary, and where must it begin?

2. What proves whether we have a new love or not?

3. How can the organization's resources aid us in a fight against materialism? What are some of these resources?

4. Why are Christian growth and experience invaluable in fighting materialism? Illustrate this point.

an "older man" full of wisdom, maturity, good judgment, sound balance and discernment.

⁵ How do you view the theocratic organization with its appointed servants and with various ones placed in positions of responsibility? Do you view them as "gifts in men"? Do you fully appreciate them? At times they act as a rescue team retrieving wayward ones from the undertow, always ready and willing to serve. Here is another of the resources we can tap to aid us in our fight against materialism. Do not neglect this life line. Your mature Christian brothers can help you to direct your mind and heart in the right channel. Otherwise you might find yourself floundering in the sea of materialism, too weak to resist any longer. This could be disastrous.

⁶ Next in our self-examination we ask, "Are we attending and participating in the meetings?" Not only is it important to attend but it is very important to say something constructive while we are there. This enables us to become more qualified to teach. At the meetings matters are discussed and one acquires wisdom and understanding. We become fortified with sayings from Jehovah's mouth; and since Jehovah is unalterably opposed to materialism, then an application of the principles in his Word will aid us to fight this menace. Hence the value of attending and participating in the meetings. And is it not good and encouraging to hear the expressions of the newer brothers? Nothing is so heart-warming as to hear the comments of those new in the truth and to watch them grow to maturity, transforming their mind and heart from this old system to the new. This is indeed good insurance against materialism. Keep your love where their love is and you will please Jehovah.

⁷ Also, it is good to examine what we think and talk about. What do we talk about when we are at home with our children? What kind of an example are we setting for them? Do we always talk about things that we plan on purchasing for the home or developments we wish to pursue in connection with our home? What do we discuss with our family, our mate and our children? Do we discuss spiritual things such as improving our sermons and how to give better comments at the meetings? Is our example a good one? Will they profit from it? What will they learn from us that is practical and of theocratic value?

⁸ Moreover, it is good to analyze our ministerial service record. What kind of an example are we setting for our family as far as service is concerned? We may say we are not materialistically inclined. If one's service record is slipping, it is time to analyze why it is being minimized. Perhaps materialism is making inroads to a greater extent than one has ever realized. Regular field service is very valuable. When we engage in the field service regularly we are forming good habits. We place literature, and if we are interested in the growth of the New World society of Jehovah's witnesses we will make back-calls. Then, if conscientious, we will try to start a home Bible study. This is not difficult, for even the newest publisher can do it with a little training. Such is developing a pattern of right works. It means we are gaining maturity, and with increased maturity we shall more properly evaluate things. We shall think twice before taking one step backward. We shall treasure our service, knowing that it leads to life. We shall then resist any philosophy that would upset our trend in the right direction. Hence, if we would but follow the leading

5. Of what value are today's "gifts in men"?

6. In our continued self-examination, what part do meeting attendance and participation play?

7. How can one discern whether he is setting a good example for his family in resisting the encroachments of materialism?

8. Is faithful, regular field service of value in minimizing the inroads of materialism? How?

of the "faithful and discreet slave" and form good service habits it would crowd out materialistic tendencies.

⁹ Also vital is our association. When Paul said: "Bad associations spoil useful habits," how well this applies to materialistically-minded brothers! (1 Cor. 15:33) A Christian who has wandered from the narrow path of proper theocratic activity to the wide path of materialism is bad enough; but when that same one either by example or by word subtly entices his brother to join him, it is much worse. Therefore, keep company with brothers whose conversation is uplifting, whose service activity is exemplary and whose New World outlook is bright. Remember, false friendship is like the ivy vine that decays and ruins the wall it embraces, but true friendship is mutually strengthening and upbuilding, giving new life and vigor to its participants.

¹⁰ After this careful self-examination, should there be any symptoms of materialism, then set out to conquer such by immediate forthright action. Paul said: "Do this, too, because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11) It would be a shame if some who have been faithful for many years would now weaken to the subtle temptation of materialism. It is best not to say, "It will not happen to me"; rather, pray that it does not. Prayer cannot be overemphasized. It enables one to communicate with one's God. We should daily petition Jehovah to aid us to overcome materialistic tendencies. Imperfect as we are, it requires constant alertness to guard against the inroads that materialism can make; and, coupled with our prayers,

we should keep on increasing our spiritual maturity, which will truly aid us to conquer the menace of materialism.

¹¹ We should fight it like our brothers in Russia and our sisters in Korea. What a wonderful example we have in these brothers and sisters! The 1957 *Yearbook* speaks of one Polish brother who spent fifteen years in Russia and fourteen years in the camps. After much torture and much trial and persecution he came out alive, singing songs of praise to Jehovah's name. His love for the truth kept him alive. Is our love for the truth that strong? How can we guard ourselves for the turbulent time ahead? Certainly not by spending all our extra time relaxing before TV or working extra hours for the luxuries of this life.

¹² Then too, our sisters in Korea are an inspiration. Many find that they can vacation-pioneer for three months in a year. One sister with an opposing husband and three small children answered the call. With one tied to her back, one carrying the bookbag and the other holding on to her hand she witnessed. She had her hands full, but at the month's end she had made her time and kept up her humble home. She had no modern conveniences and was up before daylight, carried water, did the chores in connection with her home. Poor in this world's goods, but she was rich spiritually. She also kept her five studies going even after vacation-pioneer service ended. So it is with the missionaries and other full-time servants. They are setting a good example in putting first things first, spiritual above material. Real happiness and many blessings await those who seek first the Kingdom by entering the full-time service. If you cannot be a pioneer, at least you can have the pioneer spirit. It can aid you in overcoming materialistic desires.

9. Why is proper association vital?

10. Should prayer be employed in the fight against materialism? How?

11, 12. What examples are provided in (a) our brothers in Russia? (b) our sisters in Korea?

¹³ Consider the joys and blessings of serving where the need is great. These cannot be enjoyed by Kingdom publishers who are engrossed in materialistic desires. For example, after one of the 1957 district assemblies in the United States a brother came to one of the Society's representatives and asked him if he could inform him right then and there as to where the need was great. This brother had a family of five, was a congregation servant and had recently sold his home. He truly wanted to enlarge his Kingdom service privileges. Hearing the talk on serving where the need is great, he decided that this was just what he wanted. On his way home after the assembly he stopped off at the Society's office and obtained more information on his future assignment. Upon returning home he bought a truck, loaded his furniture and household goods and, together with his family, headed off to the South. The Society assigned this brother and his family to a small town. Would secular work be a problem? This brother had the right mental attitude when he said, "If this town can provide for 5,000, then it can provide for 5,007." Today this faithful brother and his family are a source of encouragement to the brothers and a blessing to men of good will. There are many other experiences just like this one being daily enjoyed by your brothers who are putting spiritual values first. These faithful brothers are not permitting materialism to make inroads. They are fighting it, resisting it at every turn, and are not being drowned in the swirling sea of materialism.

¹⁴ Some, however, may have a negative attitude toward progress in the New World society. This could allow one to relax, and

it would not be good. We cannot relax our vigilance, or materialism will make inroads. Hence we must properly value our life. Christians are in a wilderness, this world. When a group is following a guide in an area where there is quicksand, the guide tells them to follow him closely, in his very steps if at all possible. Our guide through the wilderness of this world is Christ Jesus. If we follow his steps closely, we shall never get sunk in the quicksand of materialism. We shall not be drawn out of sight by this seemingly innocent force. We shall be led straight to our destination, the new world. So do not compromise your faith. Keep it alive and vibrant. Take every opportunity to grow in spiritual stature. Use spare moments to meditate and reflect on the principles of Jehovah's Word. It will not be easy at first. Force yourself to do it, for it is conducive to spiritual health. When a call comes for added privileges of service in the congregation, such as assisting a servant, giving an instruction talk or an hour lecture or perhaps even being recommended to be a congregation book-study conductor in due time, willingly accept such and joyfully discharge your Christian responsibilities. Do not get lost in the crowd in a large congregation, being content with a minimum of service. Be progressive and up to date, reliable and enthusiastic. Otherwise your faith will weaken, your Christian vigor will diminish and wrong thinking will set in.

¹⁵ For those who think they can take a temporary holiday and get some more of this world's goods while the secular opportunities are ripe, consider where materialism leads to. Is it worth it? Paul said: "However, 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

13. Because of the blessings gained by serving where the need is great, what should we resolve? What example is cited?

14. How closely must we follow the guide to avoid the treacherous quicksand of materialism, and how should we respond to the call for added privileges of service?

15. Where does materialism lead to? Is it worth it?

ruin. For the love of money is the 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." (1 Tim. 6:9, 10) So again we see that it is not the riches or what such represents that is wrong, but it is the determination to have material wealth and possessions. With such a determination a Christian places more value on the material than on the spiritual, and this is where the danger lies. Then study, meditation and field service are exchanged for longer hours and overtime secular work. Both husband and wife engage in secular work, and for what? One author stated: "Worldly riches are like nuts, many clothes are torn in getting them, many a tooth broken in cracking them and never a belly filled with eating them." Most of all, one who pursues this course far enough will soon find himself on the outskirts and finally be on the outside of the New World society. Outside there is no contentment, only unhappiness, grumbling and despair.

¹⁶ Knowing that materialism will perish with this world at the battle of Armageddon, gain the victory by intense love for Jehovah God and his organization. At 1 Timothy 6:6-8 Paul stated: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Notice Paul's argument here: there is much to be gained when a Christian pursues godly devotion. This godly devotion is related to the fear of Jehovah. So if we fear to displease Jehovah, we will not permit selfish materialistic desires to warp our thinking.

No, we shall be content with only the necessary material things, which, as Paul states, are sustenance and covering.

¹⁷ None should be deluded into thinking that more is meant here than what is stated. To try to make that include the very latest and best of material goods and pleasures is to wrest the Scriptures to suit our wrong desires. Jehovah is not the one who causes these wrong desires. As the apostle Paul states: "When under trial, let no one say: 'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15) So a true Christian will not risk the deep waters of materialism and subsequent death by drowning. He wants to live, and thus he properly controls his desires.

¹⁸ A Christian will pursue godly devotion and not materialism. Only by being aware of this satanic philosophy can he fight it successfully. He must be convinced that it is better to be in Jehovah's organization than anywhere else. He should want to do nothing that would jeopardize his chances for life in the new world. Then he will have everything he needs. Now he does not need the finest of everything to serve Jehovah. But he does need Jehovah's organization, and he should stick close to it. Jehovah through the organization has raised up a mighty bulwark against one of Satan's most clever devices, materialism. Avail yourself of all the provisions Jehovah has made to fight this menace known as materialism. Keep your mind and heart

17. What counsel of James will aid us to avoid drowning in the deep waters of materialism?

18. What will a Christian do today to stick close to Jehovah and his organization and not succumb to the desires of the flesh?

16. How does Paul show the wisdom of pursuing godly devotion?

on the new world with all its grand expectations. Keep abreast of the ever-expanding New World society, and have a full share in the ministry today. This will make you spiritually strong, fully able to resist successfully the subtle encroachments of materialism. Thoughtfully, a true Christian that loves Jehovah will appraise his situation. Self-examination is very necessary. Then too, he realizes that keeping pace with the New World society and growing in spiritual stature are vital in fighting materialism.

¹⁹ On this issue of life and death he will take counsel from the organization and he

19. Is it safe to venture beyond the bounds of the New World society? Why not?

will apply this to his everlasting good. He will remember that godly devotion is to be pursued and not materialism. Moreover, he knows that it is not safe to venture beyond the bounds of the New World society. No, not even though he feels he may be strong enough to resist the enticing lure of materialism out there. Never forget for one moment that others have succumbed. Materialism is deadly, like the undertow. It can pull you down under and snuff out your life. Recognize its ever-present dangers. It is no respecter of persons. Therefore, in company with your faithful brothers all over the world, fight materialism for your life.



Youth 'Ties Scriptures Together'

- ¶ The right use of related Bible texts invariably helps to throw light on a Scriptural subject. Illustrating this point is the incident that took place in the eighth-grade classroom of a certain school in Kentucky (U.S.). In this classroom, consisting of thirty-four students, each morning there is a reading from the Bible or telling of a Bible story by one of the students. Assignments for this are given the previous day. One day it appeared that the teacher had forgotten to make an assignment on the day before and so he asked James, who is one of Jehovah's witnesses, to give an impromptu talk.
- ¶ James tactfully gave a sermon on God's name, Jehovah. "You should be a preacher!" exclaimed one of his fellow students. "Why have I never heard God's name in my church?" asked another. And, "Just why does God have a name?" asked still another. The teacher's comment was: "I am glad that we have a student that can tie his scriptures together. I have known those scriptures all my life but could not tie them together."
- ¶ Before long James had given seven sermons, one sermon each week for seven weeks in a row, and was due to give more. Among his subjects were: "Who Is Causing Woes on Earth?" "New Heavens and a New Earth," "Some Will Live on Earth Forever," and "144,000 Will Go to Heaven." More than just one student, after checking the Scriptural references James gave, had to admit: "That is exactly what it says!"

STAYING AWAKE TO THE KINGDOM MINISTRY

MANKIND in general is sound asleep. Yes, strange as it may seem, this fastest-moving generation of all time slumbers as the most important event in the history of man draws on apace. And what is that? The complete end of this old wicked system of things at Armageddon. All those whom it finds slumbering will perish forever at that time.*

In striking contrast with the unbelieving slumbering world, we dedicated Christian witnesses of Jehovah have been alerted to the perilous days in which we are living. We have heeded the call to "awake from sleep." But our having once been awakened is not enough; it is a matter of *staying* awake, and in particular staying awake to our Kingdom ministry. As Paul further counsels: "*Stay* awake, stand firm in the faith, carry on as men, grow mighty." And again: "So, then, let us not sleep on as the rest do, but let us *stay* awake and keep our senses."—Rom. 13:11; 1 Cor. 16:13; 1 Thess. 5:6.

It takes real effort to stay awake in these times. The cares and pleasures of this world, as well as the example of those all around us, can easily put us to sleep. We must continually remind ourselves of the importance of our Christian ministry and of the urgency of the time in which we are living. It is a day of crisis, even as was the day Jesus was betrayed, at which time he counseled his apostles: "Keep looking, keep awake, . . . Keep on the watch." By staying awake to the Kingdom ministry we shall save both ourselves and those who permit themselves to be aroused by our calls to awake.—Mark 13:33, 37; 1 Tim. 4:16.

To stay awake what must you do? First of all, continue to study God's Word, for it gives us the right perspective and keeps

reminding us to be alert, to stay awake and to keep watching. It also gives us many examples of those who stayed awake in a time of crisis and who therefore survived Jehovah's destructive judgments, such as Noah, Lot and Jeremiah. Also, continue to associate with others who are awake, as they will incite you to stay awake and keep doing right works; they will encourage you, "and all the more so as you behold the day drawing near." Prayer will also help us to stay awake, always looking to Jehovah and walking in his fear. And nothing is better calculated to keep us awake to the Kingdom ministry than engaging in it regularly and zealously.—Heb. 10:23-25.

Are you truly awake to the Kingdom ministry? Then show it by seizing every opportunity to engage in it. Take an inventory of your available time and set aside certain hours each day or each week for engaging in the Kingdom ministry from house to house, on the streets and in the homes of the people. Buy out the opportune time for yourself. Stay awake to the Kingdom ministry by being alert to make opportunities to witness at your home, at your place of secular employment, at school and to tradespeople, as well as to traveling companions. Loving God with all your heart, mind, soul and strength and your neighbor as yourself not only will drive out the fear of man that brings a snare and give you courage to speak up but also will make you eager to witness for Jehovah and to endeavor to help your fellow man.

So, while this old world slumbers on to its destruction, let us stay awake to the Kingdom ministry, to Jehovah's honor and to the salvation of both ourselves and those who hear and heed.

* For details see *The Watchtower*, March 1, 1957.

"You People Must Be Born Again"

When Jesus first said those words Nicodemus wondered what they meant, even as many persons since then have.

"**Y**OU can go to church every Sunday, morning and night, and attend every revival service, but unless you have spiritual rebirth you will go straight to hell!" That is one of the things that Jack Shuler, popular American evangelist and one-time motion-picture actor, keeps telling his audiences. And says an evangelistic tract: "If you have never been 'born again' you are still in your sins and a stranger to the Lord Jesus Christ!"

Why did Jesus say, "You people must be born again"? (John 3:7) Is being born again imperative to gaining everlasting life, as so many insist? What does it take to be born again?

We cannot understand the subject of being born again unless we have clearly in mind what the Scriptures teach regarding two distinctly different destinies for those of mankind gaining salvation. Two different destinies? Yes, God's Word explicitly teaches that only a very limited number of mankind will ever get life in the heavens as Christ's Kingdom heirs or associates. All others gaining salvation will receive everlasting life on earth as children of Christ the King and as subjects

of his heavenly kingdom.

That the number of those gaining salvation in the heavens will be few is apparent from Jesus' words: "Have no fear, little flock, because your

Father has approved of giving you the kingdom." It is therefore only to the "little flock" that the promise is held out: "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." These will share in the "first resurrection" and be "priests of God and of the Christ, and will rule as kings with him for the thousand years." Their number is shown to be just 144,000, the ones with "the Lamb standing upon the mount Zion."

Also termed "firstfruits," they are destined for a place in heaven especially prepared for them by Jesus. Together with him they comprise the spiritual seed of Abraham.—Luke 12:32; Rev. 3:21; 20:6; 14:1; Jas. 1:18; John 14:2; Gal. 3:16, 29.

If some are to rule as kings, there must also be others over whom these rule. Likewise, references to a first resurrection and to firstfruits indicate at least another resurrection and afterfruits. Further, if the whole earth is to "be



full of the knowledge of Jehovah, as the waters cover the sea," then there will have to be not only heavenly Kingdom associates but also earthly Kingdom subjects. The same is shown by the prophecy: "Look! the tent of God is with human-kind, . . . And he will wipe out every tear from their eyes, and death will be no more."—Isa. 11:9, AS; Rev. 21:3, 4.

Then again, Jesus spoke not only of a "little flock" but also of certain "other sheep" that are not of that Kingdom fold. That is why we read not only of 144,000 Kingdom associates who will sit with Jesus Christ in his throne but also of "a great crowd, which no man was able to number, out of all nations . . . standing before the throne and before the Lamb" and who ascribe salvation to God and to the Lamb.—John 10:16; Rev. 7:9, 10.

JESUS, THE FIRST TO BE BORN AGAIN

All those gaining the heavenly kingdom must first be born again, even as Jesus told Nicodemus: "Unless anyone is born again, he cannot see the kingdom of God. . . . Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. What has been born from the flesh is flesh, and what has been born from the spirit is spirit. Do not marvel because I told you, You people must be born again."—John 3:3-7.

Jesus himself was born from the flesh when his mother Mary gave birth to him. However, it was not God's purpose for him to remain a fleshly human creature forever. To completely vindicate his Father's name, establish God's kingdom and destroy Satan, Jesus would have to be a glorious powerful spirit creature. To this end Jesus had to be born again from the spirit. This took place at the Jordan after Jesus dedicated himself to do his Father's will and his Father poured out his spirit upon him.

He thereby became a spiritual son of God with a conditional right to life in the heavens as a spirit creature. In recognition of that fact God at that time was heard to say: "This is my Son, the beloved, whom I have approved."—Matt. 3:17.

Before Jesus could be rewarded with spirit life in the heavens, however, he had first to prove himself faithful under test, which he did: "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." Thereby Jesus also made possible the gaining of everlasting life by all other obedient ones: "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." In particular did he thereby open up the way for his 144,000 Kingdom associates to be born again: "Christ Jesus, who has abolished death but has shed light upon life and incorruption through the good news."—Phil. 2:8, 9; Heb. 5:8, 9; 2 Tim. 1:10.

Since Jesus by his death opened up the way to be born again and gain incorruption, it must follow that all who died before Jesus did could not become his Kingdom associates. That is why Jesus said: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." John the Baptist as well as all those who died before him will be earthly subjects of the Kingdom, not heavenly Kingdom heirs with Christ.—Matt. 11:11.

HOW OTHERS ARE BORN AGAIN

Because of inherited sin and wicked works all are "alienated and enemies" of

God. Before He deals with any of them they must take the following steps, as outlined in the Scriptures: gain knowledge of Jehovah God and his purposes and exercise faith in them. That means repenting from one's selfish course, converting to a course of righteousness, dedicating oneself to do God's will and being baptized. Stressing the importance of faith in this regard, the apostle John wrote: "As many as did receive [Christ], to them he gave authority to become God's children, because they were exercising faith in his name."—Col. 1:21; John 1:12.

By these preliminary steps an imperfect human creature puts himself in line to be born again. Then, if God chooses to bring forth such one as a spiritual son, He first declares him righteous by virtue of his faith in Christ's blood. (Rom. 5:1, 9) Those whom God declares righteous he also brings forth as his sons—that being its purpose—by means of his holy spirit. To such Paul's words apply: "You received a spirit of adoption as sons, by which spirit we cry out, 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:15, 16.

Thus we understand why "you people must be born again": because it is God's will for Christ to have Kingdom associates with him in the heavens and being born of the spirit is a condition precedent thereto. And we have seen what it takes to be born again: knowledge and faith in God's Word and God's bestowing his spirit or active force upon one to bring him forth as a spirit son. This is what Jesus meant

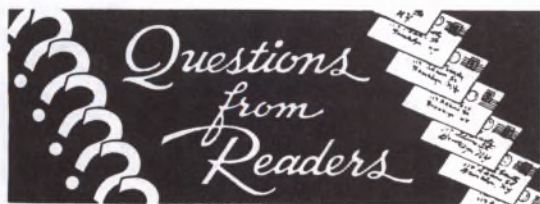
when he spoke of being born "from water and spirit." Not the literal water of baptism, for Cornelius and his family were born again by God's spirit before being baptized with water. Rather, the water refers to the truth of God's Word, which has a cleansing effect, even as we read that Christ sanctified the Christian congregation, "cleansing it with the bath of water by means of the word." Yes, such are brought "forth by the word of truth."—John 3:5; Acts 10:44-48; Eph. 5:26; Jas. 1:18.

To see the kingdom of God these must, as did Jesus, prove "faithful even with the danger of death." Of the many, many truly dedicated Christians on earth today only a comparative few profess to have been born again; only a few have God's spirit bearing witness with their spirit, or mental disposition, that they are "heirs indeed of God, but joint heirs with Christ." This is to be expected, however, since their number is limited to 144,000, as we have seen, and Jehovah God began to choose them at Pentecost.—Rev. 2:10; Rom. 8:16, 17.

Particularly since 1931 have large numbers demonstrated their faith in God and Christ by dedicating themselves to do God's will, yet do not claim to have been born again. Still these are able to say: "Salvation we owe to our God, who is seated on the throne, and to the Lamb," for they hope to enjoy everlasting life on earth in God's new world as children of the King and subjects of his kingdom.—Rev. 7:9, 10; 2 Pet. 3:13.

PREACHING PRESCRIPTION

☞ Noted clergyman-writer Walter Russell Bowie has observed: "The Christian church does not need more popular preaching, but more unpopular preaching."



● Is it all right for sisters to ask questions in congregational meetings in view of statements in *Qualified to Be Ministers*, on page 253, paragraph 5?—A. M., United States.

This paragraph is based on 1 Timothy 2: 11, 12 and 1 Corinthians 14:33-35. The first text says that in the congregation a woman should “learn in silence with full submissiveness” and not teach nor exercise authority over a man. The latter says: “Let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation.”

In comment the textbook paragraph says: “Sisters should not try to give counsel to the dedicated brothers. On this matter they are ‘to be in silence.’ They must not argue with or contradict the brothers in the congregation, or try to correct them or give instructions. If they want to learn something, they may ask their husbands at home, or, if unmarried, ask a mature brother. They should not be asking merely to bring out a point of correction, or to get their husbands or other brothers to correct the servants. No. Paul says they may ask if they themselves want to *learn* something.”

So the textbook was in harmony with the advice of Paul in the above-mentioned scriptures. As in the scriptures, so in the textbook, it was “on this matter” of giving counsel to dedicated brothers that women were advised to “be in silence.” It was “in the congregation” that sisters were to avoid arguing with, correcting, or instructing brothers. As the book *“This Means Everlasting Life”* says on page 159: “Woman was to learn in silence in the sense of not debating there [in the congregation] with the men, challenging them and getting into a dispute and causing wrangling to break out, belittling man’s appointed position.”

In Paul’s day none of his counsel enjoined absolute silence upon women in the congregation and at its meetings, however. Women could and did pray and prophesy with heads

properly covered as a sign of subjection to their head, the man. Likewise today, sisters may even be used for parts in the meetings of Jehovah’s congregated people and, in a congregation where no men are present to handle meetings, sisters may handle these with their heads properly covered as a sign of subjection to the man whose place they are taking in the meeting. When sisters make comments from the audience at *Watchtower* and other study meetings, they are not taking the place of a man and so they may express themselves without needing to have their heads covered. Paul’s admonition on being “silent” in a congregation does not forbid this, for that has specific reference to their “silence” with regard to instructing and counseling the men, disputing or wrangling with them.

Just as this does not forbid a woman to speak at all in the congregation, so the related advice about asking questions of husbands at home does not mean that a sister may never ask a question in a congregational meeting. Again the thing that is ruled out is the asking of questions in an argumentative, challenging, debating way, questions designed to counsel and instruct the men in the congregation. However, as *“This Means Everlasting Life”* says again on page 159, this does not mean women cannot join in the singing of songs or asking or answering questions on which their faith and understanding are to be expressed. They may share their faith orally with others and actively participate in the congregation discussion with a desire to learn therefrom.

We may add, too, that these instructions with regard to a woman’s place in the congregation do not mean that if a brother called upon gives a wrong comment, a sister called upon thereafter has to remain silent if she knows the right thought on the matter, nor that she has to pattern her answer after the wrong comment. If she is called upon to comment she may express what she understands to be the correct answer, not, of course, in an argumentative way, but merely in a matter-of-fact way. The purpose and effect of Paul’s counsel and of counsel given in the Society’s publications is not to stifle free expression of one’s faith on the part of any individual in the congregation. It is rather to preserve proper theocratic order of instruction and direction under the system of headship taught by the Bible and to preserve the unity and harmony of Jehovah’s assembled people.



It is all right for sisters to ask questions in congregational meetings in view of statements in *Questions and Answers*, on page 122, paragraph 3:—A. M., United States.

This paragraph is based on 1 Timothy 2: 12 and 1 Corinthians 14:33-35. The first part says that in the congregation a woman should "learn in silence with full submission," and not teach nor exercise authority over a man. The latter says: "Let the women keep silent in the congregation, for it is not permitted for them to speak; but let them be in subjection, even as the Lord says it, then they want to learn something, let them question their husbands as the Lord says it is desirable for a woman to speak in a congregation."

In comment the textbook paragraph says: "Sisters should not try to give counsel to the dedicated brothers. On this matter they are to be in silence. They must not argue with or contradict the brothers in the congregation."


"WATCHTOWER" STUDIES FOR THE WEEKS
October 26: Fight Materialism for Your Life.
 Page 581.
November 2: Self-Examination Vital to Fight Materialism. Page 597.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What kind of knowledge one should not acquire? P. 579, ¶5.
- ✓ What knowledge is more important than any other? P. 580, ¶4.
- ✓ How materialism acts like an undertow? P. 581, ¶2.
- ✓ Why Job, although wealthy, could not properly be called a materialist? P. 582, ¶6.
- ✓ How a person with very few material possessions could be materialistic? P. 584, ¶12.
- ✓ Which was the greatest assembly of true Christians ever held? P. 585, ¶5.

- ✓ Where 7,136 persons were recently baptized? P. 587, ¶6.
- ✓ Why 253,922 persons recently assembled in New York's Yankee Stadium and the Polo Grounds? P. 594, ¶3.
- ✓ What "gifts in men" are? P. 598, ¶5.
- ✓ What is meant by 'tying scriptures together'? P. 602, ¶3.
- ✓ Why some men must be "born again"? P. 606, ¶3.
- ✓ Whether a woman may ask a question in a congregational meeting? P. 607, ¶6.



The WATCHTOWER

OCTOBER 15, 1958

Semimonthly

GOD'S KINGDOM RULES—IS THE
WORLD'S END NEAR?

WHAT WILL ARMAGEDDON MEAN
FOR YOU?

WHAT SHOULD WE BELIEVE?

BAALISM, ANCIENT MATERIALISTIC
RELIGION OF CANAAN

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Announcing
JEHOVAH'S
KINGDOM

SPECIAL: Read the Public Address 253,922 People
Came to Hear in New York

"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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A GRAPEVINE may appear to be flourishing and yet not be producing any fruit. In fact, its very barrenness may be due to its branches spreading out and not being pruned. In his illustration of the vine Jesus did not stress the number or the size of its branches and leaves but its bearing fruit: "Every branch in me not bearing fruit [my Father] takes away, and every one bearing fruit he prunes, that it may bear more fruit."—John 15:2, *marginal*.

Christendom's religions in Soviet Russia may be likened to a vine professing to be Christian. In recent years violent attacks upon it have let up, and, as a result, this vine is spreading out on all sides. Thus one rector of a Russian Orthodox seminary stated: "It is getting easier to carry on religious teaching from year to year." And again we are told: "The evidence is considerable that the influence of religion is on the increase throughout the Soviet Union." "Just as many people go to church in Russia as in Britain." And said a British clergyman who visited Russia: "I expected to find a church in the catacombs, but instead I found a church vividly and actively alive."

In support of the foregoing are the claims of spokesmen for the Russian Orthodox Church that she has 25,000 churches in operation, 30,000 priests, some seventy monasteries and at least ten seminaries and academies. Today six times as many churches are being used as there were twenty years ago, although their number is still less than it was before the revolution of 1917.

As for its material prosperity, one news correspondent reported that "many priests had cars and lived well. Certainly, many of the priests were garbed in beautiful vestments." Also, several of the patriarchs "have large cars of recent vintage." "Either the church is wealthy or the government is paying a remarkable bill," is the way British Methodist leader Dr. Soper expressed it.

Many other religious organizations also report remarkable increases in Russia, especially the Baptist Church, which claims to be the second largest there. Its local leaders say that it is faring better now than it did under the czars, having 5,400 congregations, 500,000 baptized members and some three million constitu-

ents in all. According to one Russian Baptist clergyman: "Our people are 'hot' Christians. We are reviving first-century Christianity in the twentieth century." Obviously Christendom's vine in Russia is prospering luxuriantly, but is it bearing fruit?

Nothing is made more plain in the Scriptures than that the true Christian vine must bear fruit that expresses itself in preaching, witnessing and bearing testimony. Jesus preached. His apostles preached. Others were commanded to preach. Salvation depended upon making public confession, all were told. But it is noteworthy that the constitution of Soviet Russia, while granting atheistic communism freedom to propagandize its beliefs, denies that right to religious organizations. Free to worship? Yes, but only so long as it is limited to religious ritual in religious edifices.

Thus, regarding a popular Orthodox Church monthly, we are told: "No direct attempt, however, is made to convert him [the reader] by challenging the spokesmen of the atheist State on their own chosen ground of natural science. This, presumably, would be 'religious propaganda,' a right not provided to the faithful by the Soviet Constitution."

A group of United States clergymen who visited Russia in 1956 stated that the churches of Russia "are under the influence of the Russian government" and that "in return for freedom of worship" they have "apparently inclined to go along with

Soviet Communist leadership in important areas," such as the Communist peace propaganda. But is communism or is God's kingdom the world's hope for peace?

God's Word requires Christians to bring forth the "fruitage of the spirit," which "is love, joy, peace, longsuffering," etc. That rules out all recourse to carnal weapons. (Gal. 5:22) Far from bearing such fruit, Christendom's vine in Russia supports the militaristic schemes of the rulers.

Said Quaker Sidney A. Bailey in *The Christian Century*, March 12, 1958: "As a Quaker I was particularly interested in whether it is possible for a Russian Adventist to obey the sixth commandment. They replied that no one should kill a person who is guilty of no crime, but that it is legitimate to defend one's family or nation from aggression." He also asked the chairman of Affairs of Religious Cults "how the Soviet government deals with conscientious objection to military service. At first he said that there were no C.O.'s in Russia. . . . As the conversation progressed, however, it became clear to me that there are still some in Russia who refuse military service. Mr. Gostev was not precise, but . . . those who refuse all service, such as Jehovah's witnesses, are apparently treated as deserters and are tried in military courts."

Christendom's vine in Russia may be large and growing ever larger, but is it bearing the fruit of Kingdom preaching and the fruitage of the spirit?

Two Altars

✠ Writing in *The Christian Century* of September, 1953, Eivind Berggrav, primate of Norway (retired) said: "To some European Christians, the American churches occasionally appear to have two altars, one for the dollar and another for God."



Journalists and scientists, clergymen and politicians alike express fear of a "nuclear Armageddon." What does the Bible have to say about Armageddon, and what can you do about it?

S

OMETIME between April 15 and 23, 1957, Armageddon will sweep the world! Millions of persons will perish in its flames and the land will be scorched." So prophesied a certain California pastor, Mihran Ask, in January, 1957.¹

Such false prophets tend to put the subject of Armageddon in disrepute. It would be a serious mistake, however, to dismiss Armageddon lightly on their account. Did not the religious leaders of Jesus' day misunderstand and misapply God's Word? But that did not justify anyone's despising Jesus' preaching of that Word, did it? So let none despise the subject of Armageddon merely because some misapply its prophecies. It is of the deepest concern to every living person, being one of the most important and timely teachings of the Scriptures. What it will mean for you will depend upon the course you take between now and Armageddon.

The term Armageddon is found but once in the Scriptures. "I saw three unclean . . . expressions inspired by demons . . . , 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 togeth-

er to the place that is called in Hebrew Armageddon."—Rev. 16:13, 14, 16, *margin*.

Armageddon literally means "Mountain of Megiddo," or "mountain of the assembly of troops." Situated some sixty miles northwest of Jerusalem, Megiddo has also come to be the name of an entire region, its plain, valley and city. Repeatedly, crucial battles were fought in this region, not only in Bible times but also since. There Judges Joshua, Barak and Gideon gained notable victories over the enemies of the Israelites. There also Kings Saul, Ahaziah and Josiah died in battle. Coming to modern times, there Napoleon, in 1799, handed the Turks a stinging defeat, even as did Lord Allenby in 1918.²

MISCONCEPTIONS

The subject of Armageddon is much misunderstood and that not only by extremists. Its importance is so little appreciated that a modern book on theology more likely than not will fail to make any reference to it. Even in certain voluminous Bible dictionaries and encyclopedias one looks in vain for any listing of it.

Then there are some, such as Allen P. Wikgren, chairman of the New Testament department of the University of Chicago,

who said: "I don't think anyone should try to apply these words to the future." He applies the book of Revelation to the persecution of early Christians by pagan Rome.³ But the forces of evil back there were not defeated; they have kept on increasing to this very day.

"Armageddon is a symbol of the ever-present and continuous battle between good and evil," is the view held by others, among whom is Dr. Robert F. Boyd of the Presbyterian Training School, Richmond, Virginia.⁴ But John's words clearly indicate that Armageddon is in the future, whereas the battle between good and evil had been in progress some four thousand years at the time John wrote.

Then, again, still others, such as certain fundamentalist sects, teach that Armageddon will be a literal battle that will take place on the plains of Megiddo.⁵ To hold that, however, is to grossly misunderstand both the nature and scope of Armageddon, as we shall presently see. The region of Megiddo could not begin to hold all "the kings of the earth and their armies."—Rev. 19:19.

And to refer to political battles fought within nations as Armageddon, as did Theodore Roosevelt back in 1912 when fighting vested interests and political machines, makes even less sense.⁶ Nor could anything be more ridiculous than to state, as did a certain governor of Georgia a few years ago, that the presence of a single Negro on a white football team was bringing the South of the United States face to face with Armageddon!⁷

Then will Armageddon be the next world war as fought with atomic weapons? Will it be a "nuclear Armageddon," as journalists and others are wont to describe it?⁸ "There would seem to be no guarantee that some future Kremlin miscalculation may not plunge the world into Armageddon."⁹ "Unresolved conflicts and incidents . . . are

still capable of setting off Armageddon."¹⁰ "We see immense armies massing . . . Perhaps we see the world hurrying to Armageddon from which no nation may hope to survive."¹¹

THE ARMAGEDDON FORCES

No, Armageddon will be greater than any nuclear war fought on a global or even on a "space" scale. The Bible shows that Armageddon will be a war between gods and universal in scope. In it "Jehovah God, the Almighty," and the "Mighty God," his Son, Jesus Christ, will do battle with "the god of this system of things," Satan the Devil. Involved in that battle will be all intelligent creatures, seen and unseen.—Rev. 11:17; Isa. 9:6, AS; 2 Cor. 4:4.

Revelation 9:16 gives us an inkling of the size of Jehovah's forces when it speaks of him as using, on a certain occasion, cavalry to the number of 200,000,000. And 2 Kings 19:35 tells of just one of these destroying a host of 185,000 warriors in one night. How many demon cohorts Satan has, the Word of God does not indicate, but from the description of the war in heaven at Revelation 12 their number can by no means be insignificant. That Satan's demons are likewise powerful can be seen from the fact that one of them once hindered an angel of Jehovah for twenty-one days, until the archangel Michael came to his rescue.—Dan. 10:13, 21.

As for humans upon earth, on the side of Jehovah will be all those fully dedicated to him and who are faithfully following Jesus Christ; compared with earth's billions these are indeed few. They are the few that walk the narrow way or cramped road that leads to life. These will not share in the fighting but will merely sing God's praises.—2 Chron. 20:20, 21; 2 Cor. 10:4, 5; Matt. 7:13, 14.

On Satan's side will be all the rest of mankind, more than 99.9 percent, even as

we read: "The whole world is lying in the power of the wicked one." That includes all the governments of the world together with their supporters, the commercial, religious and social institutions. Even the professedly Christian organizations? Yes, because all such that are friends of the world are making themselves enemies of God.—1 John 5:19; Jas. 4:4.

Yes, today the earth is filled with wickedness, much innocent blood has been and is being shed, both in war and in peace. Godless men are persecuting Jehovah's servants and ruining the earth. Jehovah will express "indignation against all the nations" and "against all the inhabitants of the earth," because "there is nought but swearing and breaking faith, and killing, and stealing, and committing adultery." At Armageddon Jehovah "will cause justice to be done" speedily to "his chosen ones who cry aloud to him" because of being persecuted. At that time he will also "bring to ruin those ruining the earth."—Isa. 34:2; Jer. 25:30; Hos. 4:2, AS; Luke 18:8, 7; Rev. 11:18.

God's Word likens Armageddon to the Flood, to the destruction of Sodom and Gomorrah and to the battle at Gibeon, where God rained down great blocks of ice upon his enemies. Armageddon will be the worst thing ever to hit this earth in the history of man. It will be marked by shocking surprise, consternation, fright, collapse of government, tremendous upheavals of earth, landslides, cloudbursts, overflowing flash-floods, rain of corrosive liquid fire and terror in the air, on land and in the sea. No wonder that "the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—Jer. 25:33, AS.

WHY NOT BEFORE

Many a lover of righteousness, such as Job and Habakkuk, has wondered why an almighty, wise, just and loving God has permitted evil all these years. (Job 21:7; Hab. 1:13, AV) At the same time wicked men have scoffed: "Jehovah will not do good, neither will he do evil."—Zeph. 1:12, AS.

Jehovah God has permitted evil for very good and sufficient reasons. As with Pharaoh in Moses' day, God delays in destroying his enemies and ending evil so that the greatest possible glory will come to his name when he does act. (Ex. 9:16) Also involved, as the book of Job shows, is the challenge that Satan made that God could not put men upon earth that would keep integrity toward Him under test. Once Jehovah has fully proved that He can, then he is bound to take action in vindication of his sovereignty, even as he destroyed Pharaoh and his hosts at the Red Sea. Thus in the book of Ezekiel alone more than sixty times we are told that God will take action so that men may know that he is Jehovah. At Armageddon he will take action, and then the psalmist's prayer will be answered that God may cause his enemies to "perish, that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:17, 18; Ezek. 24:24, AS.

IT DEPENDS UPON YOU

Fulfillment of Bible prophecy warns that Armageddon is near. Since 1914 we have seen unprecedented wars, famines, pestilences, earthquakes and suchlike, all in fulfillment of Jesus' great prophecy regarding these last days. The good news of God's established kingdom is being "preached in all the inhabited earth," and the generation that has seen these things, Jesus further said, "will by no means pass away until all these things occur."—Matt. 24:3-34.

What will precipitate Armageddon? The prophetic account regarding Gog of Magog reveals that God will maneuver his enemies to stage an all-out attack upon his apparently unprotected people on earth. Then Jehovah's forces under Jesus Christ will take them by surprise, as we read: "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them." And first to go down at that time will be organized false religion, because of its greater guilt: "Slay utterly the old man, the young man and the virgin, and little children and women; . . . and begin at my sanctuary."—1 Thess. 5:3; Ezek. 9:6, AS.

After all the visible enemies of Jehovah have been destroyed, then Jesus Christ will take Satan and his demons and cast them into the abyss of death. There they will remain for a thousand years, to be loosed briefly to test mankind before being finally destroyed.—Ezek. 38:1 to 39:7; Rev. 19:11 to 20:10.

Today a great dividing work is going on. The "three unclean inspired expressions that looked like frogs" that John saw represent the selfish propaganda that is gathering the people on the side of Satan. On the other hand, the preaching of "this good news of the kingdom" is gathering all lovers of righteousness on the side of Jehovah God.—Rev. 16:13; Matt. 24:14.

What will Armageddon mean for you? That will depend upon which side you take your stand. Jehovah will protect and deliver those on his side, even as he protected

and delivered Noah, Lot and other faithful servants in times past. To be among that comparatively small number of happy persons you must obey God's command: "Get out of her [modern Babylon, Satan's organization], 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." You must 'do justly, love kindness and walk humbly with your God,' seeking Jehovah, meekness and righteousness.—Rev. 18:4; Mic. 6:8; Zeph. 2:3.

Surviving Armageddon, you can look forward to everlasting life in Jehovah's new world of righteousness, in which he "will wipe out every tear from their eyes, and death will be no more." All earth will become a paradise and will be "full of the knowledge of Jehovah, as the waters cover the sea." The death of Jesus Christ as a sacrifice made all this possible; and by means of his kingdom, for which Christians have so long prayed, all this will come about.—Rev. 21:4; Isa. 11:9, AS.

Will Armageddon mean everlasting destruction or everlasting life in happiness for you? That will depend upon the course of action you take from now until Armageddon!

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- ⁵ *Prophetic Footnotes*, Armageddon, p. 2.
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- ⁷ *Time* magazine, Dec. 12, 1955.
- ⁸ *New York Times*, Sept. 8, 1957.
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"The Clergy Are Afraid"

Ⓢ Hugh Price Hughes, an English Methodist clergyman, once told the following: "I am very much struck by one remark which Mr. Gladstone made to Mr. Stead. He had one grievance with the Anglican clergy whom he has so faithfully served. 'I have one thing,' he said, 'against the clergy; I think they are not severe enough on their congregations. They do not sufficiently lay upon the . . . consciences of their hearers their moral obligations, and probe their hearts and bring their whole lives and actions to the bar of conscience. The clergy are afraid of dealing faithfully with their hearers.'"—*Treasury of the Christian World*.

THE world is badly in need of reliable direction. Politicians clamoring for public support promise much but leave shattered hopes behind them. Half truths and outright falsehood have become the world's stock in trade, and it has corroded relations in business and among neighbors and family members. The result is that many become cynical and say they do not believe anyone.

Those who turn to the religions of the world do not find a much brighter prospect. Religious teachers do not agree among themselves, nor do they agree with the Bible, which they say is filled with 'fables' and statements that are 'not historically accurate.'

The question confronts each individual: What should we believe?

How do we know the Bible is true?

The strongest proof is fulfilled prophecy. Man cannot accurately foretell the future. If any book is filled with reliable prophecy it did not originate with man, but with God. Such is true of the Bible.—Jas. 4:13, 14.

The prophets Jeremiah and Isaiah were moved to foretell the downfall of Jerusalem far in advance. Jeremiah said desolation would last just seventy years; Isaiah foretold that Cyrus, not then born, would be the liberator. (Jer. 25:11; Isa. 44:28) Of the Hebrew Scripture prophecies, it has been said that three hundred and thirty-two were literally fulfilled in Christ. Daniel prophetically pointed to the year 1914 (A.D.) as a turning point in world affairs. Over five and a half centuries later Christ



foretold the visible occurrences that would mark that change. Not one word of these, nor of all the other promises of God, has failed. They provide only a small sample.

These facts powerfully persuade sincere persons to believe the Bible. If you are sincerely seeking the truth, you will be moved to prove their truthfulness.

Is it not true that science contradicts the Bible?

No, but the Bible does contradict pseudo science, or unprovable scientific theories. Although the Bible is not a textbook of science, when it speaks on scientific matters it is reliable. Isaiah referred to the fact that the earth is round over two thousand years before Columbus tried to sail around the globe. (Isa. 40:22) The Mosaic Law, in use fifteen centuries B.C., incorporates

the most modern knowledge of hygiene, with instructions on cleanliness, foods and quarantine.

The Scriptures flatly disagree with theories on evolution of life, and why not! Evolution is only a theory, and not a sound one at that. Said evolutionist Sir Arthur Keith: "Evolution is unproved and unprovable." Such cannot be said of the Bible account of creation, the order of which is fully corroborated by geology and the marvelous operation of everything that exists, both animate and inanimate.—Genesis, chapter 1.

Other fields of science also raise their voices in confirmation of the Bible record. For example: "Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge." (*The Bible and Archaeology*) It is not this statement that proves the reliability of the Bible, but the archaeological discoveries on which it is based are proof.

In view of this brief examination of the tremendous volume of evidence in confirmation of the Bible's authenticity, what should we believe? The answer is clear: Believe the Bible!

Does the Bible contradict itself, as is often claimed?

No, but it does contradict the religious teachings of many who use the Bible. If it did not contradict the majority of these religious interpreters, then, of necessity, it would contradict itself, because the religious teachers of Christendom do not agree among themselves. One who approaches the study of the Bible with a sincere and inquiring mind will find that it clearly and consistently sets forth God's purpose regarding man.

Since supposed contradictions are loudly advertised by critics, let us consider an

example. Matthew 20:29-34 speaks of Jesus' healing certain blind beggars as he was leaving Jericho; Luke 18:35-43 says he did it as he entered the city. The first account mentions two beggars, while the other refers to one. Contradictions? No. It could have been two different occasions. But even if not, Jericho in Jesus' day was a double city, with the old Jewish city about a mile from the Roman city. Thus the event could have happened as Jesus left the one city on his way to the other. As for the number of persons involved, Luke relates the experience of one, but Matthew fills in a detail by telling that another one was also there. Instances such as this are clear evidence that there was no collusion among the Bible writers, otherwise they certainly would have removed such statements that seem to be obvious contradictions. Rather, they stated the facts truthfully.

Jesus said of God's recorded Word, the Bible: "Your word is truth." (John 17:17) To be true it must be consistent. It is!

Is it sufficient to have faith?

"Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Faith is vital, but it is not enough. "If I have all the faith so as to transplant mountains, but do not have love, I am nothing."—Heb. 11:6; 1 Cor. 13:2.

Faith is not simply belief. Faith is founded on knowledge. It requires, not only belief, but a reason for believing. "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Faith in God and his purposes is founded on the Bible. One who has not learned what the Bible says cannot exercise faith in it. When he knows what it says, he will do what it says if he has faith in it. If he does not act, he has no

faith. "Faith, if it does not have works, is dead in itself."—Heb. 11:1; Jas. 2:17.

So, along with faith, works are required to make it valid. And if the works are to be acceptable, they must be motivated by love.

Which religion is the right one?

The answer to the question may vary, depending on whom you want to serve. Religion is service. If you want to serve yourself, you will pick the religion that pleases you. If you seek the favor of your neighbors, you will select the religion that pleases them. If, instead, your desire is to serve God, you will want to please him.

"The form of worship that is clean and undefiled from the standpoint of our God and Father" is outlined in the Bible. At Luke 3:22 the Bible tells us that when Jesus was baptized, God said: "You are my Son, the beloved; I have approved you." The religion Jesus practiced is the right one. He magnified the name of his heavenly Father, Jehovah. He was "no part of this world" and its political movements. He preached that God's kingdom is man's only hope. He did not merely profess a religion; he practiced it. Those who practice the right religion today follow in his footsteps.—Jas. 1:27; John 17:6, 16; 18:36.

There are not many religions that are right. "Narrow is the gate and cramped the road leading off into life." It is not a broad road that allows for many different concepts of God's requirements. The apostle Paul made this very clear, saying: "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." That is possible when we "let God be found true" by accepting the Bible.—Matt. 7:14; 1 Cor. 1:10; Rom. 3:4.

What happens to us when we die?

Hell-fire makes many shudder; they try to remove the terrible prospect by saying they do not believe in it. Is there an immortal soul that goes to heaven at death? Those who like the idea hope so, so they say they believe it.

What happens to man when he dies is clearly stated at Psalm 146:4 (*margin*): "His breath goes out, he goes back to his ground, in that day his thoughts do perish." You have observed this. You know that when a person dies he stops breathing and his thinking processes cease. You have no doubt seen the body of a deceased person being lowered into the ground, and you know it turns to dust again. Did it go to hell-fire or was it whisked away to heaven? You saw no evidence of it, did you? The body was placed back in the dust of the ground; that you know. But was it not possibly the soul that went to another world? No. Ezekiel 18:4 clearly states: "The soul that sinneth, it shall die." (AS) So you do know what happens to man at death; that is, you know if you believe what you see.

There is a prospect for future life, however. It is by a resurrection of the dead who have a prospect of future life on the basis of the ransom sacrifice paid over by Christ Jesus. (Matt. 20:28) "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) And how do we know this? Where is the evidence?

Do you believe that George Washington was the first president of the United States or that Alexander the Great was a Greek ruler? Why? Because reliable historical records tell us. Those records may be filled with some discrepancies, but these facts stand out clearly enough that we accept them. Well, even more reliable historical records, records that have no discrepan-

cies and that are found in the Bible, tell us that men have been raised from the dead. The most outstanding of these is Jesus Christ. He is the one who, having experienced it himself, says that a resurrection to future life, either as spirit creatures such as he is or as humans on earth, awaits all those in the memory of God.—Rev. 1:17, 18; 1 Cor. 15:20, 21.

These things we can believe. They appeal to reason. They are founded on evidence that is open for our consideration. They are taught in the Bible.

What is God's kingdom?

When will it come?

For over 1900 years men of faith have prayed, "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Even before that, faithful servants of God were "awaiting the city having real foundations and the builder and creator of which is God." The kingdom in which Christians hope is the government of God, "one belonging to heaven," but which will administer the affairs of humankind in righteousness. It is established by God, not by men.—Matt. 6:10; Heb. 11:10, 16.

The establishment of the Kingdom is not a future event. The Kingdom is already established! According to fulfilled Bible prophecy, Christ was enthroned as heavenly King and has been ruling among his enemies since A.D. 1914. Satan and his demons, knowing their time is short, have fomented the bloodshed and calamities distinguishing this generation. Within this generation, at the battle of Armageddon, Christ Jesus will fight victoriously and put the demons and their entire wicked organization out of existence.—Matthew, chapter 24; Rev. 12:7-12.

The subjects of that kingdom 'will learn war no more.' Disease and death will be erased from the earth. Under the righteous administration of that New World

government corruption, delinquency and broken homes will be a thing of the past.—Isa. 2:4; 11:1-5.

Can we believe such marvelous promises? Yes! It is not reasonable to place confidence in the promises of national or international governments of men to correct the world's ills. They are only men and are not in position to cope with the cause of it all, Satan the Devil, the "god of this system of things." (2 Cor. 4:4) But Jehovah is the Almighty God, Creator of the universe, the Source of life. He has purposed the Kingdom for the vindication of his name and the blessing of obedient men, and his word does not return to him void.

Almighty God has made every provision to satisfy the inquiring minds of those who seek the truth. He invites us to ask: "If anyone of you is lacking in wisdom, let him keep on asking God." And he counsels us to listen when he speaks: "Jehovah is in his holy temple: let all the earth keep silence before him." He protects us against falsehood by equipping us with the truth and telling us how to respond to those who may claim to speak in his name. "Do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." Such teachings should be checked against the Bible.—Jas. 1:5; Hab. 2:20, AS; 1 John 4:1.

It is vital to know and believe the truth. (John 17:3; Hos. 4:6) Do not mistakenly reason that you believe in God and his Word and that is enough. Be sure you know what you believe and why you believe it. Continue to fortify your faith by studying the Bible and following its guidance. It is urgent to do so now. Jehovah's witnesses will count it a privilege to assist you to gain this knowledge that means your life.

Baalism

Ancient Materialistic Religion of Canaan

FOR the past fifty years a wave of materialistic religious thinking has swept into Christendom. All its major and minor sects have been affected by its apostatizing influences. In fact, all Christendom has put on the garments of materialism, featuring money-getting, worship of the state in the form of nationalism and lowering of sex restraints. This brings to mind the days of King Jehu, when Israel had largely become apostate by means of the materialistic religion of Baalism.¹ For this reason it is of practical interest to examine what this ancient materialistic religion of Canaan comprised and how it was practiced as a subtle satanic snare to the worshipers of Jehovah in Israel.—Judg. 2:3.

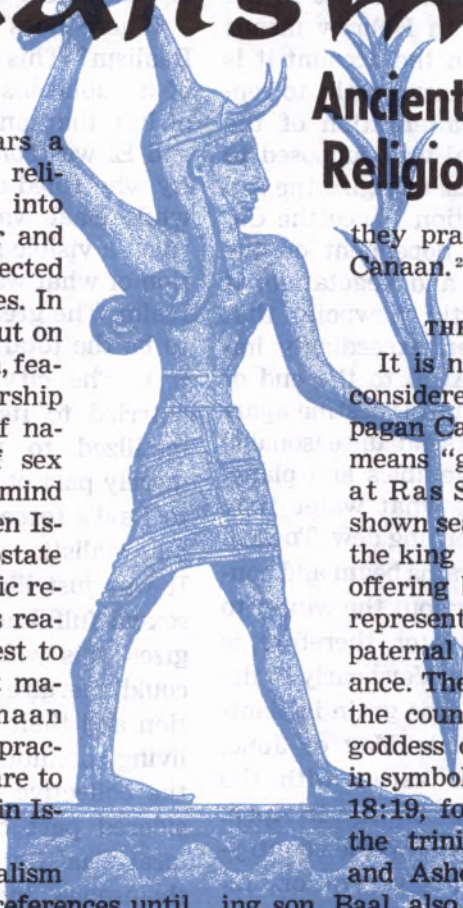
Little was known of Baalism besides the many Biblical references until 1929, when archaeologists excavated the site of the ancient Canaanite city of Ugarit, later known as Ras Shamra. Many religious artifacts and hundreds of clay tablets, part of a library, were uncovered from the period just prior to the Israelite occupation of Palestine. The language was recognized as Semitic and its decipherment was finally accomplished. The language known as Ugaritic is closely related to both Biblical Hebrew and Phoenician. From these documents it has become possible for the first time to obtain a fairly good knowledge of some of their mythological beliefs and how

they practiced their religion in Canaan.²

THE GODS OF CANAAN

It is now known that El was considered the chief god of these pagan Canaanites (*el* in Hebrew means "god"). On a stele found at Ras Shamra the god El is shown seated upon a throne, with the king of Ugarit presenting an offering before him. The god is represented as mature in age, paternal and majestic in appearance. The wife of El is Asherah, the counselor of the gods, the goddess of fertility represented in symbol by a sacred pole. (1 Ki. 18:19, footnote c) To complete the trinity of major gods, El and Asherah had an outstanding son, Baal, also considered a god. Baal

was a god of the rain and the storm and is represented on a Ras Shamra stele brandishing a mace in his right hand and holding in his left hand a stylized thunderbolt ending in a spearhead. One of Baal's titles is "Zebul [the Exalted] Lord of the Earth." This doubtless has survived in the name of the god Baal-zebub in 2 Kings 1:2 and the reference to Satan as Beelzebub at Mark 3:22. The sister of Baal is the goddess Anath, represented as "the virgin." Baal's wife is said to have been the goddess Ashtoreth (Astarte) made mention of at Judges 2:13 (see footnote c).



The clay tablets found at Ras Shamra reveal the "Myth of Baal."³ (*Baal* in the Canaanite dialects and in Hebrew means "owner, master.") From the account it is obvious that this pagan myth seeks to represent religiously the alternation of the seasons in Canaan. Baal was supposed to control the rain and thus energize the soil to give birth to vegetation. Since the Canaanites were entirely dependent on the regularity of the rain and vegetation, it was from a materialistic viewpoint that they considered Baal an exceedingly important factor. From April to the end of October there is no rain in Palestine apart from a very occasional and unseasonable shower. Only those vegetables and plants can grow that can get what water they need from the heavy morning dew. Toward the end of October the rains begin and continue, on and off, throughout the winter to the end of April. The winter, therefore, is one general rainy season. Very early in the spring, about February, the grain is planted, and then harvested in May or June, though the exact time varies with the season and section of the country. In April, as a result of the rains, the whole countryside is covered with rich vegetation, including beautiful wild flowers of all sorts. By the end of May these have all disappeared, and the landscape is barren except for the trees and the occasional thornbush that can survive the dry season.⁴

The materialistic Canaanite mind personified the forces of nature to answer why these things should be. Rain and Storm (the god Baal) was killed each spring after a great battle with Death (Mot). Thus through the summer months Death reigned supreme. Why do the rains begin in the autumn? Because Death is conquered by Baal's sister Anath and Baal comes back to life. Why does rich vegetation cover the

land in the spring? Because of the mating of Baal and Fertility, his wife Ashtoreth.

Where does man on earth fit in with Baalism? This ancient religion was more of a public institution, a community way of life, than an individual experience. The god El was considered the supreme divinity who ruled an invisible society of gods, while Baal was his prime minister who ruled a visible society of humans in reflection of what was occurring in the invisible realm. The great Baal was also considered to be the total of many local Baals (*baal-im*). The city or state community was married to its local Baal and was thus fertilized to produce. Individuals were merely part of the collective whole subject to Baal's forces. Baal to them was a real, materialistic, dynamic force to energize. It was just like a husband who brings to sexual fulfillment and, so to speak, "energizes" his wife. So their great god Baal could energize the soil to produce vegetation and their local Baal could energize a living community of men and beasts. Thus the collective self of the city being considered part of the personification of a local Baal himself, many localities called themselves by his name, such as Baalhermon, Baal-meon, Baal-hazor, Baal-zephon and others.⁵

RELIGIOUS NATIONALISM

Actually this was a forerunner of modern nationalism. The collective self was pictured to be the local Baal of which the individuals were a part, just as an individual American is part of the collective self called "Uncle Sam" and the individual Briton is a part of "John Bull." Each national "baal" group feels somehow that it is superior to others and is the best country under the sun. They also believe that their concept of the invisible "el" to whom

they pray for victory and upon whose military altar they sacrifice their sons is specially interested in the advancement of their national society and its material interests. They hold to their distinctive national characteristics and traditions, in which they take pride. After death these extreme nationals are of the thinking that they will be associated with their forefathers in similiar exclusive national societies in the invisible realm. In other words, once a Canaanite always a Canaanite, even a Canaanite in the "afterworld."

Many modern nationalists are so emotionally moved when they see their national emblem pass by in parade that they have a reaction of goose pimples. In Baalism this is considered evidence of a religious experience, said to be in awe of the gods, having what the Canaanites called "goose-flesh."⁶ Baalism also believes in human immortality, that the soul lives on. In fact, in Baalism those who die are termed *elohim* (one of the gods), as is confirmed by the Canaanite witch of Endor who referred to dead Samuel as a "god." (1 Sam. 28:13, footnote b) This type of Baalistic, nationalistic thinking has captured most of Christendom today. James correctly calls all this spiritual adultery with this world. Truly, apostate Christians have joined themselves in a very real sense to modern Baal.—Jas. 4:4.

Each Canaanite city built its Baal sanctuary in honor of its local patron Baal. Priests were appointed to conduct worship in this sanctuary and also in their many shrines on neighboring hilltops known as "high places." (2 Ki. 12:3) An image of their god El or Baal might occupy the shrine and be dimly seen by the worshipers, and near the altar outside stood a stone pillar, the massebah, a phallic symbol of the god. Then, too, there would be a wood-

en sacred pole representing the goddess Asherah, who was considered the wife of the "el." Gift and communion sacrifices were made at these shrines. Even human sacrifices were offered on their altars. (Ps. 106:37, 38) Here also the fertility goddess Ashtoreth, Baal's wife, was worshiped by means of temple prostitution. Men and women attendants, ministers at these shrines for this purpose, were called Kedesheim and Kedesoth, meaning "consecrated persons."⁷

Jehovah the God of Israel warned against Baal worship and ordered its elimination from the land when they entered. (Deut. 7:5, 6) Even before they possessed the Promised Land, Satan enticed many to fall to Baalistic sex relations, to commit actual physical fornication. (Num. 25:2, 3; 1 Cor. 10:8) Later Israel was ensnared to make compromises with Baalism. Satan got them to thinking that they could still recognize Jehovah as their national God but at the same time they should be "realistic" in giving some attention to the material forces that make the crops grow and the flocks and herds bear young.

Israel's sad experience in falling victim to materialistic Baalism is reproduced today on an earth-wide scale by those who claim to be serving the Most High God. Jesus Christ is still right in saying: "No one can be a slave to two masters." (Matt. 6:24) Christendom's religious sects today cannot be serving the true God of heaven and be Baal worshipers at the same time.

REFERENCES

- ¹ 2 Ki. 10:20-27: see *You May Survive Armageddon into God's New World*, pp. 277-279.
- ² *Light from the Ancient Past*, 1946, by J. Flanagan, pp. 146-148.
- ³ *Ancient Religions*, 1950, by V. Ferm, chapter on "The Religion of the Canaanites," by Theodor H. Gaster, pp. 135, 136.
- ⁴ *Biblical Archaeology*, 1957, by G. E. Wright, pp. 105-111.
- ⁵ Judg. 3:3; Num. 32:38; 33:7; 2 Sam. 13:23.
- ⁶ *Ancient Religions*, page 119.
- ⁷ *Man's Religions*, 1949, by J. B. Noss, pp. 493, 495.

Comforting All That Mourn

TO BE faithful to his commission a Christian must “comfort all that mourn.” (Isa. 61:2, AS) In the United States it is a custom for mourners to decorate the graves of loved ones on what is known as “Decoration Day,” May 30 each year. So Jehovah’s witnesses made it a point to visit cemeteries on that day with the comfort of God’s resurrection hope, as contained in special issues of *The Watchtower* and *Awake!* That they succeeded in comforting mourners is apparent from the following experiences:

“I saw a man standing alone, looking into space. As I began to speak to him his face lighted up. He told me that his wife had died two years ago, took me close to her grave and then said he would like to ask me a question: ‘My wife was ten years younger than I and very well educated; I’m not educated. Why did God take her instead of me?’ I answered his question from the Scriptures, using among other texts Hebrews 2:14. He readily accepted the magazines and was glad to have me call at his home to comfort him further.”

“When we asked the caretaker about witnessing to the people in his cemetery, he replied: ‘Why certainly you can—I’d like to see more preachers doing that, but it seems they’re just too busy.’”

“After I told a family group about the Scriptural resurrection hope, the wife proved so interested that she desired and obtained a copy of the *New World Translation of the Christian Greek Scriptures*, the Bible-study aid “*Let God Be True*” (both of which I happened to have with me), two magazines and a booklet. I was also able to arrange to call at their home for the purpose of starting a Bible study with them.”

“One young woman had just placed some flowers on a grave and turned back with tears in her eyes. I told her my name and that I was a minister bringing comfort to mourners by means of two magazines that contained the articles ‘The Memorial Day for Rejoicing’ and ‘Where Are the Dead?’ She eagerly accepted the magazines, smiling through her tears. Later, in passing by the same place, I saw her reading *The Watchtower* with two young

men, one on each side of her, to whom she was pointing out things in the magazines.”

“A group of six persons were putting flowers upon a grave as I approached and asked for a moment of their time. After we had introduced ourselves to each other I commented on the beautiful day and that, while it was a day to be thankful for, there could be no real joy so long as death was in view for all mankind. However, I continued, we could be truly joyful for the promised ‘Memorial Day’ of rejoicing close at hand. I offered the magazines telling about this hope, which they gladly accepted. As I was preparing to leave, one of the men, with tears in his eyes, told me that he was very grateful for the message of hope he had received and that it made what had begun as a day of sadness a day of hope in God’s promises.”

“I approached and struck up a conversation with a caretaker to sound him out about witnessing in his cemetery. He proved to be a Unitarian and told me that he was a social outcast among his friends because of his occupation, as if they were afraid death would rub off onto them. I told him, among other things, that Jehovah’s witnesses did not fear death of the body but only the second death and that to them he was no outcast. Upon asking him if we could destroy the fact of his being a social outcast by calling at his home with this message, he fairly jumped for joy. He also readily agreed to my suggestion that I speak to others in the cemetery.”

Among the various other comments heard by those witnesses who visited cemeteries on that Decoration Day were:

“I think it’s wonderful that you came out to the cemetery today. Our people ought to do that.”

“This thing proves you people are Christians. . . . I think people don’t appreciate Jehovah’s witnesses as they should.”

“If my departed loved one had known you he surely would have wanted you to come here today and say what you did to me.”

“God must have sent you here today, because you brought me real comfort from the Bible.”

GOD'S KINGDOM RULES

—is the
**WORLD'S END
NEAR?**



1. Only what government is good enough for the earth, and why?

The kingdom of the world has become the kingdom of our Lord [God] and of his Christ, and he will rule as king for ever and ever.—Rev. 11:15.

"The heavens are declaring the glory of God, and of the work of his hands the expanse is telling."—Ps. 19:1.

2. What fact is evident concerning government of the earth by man, and why?

³ In view of the glaring failure it is time for man to draw some conclusion and decide upon the wise course of action. If political rulers refuse to take the right lead for the people, then the people must individually do so for themselves. The political rulers lay plans and make arrangements to carry on their national governments into the unlimited future. They are not convinced of man's failure but are stubbornly making further efforts to make a success of it and show to the universe what they can do. They prove that they do not know or care to know or do not have any faith in the purpose of the Creator concerning his own earth. They have faith only in themselves. They thus betray that they have learned nothing from man's recorded history. They are proud. They have not learned the wisdom and the rightness of the inspired advice of long ago: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish."—Ps. 146:3, 4.

⁴ Unless first a third world war overtakes them, all the rulers of this critical day will go the way of all previous political nobles and rulers. They will all breathe out their last breath, their lifeless bodies will go back to the ground, their misused powers of thought will perish with them, and man-

3. Despite failure till now, what do political rulers do, and what must people do individually?

4. If not overtaken by world war, what is certain to befall the rulers, and therefore what do we have to decide?

kind will be no better off for their failure in attempts at government. Therefore what each one of us has to decide is whether we will let ourselves go on suffering just because of the foredoomed efforts of mortal men to govern.

⁵ When we make a personal decision to avoid suffering the final disastrous conse-

quences of government by human rulers, it does not mean we will stir ourselves up to revolt against them or will start a revolution or become anarchists. Carrying out a peaceful or a violent revolution would mean we would merely substitute the government by other men with a government by ourselves. The end result would be no different; it would still be government by men, by ourselves. The Communist system of government, which started with a violent revolution and

SUNDAY, AUGUST 3, 1958, at 3 p.m., D.S.T., at Yankee Stadium and the nearby Polo Grounds (connected with the stadium by wire and sound-amplification system), in New York city, the greatest assembly in the history of Christianity took place. From more than 123 countries and islands of the sea 253,922 persons came together to hear the public address "God's Kingdom Rules—Is the World's End Near?" delivered by the president of the Watch Tower Bible & Tract Society of Pennsylvania. This unparalleled audience expressed its appreciation with many applause throughout the address. At the conclusion 500,000 copies of the address in printed form were distributed to the audience free, a copy to each one in attendance, together with an extra copy to give to a friend.

Out of regard for the continuing importance of this mighty message, the address has been reproduced herein and is being translated into scores of other languages also. By reading this message you will prove to yourself from Bible and fulfilled Scripture prophecy that God's kingdom rules and the beginning of a righteous new world for men of good will is near.

—THE PUBLISHERS

seizure of political power, is an example of this. However, if we turn away from government of the earth by man, even by ourselves, to whom, then, can we turn for good government that will not be a failure? There is only one to whom to turn for successful rulership, and that is to earth's Creator, man's Creator. That is, to God. "In the beginning God created the heavens and the earth." So the opening words of the Holy Bible of sacred scripture read.

⁶ Turn to God the Creator for earth's government! Is that practical? Most certainly; just as much so as our turning to man for government of the earth has

5. What does making such a personal decision not mean, and to whom only can we turn for good government?

6. Is turning to that One practical, and why?

proved impractical by the results that man has reaped today. Letting God govern his earth according to his divine way is not only most practical but the most reasonable, because it is the most beneficial, lastingly beneficial. This is all the more true now, for God's kingdom now rules—it has already begun to reign over our earth. All who want to enjoy endless life in peace, health and happiness must bow to it willingly. That is the practical result of turning to God for our government.

⁷ Since when has God's kingdom begun to rule? More than six hundred years before the Christian era the prophet Jeremiah said: "Jehovah is in truth God. He is the living God and the King to time indefinite." (Jer. 10:10) Yes, the true God, whose name is Jehovah, has always been King. He has always been in control; he has always governed. He is the Sovereign of the universe, and none of his creatures have been able to overturn his sovereign rule, not even the Devil. Yet for almost six thousand years now very few men have acknowledged him as King and desired his kingdom. Even when his time came for his kingdom to rule this earth directly, mankind, almost as a whole, gave no welcome to a government by him. They have yielded no sovereignty to his kingdom; they have rendered no allegiance and loyalty to his kingdom. Nationalism rules.

⁸ The man who acknowledged most the kingship of Jehovah God and desired most his heavenly kingdom to govern this earth was Jesus Christ. Nineteen hundred years ago he was the one that taught his disciples to pray to the King of heaven: "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) The very fact that Jesus taught his disciples to pray for the heavenly Father's kingdom to come proves that the kingdom was not then governing the earth. The Roman Empire, not God's kingdom, was then dominating the inhabited earth. Every informed person knows that it was the Roman governor at Jerusalem who, at the insistence of the religious leaders of Jerusalem, had Jesus put to death on a torture stake outside the city walls. Yes, indeed, Rome of the Caesars was then governing as a world power; God's kingdom was not then ruling. It had yet to come in answer to the prayer that Jesus taught. The question was, When was God's kingdom to begin to rule?

NOT THROUGH THE POLITICIANS OF CHRISTENDOM

⁹ The religious clergy of Christendom have long taught that God's kingdom came when the Roman Emperor Constantine the Great claimed to become a Christian and when he took religious bishops of the popular Christianity of that day into government service. They have taught further that God's kingdom would come and rule through governmental politicians as these became Christians, subject to the religious clergy. When, finally, all the politicians in power became Christian and all the human governments became Christian, then God's kingdom would fully be come. Thus God's kingdom would not be a direct government from heaven. But this teaching of the religious clergy of Christendom is false. It has served the clergy well as an excuse for meddling in the politics of this world. Any attempt to establish the kingdom of God by means of the politicians of this world must fail. It is an attempt to make messiahs, Christs, out of the politicians of this world. This is most obnoxious to earth's

7. For how long has Jehovah been King, and how so? And yet what has been mankind's reaction toward this fact?

8. Who acknowledged God's kingship most, and what does the prayer that he taught prove concerning God's kingdom?

9. What have Christendom's clergy long taught concerning the coming of God's kingdom, and why is the application of this teaching obnoxious to God?

Creator, for it is a rejecting of his kingdom.
¹⁰ More than twenty-five centuries ago God the Creator furnished all mankind the proof that His kingdom would not come through human governments or through politicians of this world. In the twelfth century before Christ the Israelite chiefs, like most men of today, thought that it was impractical to have the God of heaven rule them directly as a nation. God had delivered them from slavery in the land of Egypt and had located them in a land of milk and honey in the Middle East. He had given them the most remarkable set of laws known to man. Through the prophet Moses he had given them the Ten Commandments, together with hundreds of other laws. He had proved to them that he was God Almighty and that his name is Jehovah. The first of his Ten Commandments to them declared: "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) He built them up into a nation and brought them into a solemn contract or a covenant with him to be their God of blessing and to have them as his people. He was their invisible King. (Deut. 26:17-19) However, those Israelites lost faith. They cultivated the desire to have a visible human king like all the non-Jewish nations around them. So they came to Jehovah's prophet Samuel and said: "Now do appoint for us a king to judge us like all the nations." —1 Sam. 8:5.

¹¹ That request for a human ruler was no light thing. It was not the expression of democracy that deserved to be recognized and complied with. It was a rejection of God as King, and he told them so. The Bible record says: "Then Jehovah said to Samuel: 'Listen to the voice of the people

as respects all that they say to you, for it is not you whom they have rejected but it is I whom they have rejected from being king over them.'" (1 Sam. 8:7) For this, Jehovah did not reject them and at once throw them away as his people. He granted them their desired kind of king, because he mercifully held fast to the covenant that he had made with them.

¹² Did that kingdom prove practical? Did that Israelite government of human kings succeed? Why do not the Israelis of today have as much land in the Middle East as their forefathers had in Samuel's day? Why do they not have a God-given human king over them? We merely have to go to the sacred Hebrew Scriptures to learn the answer, which the Israelis themselves cannot contradict. They have no human king today because the experiment of their worldly-wise forefathers with a human king failed, disastrously. It failed in spite of the fact that God anointed as king over them the faithful shepherd David of Bethlehem and established a dynasty or line of rulers in David's family. It failed in spite of the fact that those kings of the house of David reigned at the city of Jerusalem, where God had chosen to put his name Jehovah, and those kings sat on a throne called the "throne of Jehovah" and reigned as his visible representatives. That Israelite experiment with human kings failed despite the fact that the entire Jewish nation and its king were in a special covenant with Jehovah their God and had his own laws and prophets.

¹³ God mercifully allowed them a little more than five hundred years to experiment with their human king, who sat on the so-called "throne of Jehovah," at Jerusalem. Finally God himself, who had yielded to their asking for a human king, be-

12. What about the practicalness of that kingdom, and in spite of what advantages was this so?

13. For how long did God let the Israelites experiment with their human king, and what now about the "throne of Jehovah" at Jerusalem?

10, 11. With whom did God show that his kingdom would not come through human governments, and how?

came so provoked with the nation and their royal government that he overturned the government in the year 607 B.C. by the armies of Nebuchadnezzar, king of Babylon. Seventy years later Jehovah brought a faithful remnant back from their exile in the distant land of Babylon; but His throne was not set up again at Jerusalem. To this very day it has not been set up there. It never will be set up there again.

¹⁴ What, then, about God's kingdom that Jesus Christ preached and that he taught his disciples to pray for? In the light of the Jewish experiment, is there any historical reason, not to speak of Bible prophecy, for believing and teaching that God's kingdom will come through the politicians of Christendom, together with the help of the pope of Vatican City and the religious clergy of Protestantism? No! Can we reasonably think for one moment that the all-wise God, who foreknows all his works from long ago, has launched out on another experiment like that with the Jewish nation? No! God's own Word answers No! The Son of God, Jesus Christ, answers No! But Christendom's politicians, instructed and supported by the clergy, Catholic and Protestant, have decided that that is the way God's kingdom should come and rule. So they have proceeded to govern on the theory of the divine right of kings or on the theory that, as the "higher powers" "ordained by God," they represent God to every soul subject to them. Yet they sit on no "throne of Jehovah."—Rom. 13:1.

¹⁵ From the days of Emperor Constantine the Great till now the rulers of Christendom have had over sixteen hundred years, or more than three times as much time as the Israelite kings had. But have

they had more success than the Jewish kingdom had with its capital at Jerusalem, the holy city? Besides having more time than the kings of the house of David, they have had more than the mere Jews' religion. They have had the complete Holy Bible and its teachings of Christianity, as a greater aid. Yet, with all this advantage, have they succeeded? Through Christendom's clergy-backed politicians is God's kingdom nearer now than it was in the days of Emperor Constantine? Is God's kingdom ruling today by the kings, presidents and governors of Christendom? No! Since 1914 two world wars have been started right in the heart of Christendom, and the whole system of things throughout the earth is in a worsening state of disorder. The ungodly Communist giant has risen up. By this year he has gained control of one third of the earth, with a population of 944,900,000. Desperately Christendom fights to check the giant not only from making further inroads into Christendom but also from swallowing up the non-Christian neutral nations of the world. Because of claiming to be Christian and to be in a new covenant with God through Christ, Christendom has had greater opportunities and heavier responsibilities. So in failing, Christendom is more reprehensible before Jehovah God than the ancient kingdom of Judah that was in the old law covenant through Moses.

COUNTERFEIT OF GOD'S KINGDOM

¹⁶ One big thing counting heavily against Christendom is its part in the United Nations, now in its thirteenth year, the international organization established in 1945 to guarantee world peace and security. When the United Nations started functioning in January of 1946, the physical prop-

14. As regards the coming of the kingdom that Jesus taught, what does the Jewish experiment with kingship argue, and how do Christendom's politicians proceed?

15. What advantages above the Jews have Christendom's rulers had, and what now shows whether God's kingdom is nearer than in Emperor Constantine's day?

16. To what is the present United Nations the successor, and so what became the issue following World War I, and how so?

erties of the dead League of Nations were turned over to the U.N. as its successor. Back in January of 1918, in the very throes of World War I, the American president, Woodrow Wilson, proposed the League of Nations. The very next month Jehovah's witnesses, as represented by the president of the Watch Tower Bible & Tract Society, began preaching the startling message, "The World Has Ended—Millions Now Living May Never Die." Early in the following month prominent witnesses of Jehovah began to be arrested in America for preaching God's kingdom as the one and only hope for all mankind, and in the course of months the sentencing of them to long imprisonment followed. The issue was then plainly before the American churches of Christendom: God's kingdom or the League of Nations—which should professing Christians choose?

¹⁷ World War I ended with victory for the democratic Allies, but with the foremost witnesses of Jehovah in prison. The Paris Peace Conference was due to begin in January of 1919. The leading churches of Christendom in America declared their choice, but they confused the issue in order to make a compromise. On December 12, 1918, the executive committee of the Federal Council of Churches of Christ in America held their annual meeting and endorsed President Wilson's plan for a League of Nations with a Declaration that contained the following remarkable statements:

¹⁸ "The war crisis of the world has passed, but a world crisis is upon us. . . . The time has come to organize the world for truth and right, justice and humanity. To this end, as Christians we urge the establishment of a League of Free Nations

at the coming Peace Conference. Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth. . . . The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness. The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. . . . The Church can give a spirit of good-will, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.' Like the Gospel, its appeal is universal. . . . We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on the Christ ideal of justice, co-operation, brotherhood and service."

¹⁹ A special commission made up of the president of the Federal Council and other representative leaders of the churches was appointed to convey that Declaration to the Paris Peace Conference in 1919. This special commission of churchmen is on record as having presented this Declaration to officials of the government in Paris, France.* Next, in May of 1919 the said Federal Council of Churches passed a resolution pledging their support in securing ratification of the League of Nations by the American Senate and pledging their devotion to make the League of Nations a success.†

* See *Federal Council Bulletin* as of January, 1919, pages 12-14; also the Council's annual report for the calendar year of 1919, page 11.

† See *Federal Council Bulletin* as of June, 1919, page 94.

17, 18. In endorsing what proposal did leading churches of Christendom show their choice, and what statements in their Declaration show that they compromisingly mixed matters?

19. What was done with this Declaration, and in the following May of 1919 what did the Federal Council of Churches pledge?

²⁰ Later, an American organization* that advocated the League of Nations came out with the slogan: "In a world so dark as this, why blow out the only light there is?" But in 1939 the Nazi Leader Adolf Hitler blew out that "only light," and the League of Nations disappeared in the abysmal darkness of World War II. The efforts of all the churches of Christendom to make the League of Nations a success had failed, their prayers for it had gone unanswered from heaven. What the churches' Federal Council called the "political expression of the Kingdom of God on earth" had failed, and the heroic dead of World War I had died in vain because, out of the military victory that they had helped to win, a "new earth wherein dwelleth righteousness" had not come forth. What, then, is there to say honestly about the actions and attitudes of the churches of Christendom toward the League of Nations? This: The Holy Bible denounces those religious organizations as guilty of blaspheming and as setting up the idolatry of a vain scheme through associating God's kingdom with the League of Nations. They grossly deceived all mankind by advocating an abominable counterfeit for God's true kingdom, and they brought great reproach upon the Most High God.

²¹ Thank God, however, that the Kingdom of God did not fail with the League of Nations. Though the League died an eternal death, God's kingdom has continued to rule. From 1920 onward Jehovah's witnesses exposed the League of Nations as being the "abomination of desolation" foretold by Jehovah's prophet

* The League of Nations Association, Inc., formerly having national headquarters at 6 East 39th St., New York, N. Y., Raymond B. Fosdick, president.

20. How was the so-called "only light there is" blown out, and so what is there to say regarding Christendom's churches in connection with the League of Nations?

21. How did Jehovah's witnesses show whether the kingdom of God had failed with the League, and now why will the United Nations also fail?

Daniel and mentioned by Jesus Christ in his prophecy on the end of this world. (Dan. 11:31; 12:11; Matt. 24:15) Jehovah's witnesses dissociated the League of Nations from God's kingdom and declared that the League would fail. They devoted themselves to carrying out Jesus' prophetic command: "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) That kingdom has no "political expression" on earth, not even in the United Nations of today. Let Christendom's churches, Catholic and Protestant, co-operate now with the United Nations as much as they will, and pray for its success in staving off a third world war. The U.N. will no more have success, it will no more have the blessing and co-operation of God's kingdom than its predecessor did, the blasphemous, abominable League of Nations.

THE GENTILE TIMES ENDED

²² Little do the people of the world appreciate that all these things are historical evidence that God's kingdom rules and has been ruling since the autumn of the year 1914. Toward the climax of World War I a number of well-known British clergymen came out in print on what they understood the happenings in the world to mean. By a dramatic event in the Middle East they had their attention drawn to these words of Jesus' prophecy concerning the world's end: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:23, 24, 4V) On December 9, 1917, British General Allenby captured Old Jerusalem from the

22. How was the attention of well-known clergymen in Britain drawn to Luke 21:23, 24, and so what manifesto did they draw up in 1917?

Turks. Then these clergymen met in London and issued a manifesto, which was published in the press of that capital of the British Empire. The press report said:

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

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

"'Second—That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

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

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

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

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

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

²³ After publishing the names of the eight ministers of five religious denominations who signed the manifesto, the press report said: "These are well-known names, and are among the world's greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant."*

* See the book *Millions Now Living Will Never Die* (copyrighted 1920), pages 39, 40. Also *The Golden Age* as of July 28, 1926, page 683c.

23. What public comment did the London press make on this manifesto of these eight British clergymen?

²⁴ The eight clergymen who signed the manifesto were disappointed as to what they expected. In other words, they proved to be false prophets. By the year 1926 they had come out in opposition to Jehovah's witnesses, who were intensely publishing in all the inhabited earth the good news of God's kingdom, that it now rules.

²⁵ The "times of the Gentiles," mentioned in the foregoing manifesto, disappointed the ministers' expectation by not ending sometime after General Allenby captured Jerusalem in 1917 and Britain received the mandate over Palestine from the League of Nations. Today the Arabs possess Old Jerusalem, and the Mohammedan mosque known as the Dome of the Rock occupies the location of the ancient temples built to Jehovah God. Why is this? It is because those "times of the Gentiles," concerning which Jesus Christ prophesied, ended years before Jerusalem's capture from the Turks. They ended in 1914, in the year in which World War I burst upon the nations of Christendom, although those nations were bound together under the permanent tribunal for international arbitration known as the Hague Court. The word "Gentiles" means, literally, "nations." Jesus used the word to mean the non-Jewish nations, because he said that Jerusalem, which was Jewish, would be trodden down by the Gentiles, that is, by the non-Jews. Consequently, the ending of those "times of the Gentiles" meant that something ended for the non-Jewish nations of the world, including the nations of Christendom. What?

²⁶ We can learn the answer by finding out what began for the non-Jewish nations when those "times of the Gentiles" began.

24. What did those eight clergymen prove to be, and how did they show their attitude toward God's kingdom by 1926?

25. Why did those "times of the Gentiles" disappoint those clergymen's expectation, and for whom did the end of those Gentile times mean the end of something?

26. What happened at the beginning of those Gentile times, and what did that happening really mean?

For one thing, the Gentiles began trampling upon Jerusalem. That did not mean just the destruction of a city, the capital city of the Jews. It meant more. It meant the trampling upon the kingdom of Jehovah God. Ancient Jerusalem was the city where God had chosen to place his name. The temple, built to him by wise King Solomon, was there on Mount Moriah. Jehovah's visible representative, the king anointed by his high priest, reigned at Jerusalem; and the king's throne was called "the throne of Jehovah." (1 Chron. 29:23, AS) The government of the nation of Israel, with its seat at Jerusalem, was a theocracy. It was a miniature earthly Kingdom of God. Jesus Christ said that Jerusalem was the "city of the great King." So the treading down of Jerusalem meant treading down God's kingdom.—Matt. 5:35.

²⁷ The treading down began at God's due time. The last king of the house of David to sit on the earthly "throne of Jehovah" at Jerusalem was Zedekiah. About four years before Jerusalem was destroyed for the first time, the prophet Ezekiel was inspired to say to King Zedekiah: "O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27, AS.

²⁸ In June of the year 607 B.C. King Zedekiah was captured while fleeing from the breached city of Jerusalem, and King Nebuchadnezzar of Babylon blinded him and took him captive to Babylon to die

there in prison. In the next month, July, the Gentile Babylonians looted Jerusalem and its temple of Jehovah and then destroyed the capital city and temple of that ancient typical kingdom of God.

²⁹ Two months later the last of the few Jews remaining in the ravaged land of Judah fled in fear down to Egypt, and the land of Judah became desolate of man and domestic beast. Thus, about October 1 of that year 607 B.C., the "times of the Gentiles" began. They began with the Gentiles, or non-Jewish nations, holding world domination through Babylon and no more having to bother with God's kingdom, because Jehovah God himself had overturned the kingdom. The reason was that the Jews had failed to appreciate it.

³⁰ Through the prophet Ezekiel Jehovah said that the kingdom would be no more until the one should come who had the right to it, at which time Jehovah would give it to him. Nineteen hundred years ago the Son of God from heaven became the man Jesus Christ on earth, in the royal family line of King David. Jehovah God anointed Jesus with holy spirit to become the Christ. In this way God made a covenant with Jesus Christ for the Kingdom, an everlasting Kingdom. Jesus always preached about this kingdom, but God did not give him the Kingdom at that time. It was not God's will for Jesus to be a human king on earth at Jerusalem in the Middle East. It was God's will, according to the prophecies, that Jesus die and be resurrected from the dead and return to heaven and sit down at God's right hand, to become king there.—Heb. 1:3, 8, 13.

³¹ Four days before the Jewish Passover of A.D. 33 Jesus rode in triumph into

27. Shortly before Jerusalem's destruction, what did the prophet Ezekiel say to its king?

28. In June and July of 607 B.C., what did the Gentile Babylonians do as regards Jerusalem?

29. Thus when did the "times of the Gentiles" begin, and with what state of affairs?

30. How long was the kingdom in the house of David to be overturned, and why did God not give the Kingdom power to Jesus on earth nineteen centuries ago?

31. What was shouted at Jesus' triumphal ride into Jerusalem, but what happened on Passover day?

Jerusalem. Multitudes of Jews shouted: "Blessed is the coming kingdom of our father David!" "Blessed is the One coming as the King in Jehovah's name!" "Blessed is he that comes in Jehovah's name, even the king of Israel!" But on Passover day a different kind of crowd, led by Jewish priests, howled for Jesus' death, and the Roman soldiers nailed him to a stake to die, with the criminal charge posted over his head: "Jesus the Nazarene the King of the Jews."—Mark 11:10; Luke 19:38; John 12:13; 19:12-22.

³² On the third day of Jesus' death Jehovah God raised him from the dead. Then out of the invisible spirit realm the resurrected Jesus made appearances to his faithful disciples. Ten days before the coming festival of Pentecost Jesus ascended out of their sight and returned to heaven and appeared before God with the life-saving value of his human sacrifice. By his faithfulness to God's kingdom even to an undeserved death Jesus proved his right to the royal throne in God's kingdom. Yet God did not give him the Kingdom power at that time. It was not God's time. Less than two months prior to that Jesus had given his prophecy concerning the end of this world. He had said that the "times of the Gentiles," already begun, would run on and that God's kingdom as symbolized by earthly Jerusalem would continue to be trodden down by the Gentiles until their times to tread God's kingdom underfoot would end. What was then to happen to these Gentile enemies of God's kingdom?

³³ An inspired Bible writer tells us when he says concerning Jesus Christ: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." (Heb.

10:12, 13) So Jesus had to wait till the Gentile times ended.

"THE APPOINTED TIME OF THE END"

(Dan. 8:19, AS)

³⁴ Those eight clergymen who signed the London Manifesto had no excuse for not knowing when the "times of the Gentiles" ended. Since 1877 in particular Jehovah's witnesses had widely published by books, booklets, magazines and Bible tracts, as well as by word of mouth, that God's marked time for the Gentile times to end was A.D. 1914, in the early autumn. Through a dream to Babylon's King Nebuchadnezzar, who first destroyed Jerusalem, Jehovah God revealed that the times allotted by Him to the Gentiles for treading down God's kingdom were seven in number, each of these times amounting to 360 solar years. The seven times were thus to run for seven times 360 solar years, or 2,520 solar years. (Dan. 4:16, 23, 25, 32, AS) Since those seven times began with the desolating of Jerusalem and the land of Judah in the early autumn of 607 B.C., they ended in the early autumn, or about October 1, of the year 1914 of our twentieth century.*

³⁵ The whole world, including Christendom, is Gentile. So what did the end of the "times of the Gentiles" A.D. 1914 mean? It meant the end of their treading down, not that Jerusalem relic over in the Middle East, but the kingdom of God. In 607 B.C. the start of the Gentile times meant Down with the typical kingdom of God among the Jews and up with the Gentiles to divinely permitted world domination! In

* Literature of Jehovah's witnesses giving fuller proof of this is available in abundance elsewhere for anyone who desires further information on how the end of the Gentile times is determined.

32. What happened on the third day of Jesus' death, and to whom did he later ascend, and why was the Kingdom power not given to him then?

33. What did Jesus then have to do at God's right hand, and until when?

34. Why were the signers of the London Manifesto without excuse for not knowing when the Gentile times ended, and how do we calculate when those Gentile times did end?

35. What did the end of the "times of the Gentiles" in 1914 really mean, and so since then what do Jehovah's witnesses announce?

1914 the end of the Gentile times meant just the reverse. It meant Down with the Gentile taders and up with the kingdom of God! It meant the birth of God's kingdom, not at Old Jerusalem on earth, but up in heaven, where Jesus had sat waiting at God's right hand until the Gentile times ran out. Then Jehovah God gave Jesus Christ the active power of the Kingdom, because he had the right to it. Therefore, since A.D. 1914, Jehovah's witnesses announce to all the world, "God's kingdom rules!"—Rev. 11:15.

FACTUAL EVIDENCES

³⁶ We do not ask you to accept the mere date 1914 as proof that God's kingdom rules. There is more to the matter than the mere date. We ask you to accept what came with that date and what therefore confirms that date. When prophesying about the world's end, Jesus gave no date. He gave what may be more convincing than a date by which we could know that God's kingdom has begun to rule. Jesus foretold the world happenings and conditions. Three Bible writers give us separate accounts of what Jesus said. We quote from the Authorized Version or King James Bible Version, which was published in 1611, or about 350 years ago.

³⁷ Jesus had just predicted the destruction of Jerusalem and its temple by the Romans, which was to occur in the year 70. So certain apostles came to him privately and asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus said that down till the time of the world's end there would be false Christs and wars and rumors of war just as in the past, but those would not spell

the end: "but the end is not yet." Then, to point out to us the evidence of the beginning of this world's time of the end, he went on to say: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:1-8, AV.

³⁸ All those things concentrated together would mark the opening sorrows, the initial pangs of distress, of the world's time of the end. The disciple Luke's account says the same thing. Besides other details, Luke adds: "Until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:24-26, AV.

³⁹ There is distress of nations with perplexity today in this nuclear, missile, space age with its Communist menace and sputniks as in no previous period of history. That needs no proof on our part. Everybody must admit it. But when did this period of distress of the nations begin? With this generation! World historians agree that it began with World War I. The world can never forget that the war of total mobilization of nations and kingdoms around the globe began in 1914. The other things that Jesus named as part of the beginning of sorrows followed, that is to say, famines, pestilences and earthquakes. Only last December 4 (1957) there occurred what was called "one of history's greatest earthquakes" in Outer Mongolia. It struck the Gobi-Altai Mountains and "moved mountains, diverted rivers, created new

36. In prophesying the world's end, what did Jesus not give for it, and so what do we ask you to accept in order to know when God's kingdom began to rule?

37. What question did Jesus' apostles ask him, and what did he say would mark the beginning of the time of the world's end?

38. Besides other details, what does Luke add concerning the world conditions?

39. When and with what did that series of world-distressing events begin, and why is all mankind quaking today?

mountains and valleys and opened up new watercourses." (*Standard Times*, New Bedford, Massachusetts, as of January 23, 1958) However, today all mankind is quaking because of world events and developments and possibilities.

⁴⁰ This long series of world-distressing events did not begin accidentally in 1914. It began in 1914 because the "times of the Gentiles" ran out that year. Its beginning in that year stamped 1914 as the year when the "times of the Gentiles" ended, and the denial of this fact by all of Christendom's clergy cannot disprove it. World events from 1914 onward prove not only that Jesus Christ was a true prophet but that in 1914 he came into the Kingdom power to which he had a right and that his presence in the heavenly kingdom began then. God's kingdom by his anointed King, Messiah, had been born. The Gentile nations, including Christendom, no longer held the world domination on earth. God's kingdom rules, dominates!

⁴¹ After Jesus foretold the beginning of world sorrows and the persecution and hatred against his true followers, it was therefore in the proper order of things that Jesus added as another visible evidence of the establishing of God's kingdom in the heavens in 1914 this feature: "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. 24:9-14) Is this good news of the established kingdom being preached as a witness to all the nations since 1914? If for an answer we look to the ministerial signers of that London Manifesto and to all the rest of the religious clergy of Christendom the answer is No! But if for an answer

we look to Jehovah's witnesses, who are today reporting their preaching in 164 lands and islands around the globe, the overwhelming answer is Yes! Since the close of World War I Fascism, Hitlerism or Nazism, communism, World War II and the Catholic and Protestant clergy of Christendom have proved unable to stop them. Jesus Christ prophetically said that the Kingdom good news would be preached after the end of the "times of the Gentiles." Even so, this good news has been preached and is being preached now, even though Christendom's clergy are spiritually blind, deaf and dumb as to this sensational news event.

THE MEANING OF THE END

⁴² The question now comes up for answer, Is the world's end near? The reply of Bible prophecy and world conditions is Yes. This world, including Christendom, and God's kingdom are not friends. They cannot mix. Jesus Christ, just before he was handed over for execution, said to the Roman governor: "My kingdom is no part of this world." To his disciples he said: "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 18:36; 15:19) God's kingdom stands for his promised new order of righteousness. The apostle Peter said to his fellow Christians: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13, AV) God's kingdom will bring in that new order. That spells absolute annihilation for this old world. Looking to this day when the times of Gentile domination without interference from God's kingdom have passed, the prophet Daniel said: "In the days of those kings the God of heaven will set up a kingdom which shall never be de-

40. Why did that series of world events not begin accidentally in 1914, and what did those events from then on prove?

41. As another visible evidence of the Kingdom's establishment, what feature did Jesus add to his prophecy, and how is this prophetic feature being fulfilled?

42. In view of the Kingdom's establishment, why is the world's end near, and how does Daniel's prophecy confirm this fact?

stroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever." (Dan. 2:44, *RS*) That destruction by God's kingdom means Armageddon for this old world.

⁴³ Since the close of World War I in 1918, the Gentile nations led by the god of this world, Satan the Devil, have been on the march to Armageddon for their final, showdown fight against God's kingdom. That means that by the year 1958 they have been on the march for forty years; and neither the League of Nations nor the United Nations organization has halted their march or caused them to disarm toward God's kingdom. How much longer will the march go on before the "war of the great day of God the Almighty" begins?

⁴⁴ This generation of humankind is nearing its normal end. Jesus prophesied that this generation, which saw the Gentile times end amid World War I and the beginning of world sorrows, would also see the end of those sorrows in the world's destruction at Armageddon: "This generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away." (Matt. 24:34, 35; Rev. 16:14, 16) We know not the day or hour, but the world's end is near.

⁴⁵ The world's end is nothing over which to be sorry. Should we be sorry because a new world, God's righteous new world of new heavens and a new earth, is to begin after this old world ends in Armageddon? Jesus instructed his faithful disciples to rejoice as they saw the evidences that the end of the old world of Satan the Devil

and the new world of God's kingdom were near. Let us free our minds of the religious lies of Christendom's clergy and the theoretical lies of the modern-day scientists that the end of this world means the end of the earth on which we live and the end of the sun, moon and stars that give us light from heaven.—Eccl. 1:4.

⁴⁶ Jesus Christ taught his disciples to pray to their Father in heaven: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10) God's kingdom comes, not to destroy this earth, but to destroy Satan's world. God's kingdom comes, not to burn up this earth, but to bring to pass God's will here on earth as well as in heaven. For that reason the earth is worth preserving as God's creation; and God will preserve it for all eternity as the home of redeemed, uplifted, perfected men of good will. The song of the angels at Jesus' human birth, "Glory in the heights above to God, and upon earth peace among men of good-will," will forever be true. (Luke 2:14) Satan's world and its nations are opposed to God's will on earth or in any other part of the universe. Satan's world is his organization made up both of wicked demons in the invisible heavens and of wicked men and nations on the visible earth. Hence it is Satan's world, with its ungodly system of things, that must and will end, be destroyed.—Eph. 2:2, 3.

⁴⁷ The earth will survive the world's end. Men of good will on earth will also survive the world's end, by the special protection of God's kingdom that now rules. Jesus prophesied that it would be at this world's end as it was in the end of the ungodly world of Noah's day. The great flood from heaven wiped out that ancient world,

43. To where are the nations on the march, and for how long now?

44. What did Jesus prophesy concerning this generation to indicate that the world's end is near?

45. How do we know whether to be sorry over this world's end or not, and, for this reason, of what lies must we free our minds?

46. As regards this earth, why does God's kingdom come in answer to Jesus' prayer, and hence what is it that must and will end?

47. What will survive the world's end, and what occurrence in Noah's day did Jesus use as an illustration of this?

but Noah and his family, together with select birds and animals, survived in the ark and started human life anew on the cleaned-up earth. Though at Armageddon there may be more fire than the lightnings at the flood of Noah's day, yet men of good will are assured of surviving this wicked world's end and beginning life on earth in God's new world.—Matt. 24:37-39.

⁴⁸ Rejoice, you men of good will! For that means living under the best government of the universe, God's kingdom. In his new world, no matter where you live on earth, you will be under the one theocratic government, God's kingdom by Jesus Christ.

⁴⁹ That government will do for mankind what no political government of men during all the "times of the Gentiles" has done. It will rid mankind of the interference of Satan's invisible demonic organization. It will also rid the earth of ungodly communism and of the clergy meddlers in politics and of everything contrary to the will of God. It will rid the earth of man's "last enemy," death, the death that all of us inherited because of the original sin of our first father, Adam, by whom death entered into the world.—Rom. 5:12; 1 Cor. 15:25, 26.

⁵⁰ Destruction of Adamic death will benefit not only the living survivors of Armageddon but also all those of mankind who sleep in death in the memorial tombs. As regards the earthly survivors of the world's end, because of loyally obeying God's kingdom of Christ and his glorified

faithful disciples they will be freed from the condemnation of death inherited from Adam. They will be cured of all imperfections of body, mind and heart, finally attaining to human perfection in God's image and likeness. As regards those humans sleeping in the memorial tombs or who lost their lives at sea, Jesus Christ the King will again exercise the power that he used when here on earth to raise the dead to life. He will fulfill his own promise and call the human dead forth to life on earth with all its blessed opportunities under God's kingdom. "There is going to be a resurrection of both the righteous and the unrighteous," says God's Word.—Acts 24:15; John 5:28, 29; Rev. 20:13.

⁵¹ All those living on earth in the new world will be judged by the way they conduct themselves toward God, Jehovah, and toward his King, Jesus Christ. His kingdom will make all the earth a delightful Paradise. All men who pass the final judgment test with unswerving devotion and obedience to God and his kingdom will be rewarded with the right to life in human perfection in this earthly Paradise forever. There they will always do the divine will.

⁵² Oh, therefore, let all men of good will turn now to God for earth's government!

⁵³ All hail to God's kingdom that now rules! May it bring the old world's end in his own appointed time soon. May his kingdom usher in the everlasting new world to man's eternal salvation and to God's unfading glory by Jesus Christ!

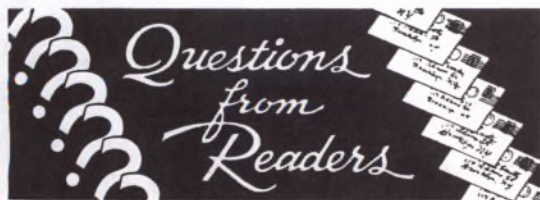
48. Why, therefore, should men of good will rejoice as regards the future government over them?

49, 50. (a) What will that government do that political governments by men have not done? (b) Whom will destruction of Adamic death benefit, and how?

51. According to what will they be judged, and how will those who pass the final test be rewarded?

52, 53. (a) For what should men now turn to God? (b) What do we now hail, and what is our prayer regarding it?

For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace.—Isa. 9:6.



● What does 2 Kings 23:11 mean when it speaks of King Josiah's causing the horses to cease entering the house of Jehovah?—T. M., United States.

The scripture at 2 Kings 23:11 reads: "Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Jehovah by the dining room of Nathan-melech the court official, which was in the porticoes, and the chariots of the sun he burned in the fire." Ezekiel 8:16 (AS) reads: "And he brought me into the inner court of Jehovah's house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east." This shows that the unfaithful Israelites polluted Jehovah's temple by indulging in sun worship in it, and 2 Kings 23:11 indicates that horses were dedicated to the sun in connection with the sun worship that had been taken up. There were also chariots associated with these horses and these were stationed at the entrance of Jehovah's holy temple. There were eating places or dining rooms in the temple and in contempt the unfaithful king of Judah caused the horses to enter the temple of Jehovah by the dining room of Nathan-melech, the court official. The Oriental people of those times con-

sidered horses sacred to the sun, but King Josiah abominated this practice and in his purging of Jehovah's temple he took away the horses and burned their chariots with fire and permitted them to desecrate no more the house of Jehovah by associating sun worship with Jehovah's pure worship.

● If a person has dedicated himself to Jehovah but arrives at the assembly late and does not hear the baptism talk and does not answer publicly the two questions there propounded, what should be done if this latecomer is immersed anyway?—M. K., United States.

If one arrives late for the discourse and does not answer the two questions, he may still have made an actual dedication of himself to Jehovah through Christ on the proper basis as is set forth in the two questions propounded to the baptism candidates. By his water baptism he has gone on record as having dedicated himself to God with a proper understanding of all that is involved therein, as comprehended in the two questions asked of the immersion candidates. However, such a one may not have satisfied the local service committee in this regard. Hence, before they enter the record of his water baptism upon his publisher's report card they should assure themselves on this matter. In other words, they should call him before them and ask these questions and have them audibly answered in their presence. If the brother gives both answers in the affirmative, then the service committee will know that his understanding was proper at the time of his baptism and that it is valid. The committee may then conscientiously make a record of his water baptism as being binding and acceptable before Jehovah's organization. But why be late at such an important occasion?

Exploring Part of the Exodus Route

🕒 After six years of exploration a noted archaeologist claims to have discovered a 150-mile stretch of the Exodus route, the route taken by the Israelites from Egypt to the Promised Land. The archaeologist is Dr. Nelson Glueck, president of the Hebrew Union College and the Jewish Institute of Religion. Reporting on Dr. Glueck's discovery, the New York *Mirror Magazine* of April 6, 1958, said: "The area reaches from Kadesh-barnea to Hormath, just east of Beersheba. 'The Israelites *had* to come this way,' says Dr. Glueck. 'West of this section, the region is mountainous, spotted with deep depressions, and waterless. To the east, it is all sand dune and desert and also devoid of water. The only route which would have provided sufficient water and grazing land is this one.' . . . Does the discovery prove the Bible version? 'If you accept the Bible,' Dr. Glueck answered, 'you don't need archeology to prove it. But archeology has demonstrated that the Bible can be believed.' "

considered horses sacred to the sun, but King Josiah abolished this practice and in his purging of Jehovah's temple he took away the horses and burned their chariots with fire and permitted them to desecrate no more the house of Jehovah by associating and worshiping with Jehovah's pure worship.



“If a person has dedicated himself to Jehovah but arrives at the assembly late and does not hear the baptism talk and does not answer publicly the two questions there propounded, what should be done if this is a newcomer to the meeting anyway?—M. K. United States.

“If one arrives late for the discourse and does not answer the two questions he may still have made an actual dedication of himself to Jehovah through Christ on the other basis as is set forth in the two questions propounded to the baptism candidate. By his water baptism he has gone on record as having dedicated himself to God with a proper understanding of all that is involved therein, as comprehended in the two questions asked of the baptism candidate. However, such a one may not have satisfied the local service committee in this regard. Hence, before they enter the record of his water baptism upon his baptismal report card they should insert themselves on this matter in other words, they should call him before them and ask these questions and have them audibly answered in their presence. If the candidate gives both answers in the affirmative, now that he is now that time of his baptismal committee may then conscientiously make a record of his water baptism as being binding and acceptable before Jehovah's organization. But why be late?”

“What does 2 Kings 23:11 mean when it speaks of King Josiah causing the horses to cease entering the house of Jehovah?—T. M., United States.

“The scripture at 2 Kings 23:11 reads: ‘For then he caused the horses that the king of Judah had given to the sun to cease from entering the house of Jehovah by the dining room of Nabatan-melech the court official, which was in the portico, and the chariots of the sun he burned in the fire.’ (Exegetical 218 (A2) reads: ‘And he brought me into the inner court of Jehovah's house, and behind of the door of the temple of Jehovah between the porch’)

- “WATCHTOWER” STUDIES FOR THE WEEKS**
- November 9: God's Kingdom Rules—Is the World's End Near? ¶1-15. Page 625.
 - November 16: God's Kingdom Rules—Is the World's End Near? ¶16-33. Page 629.
 - November 23: God's Kingdom Rules—Is the World's End Near? ¶34-53. Page 634.

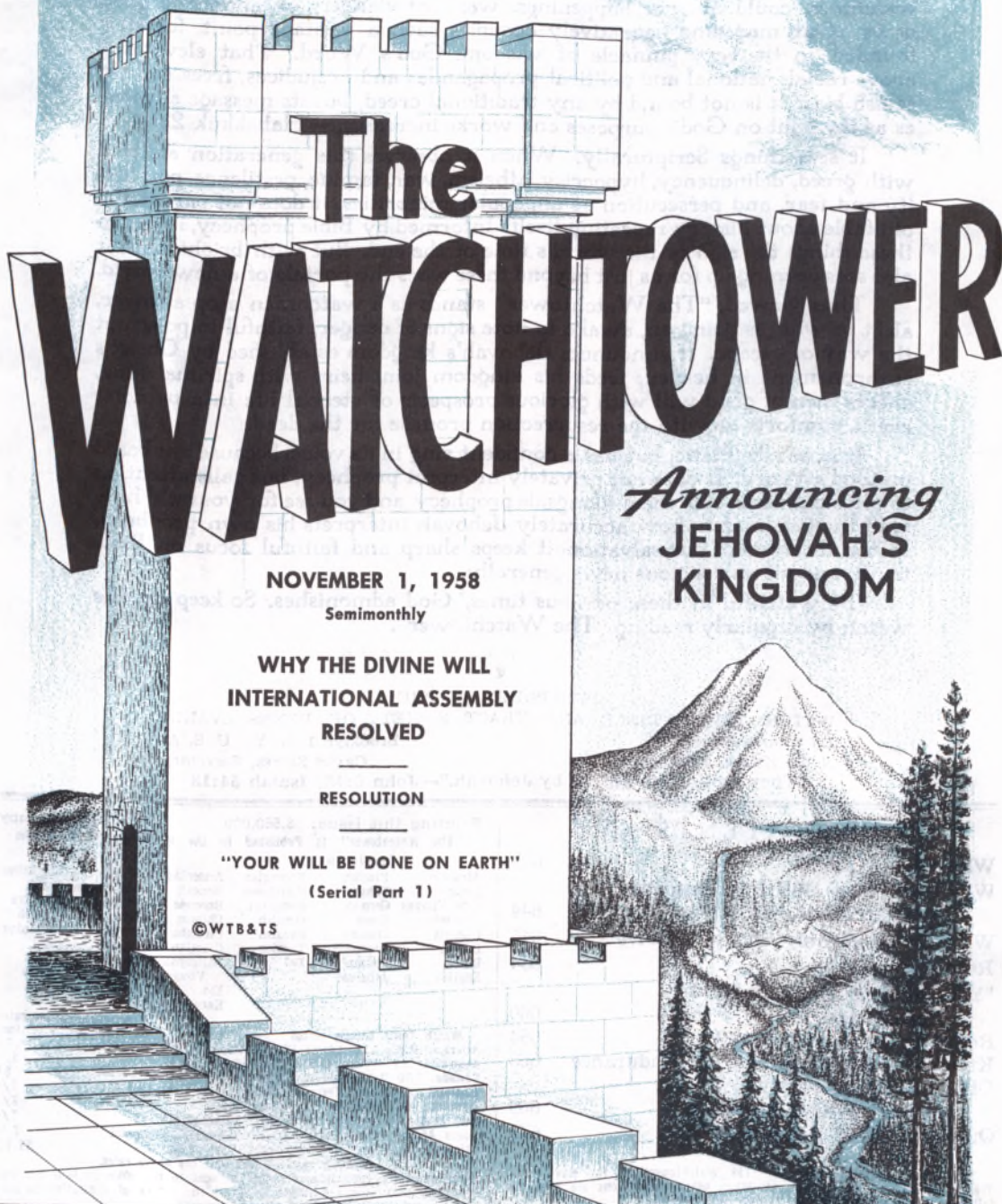
THE KEY

“In the Hebro-Christian Scriptures,” once said Bible translator Ferrar Fenton, “we have the only key that unlocks the Mystery of the Universe to Man, and the Mystery of Man to Himself.”

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What war will be greater than any nuclear war that may be fought? P. 614, ¶5.
- ✓ Why God has permitted evil all these years? P. 615, ¶4.
- ✓ What proof of the Bible's truthfulness is the strongest? P. 617, ¶4.
- ✓ What leads some people to think that the Bible contradicts itself? P. 618, ¶4.
- ✓ What happens to a person when he dies? P. 619, ¶6.
- ✓ What Christendom particularly has in common with the ancient religion of Baalism? P. 621, ¶1.
- ✓ Why it can be said that government of the earth by man has failed? P. 625, ¶2.
- ✓ What practical result comes from turning to God for our government? P. 626, ¶6.
- ✓ Why the churches of Christendom stand condemned before God? P. 631, ¶20.
- ✓ Why the ending of the “times of the Gentiles” was significant? P. 634, ¶35.
- ✓ Why the world's end is nothing over which to be sorry? P. 637, ¶45.
- ✓ What the Bible means when it states that King Josiah caused the horses to cease entering the house of Jehovah? P. 639, ¶2.



The WATCHTOWER

NOVEMBER 1, 1958

Semimonthly

WHY THE DIVINE WILL
INTERNATIONAL ASSEMBLY
RESOLVED

RESOLUTION

"YOUR WILL BE DONE ON EARTH"

(Serial Part 1)

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

"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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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

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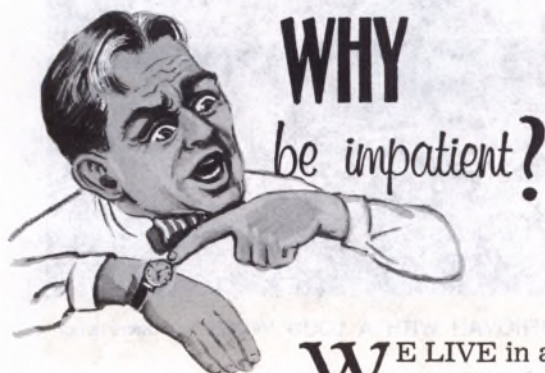
The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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November 1, 1958

Number 21



WHY
be impatient?

WE LIVE in a world where many people get nervous or fidgety when they have to wait. Perhaps you find yourself pacing back and forth, becoming more and more irritated, when you have to wait a few extra minutes for a train or bus. It may be that you expected your husband home for supper a little earlier, or you may be kept waiting by your wife. When that happens, do you greet the other person with sincere pleasure when he arrives? Or are you upset, and is your greeting sharp?

The Bible gives good counsel for our guidance when it says: "Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."—Eccl. 7:8, 9.

In the midst of the fast pace of a production-minded world patience is at a premium and tempers are short. It is also a world where there is much unhappiness.

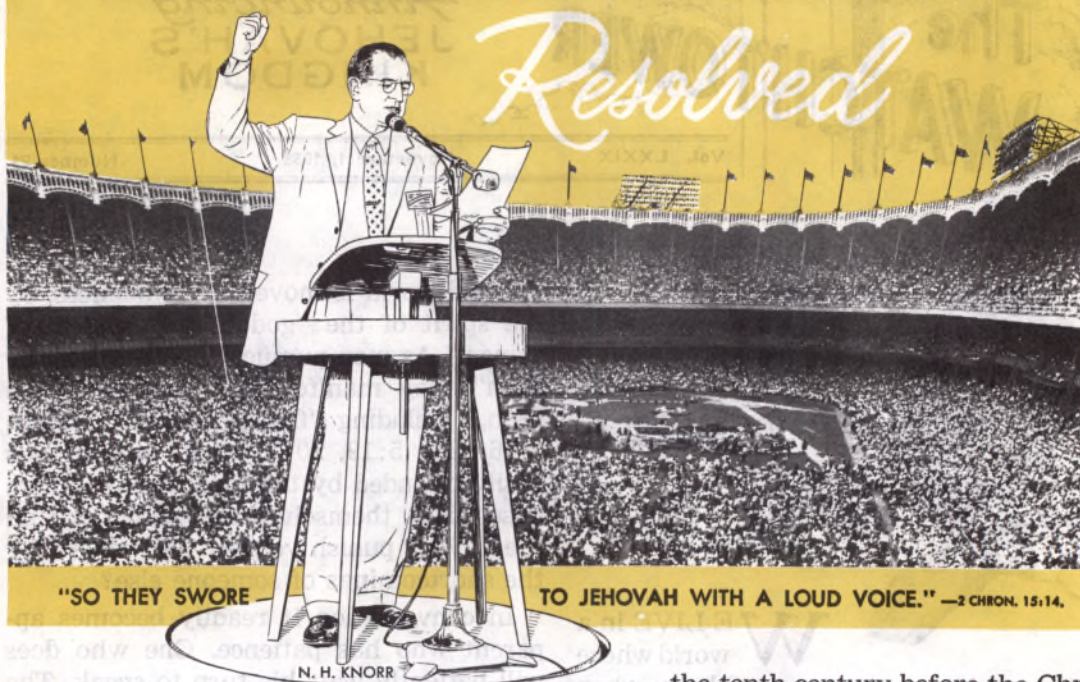
The old world is moved by selfishness, by the spirit of the "god of this system of things." As men pursue "the desire of the flesh" they manifest the "works of the flesh," including "fits of anger." (1 John 2:16; Gal. 5:19, 20) Those who are thus easily offended by the tardiness of others upset both themselves and those around them. Why punish yourself and others for the shortcomings of someone else?

In conversation it readily becomes apparent who has patience. One who does will patiently wait his turn to speak. The one who lacks it is forever trying to interrupt.

The apostle Peter tells us to "consider the patience of our Lord as salvation." (2 Pet. 3:15) There is no question about it: the patience of God has afforded us the opportunity to gain salvation. By our patience with others we make it easier for them to take hold of that provision. That patience should be shown toward those whom we teach God's Word; it should certainly be shown toward those in our own family. It is important in the big things of life, and it should not be overlooked in little things.

Instead of showing irritation and impatience, remember the advice found in Proverbs 16:21: "The one that is wise in heart will be called understanding, and he that is sweet in his lips adds persuasiveness."

WHY THE DIVINE WILL INTERNATIONAL ASSEMBLY



IT IS a good thing for a nation to enter as a whole upon a faithful resolve, in the fear of God. Nothing serves better than this for uniting the people of the nation in a righteous endeavor, to the lasting benefit of all the nation and to the honor and exaltation of God. He, the Creator of man and of man's earthly home, is not unmindful of such national action. He is certain to show his approval by blessing and protecting the nation and giving them the needed divine assistance toward keeping their godly resolve.

² Such a national action took place long ago as a wholesome example for us today. It took place in the fifteenth year of the reign of Asa the king of Jerusalem, in

the tenth century before the Christian era. Zerah the Ethiopian, with a million warriors, marched up through Egypt and threatened to destroy the kingdom of Judah. At the critical moment King Asa called out to Jehovah, the God of Abraham, Isaac and Jacob. Asa was heard, and those enemies of the kingdom of Jehovah at Jerusalem were themselves wiped out.

³ On King Asa's return from this miraculous victory, the prophet Azariah met him and said reassuringly: "Jehovah is with you as long as you prove to be with him, and if you search for him he will let himself be found by you, but if you leave him he will leave you. . . . And you, be courageous and do not let your hands drop down, because there exists a reward for your activity." Under this mighty stimulation King Asa gathered to Jehovah's

1. Why is it a good thing for a nation to enter as a whole upon a faithful resolve, in the fear of God?
2. When did such a national action take place long ago, and after what miraculous victory?

3. On his return from victory what assurance was given to King Asa, and afterward what did the nation resolve upon at Jehovah's temple?

temple at Jerusalem all those Israelites who loyally served Asa as Jehovah's anointed king. In addition to sacrificing to Him as their God, the assembled nation united in a resolve. Concerning this we read: "Furthermore, they entered into a covenant to search for Jehovah the God of their forefathers with all their heart and with all their soul, that anyone that would not search for Jehovah the God of Israel should be put to death, whether small or great, whether man or woman. So they swore to Jehovah with a loud voice and with joyful shouting and with the trumpets and with cornets. And all Judah gave way to rejoicing over the thing sworn, for it was with all their heart that they had sworn and with full pleasure on their part that they had looked for him, so that he let himself be found by them, and Jehovah continued to give them rest all around." —2 Chron. 15:2-15.

4 Those natural Israelites joining in this sworn resolve must have numbered hundreds of thousands, for in one day they

4. What kind of sacrifices are Jehovah's witnesses of today offering, and what outstanding feature was presented on the sixth day of their international assembly in New York city in 1958?

sacrificed seven hundred cattle and seven thousand sheep. Today a remnant of the new nation of spiritual Israelites are offering the sacrifices of praise and of Christian works to the same God. In their worship of him this spiritual remnant have been joined by hundreds of thousands of sheep-like persons of good will in all quarters of the earth. Just this past July 27 to August 3, delegates or representatives of these witnesses of Jehovah assembled in and around Yankee Stadium and the nearby Polo Grounds, New York city. The program for the sixth day, Friday, August 1, announced among the afternoon features the address on "Why This Convention Should Resolve," by the vice-president of the Watch Tower Bible & Tract Society, followed at once by the presentation "This Convention Resolves," by the president of the same Society. This outstanding feature of the day was presented at 1:30 p.m. directly to the audience in and around the Polo Grounds, and then at 3:30 p.m. to the still larger audience in and around Yankee Stadium. The vice-president spoke by way of introduction, to the following effect:



F. W. FRANZ

WHY THIS ASSEMBLY SHOULD

Resolve

NEVER before have so many Christian witnesses of Jehovah been assembled together at one time as at this

5. What could be said regarding the number of Christian witnesses gathered at that assembly?

Divine Will International Assembly of Jehovah's Witnesses, here in the Yankee Stadium and the Polo Grounds in New York city.

6 This is not merely an international assembly. It is also an interracial assembly, for we have come here not only from many nations, as represented in the 123 lands

6. Why was that not merely an international assembly, and upon what solid basis did their assembling together in oneness rest?

and islands where we live, but also from the three great branches of the human family that stem from our common forefather, Noah the son of Lamech the son of Methuselah the son of Enoch. (1 Chron. 1:3, 4) In reality, this is a Christian human family assembly. Despite the way that we look on the surface or despite the difference in languages that we speak, we are all one flesh, created by one God and redeemed by one ransom sacrifice, his Son Jesus Christ. Furthermore, our basis for thus assembling together rests not just on our natural oneness of flesh; it rests more solidly upon our oneness of Christian personality, "where," as the apostle Paul reminds us, "there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." (Col. 3:10, 11) Our assembly is thus merely one mammoth manifestation of the fulfillment of Jehovah's prophecy by Isaiah:

⁷ "It must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths.' . . . And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:2-4.

⁸ In view of world conditions in this midsummer of 1958, our getting here to this Divine Will assembly from the four

quarters of the globe, by the many means of travel and at much expense, stands for no small achievement. It is nothing over which to boast on our own part. Almighty God is the One who has brought it about. He has spread for us the most appetizing spiritual feast that we are enjoying here; and he issued to us the loving invitation through his visible organization on earth. He has provided for all of us the means to get here. He has protected and preserved us on the way here, and his protection has been over us in this assembly till now. He has brought us to this occasion that has no equal. To Him we tender our heartfelt thanks for this. To him all the credit! "Not by arms, nor by force, but by my spirit," says the LORD of hosts." (Zech. 4:6, AT) And to this we heartily agree!

⁹ Our being together according to the divine will and by the divine providence affords us a tremendous opportunity. We being together in such huge numbers, from so many locations around the globe, it becomes most appropriate for us as *one* company to join in making some expression to give force to the fact that we have the one spirit of God, that we have been "taught by Jehovah" to a oneness of knowledge and understanding, and that we have been made strong and fortified in our decision to do the one divine will as a united theocratic organization, called by God's holy name Jehovah.

¹⁰ We, who have been baptized in obedience to God and in imitation of Jesus Christ, are all of us dedicated to God for the doing of his will. We have come here unafraid of facing the divine will and not afraid to face any further revelation of the divine will, for that is the theme of this assembly. We are eager to learn more

7. Of the fulfillment of what prophecy was that assembly a mammoth manifestation?

8. Why did those conventioners have no reason for boasting in themselves for coming together in such numbers from so many places?

9. What did their being together in such numbers from everywhere afford them an opportunity to do?

10. With what courage and eagerness did they come together, and what did they find it a most suitable occasion for doing that day?

of God's will. Here we seek to be renewed in our decision to do his will, that we may do it faithfully in fulfillment of our vow in order to make His heart rejoice. We see that there is much confusion in all this world, even in Christendom, as regards what the divine will is. We know, also, that there are many sheeplike persons in all parts of the earth who want to learn what God's will is that they may fulfill the purpose of their lives in doing it. Consequently, we find this a most suitable occasion for making some statement of what the divine will is and for voicing our determination to keep on doing it ourselves and to help other men of good will to do it.

¹¹ The world's newspapers, magazines and radio communications describe the events taking place and the deplorable conditions that exist both in Christendom and in the rest of the earth. We do not need to go into any detailed description of what is already so well known to men. Nineteen centuries ago our Christian brother, the apostle Paul, wrote an advance description of what we, assembled here from all parts of the earth, have observed to be the condition: "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; . . . In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. On the other hand, wicked men and impostors will advance from bad to

worse, misleading and being misled." —2 Tim. 3:1-5, 12, 13.

¹² There is a root cause for this state of affairs. Without any double talk or hesitation we declare this root cause of all the crime, delinquency, hatred, strife, prejudice, communism and mad confusion to be wrong religion, false religion; behind which is man's unseen enemy, Satan the Devil. The men most responsible for the world condition are the religious instructors and leaders; and the most reprehensible of these are the religious clergy of Christendom. These have the complete Bible, the Holy Scriptures inspired by God's spirit. The members of their religious systems pay them hard-earned money and trust them to study the Bible and preach God's will and purpose as set forth in it. Christendom's clergy have the awe-filled respect of their congregations, who rely upon their clergy to teach the Bible truth and to live up to its teachings in imitation of Jesus Christ. Said the apostle Paul as a pattern for the clergy to follow: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) Had the hundreds of thousands of clergymen in Christendom done as Paul instructed, what a power they would have wielded to prevent Christendom, which dominates the rest of the world, from getting into its serious condition of today! How effective they could have been in preventing two world wars and the great stress and pressure that forced the development of the atomic and hydrogen bombs!

¹³ Are we unjustified in making such a criticism? Is it wrong for us to feel just as Jehovah's prophet Jeremiah felt about a similar situation in his own day, and

12. What was declared to be the root cause for the state of the world's affairs, and why were a particular class pointed out to be the most reprehensible for world conditions?

13. Why were they not unjustified in making such a criticism of Christendom's clergy, and why were they really under obligation to speak concerning Christendom's leaders?

11. Why was it not necessary to describe conditions that exist in the earth, and how did Paul describe them to Timothy long in advance?

then to express ourselves in harmony with our feelings? We believe not. Not many years before Jerusalem and its temple or house of God were destroyed, Jeremiah said: "Concerning the prophets. My heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of Jehovah, and because of his holy words. For the land is full of adulterers; for because of swearing the land mourneth; the pastures of the wilderness are dried up. And their course is evil, and their might is not right." Then to Jeremiah's heartbroken words, God adds this comment: "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith Jehovah." (Jer. 23:9-11, AS) After all these years since World War I, Christendom stands in a relationship toward God like that of Israel in Jeremiah's day. Yes, Christendom faces a destruction more frightful and devastating than that which Jeremiah saw happen to Jerusalem and its temple. Since we Christians are called by God's name, as Jeremiah said he himself was (Jer. 15:16, AS), and since we are Jehovah's witnesses as Jeremiah himself was, we are under obligation to speak concerning Christendom's leaders, foreshadowed by Israel's prophets and priests.

¹⁴ Under inspiration by God, Jeremiah pointed out the religious leaders as the ones responsible for the state of the nation, riddled as it was with corruption and faced with violent destruction:

¹⁵ "Therefore this is what Jehovah of armies has said against the prophets: 'Here I am making them eat wormwood, and I will give them poisoned water to drink. For from the prophets of Jerusalem apostasy has gone forth to all the land. I did not send the prophets, yet they themselves ran. I did not speak to them, yet

they themselves prophesied. But if they had stood in my intimate group, then they would have made my people hear my own words, and they would have caused them to turn back from their bad way and from the badness of their dealings.'"—Jer. 23:15, 21, 22.

¹⁶ Christendom's clergy, Catholic and Protestant, have the Bible and have the time to study it and the pulpits for preaching it. If, as Jehovah said to Jeremiah, these modern-day religious prophets had stood in His intimate group, in close relationship with Him as his faithful and discreet servants, then they would have made Christendom's peoples hear God's own words. They would thus have caused the people to turn back from their bad way that has led to this disastrous situation today.

¹⁷ Instead, Christendom's clergy have rejected God's Word and have led the people in rejecting his Word and turning to worldly philosophies and unproved scientific theories. As a result, the people go on and grow worse in the badness of their dealings.

¹⁸ Recently, in the religious publication *The Lutheran*, a clergyman said concerning the increase in church attendance in America: "The incoming tide of faith" has not "embraced the gospel," neither has it "rejected the church." In other words, these church attenders have not embraced the Holy Bible, but they do not reject Christendom's religious systems that have rejected the Bible. This, the same clergyman remarked, is a "time of tremendous possibilities."—*New York World-Telegram and Sun*, June 14, 1958.

¹⁹ Yet the clergy will not take hold of these possibilities by making the people

14, 15. With what words did Jeremiah point out the ones who were responsible for the fallen state of the nation?

16, 17. Why, similarly, are Christendom's clergy responsible for the people's badness today?

18, 19. How did a clergyman recently describe in *The Lutheran* the people's attitude toward the Bible and toward the church, and what "tremendous possibilities" do the clergy not take hold of?

hear God's Word, to turn them from their apostasy and to prepare them for everlasting life in God's new world.

²⁰ If ever there was such a day, this is the day of perplexity that Jesus Christ foretold. Faced with mounting problems, with the stubborn unwillingness of the powerful ones of the nations to co-operate, and with the dangers of nuclear, missile, bacteriological warfare, from which all mankind would suffer for generations to come, the world leaders are perplexed. They know no way out of the international quagmire. (Luke 21:25) Amid this worldwide perplexity there should be a message of solid truth to guide human society.

²¹ Of all persons on the face of the earth, professed Christians should have the message that can enlighten all peoples in the gross darkness that enshrouds all nations, not excepting Christendom. "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life," said Jesus. And to Christians who faithfully follow him he said: "You are the light of the world. . . . let your light shine before mankind." (John 8:12; Matt. 5:14, 16) He definitely said that his true followers would have the one and only enlightening, saving message for this day of perplexity. Long ago Jehovah God promised to provide his worshipers with the all-important message.

²² Still the clergy of Christendom have no message of the day for mankind. They look to the perplexed, dazed, staggering politicians to take the lead that they may follow the politicians and give these moral and religious support in their churches. Let the politicians suggest a League of Nations, and the clergy are for it. Let the

politicians propose a United Nations organization, and the clergy support it as the one hope that all mankind must support or else all is lost. Here in New York city, on the occasion marking the tenth anniversary of the United Nations, prayers were offered in St. Patrick's Cathedral "for divine guidance on all deliberations" of the United Nations. Monsignor Thomas A. Donnellan, who preached, said (to quote the report in the *New York Times* as of October 31, 1955) that "despite 'imperfections, vetoes and obstructionist tactics' the United Nations was, 'humanly speaking, the last, best hope for international peace.' Monsignor Donnellan is vice chancellor of the Roman Catholic Archdiocese of New York."

²³ In the same strain, and in this same city on an earlier occasion, Presbyterian minister Dr. J. S. Bonnell took his text from Jesus' sermon on the mount, "Blessed are the peacemakers," and said to the many U.N. delegates in his audience: "Blessed are you men of the United Nations, who devote your life to the understanding of the problems of other people." The *New York Times* report as of April 21, 1952, closed with this paragraph: "Holding that the peoples of the world must realize that the United Nations is the supreme hope for world peace, the minister asserted that the organization could not exist if it were repeatedly sidestepped by the larger nations of the world."

²⁴ Setting an example ten years ago for Christendom's attitude toward the U.N. Pope Pius XII appealed to its member nations to "devote their sternest efforts to solving the problems of permanent peace and security at the next General Assembly" and said: "If ever an assembly of men, gathered at a critical crossroad in

20. Why are world leaders perplexed, and amid this perplexity what should there be to guide human society?

21. Who, of all persons today, should have that enlightening message, and why so?

22. How do the clergy act with regard to leadership, and how does the instance of the vice chancellor of New York's archdiocese display that fact?

23. How did a New York Presbyterian minister illustrate the same fact in 1952?

24. Ten years ago, how did Pope Pius XII set the example for Christendom's attitude toward the U.N.?

history, needed the help of prayer, it is this Assembly of the United Nations."—*New York Times*, as of September 2, 1948.

²⁵ That this attitude of the clergy presents a challenge to true Bible Christians is shown in the statement of Sir Alexander Cadogan: "Until someone has produced a better plan, the United Nations is the only way of salvation." Down to this late date the clergy of Christendom have brought forward no better plan.

²⁶ To the people of the world the clergy stand for the God of Christianity. Does the clergy's failure to have a clear-cut message, a "better plan," mean that God has nothing better than the United Nations? It would be an insult to Jehovah God to think so. Why, then, do these paid clergymen who parade in special religious garb to show themselves off as devoted to God and as representing him have no message to guide men to unity, peace and life? The prophet Jeremiah lays bare the reason. He said:

²⁷ "This is what Jehovah of armies has said: 'Do not listen to the words of the prophets who are prophesying to you people. They are making you become vain. The vision of their own heart is what they speak—not from the mouth of Jehovah. They are saying again and again to those who are disrespectful of me, "Jehovah has spoken: 'Peace is what you people will come to have.'" . . . They are thinking of making my people forget my name by means of their dreams that they keep relating each one to the other, just as their fathers forgot my name by means of Baal. The prophet with whom there is a dream, let him relate the dream; but the one with whom my own word is, let him speak

25. In the light of the clergy attitude, what statement by Sir Alexander Cadogan presents a challenge, and to whom?

26, 27. Does the clergy's failure to have a "better plan" mean that God has nothing better, and with what words does Jeremiah lay bare the reason why the clergy have no guiding message for men?

forth my word truthfully.'" " 'Therefore here I am against the prophets,' is the utterance of Jehovah, 'the ones who are stealing away my words, each one from his companion.'" " 'Here I am against the prophets of false dreams,' is the utterance of Jehovah, 'who relate them and cause my people to wander about because of their falsehoods and because of their boasting.'" "But I myself did not send them or command them. So they will by no means benefit this people."—Jer. 23:16, 17, 27, 28, 30, 32.

²⁸ Had Jehovah God by Christ sent those clergymen, then they would have his message and would be preaching it in obedience to his command. They would not be preaching the dreams of their own heart in harmony with the schemes of this world's politicians. They would not be stealing away Jehovah's words from one another or from their parishioners. Rather, they would prove that they had His word by speaking it forth truthfully and educating the people in what the Bible has to say regarding our day.

²⁹ They would not be making God's professed people forget his holy name by means of their dreams that they keep relating to one another. They refuse to be called by God's holy name Jehovah. They do not profess to be witnesses of Jehovah. To lend no support to the fact that Jehovah would have witnesses on earth at this most critical time the same as he has had since the days of Abel the first martyr, they willfully arrange to keep God's own name Jehovah out of their modern Bible translations. By their own example and course of action they deny that a true Christian must be, as Jesus Christ himself also was, a witness of Jehovah God. They pray the Lord's Prayer, and yet they work

28, 29. (a) Had God sent those clergymen, what would they have and what would they be doing? (b) How do they violate the opening part of the Lord's Prayer, and so what is Jehovah's position toward them?

against the very opening part of that Prayer, which says: "Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9, AV) For these vital reasons the God whose name is slighted and misrepresented says that he is against these prophet-preachers. That is why he tells the people not to listen to them, for they will by no means benefit mankind, not even Christendom.

THE WORK OF WITNESSING AND GATHERING

³⁰ In his parting words to his disciples Jesus said: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) "On the basis of [Jesus'] name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem, you are to be witnesses of these things." (Luke 24:47, 48) According to the latest census or estimate of the religious population of the world, Christendom's clergy today stand backed by 820 million professing Christians. Hence, witnessing to all on earth today would mean, according to the latest figure, witnessing to 2,700,000,000 persons. A monstrous task! does anyone exclaim? No, numerically a small task; for we have 820 million professed Christians with which to do it. Jesus said that Christians should all be witnesses to earth's most distant parts.

³¹ Subtract 820 millions from 2.7 billions. It leaves 1,880,000,000. Now divide 820 million obligated Christian witnesses into 1,880,000,000 non-Christians. It gives us a quotient of about 2.3. With all the witnesses available in Christendom, it would require each one to witness to 2.3 non-

Christians, to give a world witness. In other words, Christendom's one third of the world population would simply have to witness to the other two thirds of the world's population, non-Christian. Have the clergy of Christendom had wonderful possibilities? What if the clergy, like the Good Shepherd Jesus Christ, had taken the lead and conducted a world-wide witnessing campaign with their 820 million sheep of their religious flocks? What would the results have been today?

³² How should the clergy have gone about leading off in this world witness? It is not for us to tell them how. They claim to be Jesus' followers or imitators. His own example tells the clergy how. He preached publicly and in the homes of the people. He did not go to them invisibly by radio and by mailed printed literature. He had no church building where he preached to people who paid him. The apostle Paul said: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) Paul tells Christendom's clergy how he imitated Jesus and carried on the witness work. Paul says: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." (Acts 20:20, AV) Have the clergy imitated Jesus Christ and his imitator Paul? Publicly, somewhat, in their own church buildings to a paying congregation. But what about from house to house? Have they, like shepherds, gone out to hunt the lost, straying sheep as Jesus did? The record that the clergy have made answers for them. The results of their style of ministering and witnessing answers for them in just Christendom itself, this one third of the world's population. There yet remains the non-Christian population, two thirds of mankind, to whom the clergy

30. What commission did Jesus give to his disciples when parting from them, and to fulfill this commission how many professed Christians do the clergy have to back them?

31. For Christendom's numbers to give a world witness, what would it have required of each one, and so what questions do we ask as to what possibilities the clergy have had?

32. (a) How should the clergy have gone about in leading off in this world witness? (b) How long have they had years of possibilities but with what to show for their style of preaching and ministering?

of Christendom owe an obligation in the form of a witness. Since at least Emperor Constantine's day in the fourth century, Christendom's clergy have had, till now, 1,600 years of possibilities, opportunities!

³³ Certainly someone has failed of responsibility. We witnesses should look at ourselves to see whether we have shared in the failure. In Jeremiah's days Jehovah saw the failure of the priests and the prophet dreamers. He did not, because of them, leave the endangered people without witness. He raised up his true prophets and put his word in their mouths, particularly of Jeremiah and Ezekiel. Jerusalem's destruction came anyhow, because of Jehovah's anger with the majority of the people. "The windstorm of Jehovah, rage itself, will certainly go forth, even a whirling tempest. Upon the head of the wicked ones it will whirl itself. The anger of Jehovah will not turn back until he will have carried out and until he will have made the ideas of his heart come true. In the final part of the days you people will give your consideration to it with understanding." (Jer. 23:19, 20) Likewise today, Jehovah will not turn back from his destroying of Christendom in Armageddon. His witnesses, however, like Jeremiah and Ezekiel and other true worshipers of Jehovah, expect to survive Armageddon. First, though, we must finish our commission as witnesses of Jehovah, without fail.

³⁴ A great gathering work needs to be done now before Christendom is destroyed along with the rest of Satan's world. With regard to this, Jehovah prophesied by Jeremiah: "I myself shall collect together the remnant of my sheep out of all the lands to which I had dispersed them, and I will

bring them back to their pasture ground, and they will certainly be fruitful and become many. And I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more, neither will they be struck with any terror nor will they be missing,' is the utterance of Jehovah. 'Look! There are days coming,' is the utterance of Jehovah, 'and I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land. In his days Judah will be saved, and Israel itself will reside in security. And this is his name with which he will be called, Jehovah Is Our Righteousness.'"—Jer. 23:3-6.

³⁵ Jehovah is the Great Shepherd. (Ps. 23:1) He cares for his sheep here on earth. He raised up Shepherd-King David and also raised up to him a "righteous sprout." That "righteous sprout" is Jesus Christ. In 1914 God put him in power as king of the new world. Evidences to prove that fact continue to increase for us. The King Jesus Christ reigns and has acted with discretion and executed justice and righteousness in our land, in our spiritually restored condition here on earth. He has saved spiritual Judah by delivering us from modern-day Babylon. He makes spiritual Israel to dwell securely although we are in the midst of this world, which hates us. He is fulfilling the name of honor by which he is now called, Jehovah Is Our Righteousness, or, Jehovah Is Our Vindicator. (AT) To us he has brought the righteousness of God. He is the King that has liberated us from Babylon. He has shown to the world, especially to Christendom, that Jehovah God is with us and for us, and that we have a righteous standing with God, not his condemnation. Because of our exclusive devotion to Jehovah and

33. (a) As regards responsibility, why should Jehovah's witnesses also look at themselves? (b) Why, despite his witnesses, did Jehovah's wrath destroy Jerusalem, and before a similar destruction what must Jehovah's witnesses today do?

34. What did Jehovah say by Jeremiah must be done before Christendom is destroyed?

35. Whom has Jehovah raised up as a "righteous sprout" to David, and how has this one fulfilled his honorable name Jehovah Is Our Righteousness?

our uncompromising separateness from this world, we stand vindicated, for we have brought ourselves more and more into conformance with God's Word and have refused to conform to this world. It is our highest desire to have a part with our King in vindicating Jehovah's universal sovereignty.

³⁶ However, whom has Jehovah raised up as shepherds over all the sheep whom he is gathering on the earth? Not the political rulers or the religious clergy who hobnob with Christendom's politicians. These have caused the people to wander about in confusion, not knowing where they are going. They have not directed and helped the sheeplike people to Jehovah's King, the "righteous sprout" of David. Their handling of earth's affairs has left the people in a state of fear, and the nations are in anguish.

³⁷ When we look at the organization that has God's holy name called upon it and that works hard to make the people remember His name, we can discern that Jehovah has raised up the promised spiritual shepherds. He has raised up faithful, conscientious overseers along with their ministerial assistants. By these he has fed his sheep with spiritual nourishment and led their steps into the paths of the right Christian activity and the right worship of the true God. These have led the members of the congregations of Jehovah's witnesses out into the field to find and gather together all the sheep whom Christendom's clergy have left to wander and to stray. Thus they have led all the flock of Jehovah's witnesses into all the inhabited earth to bear witness to the grandest event of all time, the setting up of God's kingdom as the capital organization of the

universe, for God's vindication and for mankind's blessing.

³⁸ We have a fearful responsibility resting on us. We have accepted God's name upon us and he has favored us with what he had kept back from Christendom's clergy, the lifesaving message for all people, no matter of what race, present religion, nationality, color, language or social rank. Like Jeremiah we can say: "Take note of my bearing reproach on account of your own self. Your words were found, and I proceeded to eat them; and your word becomes to me the exultation and the rejoicing of my heart, for your name has been called upon me, O Jehovah God of armies."—Jer. 15:15, 16.

³⁹ Since 1919 in particular we have striven to reach all the inhabited earth with the good news of God's established kingdom, not only the non-Christian two thirds of the world's population but also the 820 millions of Christendom's members whom their clergy have left ignorant of the Kingdom, directing them to the United Nations of this world. During just the past field-activity year of 1957 we spent 100,135,016 hours in actually preaching from house to house and publicly, in 164 lands and islands where Jehovah's witnesses are located. Of those hours over 20 million were spent in making return visits on interested persons. So for the total of more than 100 million hours, more than one person was given a witness each hour. This means that hundreds of millions of persons received the Kingdom witness in more than 120 languages last year alone. This was in the face of tough opposition and, in places, violent persecution. Were we given a free field, if all nations flung wide open the doors, with Jehovah's spirit helping, how soon could his witnesses reach

36. Why are the rulers and clergy of Christendom not the ones whom Jehovah has raised up to shepherd the sheep whom he is gathering?

37. Whom, then, has Jehovah raised up as shepherds over all the sheep whom he is gathering, and how have they been exercising leadership?

38. Why, like Jeremiah, do we have a fearful responsibility resting upon us?

39. Particularly since 1919, what have we striven to do, and, in view of last year's accomplishment, how soon could earth's 2.7 billions be given the witness?

earth's 2.7 billion inhabitants with the good news of the established Kingdom! As matters stand, however, we are striving to push out into new fields for witnessing.

⁴⁰ We must do this. The handwriting has appeared on the walls of this Babylonish old world, announcing the doom of Satan's entire world organization. Christendom, who has cast in her lot and destiny with this world, stands doomed with it, to suffer a destruction in comparison with which the horrors of Jerusalem's destruction in Jeremiah's day will seem pale. The lives of countless sheeplike persons in all quarters of the earth are imperiled as the great day of destruction draws nearer. Our work is not done. Our obligation is to drive ahead with this witness work till the destruction overtakes a heedless, goatish world. We are dedicated to do the divine will. So this is our work according to God's will for now. This is the work for which we have been brought to this hour. For us there can be no turning aside, no

40. Why must we keep striving to push into new fields for witnessing, and so for us now what can there not be as regards the work?

deviating, no slowing down, no uncertainty, no inside interference with the work.

⁴¹ Today, by Jehovah's loving-kindness, we have been brought to this one harmonious assembly. For us witnesses from the four corners of the earth, of so many nationalities and languages, it is a supreme occasion to make a united statement of how we stand toward the world situation, what our enlightened understanding of God's will is and what our united purpose is for the future in discharging our God-given commission. This is "why this assembly should resolve" to make an expression before we have to part, for it to be published to all the world. I therefore yield the platform to the president of the Watch Tower Bible & Tract Society of Pennsylvania to present any expression in which we can all unitedly and heartily join.

⁴² Amid the great applause the Society's president stepped to the fore and presented the following

41, 42. What was the international assembly a supreme occasion for doing, and what, therefore, did the Society's president proceed to do?

RESOLUTION

THERE are momentous times and occasions that call men together for united action and expression. This time and occasion in the summer of the year 1958 is one of them. On August 1, 1914, or forty-four years ago to the day, Imperial Germany declared war on Russia, thus backing up Austria, which had declared war on Serbia just four days previous. That was the beginning of World War I, which sucked in more than a score of nations around the globe.

1. What was that sixth day of the international assembly (August 1, 1958) the time and occasion for, and of what world event was it the anniversary?

² Allied victory crowned the war. Empires and kingships vanished. New republics appeared; but the world was not made safe for democracy. The League of Nations was established to foster amity among the nations and to prevent recourse to war for settling disputes; but the world was not made safe for peace.

³ Dictators seized control of nations in Christendom and entered into concordats or compacts with religious authorities.

2. In what did World War I result, and was the world made safe for peace?

3. What events led up to World War II, and what era was born toward the close of that war?



Yankee Stadium packed out when 194,418 endorsed Resolution.
See overflow crowds at the Polo Grounds on next page.

World domination again became a burning issue. Aggressions took place, as new and grander empires were coveted and aimed at. The League of Nations proved powerless, and within twenty-one years of the close of World War I a second world struggle cut a swath of death and havoc around the earth, to surpass the destruction by any former war. The fiendish bombs made by atomic scientists climaxed and speeded up the complete end of the worst war in history. Thus less than two months after delegates of fifty nations had finished their conference in San Francisco, California, and had signed the Charter of the United Nations, the era of the nuclear bombs and of the United Nations was born.

⁴ In the thirteen years since then, great blocs of nations have been formed and

4. In the thirteen years since then, how has the world situation shaped up, and how have the religious leaders failed the people?

have disunited the world. Wars cold and hot have raged. Nationalism has run riot. The hydrogen bomb has been added to the arsenal of war. Efforts at international disarmament fail repeatedly, and the world is suddenly launched into the missile space age. The contest for world domination has been renewed. By all manner of means the Communist bloc seeks to wrest it from the democratic powers, and the general situation has become one of suspicion, tension, rivalry and fear. The future becomes more and more ominous-looking. The people turn to their religious leaders for light, for direction and for a trustworthy message of hope, but the religious leaders have nothing other than what the politicians offer the world. They have not directed the people to the only means of salvation. They have ignored the Word of the great "King of the nations."

—Jer. 10:7.

⁵ The nearness of the greatest change in human history, the danger in which the perplexed people stand and the urgent need for the lifesaving truth to be proclaimed make this the most suitable time for the message from the holy Scriptures of God's Word to be declared to all nations, tribes, peoples and tongues.

**THEREFORE BE IT
RESOLVED
THAT**

WE, Jehovah's witnesses, assembled here in Yankee Stadium and the Polo Grounds, New York city, in the Divine Will International Assembly of Jehovah's

5. What pressing facts made the international assembly the most suitable time for the Scriptural message to be declared to all?

6. Jehovah's witnesses in international assembly united in declaring devotion to what?

Witnesses this first day of August, 1958, do unite in declaring that we are exclusively devoted to the divine Sovereign of the universe and to the interests of his promised new world now at hand;

⁷ THAT we deplore the fact that the inspired written Word of the Universal Sovereign is ignored due to the delinquency of the religious leaders of Christendom, who have made the people forget the holy name of the sovereign God by various religious means, whereas we, His witnesses, take the greatest pleasure in honoring and vindicating that holy name and in confessing before all men that the name by which He alone is distinguished is Jehovah (Ps. 83:18, AV);

⁸ THAT all nations today owe their life to Jehovah God as the great Creator and Fountain of life, inasmuch as all the nations have a common descent from the

7. What do the witnesses deplore, and what do they take the greatest pleasure in doing?

8. To whom do all nations today owe their life, and why?



Polo Grounds seated part of overflow crowd of 194,418 that endorsed Resolution at Divine Will assembly

main survivor of the global flood, the patriarch Noah, who walked with Jehovah God to the preserving alive of our human race;

⁹ THAT because of our common descent from Noah, who was the tenth in line of descent from the first man Adam, all the many nations, tribes and peoples of this modern day should recognize that we are one human family, one human race, for whom Jehovah God has made one common provision through his Son Jesus Christ for our everlasting life and happiness in His approaching new world;

¹⁰ THAT, since the founding of the city of Babylon shortly after the great flood, a wicked world has been built up, of which the Holy Bible declares Satan the Devil to be the invisible god and ruler; and that under him and his demons the nations and languages of the earth have broken up the unity of the human race and have brought mankind to the dangerous situation today in which there is no peace and in which there is no loving family harmony;

¹¹ THAT, in love for his human creation, Jehovah God has willed that a righteous new world be introduced for all men of good will in his appointed time, for which reason he has numbered the days of this internationally split old world, and this old world is now far along in its "appointed time of the end";

¹² THAT the Most High God of heaven has his own chosen government for all the earth, and that in the autumn of the year 1914 he installed his loyal Son, the glorified Jesus Christ, to be king in the heavens and to destroy all the enemies of God and of man and to reign over men of good

will in the blessed new world, for which reason, at Jesus' installment in 1914, the "appointed time of the end" for all the nations of the old world began and is now nearing its climactic conclusion;

¹³ THAT the only stable government in the universe is the established kingdom of God in the hands of his anointed Son, Jesus Christ; and that not a single government in Christendom has God's backing, inasmuch as He is backing his own government, the Messianic kingdom, and Christendom's governments are doomed to destruction by him at the universal war of Armageddon, in which his reigning King will fight them and all the rest of the Devil's organization, human and demonic;

¹⁴ THAT, since A.D. 1914, the evidences have continued to multiply in proof that God's kingdom now reigns from the heavens; and not only do we have the prophecy of his Son Jesus Christ regarding these visible evidences on hand in the Holy Bible for consultation, but God has raised up his speaking witnesses to preach the good news of the reigning kingdom and to serve warning notice of the war of Armageddon by word of mouth, letting the people hear, that they may say: "It is the truth";

¹⁵ THAT in spite of the fulfilled prophecies of God's Word, with which the religious clergy should be acquainted, and in spite of the increasing testimony of His living, speaking witnesses, the religious leaders of all denominations of Christendom have refused to join in the Kingdom witness, in fulfillment of Matthew 24:14, and have opposed, even persecuted, Jehovah's witnesses and have rejected God's kingdom and have turned the peoples to

9. Because of our common descent, what should we all recognize as to ourselves?

10. Since the great Flood, what things have brought mankind to the dangerous situation today?

11. What has Jehovah God willed for his human creation, and so in point of time where does this old world now find itself?

12. Governmentally, what did Jehovah do in the autumn of 1914, and so what then began for the nations of the old world?

13. What is the only stable government in the universe, and why does no government in Christendom have God's backing?

14. What do the evidences multiplying since 1914 prove, and why can the people now hear and say: "It is the truth"?

15. In spite of fulfilled prophecies and the increasing testimony, what have Christendom's clergy refused to do and, as a result, what have they done?

man-made political remedies for human ills;

¹⁶ THAT, in their fear of ungodly communism and of more world war, the clergy have turned their backs on Jesus Christ the King and have endorsed the political organizations for perpetuating this old world, which is God's enemy, namely, the League of Nations and its successor, the United Nations; and they have led and encouraged the people in the idolizing of these human makeshifts for God's kingdom; and in their worldly-wise schemes to safeguard the people from further devastating world war by means of these incapable organizations, the clergy have failed to help the people to find refuge and security against the far more destructive universal war, "the war of the great day of God the Almighty" (Rev. 16:14, 16); so that, in times of international peace, the clergy hypocritically encourage the nations not to fight one another, not to fight against men, but, by backing up the political schemes of men, they encourage the nations to fight against God, both now and in the coming war of Armageddon;

¹⁷ THAT the nations are now on judgment before Jehovah God the Supreme Judge, and the clergy of Christendom stand as the most reprehensible and delinquent class on earth before Him, and at Armageddon he will give his judicial attention first to them, and all the blind peoples who follow these blind religious guides will suffer execution with them at God's hands;

¹⁸ THAT, amid this most serious situation of the old world, and in view of the failure of Christendom's clergy, we are most grateful to Jehovah for the privilege of

being His witnesses to all the nations in this time of the end; and we deeply appreciate the heavy responsibility resting on us to uphold the honor of his name and to carry out the commission laid upon us;

¹⁹ THAT we, 194,418 witnesses of Jehovah God and people of good will, have come together here in international assembly to learn further concerning his holy will and how to carry it out;

²⁰ THAT, figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love;

²¹ THAT what has made us one Christian people despite the fact that we come from so many diversified peoples is that we have separated ourselves from this world and its hateful conflicts and have dedicated ourselves through Jesus Christ to our one God and heavenly Father, and we sincerely pray to Him in unity: "Let your will come to pass, as in heaven, also upon earth"; not the will of the worldly nations under the "ruler of this world," Satan the Devil;

²² THAT our earthly organization is theocratic because it is ruled by God the Most High as Head over all, and our Leader under Him is no political dictator but is Jesus Christ our Right Shepherd, and God's holy spirit is the active force that moves us and accomplishes God's will through us, and the inspired Holy Scriptures are our book of law and instruction and highest education;

16. In fear of communism and of more world war, what course have the clergy taken, and against whom have they encouraged the nations to fight?

17. Why will Christendom's clergy come in for first attention at Armageddon, and what will happen to their followers?

18. So, amid this situation, for what are Jehovah's people most grateful, and what responsibility do they appreciate?

19. What did all those witnesses and people of good will come together in international assembly for?

20. What, in fulfillment of Isaiah 2:2-5, have the witnesses done and determined to do?

21. What has made the witnesses one Christian people, and what do they sincerely pray?

22. Why is their organization theocratic as regards headship, leadership, motivating force and book of law?

²³ THAT, in spite of our having to part in a matter of days, we will continue to preserve the unity of the organization, which unity we have experienced here on such a tremendous scale; and whereas we shall return to live under differing forms of human government and different political rulers, we will not permit men who fight against God to break up our unity or to separate us from the theocratic organization; we will persist in praying for one another and will carry out the Scriptural instructions; and even when persecution may get more intense and we may be scattered physically or be driven underground or deprived of our Bible-study literature, we will keep on obeying God rather than men and will preach the good news of the Kingdom, the only God-given hope of mankind, by the use of our Bibles alone, if necessary, or by just that divine Word stored up in our hearts; we will, in all these respects, strive to be like our faithful brothers who today find themselves behind the Communist Iron Curtain or under totalitarian government and dictatorship and for whom we have not ceased to pray;

²⁴ THAT down to the end, as far as within us lies, God's will shall be fulfilled in us as regards the preaching of his established kingdom and the gathering of all other sheep into the fold of his Right Shepherd, Jesus Christ, to enjoy salvation with us, so that we may be accounted worthy of being ushered into God's everlasting new world after Armageddon, there to worship him unitedly as one family of his creatures without racial distinctions and national boundaries and divisions, under one government, His kingdom by Christ, and to do his will forever and ever.

23. What did the witnesses resolve concerning unity of organization and also concerning preaching, and in likeness to what faithful brothers?

24. What special features of God's will do they want fulfilled in them, and with what objective in view?

²⁵ Accordingly, on this inspiring occasion, we call upon all lovers of life in happiness under righteous government, to whose attention this Resolution may come, to take to heart its import and to honor the name of the Creator of heaven and earth and to turn to His kingdom by Christ as the rightful government of the new world and to bring themselves into harmony with his perfect will, because "he that does the will of God remains forever."
—1 John 2:17.

Jehovah's Witnesses
IN THE DIVINE WILL INTERNATIONAL
ASSEMBLY IN NEW YORK CITY THIS
FIRST DAY OF AUGUST OF 1958.

Moved by *N.H. Knorr*, President
Watch Tower Bible and Tract Society
of Pennsylvania

Seconded by *F.W. Franz*, Vice-President

Attested to by M. G. Henschel, Chairman

ADOPTION

²⁶ Having finished reading the repeatedly applauded Resolution, the Society's president moved for its adoption. During the din of further heavy applause the vice-president seconded the motion. The president then called for all in favor of adopting the Resolution to say Aye! As one man the audience of 194,418 cried out Aye! and burst into applause again with great joy and enthusiasm. This set the pattern for similar action at the subsidiary large-scale assemblies that were to be held in Great Britain, Germany, and other lands around the earth in the course of the succeeding months.

²⁷ The proceedings at Yankee Stadium

25. Finally, what did the assembled witnesses call upon all lovers of life in happiness under righteous government to do, and why?

26. What action was taken regarding this proffered Resolution?

27. What are those who adopted the Resolution now doing about it, and what is the carrying out of its terms resulting in?

and the Polo Grounds with regard to this Resolution excited great public comment, printed and spoken. Whatever action others may henceforth take toward Jehovah's witnesses on account of the Resolution, those Christians who adopted it have taken most seriously to heart what they have thus resolved. They offer prayer and put forth efforts to keep what they have earnestly resolved in solemn assembly. They are now being put to the proof as to their sincerity in adopting the Resolution. How-

ever, they have the Scriptural assurance that Almighty God Jehovah will help them to prove true and faithful to the Resolution, that they may experience his salvation and that he may be magnified. Their unitedly carrying out the terms of the Resolution is greatly expanding the global witness that they are giving, and it will also result in the eternal salvation of countless other sheeplike persons of good will, that these too may do the divine will in God's righteous new world.

"Your Will Be Done On Earth"

CHAPTER I WHOSE WILL?

HUMANKIND is swiftly moving toward a new world. Soon the great troubles that have disturbed this world since the year 1914 will reach their Armageddon* climax. This old world will not be able to endure that overwhelming trouble, the like of which man has never before gone through since the beginning of human existence. The worst ever, yet it will be the last world trouble, and the thankful survivors of it will enter into a new world that gives promise of wonderful things.

²For important reasons there has to come a new world. Things cannot go on as they are and on the same foundations. There has to be an all-embracing change. This change has to come by powers other than those who are responsible for mankind's woes for these thousands of years. That change will make all things new. The world, the whole system of things, will be



Serial Part 1

healthily new. As we think about this desirable new world, some vital questions arise. Will that new world be fashioned and built by human scientists of today or of the future? During that world, which will always stay new, whose will is it that must be done and will be done on earth? Is it to be the will of some imperfect, selfish, dying human creature? Or is it to be the will of someone unselfish, perfect, undying, someone higher and more powerful than the most outstanding human creature? Is it to be the will of someone on earth or of someone in outer space or of someone beyond outer space?

³Particularly since October of 1957 all informed men and women have interested themselves in outer space. They have been expressing themselves from a new view-

3. Since 1957, why have informed persons interested themselves in outer space?

* See The Holy Bible, at Revelation (Apocalypse) 16:16.

1. Why is humankind rapidly moving toward a new world?

2. Why must a new world come, and what questions arise about it?

point, that of cosmic space. They say we have entered into the nuclear space age. They say we must conquer outer space with the use of nuclear energy, the mighty energy bound up in the nucleus of the atoms of which all matter is made up, the terrific energy that has been made known to us by the explosion of fiendish bombs of scientific invention. But why conquer outer space? That the conquerors may gain control of man's everlasting home, this planet earth. They say that the point of control is somewhere out there in outer space. For them, the so-called ultimate weapon is not enough; the "ultimate position" is supremely necessary. To the shock of many, one noted lawmaker said:

"There is something more important than any ultimate weapon. That is the ultimate position—the position of total control over earth lies somewhere out in space. This is the future, the distant future, though not so distant as we may have thought. Whoever gains that ultimate position gains control, total control, over the earth, for purposes of tyranny or for the service of freedom."*

That ringing statement, spoken to wake up the threatened people to the "peril of the hour," expressed the fear of a one-

* Statement by American Senator Lyndon B. Johnson, the Senate majority leader and chairman of the Preparedness subcommittee to a meeting of Democratic Senators on January 7, 1958, as quoted by the New York Times of January 8, 1958.

4. What did one noted lawmaker say regarding outer space?

5. What fear did that statement express, and hence what answer is given to the question as to who should control outer space?

sided "spatial imperialism" by some political, military world power. The will of the world power that gained the "ultimate position" along with the "ultimate weapon" would then be the controlling will of the earth. So comes the question, Who should control outer space? Believing that now the

"YOUR WILL BE DONE ON EARTH"

Serial Part 1

On Saturday afternoon, August 2, 1958, following his address on the subject "Let Your Will Come to Pass," to an audience of 174,983 gathered together in the Yankee Stadium and the Polo Grounds of New York city on the occasion of the Divine Will International Assembly of Jehovah's Witnesses, the president of the Watch Tower Bible & Tract Society of Pennsylvania released the new 384-page book entitled "Your Will Be Done on Earth". This new publication was hailed with great joy by that vast throng, and 228,000 copies were eagerly taken up during the last two days of the international assembly.

Because of the instant importance of the contents of this absorbing book, it begins to be published in serial form with this issue of "The Watchtower," that the millions of readers of this magazine in more than fifty languages may be enabled to read the message of the book with the least delay as well as to study it together with other students of Bible prophecy. By saving each serial part, "Watchtower" readers will finally have the entire book, each reader in his own language.

of world peace, even human survival, this must be a matter not of national prestige but of collective security."* International control was seen as the only practical answer to all the questions that man's invasion of outer space with rockets and man-made moons had raised. International law, a "law of the world," was seen to be needed for keeping man's conquest of space from being misused by any nation or group of nations.

Religion has stepped into the discussion of the opportunities and dangers of man's space age. One week after the Soviet Union launched its first satellite, Sputnik No. 1, to orbit around our globe, the

* The New York Times as of January 16, 1958, editorial page.

6. (a) What did one religious newspaper say on the conquering and exploring of outer space? (b) But whom has such exploration put foremost?

Vatican newspaper "The Roman Observer"* encouraged exploration into outer space. Under date of October 11, 1957, it said: "God has no intention of setting a limit to the efforts of man to conquer space." It said that the Roman Catholic Church's viewpoint on outer space had not changed since its Pope Pius XII addressed an astronautical congress in Rome, Italy, in 1956. "On that occasion," said the Vatican newspaper, "Pope Pius XII told 400 delegates from twenty-two nations that 'the more we explore into outer space, the nearer we become to the great idea of one family under the Mother-Father God.'"[†] Yet facts to date reveal that the exploration of outer space in man's way brings the physical scientists foremost to view. A paid newspaper article entitled "Will We Do the Job in Science?" paid a compliment to the Russian scientists and then spoke of our being on "the threshold of a space age in which the side that is strongest in science will inherit the earth—or what's left of it."[‡]

⁷ Those words cast a doubt on the third beatitude of Jesus Christ's famous Sermon on the Mount: "Blessed are the meek: for they shall inherit the earth."⁸ Yet, can it possibly be that some day soon the meek or mild-tempered ones will actually inherit this earth under oppression of no kind? For an answer that question, like other vital ones, depends upon whose will is to be done on earth in the oncoming new world.

⁸ Amid their fears, anxieties and ambitions the nations of this world are forget-

* In Italian *L'Osservatore Romano*.

[†] According to an Associated Press dispatch from Rome, dated October 11, 1957, and published in the American press.

[‡] Quoted from page 38 of the New York Times as of March 26, 1958.

⁸ Quoted from The Holy Bible, Matthew 5:5, Authorized Version of 1611.

7. On what beatitude did those words cast a doubt, and upon what does fulfillment of that beatitude depend?
8. As regards the "ultimate position," what are the nations forgetting?

ting something. What? There is a power that already has the "ultimate position," not the ultimate position toward merely this tiny earth but that toward all the planets, moons and suns of the immeasurable universe that telescopes can bring to our view. It is the intelligent, divine Power that created the earth and man and beast and bird upon it, yes, that created all the stars, the sun and the moon that shine down upon us here at the earth. Self-centered, self-reliant man does not want to think of this intelligent, divine Power or of any responsibility that man owes to this almighty Power as his Creator. Man tries to laugh off the existence of such an intelligent creative power, because man's tiny, short-lived satellites or sputniks have not run into him while orbiting about us in outer space. How foolish! For His ultimate position is not somewhere out in distant space as far as human scientists could shoot their farthest satellite or sputnik.

⁹ Let unreasoning man know that the all-scientific, almighty Creator's ultimate position is in the invisible realm, into which man with all his science cannot rocket himself. Necessarily the Creator holds the "ultimate position" because he is the Most High, the Supreme One over all the universe. He is the living, creative Center around which all creation revolves. He rightfully holds the spatial imperialism everywhere, for he is Sovereign over all heaven and earth and over all the space between them. With no nation or group of nations will he divide and share his spatial imperialism. Against him no disdainful earthly nations can win. He is God!

A SYMBOLIC VISION OF HIM

¹⁰ Although we cannot see him, yet we dare not ignore the Most High, the al-

9. Where does the Creator hold the ultimate position, and why does he hold the spatial imperialism everywhere?

10. Why may we not dare to ignore God, and why can we not see him?

mighty Sovereign God. We cannot escape his laws in any part of the boundless universe, including the law that no man of dust can see him and keep on living. God could not break this law even to favor his prophet Moses, through whom he gave the matchless Ten Commandments. When Moses asked God to cause him, a mere man, to see the divine glory, God told Moses: "You are not able to see my face, because no man may see me and yet live."* That rule has held true regardless of how scientists have tried to discover the secret of life. God is not created matter, as man is. He is spirit, impossible for earthly eyes to see, even aided by the most farseeing telescope or the most powerful, electronic microscope.

¹¹ Centuries ago Jesus Christ explained it to a Samaritan woman, saying: "God is a Spirit, and those worshiping him must worship with spirit and truth."† Despite his invisibility in the spirit realm, human creatures can intelligently worship him with truth and get the unspeakable blessing out of it. One man who worshiped this great unseen One as divine Ruler immortal, exclaimed: "Now to the King of eternity, incorruptible, invisible, the only God, be honor and glory for ever and ever."‡ Taking this prayerful exclamation seriously, how can we dare to leave him out of mind!

¹² "No man has seen God at any time," wrote a follower of Jesus Christ nineteen centuries ago.[§] He was a personal friend of Jesus and leaned on his bosom; yet he had not seen God. Since no man, not even John the son of Zebedee who thus wrote, has seen God, we have no description of

what he is like. We cannot imagine what he is like. For us to paint a picture or to sculpture an image to stand for him would mean to fool ourselves and to belittle him and to insult him. It would pull him down in our esteem rather than lift us up in a pretense at worshiping him. It would not be worshiping him with spirit, which is not materialistic like an image; nor worshiping him with truth, which is not imaginary. But this all-glorious, unseeable God helps us to understand and appreciate things about himself by likening them to things that we see and know well. He even speaks about himself as if he had a nose, eyes, a mouth, ears, hands and feet, and a pulsating heart. Thus he may give a vision of himself by the use of symbols. He gave John the son of Zebedee an awe-inspiring vision of himself, that John might describe the vision to us and let us, as it were, into the very presence of God in his "ultimate position" in heaven.

¹³ John saw more and learned more than all the modern-day scientists have learned or could learn by all the satellites or sputniks that they rocket up into outer space, equipped with scientific measuring instruments, radiocasting apparatus and televising sets. John saw farther than into outer space with its visible suns and planets, galaxies and meteors and comets, and its cosmic rays. John was then the last living of the twelve apostles of Jesus Christ. What he saw was a revelation, made possible not by modern-day scientific instruments but only by the operation of God's invisible active force or spirit. The book in which John describes this miraculous vision is called *The Revelation to John*. It is put last in the books of the Holy Scriptures, *The Holy Bible*. John was then suffering for being a Christian, "for speaking about

* Quoted from the Sacred Bible, Exodus 33:20.

† *Ibidem*, John 4:24.

‡ *Ibidem*, 1 Timothy 1:17.

§ *Ibidem*, John 1:18.

11. How must we and can we worship him?

12. Since we have no description of God, how does he help us to understand and appreciate things about himself?

13. How did John see and learn more than all modern-day scientists?

God and bearing witness to Jesus," John says. He was being kept as a prisoner on the penal island of Patmos, not far from the coast of Asia Minor, now Asiatic Tur-

key. (Rev. 1:9) What did John see that is of value and importance to us in this nuclear space age?

(To be continued)

Relatives of Jesus

PART 2

CONTINUING the study as to the zealous relatives of Jesus that appeared in the September 15 *Watchtower*, the chart printed with this article will be of considerable assistance. The chart involves the two theocratically important tribes of Israel, Levi and Judah. To the left of the chart are the genealogies involving the tribe of Levi in relationship to Jesus, and to the right the tribe of Judah. The leading paternal house or most important subdivision of the tribe of Levi was the house of Aaron, from which came all the high and ministering priests of Israel. From the other houses of the Levites came lesser ministers or helpers in the temple organization. Likewise for the tribe of Judah, the most important paternal house was that of the royal house of David, through which the line or dynasty of kings ran.

The chart's lowest level of names contains the generation contemporary with Jesus. The next level of names above it involves the generation of Jesus' mother Mary and Joseph, whereas the middle level of names contains the generation of Jesus' grandfather Heli. The left part of the chart illustrates the relationship of Jesus to John the Baptist, as mentioned in the previous article. Note that Jesus' mother Mary was of the kingly house of David through her father Heli, who was married to Anna (ac-

cording to tradition, this being said to be the name of Mary's mother) a Levitess. Anna's sister, in turn, married Elizabeth's father of the house of Aaron. Elizabeth their child was thus born a true daughter of the house of Aaron and when she married Zechariah, also of the house of Aaron, their son John the Baptist was of the priestly house of Aaron both through his father and through his mother. From the chart one will clearly observe that Elizabeth was a first cousin of Mary in their generation. Further, that John the Baptist was a second cousin of Jesus in their succeeding generation.

Following Jesus' genealogy, the chart indicates Mary was his natural mother, although Jehovah himself continued to be his Father by having arranged the human conception in such a way through the miraculous intervention of the holy spirit as to effect His Son's transfer from a pre-human heavenly existence to that of becoming born a natural man. This enabled Jesus to be called both the "Son of God" and the "Son of man." Mary's father being Heli of the house of David through David's son Nathan, Jesus received a natural right to the throne of David through Mary. However, as shown in the previous article, since Joseph legally adopted Jesus as his firstborn son, Jesus thereby acquired ad-

ditionally legal right to the throne, because Joseph's father Jacob was a direct regal descendant of King David through Solomon and all the reigning kings of Judah.

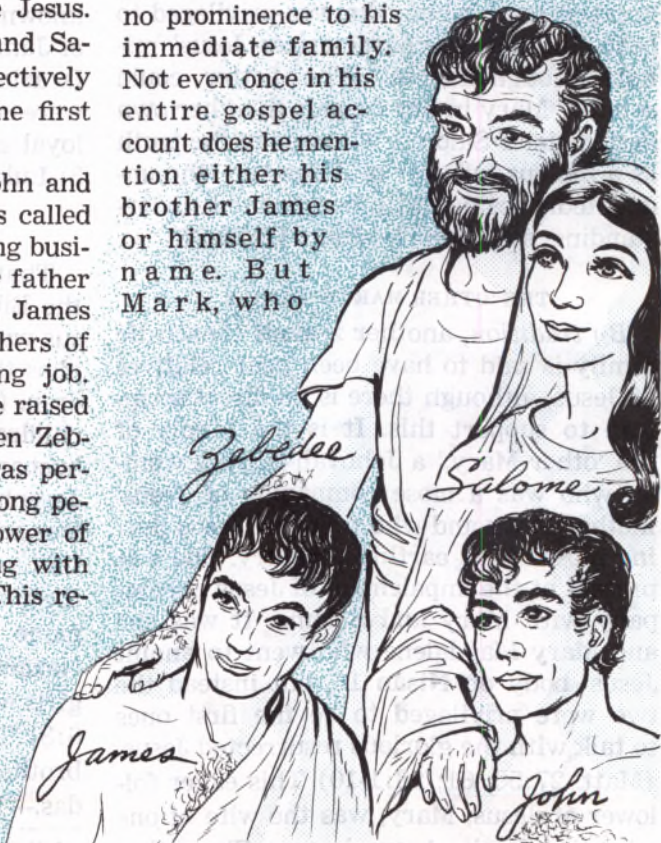
SALOME, JAMES AND JOHN

This now brings us to another very interesting family that was closely related to Jesus and associated with him in the early spread of Christianity. It is the family of the master fisherman Zebedee of Galilee to which we refer. Zebedee married Salome of the house of David, the natural sister of Mary the mother of Jesus.* They had two sons, James, who generally is mentioned first because he possibly was the older, and John. These two brothers were thus of Davidic descent like Jesus. This relationship made Zebedee and Salome Jesus' uncle and aunt respectively and their sons James and John the first cousins of Jesus.

Some time following meeting John and Andrew at the Jordan River Jesus called at his uncle Zebedee's place of fishing business. There in the hearing of their father Jesus gave an official call to both James and John to become full-time "fishers of men" and to abandon their fishing job. Apparently a man of faith, Zebedee raised no objection. (Matt. 4:21, 22) Even Zebedee's wife, Jesus' aunt Salome, was permitted to leave his household for long periods of time to be a zealous follower of Jesus in his preaching work, along with the many other women disciples. This relationship helps to explain why on one occasion Salome took courage to ask her nephew Jesus a special favor. Jesus appointed both of his cousins, James and John, as apos-

ties, numbering them among the twelve. —Matt. 10:2; 20:20-23.

This study of Jesus' relatives aids in understanding another very touching scene that again evidences the depth of Jesus' love and care. It seems that by the end of Jesus' public ministry his foster father Joseph had died. This meant that Jesus as the oldest son should make provision for the care of his mother Mary, and that he did. This was the last act he performed while still hanging on the impalement stake before he expired in death. Nearby stood his mother Mary and his aunt Salome, together with other devoted women. Incidentally, John, who records this event, does not mention his mother by name, as in his modesty he gives no prominence to his immediate family. Not even once in his entire gospel account does he mention either his brother James or himself by name. But Mark, who



* *The Catholic Encyclopedia*, vol. XIII, p. 403; *Hastings Dictionary of the Bible*, vol. IV, p. 355; *McClintock & Strong's Cyclopaedia*, vol. IX, p. 258.

names the women present at the staking, gives John's mother by name as Salome.—Mark 15:40; 16:1.

Jesus looking down from the stake on his mother, who was pierced through with deep sorrow, and noticing also John the disciple whom he loved, smitten with heavy grief, standing nearby, Jesus said in their hearing: "Woman, see! your son!" Then to John he said: "See! your mother!" What volumes these few words speak as to the three involved at this tragic climax! The Bible says that from that very hour John lovingly took his aunt Mary, Jesus' mother, into his own home in Jerusalem. This incident indicates a loving tribute paid by Jesus to the woman who unselfishly gave herself to become Jehovah's "slave girl" from the birth to the death of earth's greatest man, whom she was privileged to bear. It likewise characterizes Jesus' minute thoughtfulness. Who better could comfort Mary in her despair than her own fleshly sister Salome, who was in the truth as a zealous follower of Jesus and who undoubtedly resided with her devoted, understanding son, John?—John 19:25-27.

THE 'OTHER MARY'S' FAMILY

By tradition, another zealous theocratic family is said to have been near relatives of Jesus, although there is no direct scripture to support this. It is the family of the 'other Mary,' a Jehovah-fearing woman who was a close companion of Jesus' mother Mary and who followed Jesus during most of his earthly ministry. She was present at the impalement of Jesus in company with Mary and Salome. It was she and Mary Magdalene who went to anoint Jesus' body on Nisan 16, but instead the two were privileged to be the first ones to talk with the glorious resurrected Jesus. (Matt. 27:56, 61; 28:1-10) This eager follower of Jesus, Mary, was the wife of one whose name in Aramaic was Clopas but

whose name in Greek was, supposedly, Alphaeus.*—John 19:25; Mark 16:1; Luke 6:15.

The 'other Mary' had two sons, James and Joses. (Mark 15:40) If tradition is right in claiming that Clopas was the brother of Joseph the foster father of Jesus, then these two brothers were Jesus' half cousins. Mary's son James, also known as "James the Less" to distinguish him from the apostle James, the son of Zebedee, was a very active disciple of Jesus. He had the high privilege of being appointed by Jesus as one of his twelve apostles. (Matt. 10:3) Not only that, but James had a very devoted grown-up son by the name of Judas who likewise was designated as one of the "twelve apostles of the Lamb." This Judas, his son, was further known as Thaddaeus, or merely as the "son of James" to differentiate him from Judas Iscariot. These possible kinsmen of Jesus were constantly in his company and proved loyal and faithful throughout.—Matt. 10:3; Luke 6:16; John 14:22.

JESUS' BROTHERS AND SISTERS

That Jesus had half brothers and sisters the Bible clearly states. The fact that Jesus was mentioned as Mary's firstborn implies that Mary must have had other children. (Luke 2:7) Furthermore, these other children must have been by means of her husband Joseph, because it is recorded that Joseph had relations with her after Jesus was born. (Matt. 1:25) The two scriptures that mention that Jesus had sisters, though they are not individually mentioned by name, indicate that in their home town of Nazareth the whole family of boys and girls were well known. (Matt. 13:56; Mark 6:3) The Bible gives the names of Jesus' brothers as James, Joseph, Simon and Judas.—Matt. 13:55.

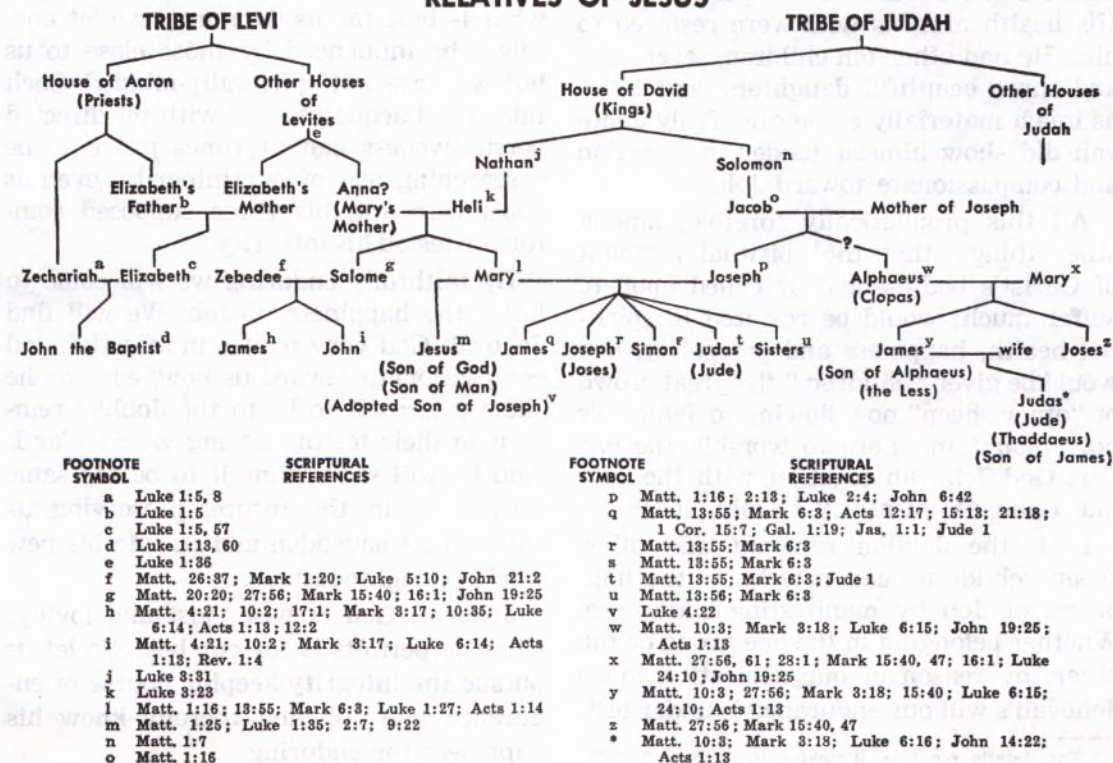
* M'Clintock & Strong, vol. I, 176; vol. II, p. 384; *Westminster Dictionary of the Bible*, p. 380.

During Jesus' ministry Mary took her children along with her on several occasions. This enabled her sons to follow the public career of their older brother. (Matt. 12:46; John 2:12) But for some time there was a lack of faith on the part of his half brothers, and this helps to explain why Jesus had appointed none of his immediate family to become any of the twelve apostles, as he had done with his faith-entrenched cousins. However, there is evidence that by the end of Jesus' ministry his brothers became spiritually awakened. After Jesus' resurrection and among his ten manifestations thereafter in the flesh, one was specially made to one James, but whether this was to his half brother is not provable.—1 Cor. 15:7.

The facts appear to be clear that on Pentecost day A.D. 33 Jesus' fleshly brothers as well as his mother were among the

120 who became spirit-begotten, receiving the gift of the holy spirit. (Acts 1:14, 15; 2:1-4) This gave his brothers hope of living and ruling with Christ Jesus in heaven as part of the 144,000 kingdom joint heirs. There is no record that any of them became unfaithful. Of the four remaining brothers, two became prominent in the early congregation. James became the congregation servant of the large Jerusalem congregation. He also served as an outstanding member of the governing body with headquarters in Jerusalem. (Acts 12:17; 15:13; 21:18) James was also inspired to write the book of the Bible that bears his name. The other prominent brother was Jude, who also was an inspired Bible writer. The book Jude is named after his writership. Neither man ever laid claim to special privileges by reason of having been Jesus' brothers. Rather, they humbly refer

RELATIVES OF JESUS



to themselves as 'slaves of Jesus Christ.'—Jas. 1:1; Jude 1:1.

Truly the first century of the Christian era saw some of the great giants of true faith in action. In Jehovah's well-developed

program he saw fit for his beloved Son to be surrounded by the right kind of zealous associates and shielded with a rich family circle of men and women who were, above all, servants of the Most High God Jehovah.

Knowing Job's Happiness for Endurance

AMONG the faithful men of old who set a good example for Christians today is Job. As James, disciple and half brother of Jesus, observed: "Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate."—Jas. 5:11.*

Job endured much, as we all well know. And for his endurance he was rewarded. His health and his wife were restored to him. He had other ten children, seven sons and three beautiful daughters, and twice as much materially as before. Truly Jehovah did show himself tender in affection and compassionate toward Job!

All this prophetically foretold, among other things, that the spiritual remnant of Christ's body would be called upon to suffer much; would be restored to spiritual health, happiness and prosperity, and would be given "children," the great crowd of "other sheep" now flowing to Jehovah's holy mountain, there to worship the one true God Jehovah together with the Joblike remnant.—Isa. 2:2-4; John 10:16.

Both the Joblike remnant and other sheep "children" can now know the happiness of Job by manifesting endurance. Whether belonging to the one group or the other, by reason of our dedication to do Jehovah's will our endurance is under test.

This is particularly true as regards our Christian ministry. When brought face to face with severe persecution or with bleak discouragement, because of meager results in our ministry, let us think hard before letting those circumstances influence us to conclude that God is unjust or unloving. Rather, at such times let us contemplate the marvelous creative works of Jehovah, as he invited Job to do, and reassure ourselves that He indeed loves us and knows what is best for us. Nor may we let ourselves be influenced by those close to us but who are not spiritually-minded. Such misguided acquaintances with misdirected persuasiveness can at times prove to be a searching test of our integrity, even as Job's wife and his three supposed comforters tested his integrity.

By faithfully enduring we will come to know the happiness of Job. We will find Jehovah God very tender in affection and compassionate toward us now, even as he showed himself to be to the Joblike remnant in their testing during World War I. And he will show himself to be the same toward us in the future, preserving us through Armageddon and on into his new world of righteousness.

Jehovah God is wise, just and loving; what he permits is for our best. So let us pursue the integrity-keeping course of endurance like Job and thereby know his happiness for enduring.

* For details see *The Watchtower*, October 1, 1957.



Divine Will Assembly Attracts World Attention



"BIGGEST Religious Gathering in History Jams Yankee Stadium," declared the *Times* in Los Angeles, California, in a report on the Divine Will International Assembly of Jehovah's Witnesses. But it was no emotional revival, no scene of religious debate, no occasion for the taking up of collections. Rather, as *Newsweek* magazine correctly observed: "Education in the Bible, the single source of all Witness doctrine, is the principal function of the convention."

At the assembly, arrangements were made to put at the disposal of newsmen such information as they might need, and it was quickly picked up and used by practically every news outlet in the area, in many languages. When more than 180,000 from 123 lands filled both Yankee Stadium and the Polo Grounds on the opening day of the assembly, news services flashed the report round the world.

AMAZING ORGANIZATION AND CO-OPERATION

Co-operation and whole-hearted service, which are so rare in the world in general, were evident in refreshing abundance at the Divine Will assembly. Said *Life* magazine: "Everything ran so smoothly that even blasé New Yorkers were impressed. Two ball parks, Yankee Stadium and the Polo Grounds, were jammed every day in impressive demonstrations of devotion."

It is true that New York has seen many religious assemblies, but New York did not feel it had ever seen one like this. The August 11 issue of *Time* observed: "Even Billy Graham's Yankee Stadium throng

last year—100,000, and 10,000 turned away—was small by comparison. . . . If New Yorkers expected religious hysteria, they had to wait for baseball to come back. Without a hitch, in orderly procession, the Witnesses arrived aboard two chartered ships and 65 chartered planes, scores of special trains and buses, more than 20,000 cars."

On Wednesday, July 30, 7,136 were immersed to symbolize their dedication to Jehovah God. The obvious sincerity and seriousness of the candidates, as well as the efficient handling of the program, amazed onlookers. The next morning the *New York Times* remarked: "With a precision that would do justice to the military, 7,136 Jehovah's Witnesses were baptized by total immersion yesterday in a two-and-a-half-hour ceremony. . . . There were no emotional outbursts, no horseplay in the water. Each Witness gave the impression of a person bent on a serious mission." And indeed they are, for each one of them has determined to make the worship of Jehovah God the dominant factor in his life.

"OUT OF ALL NATIONS"

In a prophetic foreview of the forward surge of true worship in our day, Revelation 7:9, 15 says: "I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne [of God] and before the Lamb, . . . and they are rendering him sacred service day and night in his temple." At the Divine Will assembly the world could see gathered many of those of the remnant of Christ's body members along with a good-sized

representation of that diversified "great crowd." In commenting on the type of people that have become Jehovah's witnesses, the New York *Times Magazine* said: "It was the largest gathering of any kind ever held in the city, and it drew attention as never before to this group, which in recent years has been growing more rapidly than any other religious organization. The Witnesses impressed New Yorkers not only with their numbers, but with their diversity (they include people from all walks of life), their racial unself-consciousness (many Witnesses are Negroes) and their quiet, orderly behavior."

Although many nations of the world are torn with constant outbursts of racial strife, it does not mar the association of true Christians. The Binghamton, New York, *Sun* told its readers about it: "Orderliness of the vast throng and the fact that it was made up of people of practically every nationality, with Negroes and Asians mingling with whites on equal terms and apparent enjoyment, was another unusual and truly remarkable feature."

Skin color, language differences and the attitude of the political governments of the world toward one another do not divide Jehovah's people or color their attitude toward their brothers in other lands. They are neutral as to the political affairs of the old world but are united world-wide in true worship. The New York *Amsterdam News* wrote about it, saying: "Never before have New Yorkers been host to people more wholly devoted to their faith than Jehovah's Witnesses. . . . The worshipping Witnesses from 120 lands have lived and worshiped together peacefully showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together."

Such a significant demonstration of international unity attracted the attention of this strife-weary world, and it was picked

up by the newspapers, radio, television and newsreels and transmitted around the world, to Europe and Asia, Africa, Latin America and the islands of the sea.

And now the Divine Will assembly is taking on further international force as the main portions of the program are being presented in conventions in many other lands. Already in the latter part of August and early September such assemblies have been held at Okinawa, with 112 in attendance; in Japan, with 881; in Fiji, with 253 present; in Frankfurt, Germany, 23,473; at Hamburg, 30,061; at Belize, British Honduras, there were 420; Denmark, 13,299; Switzerland, 5,330; Netherlands, 15,785; Finland, 698; and in the British Isles at Manchester, England, there were 9,287; 4,374 at Falkirk, Scotland, and more assemblies are to come. Another 3,253 were immersed at these assemblies, and all the assembled crowds wholeheartedly endorsed the Resolution in support of Jehovah God and his kingdom as the only hope for mankind and decrying the failure of the religious clergy to direct the attention of the people to this God-given hope. That Resolution is contained in full in the forepart of this issue of *The Watchtower*.

COMMENTS OF THE CLERGY

Following the adoption of the Resolution at the international assembly in New York city, newspaper headlines proclaimed: "Witnesses Find Clergy Guilty," and "Christian Leaders Termed Delinquent." Within the next few days, however, the headlines might well have read: 'Clergy Find Themselves Guilty.' In a letter to the editor of the Rochester, New York, *Democrat Chronicle*, a Methodist minister commented: "It points out once again that we, of the so-called 'sophisticated, refined, theologically correct churches,' could do well to simply assimilate some of the simple, sincere approaches that are these

groups. . . . While 'we' busy ourselves with church bazaars, barbecues . . . [they] are busy carrying discipleship and personal witness into the homes and the hearts of any who would listen . . . they have launched out on a bold world-wide campaign that would remind one of the early first century disciples."

And an editorial in *The Catholic Light* said: "I would venture to guess that ten years from now, the meeting of the Jehovah's Witnesses in New York City will prove to have had more permanent significance than the UN meeting. . . . I say they present a challenge to us Catholics. Why? Because they are taking certain features of true religion and practicing them to the hilt while we Catholics are neglecting these features of our religion. Take for instance their missionary zeal." True religion, practiced in the way that Christ Jesus did, stands out in contrast to the easy-going way of worldly religion, and such true religion attracts honest persons.

"CITY'S BEST GUESTS"

Application of the principles of the Bible to one's life makes a big difference; the world saw that difference in the deportment of assembly delegates. On August 1 the *New York Times* wrote: "Witnesses Styled City's Best Guests. 180,000 at World Assembly win praise for courtesy, quietude and neatness. . . . Royal Ryan, executive vice president of the New York Convention and Visitors Bureau, called the Witnesses 'an asset to the community.' He described their behavior as 'out of this world.'"

Many of the public shared those sentiments. One of them wrote a letter to the editor of the *New York Herald Tribune* to this effect: "Seeing the Jehovah's Witnesses and members of their families taking in the sights of the city gives one a good feeling. They are clean looking, have good manners and show respect for people

of all ages. They are sociable in such a nice way that it makes you feel ashamed of the ill-mannered natives of this dirty and cold city of ours." And not only did New Yorkers enjoy having Jehovah's witnesses, but Jehovah's witnesses deeply appreciated the hospitality showed by New Yorkers.

When the assembly closed on August 3 the thousands of delegates began their journey home to the 123 lands from which they had come, now better equipped for their Christian ministry. Many were sorry to see them go. The *New York Daily News* said: "Jehovah's Witnesses—day before yesterday wound up the biggest convention ever yet held in New York City; and we'd like to congratulate them on the orderly way in which they handled the whole affair. . . . we hope the Witnesses will convene here again, soon."

In Allentown, Pennsylvania, the *Morning Call* warmly commented: "They may not have made many conversions but they made a lot of friends and even more admirers and their organization must have received strengthening in all its members. For all there can be the satisfaction that their hosts will welcome their return at any time and in even larger numbers than those which swarmed upon New York, left their blessings and departed with the certain knowledge that many of the millions of the city's population had been benefited spiritually by their stay."

Jehovah's witnesses appreciate the generally friendly and fair comments of the press on their assembly. They do not seek to attract attention to themselves, but they are eager to fulfill their God-given commission to preach the good news of the established Kingdom "in all the inhabited earth for the purpose of a witness." (Matt. 24:14) They know that many of those who hear of the Divine Will assembly will want to learn more about it, and may start on the way to life in God's new world.

Questions from Readers

● By what means were the waters of the Red Sea held back when the Israelites marched through? Does Exodus 15:8, which says "the surging waters were congealed in the heart of the sea," indicate that they were frozen?—J.H., U.S.A.

We do not know just how Jehovah kept the waters of the Red Sea standing like walls to the right and the left of the Israelites as they marched through. It was a miracle performed by God.

The verse in question, at Exodus 15:8, reads: "And by a breath from your nostrils waters were heaped up; they stood still like a dam of floods; the surging waters were congealed in the heart of the sea." The same expression, "congealed," is used in the *American Standard Version*, the *Authorized Version*, and translations by J. N. Darby, I. Leeser, R. Knox, and J. Rotherham.

The word "congeal," as defined in Webster's *New International Dictionary*, means "to change from a fluid to a solid by cold; to freeze"; "to make viscid or like jelly; to curdle; coagulate." The Hebrew word here translated

"congeal" means to shrink or thicken as with curdled milk or frozen water, or to congeal. At Job 10:10 the expression is used in regard to curdling cheese. Therefore, it does not of necessity mean that the walls of water were frozen solid, although Jehovah could do such a thing. The consistency of the congealed substance could be like jello or curds. Nothing visible was holding back the waters of the Red Sea on each side of the Israelites, so they had the appearance of being congealed, stiffened, curdled or thickened so as to remain standing like walls on each side and not collapsing in an inundation upon the Israelites to their destruction.

Had the wind been a blast cold enough to freeze the waters, the account no doubt would have made reference to the extreme cold. And such cold might well have resulted in a frozen sea bottom that would be precarious for travel. But Exodus 14:21 says that "Jehovah began making the sea go back by a strong east wind all night long and converting the sea basin into *dry ground*." And Isaiah 51:10 similarly states: "Are you not the one that *dried up* the sea, the waters of the vast deep?"

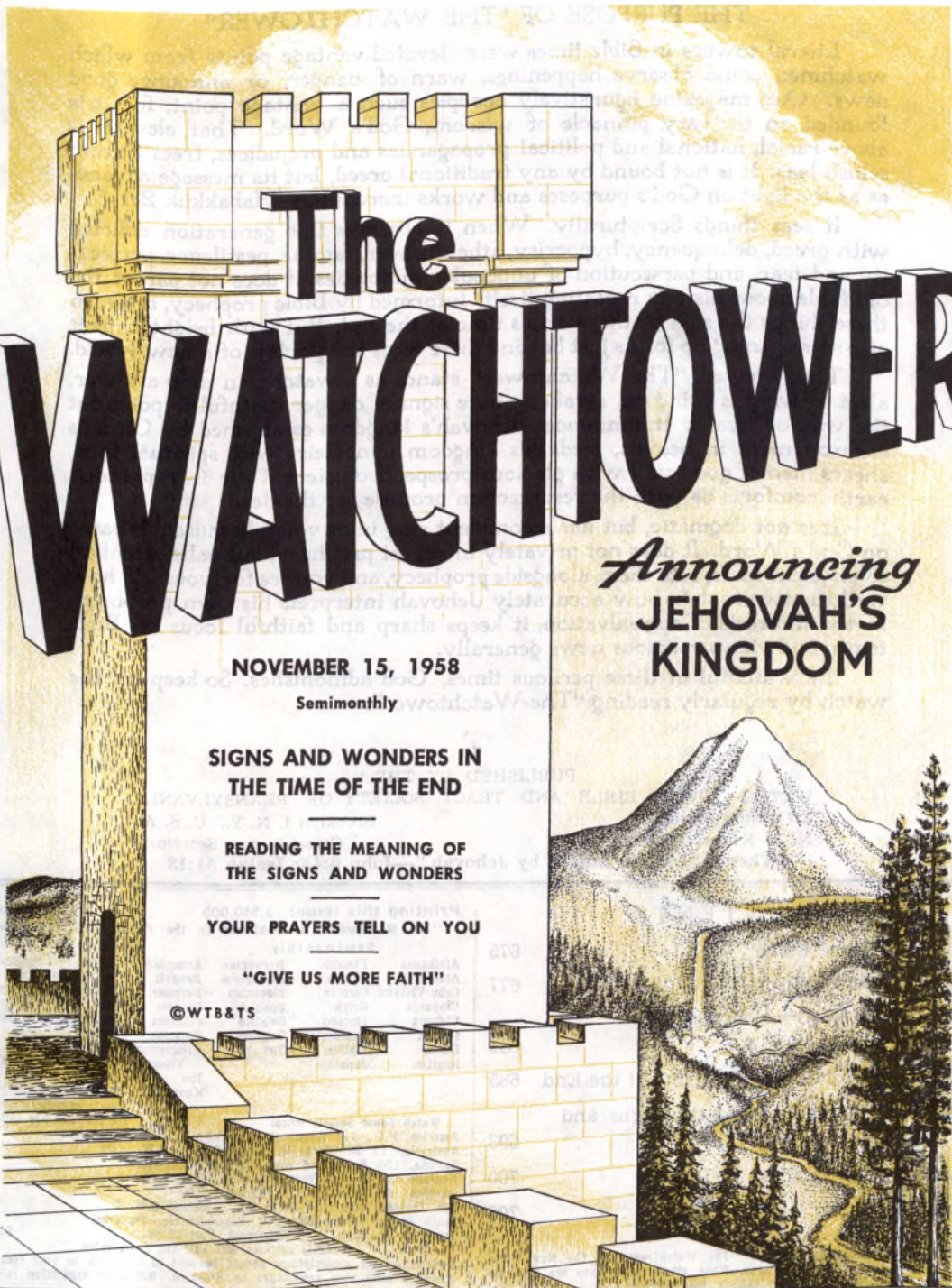
Moses described the appearance of things to him. He was aware of the strong east wind and he could see the walls of apparently congealed water. The event, however, was a miracle from God, and Moses did not attempt to explain the mechanics by which the water was held up, nor will we.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 30: Why the Divine Will International Assembly Resolved, ¶1-4, and Why This Assembly Should Resolve, ¶5-21. Page 644.

December 7: Why This Assembly Should Resolve, ¶22-42. Page 649.

December 14: Resolution, ¶1-27. Page 654.



The WATCHTOWER

NOVEMBER 15, 1958

Semimonthly

**SIGNS AND WONDERS IN
THE TIME OF THE END**

—
**READING THE MEANING OF
THE SIGNS AND WONDERS**

—
YOUR PRAYERS TELL ON YOU

—
"GIVE US MORE FAITH"

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

"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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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
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"GIVE US MORE

FAITH is an essential ingredient in human living. It is necessary in almost everything a person does. You would not ride in a car, a train, a ship or a plane if you did not have faith in these vehicles. You trust them. You have confidence that they will take you safely to where you want to go. The same trust or faith is shown when you walk into a building. You have faith in the strength of the structure, trusting that it will not collapse upon you. Living would become a nightmare of fear if a person did not have such faith. It is nonsense, therefore, when anyone claims that he is without faith. He cannot live without it.

It is just as essential for a man to have faith in his Creator. Unless he can have faith in the Supreme Being his life is empty and without purpose. He needs to trust in a Power that is superior to him. His eternal welfare hinges upon this trust. It is written that "without faith it is impos-



sible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Jehovah's good pleasure is worth seeking because it means security, peace, contentment and eternal life.

It is difficult to have faith in God or even in other people while living in a world that is corrupt, a world in which deceit and dishonesty predominate, a world that is without faith in the Creator. Its bad influence can ruin a person's faith.

Having faith in God means to trust him. But this is not possible unless a person learns about him and about his dealings with mankind in times past. He must also learn about Jehovah God's just laws, right principles and wonderful purposes. He must learn that God has never failed to fulfill a promise, that he has never lied and that he has never acted unjustly. With such knowledge a person will not find it difficult to exercise faith in that supreme One even though he lives in a faith-destroying world.

There is ample evidence testifying to God's existence, just as his own Word states: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made." (Rom. 1:20) This evidence

can help build your faith if you are willing to recognize it.

The apostles of Christ saw the need for a strong faith in God and in his promises, so much so that they said to Christ: "Give us more faith." (Luke 17:5) They knew that Christ could give them the knowledge that would build up and strengthen their faith.

Christians today live in the same hostile world as did the apostles, and they have the same need for more faith. It is a world that has no interest in obedience to the laws of God. It is unsympathetic toward those who want to obey and serve him. It is indifferent to his kingdom and to his purposes for having the earth ruled in justice and righteousness. It abounds with people who do not make even a pretense of having faith in him. Such surroundings can shatter a weak faith or make it extremely difficult to build up an initial faith in God. That is why Christians today must ask for more faith, just as the apostles did.

It is by means of God's written Word that a person can gain the knowledge needed for building a strong faith. But if no effort is made to take in that knowledge, how can a person expect his prayer for more faith to be answered?

The gift of life is not given to anyone who tires out and who ceases to trust God and to have confidence in his promises. It is given only to those who endure the test of their faith. Regarding this the apostle Peter said: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:6, 7.

Faith can be likened to the shield of a warrior of ancient times that protected him from enemy darts, arrows and sword thrusts. Like that shield, faith protects the Christian from the continual shower of lies with which Satan bombards him. It protects him from the folly of human philosophies and theories, as well as the corrupting influence of false religion. It is described as a protective shield at Ephesians 6:10, 16: "Finally, go on acquiring power in the Lord and in the mightiness of his strength. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles."

We can believe what God tells us in the Bible about the things we cannot see because all that he has said about the things we can see have proved true. Here, then, is a test of our faith. Are we willing to trust him in all that he says even though it contradicts the philosophies and theories of this world? This absolute trust in God's written Word and in his integrity is what a person must seek to build up and to strengthen constantly. It is a protective shield that will preserve his life.

Regarding those people of ancient times who endured many hardships and frightful experiences because they trusted God while living in a world that did not, the Bible says: "They had witness borne to them through their faith." (Heb. 11:39) Their faith brought God's approval and that will mean for them a resurrection to eternal life.

Of all the things in which general faith plays a part in human living faith in God is, without doubt, the most important. We must trust him implicitly. Our happiness, security and life itself depend upon it. It is, therefore, with good reason that we today should repeat the request made by the apostles: "Give us more faith."

Your PRAYERS tell on YOU

What do your prayers reveal about yourself?
Why is listening an important part of prayer?
And how should one pray to be heard?

WHEN you pray to God in his appointed way, he listens. But after praying, day after day, week after week, what sort of person do your prayers reveal you to be?

In your prayers do you show yourself a grateful, considerate, conscientious Christian? Does God see in your prayers a lover of righteousness, one anxious for the vindication of his name and purpose? What sort of impression do you leave by what you say in your prayers?

Do your prayers show you to be a happy servant, thankful for life, appreciative of his Word, one desirous of seeing the organization of Jehovah grow to where it will fill the whole earth with justice and righteousness? Just what kind of person do you show yourself to be in your prayers to God? Your prayers do mirror what you really are. They tell on you.

By listening to your prayers God knows exactly what you are thinking about, what concerns you most, where your interests lie, and what your desires and regrets are. He becomes acquainted with the real you. He knows how you feel about your brothers in the ministry and about people in general. He knows whether you are compassionate toward those suffering for righteousness' sake. He is aware of your thoughts toward the least and the greatest, toward the rich and the poor. He knows how you feel about those persons of good will who are reaching out for truth and life. He can see by what you say whether you are conscious of your spiritual needs.

By your prayers and the very manner in which you pray Jehovah knows whether you keenly desire the things you ask for, or if what you say is a mere recital of words.

Your prayers reveal how much you rely upon God, because daily the servant of Jehovah is confronted with difficult tasks. Many spiritual walls need to be reinforced, others need to be rebuilt completely—walls of faith, hope and courage that have crumbled down or that have been made weak. Prayer to Jehovah will help you to rebuild these walls in yourself and in others. Your prayer to Jehovah shows that you recognize him as a strong tower, a tower of strength in the time of need. Prayer is a demonstration of your faith. It says you believe.—Ps. 61:3; Prov. 18:10.

LISTENING IS A PART OF PRAYER

Prayer is not all talking. Listening, too, is a part of prayer. If you were to appear



before an earthly king, would you do nothing but talk? Would you not listen to what he had to say? Certainly you would. Then when you kneel before Jehovah, the King of Eternity, listen. And when you speak make sure your words show proper respect, that they are gracious and kind. Your words then will speak well of you. —Jer. 10:10, *AV*, margin.

Your decorum in prayer will also tell on you. If you yawn in prayer or rush through a few repetitive words, will this speak well of you? Would you behave that way when standing before an earthly king? Then do not conduct yourself that way before Jehovah the Sovereign of the universe. Your conduct shows whether you respect the dignity and honor of his high office and whether you understand and appreciate your privilege to address him in prayer. Observing your conduct in prayer will make you more aware of the blessing bestowed upon you through this privilege of prayer. Then not only your prayers but your conduct will speak well of you.

Listening to God is also an essential part of prayer. How does one do this? One listens to God by letting the words of the Bible pass through his mind and heart. The Bible is the inspired Word of God put into the language of men. So by listening to the Holy Scriptures the words of the prophets, the thoughts of the apostles and the wisdom of Jesus Christ all flow through the mind, refreshing it and building it up. In this way one can spend all night in prayer with God and hardly say a word. When you listen you learn. When we listen to the words of the Scriptures we show ourselves learners of God.—2 Tim. 3:16, 17.

If in our private prayers we rush or we just offer up short prayers time after time, does not this tell on us? We do not rush away from those we love, do we? As for our short prayers, do they not show the

extent of our concern for the household of God, what we think of our ministry and the work entrusted to us? Those who keenly sense their privileges and responsibilities know the need of spending much time with Jehovah in prayer. They realize prayer makes better men, that it improves the heart attitude and mental appreciation for life. Prayer matures one to salvation.

When praying there must be calmness, there must be time and deliberation. Do not rush your prayers, or memorize them, because by so doing you degrade the privilege of prayer into a worthless thing. If more time were spent in prayer by individuals and families, it would work wonders to invigorate their spirituality. Individuals would find themselves happier. Families would experience group prayer a unifying force. Prayer aids to overcome differences. It promotes friendship and peace. It seems to cause people to forget their jealousies and envies. When members of a family pray earnestly together, seldom do you find them fighting each other. James admonishes us to “pray for one another,” and Paul tells Christians to “persevere in prayer.”—Jas. 5:16; Rom. 12:12.

PRAYER FOR OTHERS

When we pray to God we do a good thing, but when we pray to God in behalf of our brothers we do something far better. We show ourselves loving, concerned and mature. When we pray for others we give proof to God of our interest in the lives of men, we show an active concern about them. Our prayers for God's household show that we are interested in the congregation, its activity and welfare.

Since prayer is an energizing force, it will transform our *disposition toward* those for whom we pray. It is quite impossible to petition God to show love toward someone we do not particularly like

and still continue bitter toward this one. If we keep on praying, all animosity will pass away and we will find ourselves liking this person instead of disliking him. Being loving toward your brothers speaks well of you.—1 John 4:20, 21.

Too often we do not pray fervently enough for our brothers. It may be because we do not know them personally or that we are too preoccupied with our own pursuits and pleasures. Perhaps it is that we are lacking in affection, in our love for them. If we love enough we will remember them in our prayers. Praying for others should be as natural as praying for ourselves.

When we pray for others we become more charitable and patient toward them. We find ourselves becoming friendlier and happier because of it. When we know others are praying for us, it gives us courage and power. The apostles encouraged the brothers to pray for them. "Carry on prayer for us," said Paul. "And Jehovah himself turned back the captive condition of Job when he prayed in behalf of his companions." Jesus instructed his followers even "to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens." Praying for others is Christlike; it is a loving practice.—2 Thess. 3:1; Job 42:7-10; Matt. 5:44, 45.

Our praying for others is not done in self-righteousness. Our prayers for them are prompted by God's mercy and kindness toward us. We show by our petitions that we want all men to come to an accurate knowledge of the truth and be saved. We, like God, want none to die. Prayer for others uproots bitterness and malicious thinking from our own minds, making room for upbuilding thoughts to flourish. Praying for others inspires harmony, creates unity and co-operation.—2 Cor. 9:14.

If we pray for all the brothers, that means we will come to love brothers we find difficult to like right now. Our loving them does not mean just putting up with them, or being kind and polite to them. It means loving them the way Christ loved us. Jesus' love knew no bounds, nor must ours. His love saw the need of giving his all; so must ours. Jesus said: "By this all will know that you are my disciples, if you have [this] love among yourselves." Your prayers reveal whether you love this way or not.—John 13:34, 35.

PRAY THAT YOU BE HONEST

When you pray to God that he make grow in you the love of righteousness, goodness, kindness, honesty and the other fruits of the spirit, do you really mean it? Most of us are aware that there is a certain amount of deceit in our nature. How often do we say and do things we do not mean? We often compliment when inwardly we condemn. So are we honest when we say we want to be honest, which means being honest in everything and to everybody? Honesty in business may cost us sales. Honest expression may mean loss of favor, promotion, or even a job. Do you still want to be honest? If you want to be honest regardless of the cost, then pray for it. Work for it. Do not pray for things that you do not honestly want. Be sincere in your prayers. Be honest and your prayers will speak well of you.

Honesty cleanses the inner man. It builds integrity and uprightness. It braces up the mind for Christian activity. Honesty inspires trust and harmony. Christian love and faith are enhanced. Where there is an exchange of honest opinions there will be freedom of thought and expression. Everyone is benefited in the atmosphere of honesty. Jehovah says: "The prayer of the

upright ones is a pleasure to him.”—Prov. 15:8.

Many prayers go unanswered because they are asked amiss. Some are said in doubt and without conviction. They are not really honest prayers. James says: “Let not that man [a doubter] suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways.” We must believe that Jehovah provides. He gives us what we need, not necessarily what we want. David prayed for a pure heart and a new and steadfast spirit. And his prayer was answered. We may pray for the same thing, but that may not be what we need or want. Some pray, “God make me pure—but not yet.” Others say, “God make me rich and kind and good,” but all week long their actions show their prayer to be a mere recital of words.—Jas. 1:7, 8.

Since Christianity is not the way to worldly fame and fortune, true prayer does not include such things. Instead, a Christian prays that he will not fall victim to materialism. His desire is not to pamper the flesh or please the eye, but to give of himself and what he has. Doubtless more prayers would be answered if people, besides asking all the time, would also sacrifice. Your willing sacrifices speak well of you.

PRAYER NO SUBSTITUTE FOR EFFORT

Prayer is not the only thing there is to the worship of God. People spend countless hours praying for God to give them things and to take them to heaven, but they may never put their lives in order. These people must learn that how we live is as important as the repeating of daily prayers. One decent act of justice toward one's brother is worth more than a thousand prayers hailing God as the Source of justice. If we would pray right we must also live right.

We must educate ourselves to the fact that true prayer is not a substitute for intelligent effort. Some people resort to prayer principally as a means of getting things from God when other means have failed. Others pray only when there is a crisis. Such prayers are very selfish and they are something detestable to Jehovah, who answers proper prayer. Do we expect God to perform a miracle for our benefit every time we pray? Unfortunately some people do. Jehovah's guidance is a supplement to, not a substitute for, our own thinking and working. As an earthly father expects his son to display a little initiative, using his mind to search out and to make wise decisions for himself and come to him with only the most difficult problems for guidance, so, too, our heavenly Father desires the same of us. Jehovah has given us his Word, the Bible. He expects us to use it wisely to his praise and to come to him for guidance in understanding and using it or wishing to express thanks to him. If we do so, our prayers will be a pleasure to him.

If we are sincere in our prayers, we will endure much to see that they are fulfilled. First, we will pray, then we will work hard toward the accomplishment of our prayer in faith. When Jehovah sees that we are not to be turned aside by hard work, sweat, blood and tears, our prayer will be answered if it is in accord with his will.

Now, then, when you pray be aware that you are painting a vivid picture of yourself before God. Show respect in your conduct, pray with sincerity and conviction. Be honest. Be assured that true prayer never goes unanswered. Above all, be humble and appreciative of the privilege of prayer. Your prayers will not lie. They will tell the truth about you.

"Your Will Be Done On Earth"



Serial Part 2

¹⁴ From the glorified Jesus Christ in heaven John had just received seven messages for seven Christian congregations in Asia Minor. "After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: 'Come on up here, and I shall show you the things which must take place.'" (Rev. 4:1) By following John through this opened door that led beyond outer space where man-made moons orbit around the earth, we enter as if into the presence of

the supreme, almighty Sovereign God. Knowing that no man can see God's face and keep living, we do not expect to see his shape or any of his features. We could not endure the actual sight of him

any more than we could endure a hydrogen bomb explosion close up. What we do see through John's vision is glorious, brilliant, dazzling. We are also shown things that must take place in universal history.

¹⁵ As soon as John answered the invitation to come up through the opened door in heaven he came under the operation of God's active force or spirit, to see what we humans cannot normally see. "And, look! a throne was in its position in heaven, and there is one seated upon the throne." The position of this throne is the ultimate for superiority. It is the throne of the Most High, who dominates all creation seen and unseen, upon whom all creation depends

14. Into what was John invited, and by following him where do we get and what may we see?

15. Under what force did John come, and whose throne did he see?

for existence and for universal orderliness. It is the throne of the King of eternity, a perpetual King higher than all emperors, kings, dictators and rulers of the earth, who perish.

¹⁶ What is he like? Like a man in figure, in shape? No! "And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there is a rainbow like an emerald in appearance."

He is like highly polished gems, precious, glowing, beautiful, that attract the eye and win delighted admiration. There is nothing horrifying about him, nothing fiendish that would even suggest that he would torture his earthly creatures, human souls, forever and ever in conscious torment in a fiery hell. He is lovely in appearance and pleasant to look at, causing one to lose oneself in wonderment. About his throne there is further glory, the appearance of calmness, serenity. The appearance of a perfect rainbow of emerald indicates that, reminding one of the enjoyable, quieting calm that follows a storm. It reminds one of the first rainbow that God put into the sky after the global flood to serve as a heavenly sign

16. What was the enthroned One like in appearance, and what do these things call to our attention?

to Noah and to all of us his descendants, to signify that never again would there be a global deluge. That was when God said: "No more will the waters become a deluge to bring all flesh to ruin. And the rainbow must occur in the cloud and I shall certainly see it to remember the covenant of eternity between God and every living soul among all flesh that is upon the earth." (Gen. 9:12-16) Human scientists who want to control the weather on earth from an "ultimate position" in outer space will never be able to destroy God's covenant symbolized by the rainbow.

¹⁷ Before God began creating he was all alone in space, from time without beginning. But whom of his creatures did God choose to call into his presence? With whom does he surround himself? In the close-up vision John tells us: "And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold." (Rev. 4:4, AS) Who are these "elders," these twenty-four persons of advanced age, enthroned around God's own throne? John knew of "elders" in the Jewish community, in the congregation of ancient Israel. Fifteen centuries before John, when the prophet Moses received the Ten Commandments from God, Moses had associated with him seventy of the older men or "elders" of the nation of Israel. (Ex. 24:1, 9, AS) John, however, was an "elder" or older man of the Christian congregation. He was a special "elder," because he was one of the "twelve apostles of the Lamb [Jesus Christ]," who served as twelve foundations for the Christian congregation, like twelve foundation stones of the walls of the new Holy City. (Rev. 21:14) But those crowned and enthroned "elders" whom John saw sitting around God's throne could not picture the twelve

apostles of Jesus Christ, for they were twenty-four in number, or twice the number of the twelve apostles.

¹⁸ In the congregation of ancient Israel "elders" were representatives of the entire congregation of Israelites. Likewise since John's day the Christian "elders" have stood for the entire congregation of Christians or spiritual Israelites. According to this rule, the twenty-four "elders" seated on thrones about God picture the entire congregation of Christians who prove faithful till death and who are rewarded with a resurrection out of death to life in heaven and to a throne in the heavenly kingdom of God.*

¹⁹ This congregation of faithful Christians who win the heavenly reward finally becomes 144,000 in number, or six thousand times twenty-four. John himself is used to give us this final number of them, in Revelation 7:1-8; 14:1-5. John was used to pass on to them these messages from the glorified Jesus Christ in heaven: "Prove yourself faithful even with the danger of death [or, faithful till death], and I will give you the crown of life." "He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels." "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." (Rev. 2:10; 3:5, 21) What these twenty-four "elders" say and do in this vision to John further proves that they symbolize the 144,000 who make up the final congregation.

* Twenty-four was the number of the divisions into which King David divided the priests of the nation of Israel, to serve at Jerusalem's temple. The Christian congregation will be a "royal priesthood."—1 Chron. 24:1-19; Luke 1:5-24, 57-67; 1 Pet. 2:9; Rev. 20:6. See *The Watchtower* in its issue of April 15, 1956, pages 253-256.

18. Whom do the twenty-four "elders" represent?

17. With whom was God seen to surround himself, and why did these not picture the "apostles of the Lamb"?

19. How great in number does this congregation finally become, and what promises has Jesus Christ given them?

²⁰ It was only nineteen hundred years ago that the Christian congregation was begun, on earth. As regards the presence of any members of it in heaven, their presence in heaven could date only from after the setting up of God's kingdom, for which faithful Christians have prayed during all these centuries. Despite these facts, God views the members of the congregation as "elders" or persons of advanced age in comparison with all others of his intelligent creation in heaven and on earth. It is clear, therefore, that it is not the years of actual life of the members of the congregation but their advancement in knowledge, in official training and in loyal godly devotion that has paved the way to their being clothed in white, crowned and enthroned as "elders" around God's throne.

²¹ How have they been chosen to be "elders" in God's own presence? Certainly this has been by no democratic election carried on by any nation or people on earth, in the east or in the west. It has been by God himself, for God does not see the way any man or nation sees, but by his own standards God chooses who is to be given a seat within his immediate circle. So these symbolic "elders" are chosen theocratically, from the supreme place of authority above, and not from the people below on earth.

²² Since God surrounds himself with a circle of twenty-four symbolic elders, does this mean he has what might be called a Senate, an intimate Council of heavenly officers with whom he goes into consultation and takes counsel, asking their advice and acting according to the majority opinion or vote? No; for he is all-wise. He needs no counsel from any of his creatures.

20. Are they "elders" in years toward all creation, and what has paved the way to their being enthroned as persons of advanced age?

21. How have they been chosen to be "elders" in God's presence?

22. Does God therefore have a Senate, and as what do the twenty-four "elders" have the honor of serving?

The prophet Isaiah rightly asked concerning this great Creator: "Who has taken the proportions of the spirit of Jehovah, and who as his man of counsel can make him know anything? With whom did he consult together that one might make him understand, or who teaches him in the path of justice, or teaches him knowledge, or makes him know the very way of real understanding? Look! The nations are as a drop from a bucket, and as the film of dust on the scales they have been accounted." (Isa. 40:13-15) The Christian congregation represented by the twenty-four "elders" have therefore only the honor of serving as foremost heavenly officials of the Ancient of Days, the Creator.

²³ In the vision to John, God and his twenty-four "elders" sat enthroned in a setting like the interior of the temple of worship in the ancient city of Jerusalem. From the description that is written down in the Bible, John knew that there were ten golden lampstands in the holy chamber of the temple that King Solomon had built a thousand years before. Five lampstands were to the right and five to the left before the innermost room or Most Holy. In the courtyard of the temple there was also a great copper basin of water, so large that it was called a sea. (1 Ki. 7:23-26, 44, 49) With water from it the priests washed their hands or the sacrifices.

²⁴ Relative to God's throne John says: "And out of the throne there are lightnings and voices and thunders proceeding; and there are seven lamps of fire burning before the throne, and these mean the seven spirits of God. And before the throne there is, as it were, a glassy sea like crystal." In King Solomon's temple of long ago God did not sit enthroned in its Most Holy,

23. According to the things before God and the "elders," what kind of interior was suggested to John?

24. How did God's sitting enthroned here differ from what was true of King Solomon's temple of long ago?

but there was a miraculous light that hovered above the sacred golden chest or ark that contained the two stone tablets upon which the finger of God had written the Ten Commandments. However, in the vision to John, God is seen as if seated enthroned in his heavenly temple.

²⁵ The flashes of lightning from his throne aptly reminded John that "God is light." At earth's creation He was the One that said: "Let light come to be." (1 John 1:5; Gen. 1:3) From his power go forth not only the actual lightnings but also all the flashes of enlightenment, of knowledge, of understanding and of wisdom to his creatures in heaven and on earth. From the One sitting upon the divine throne the power of voice comes, also the sound waves produced by the organs of speech, and especially divine messages that are carried by the voice. Sometimes the divine messages thunder in their impressiveness and in pronouncing judgment upon his enemies. "The glorious God himself has thundered." (Ps. 29:3) His prophecies of things to come have foretold of his coming to his great spiritual temple for the purpose of judging men.—Mal. 3:1.

²⁶ God's spirit or active force is invisible to human eyes, but it can cause creations to move and to work. It can produce results that our feeble eyes can see and that our other senses can perceive. By his spirit or active force God can cause enlightenment, revealing things that no ordinary human mind could think up or understand, through light shed on long-hidden sacred secrets. His spirit is like "seven lamps of fire" burning before God in his heavenly temple, not to give him light but to make things light for those who come into his presence. Those seven lamps of fire, John says, "mean the seven spirits of God." Not

that seven spirit persons are meant by these seven spirits, but that the spirit or active force of God is to be looked upon in a sevenfold way. Seven being the Bible number that stands for spiritual completeness or perfection, the seven spirits denote the complete fullness of God's spirit. The fully needed amount of his spirit or active force he uses for enlightening those who serve him in his spiritual temple. In their turn, these enlightened ones reflect the spiritual light to other creatures to bring them a knowledge of God's truth.

²⁷ Those seven symbolic lamps of fire must have shed their light upon the "glassy sea like crystal," at which priests could wash. So, too, the sevenfold spirit of God works only through an organization or group of creatures that is clean in his eyes. His spirit operates through a cleansed organization and helps the members to keep the organization and its offerings to God clean. Remember that the great "sea" of King Solomon's temple could hold about 19,600 gallons of water and was "for the priests to wash in it." (2 Chron. 4:2-6) Like clean water, God's truth is cleansing and purifying in its power. Those who are admitted into God's presence, like the twenty-four elders, need such water of truth, in order to carry out their priestly duties acceptably to God and for the good of all men of good will. True to this picture, the congregation of 144,000 faithful followers of Jesus Christ are spoken of as receiving from him a cleansing "with the bath of water by means of the word, 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. 5:25-27) God believes in religious cleanliness. He has near him what is clean.

(To be continued)

25. As pictured by what John saw and heard, what things go forth from God's throne?

26. What is meant by the "seven lamps of fire," and why should lighted lamps be before him?

27. Upon what did those seven lamps shine, and what did this fact picture?

"LOOK! I AND THE CHILDREN WHOM JEHOVAH HAS
GIVEN ME ARE AS SIGNS AND AS WONDERS IN ISRAEL
FROM JEHOVAH OF ARMIES, WHO IS RE-
SIDING IN MOUNT ZION."—ISA. 8:18.

Signs and Wonders

IN THE TIME OF THE END

WHAT does it mean when more than 145,000 persons from all quarters of the globe daily come together for eight days and overflow two giant stadiums of New York city, not far from the capital of the United Nations, culminating in a public audience of 253,922 on the final day? Of what is this a sign in this day of world tension?

That it is a wonder is certain, for here, in the midst of a world strained with international difficulties, representatives from 123 nations, territories and islands come together with a peaceful aim and mingle as members of one human family despite differences of race, color, language, national citizenship and native culture.

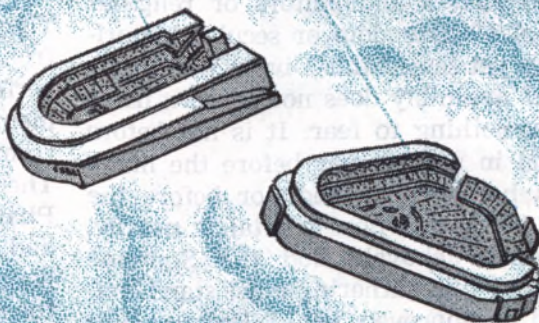
² Thirteen years ago, on the opposite side of the continent, in San Francisco, California, there were met together in discussion and activity 10,000 men and women representing

fifty political states, of which thirteen were European, fifteen were Asiatic, Pacific and African and twenty-two were American.

That San Francisco conference was a sign of international planning and was a wonder portending the establishment of the organization known as the United Nations; for

the conference finished its work on June 26, 1945, with the signing of the United Nations Charter by representatives of fifty

This is the keynote speech of the Divine Will International Assembly of Jehovah's Witnesses, as delivered by the president of the Watch Tower Bible & Tract Society of Pennsylvania to an audience of 151,003 that packed out Yankee Stadium and the Polo Grounds of New York city that summer afternoon of Monday, July 28, 1958.



1, 2. (a) Why was the Divine Will International Assembly of Jehovah's Witnesses in 1958 a sign and a wonder? (b) Of what was the international conference in San Francisco in 1945 a sign, but why did the 1958 gathering in New York city convene?

nations. But in July and August of 1958 this far grander gathering of representatives from many more nations serves as a sign and a wonder of higher importance to all mankind. This gathering convenes to consider and serve, not the will of humankind, but the will of the Supreme One of the universe. The gathering is called the Divine Will International Assembly of Jehovah's Witnesses.

³ Because of the publicity attached to it, the eyes of all the earth are on this assembly, for people from all parts of the earth are here. Still to be viewed far more seriously is the fact that the eyes of the Most High God of the heavens are upon this international assembly. This assembly meets when this Bible scripture is true: "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." "Jehovah is in his holy temple. Jehovah—in the heavens is his throne. His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one." (Prov. 15:3; Ps. 11:4, 5) To him the nations, including the United Nations, are as a "drop from a bucket."—Isa. 40:15.

⁴ What the political analysts or newspaper reporters and editors or religious critics of Christendom or secular historians may yet say of this Divine Will International Assembly does not concern us as being something to fear. It is not before mankind in general nor before the many nations here represented nor before the United Nations, whose capital is nearby, but before Jehovah God the Supreme Judge that this gathering must stand condemned or approved. Why? Because it is with the divine will as our theme that we

151,003 have assembled. If we concentrate on furthering the divine will throughout God's green earth, this assembly will serve as a sign and a wonder from him, something that no nation or people on earth does well to ignore.

⁵ This is the most remarkable day of signs and wonders in all the history of mankind. We mean visible signs and wonders from the invisible God of the heavens, for all men to observe. His signs and wonders, understood, portend that we are standing at the threshold of a peaceable, happy and life-giving new world. This is the grandest of news, although it means that we are living at the end of this worry-filled, problem-racked, insane, loveless old world. We want the new. We are eager to leave the old.

⁶ Men of Christendom and Jewry have ideas of their own as regards the signs and wonders that God ought to provide if they are going to believe. Today such men are not different from what men of the Middle East were nineteen centuries ago. A man who gave evidence of being God's only-begotten Son was there. His name was Jesus Christ, of the family line of King David of Jerusalem. The two Jewish religious sects, the Pharisees and the Sadducees, were doubters of who he actually was. They wanted supernatural proof different from the marvelous miracles that he was performing. Once he fed four thousand men, besides women and young children, from just seven loaves and a few little fish. Then, the eyewitness report tells us, "the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven." He told them the one sign that would be given them. On another occasion he said to crowds of people: "This generation is a

3. Seriously, whose eyes were upon that assembly, and why?

4. Why was what any reporters, critics or historians had to say about that assembly not anything to fear, and why could no nation or people do well to ignore that assembly?

5. Why is this the most remarkable day of signs and wonders in all man's history?

6. How are men of today not different from what men of the Middle East were during Jesus' presence on earth nineteen centuries ago?

wicked generation; it looks for a sign. But no sign will be given it except the sign of Jonah. For just as Jonah became a sign to the Ninevites, in the same way will the Son of man be also to this generation. . . . The men of Nineveh will rise in the judgment with this generation and will condemn it; because they repented at what Jonah preached; but, look! something more than Jonah is here." That "something more than Jonah" was Jesus Christ himself.—Matt. 16:1; Luke 11:29-32.

⁷ By reason of his experiences and his preaching Jonah became a "sign" to the capital of the Assyrian Empire. To the Jews of his generation Jesus Christ was a still greater "sign." Not only was he a fulfillment of Jonah when Jesus was in the belly of the earth, dead for parts of three days, and then resurrected, but he was also a fulfillment of another sign man of ancient times, the prophet Isaiah, who lived some years later than Jonah. It was during the reign of King Ahaz of Jerusalem that Isaiah called attention to himself as a sign from Jehovah God. At that time the very existence of the kingdom of Judah over which Ahaz reigned was in danger. In the crisis Isaiah announced that he was a "sign" of tremendous meaning. Isaiah's name means "Salvation of Jehovah." He said: "Look! I and the children whom Jehovah has given me are as signs and as wonders in Israel from Jehovah of armies, who is residing in Mount Zion."—Isa. 8:18.

⁸ In Isaiah's time Egypt and the Middle East were in the news, just as they are today. Jehovah wanted Isaiah to be a sign against Egypt, to whom the Israelites were then inclined to flee for military help. From up north the Assyrian king, Sargon, sent the commander Tartan against the Philistines, and Tartan captured their city,

7. How was Jesus a sign greater than Jonah was, and how was Jesus a fulfillment of another sign in the days of King Ahaz?

8. How did Jehovah use Isaiah as a sign and a wonder for three years against Egypt, and against what were the Israelites thus forewarned?

Ashdod. "At that time Jehovah spoke by the hand of Isaiah the son of Amoz, saying: 'Go, and you must loosen the sackcloth from off your hips, and your sandals you should draw from off your feet.' And he proceeded to do so, walking about naked and barefoot." For three years Isaiah did that. Then Jehovah God explained this unusual conduct on Isaiah's part. He said that Isaiah was a sign and a wonder to the Israelites, in these words: "Just as my servant Isaiah has walked about naked and barefoot three years as a sign and a token against Egypt and against Ethiopia, so the king of Assyria will lead the body of captives of Egypt and the exiles of Ethiopia, boys and old men, naked and barefoot, and with buttocks stripped, the nakedness of Egypt. And [the Israelites] will certainly be terrified and be ashamed of Ethiopia their looked-for hope and of Egypt their beauty. And the inhabitant of this coastland will be certain to say in that day: 'There is how our looked-for hope is, to which we fled for help, in order to be delivered because of the king of Assyria! And how shall we ourselves escape?'" (Isa. 20:1-6) Those of God's professed people who took heed to the sign and wonder that Jehovah gave in Isaiah to forewarn them of the defeat of Egypt and Ethiopia changed their mind about running down to Egypt instead of to Jehovah for help and salvation.

ISAIAH AND HIS SONS

⁹ Isaiah's children, as well as he himself, were signs and wonders in ancient Israel. Who were these children of Isaiah? Of two we can be certain. The first one was named Shear-jashub. That name was in itself prophetic. It meant "A mere remnant will return." This son was a sign and his name was a wonder or token or portent; just as certain as that son was born to Isaiah and

9. Of what were Isaiah and his children signs to ancient Israel, and of what was his first son's name a portent to Israel?

was called Shear-jashub, just that certain was the event that his name foretold to happen.

¹⁰ Isaiah called attention to this event prophetically. He said: "It will certainly occur in that day that those remaining over of Israel and those who have escaped of the house of Jacob will never again support themselves upon the one [the Assyrian king] striking them, and they will certainly support themselves upon Jehovah, the Holy One of Israel, in trueness. A mere remnant will return, the remnant of Jacob, to the Mighty God. For although your people, O Israel, would prove to be like the grains of sand of the sea, a mere remnant among them will return. An extermination decided upon will be flooding through in righteousness, because an exterminating and a strict decision the Sovereign Lord, Jehovah of armies, will be executing in the midst of the whole land."—Isa. 10:20-23.

¹¹ The name of Shear-jashub meant, therefore, that the kingdom of Judah would be overthrown; its capital city Jerusalem and its temple would be destroyed; the surviving Jews would be taken to Babylon as captives, and after a long period of time a mere remnant would return to their homeland and rebuild their capital city and its temple to Jehovah. So serious was the situation to become about the survival of the nation of Israel that Isaiah prophesied: "Unless Jehovah of armies himself had left remaining to us just a few survivors, we should have become just like Sodom, we should have resembled Gomorrah itself." (Isa. 1:9) Sodom and Gomorrah had been burned down by a rain of sulphur and fire from the skies. In becoming filthy like ancient Sodom and Gomorrah the kingdom of Judah would like-

wise suffer a destruction, almost complete if it were not that Jehovah God spared a remnant of faithful Jews and, in due time, let them return to their homeland to rebuild Jerusalem and Jehovah's temple. This experience actually did come upon the Israelites of the kingdom of Judah just as truly as the fact that Isaiah's oldest son was born and was named Shear-jashub.

¹² Another son of Isaiah was named even before his conception, and the name was attested to by reliable witnesses. Isaiah tells us: "Jehovah proceeded to say to me: 'Take for yourself a large tablet and write upon it with the stylus of mortal man: "Ma'her-shal'al-hash-baz." And let me have attestation for myself by faithful witnesses, Uriah the priest and Zechariah the son of Jeberechiah.' Then I went near to the prophetess, and she came to be pregnant and in time gave birth to a son. Jehovah now said to me: 'Call his name Ma'her-shal'al-hash-baz, for before the boy will know how to call out, "My father!" and "My mother!" one will carry away the resources of Damascus and the spoil of Samaria before the king of Assyria.' " (Isa. 8:1-4) History records that Samaria, the capital of the northern kingdom of Israel, was made spoil of and destroyed by King Shalmaneser in 740 B.C., and the surviving Israelites were taken into exile in the land of Assyria and in cities of the Medes. (2 Ki. 17:1-6) The meaning of Isaiah's son Ma'her-shal'al-hash-baz was literally fulfilled. This boy had thus served as a truthful sign and wonder.

¹³ There was possibly another son of Isaiah, and this one was to be called Immanuel. At that time the king of northern Israel and the king of Syria had joined in

10. With what words did Isaiah call attention to this event prophetically?

11. What did Shear-jashub's name therefore mean, and so what experience befell the Israelites of the kingdom of Judah?

12. Who was Isaiah's son that was named before his conception, and how was the meaning of his name fulfilled, to prove him a sign and a wonder?

13. 14. (a) What other son did Isaiah possibly have, and under what circumstances was his name foretold? (b) Of what flooding of his land was this foretold one warned?

conspiracy against the kingdom of Judah, to dethrone King Ahaz the descendant of King David and to put on the "throne of Jehovah" a certain son of Tabeel, possibly a Syrian. This political conspiracy frightened King Ahaz. Wicked though King Ahaz was, Jehovah God was not going to let the conspiracy succeed. To assure King Ahaz of this, he said to Isaiah: "Go out, please, to meet Ahaz, you and Shear-jashub your son, . . . 'This is what the Lord Jehovah has said: "It will not stand, neither will it take place. For the head of Syria is Damascus, and the head of Damascus is [King] Rezin; and within just sixty-five years Ephraim [the leading member of the kingdom of Israel] will be shattered to pieces so as not to be a people. . . . Unless you people have faith, you will in that case not be of long duration."'"



IMMANUEL

¹⁴ Then Jehovah said to King Ahaz of Judah: "Ask for yourself a sign from Jehovah your God, making it as deep as Sheol or making it high as the upper regions." Faithless Ahaz refused to "put Jehovah to the test." Then Isaiah said: "Therefore Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son and she will certainly call his name Immanuel." (Isa. 7:1-14) Later, when telling how the Assyrian armies would overrun Syria and Israel and even flood over into the land of Judah and threaten Jerusalem, Jehovah said to Isaiah: "Look! Jehovah is bringing up against them the mighty and the many waters of the River, the king of Assyria and all his glory. And he will certainly come up over all his stream beds and go over all his banks and move on through Judah. He will actually flood and pass over. Up to the neck he will reach. And the outspreading of his [military] wings must occur to fill the breadth of your land, O Immanuel!" (Isa. 8:5-8) How was the name Immanuel fulfilled?

¹⁵ For a historical answer we must move forward more than seven hundred years to the birth of the one of whom Isaiah was a prophetic type. Joseph the carpenter of the Galilean city of Nazareth was hesitating about taking his fiancée Mary as a wife, for in some unexplained way she had become pregnant. In a dream Jehovah's angel appeared to perplexed Joseph and said: "'Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit. She will give birth to a son, and you must call his name "Jesus", for he will save his people from their sins.' All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying, 'Look! the virgin will become pregnant and will give birth to a son, and they will call his name "Immanuel",' which means, when translated, 'With

15, 16. (a) When and how was the name Immanuel fulfilled? (b) How did this one prove to us the meaning of his foretold name?

us is God.' " On waking up, Joseph proceeded to do as told.

¹⁶ In due time Mary bore a son and his name was called Jesus. At the age of thirty years Jesus began to preach the kingdom of God. For his loyalty to God's kingdom he was put to death. On the third day Almighty God raised him from the dead. Forty days later the Son of God ascended to heaven and sat down at God's right hand. From there, by the use of his human sacrifice and by the use of his great power in heaven and in earth, he went ahead saving his people, his followers on earth, from their sins, that they might gain everlasting life in God's new world. Thus he has proved, even till now, that "with us is God,"



and thus the name Immanuel properly belongs to him.—Matt. 1:18-25.

¹⁷ For faith in this Immanuel, even to the point of dedicating themselves to Je-

17. Whom does Jehovah give to Immanuel, and in what close relationship?

hovah God and following in the footsteps of his faithful Son, Immanuel, Jehovah has begotten 144,000 of such faithful followers and made them sons of God, His children. He makes these spirit-begotten sons the joint heirs of Immanuel, Jesus Christ, in the promised kingdom of the heavens. In this way they become the spiritual brothers of Immanuel, God's royal Son. Because Jesus became the means of their everlasting salvation, Jehovah God gives these children of His to Jesus as a bride class and as a "little flock" of sheep, to whom their heavenly Father has approved of giving the heavenly kingdom. (Luke 12:32; Rom. 8:14-17) Today, after these nineteen centuries, merely a remnant of them remains on earth.

¹⁸ Here let us remember that Jesus was a sign, just as Isaiah was a sign. (Luke 11:30) The names Jesus and Isaiah mean the same, except that in Jesus' name God's name Jehovah is put at the beginning and in Isaiah's name it is put at the end, Jesus meaning "Jehovah is salvation" and Isaiah meaning "Saved has Jehovah." Like their Savior and Leader, Jesus' 144,000 followers are signs. The remnant of them are signs to the generation in this the "time of the end" of this distressed world. On what basis may we say this? On the basis of the prophet's words

18, 19. How do the names Isaiah and Jesus compare, and how do Jesus' followers serve a certain function with Jesus, as proved by Hebrews 2:10-13?



in Isaiah 8:18. Under inspiration the Christian writer of the letter to the Hebrews quoted those words and applied them to Jesus and his 144,000 disciples, saying:

¹⁹ "It was fitting for the one [God] for whose sake all things are and through whom all things are, in bringing many sons to [heavenly] glory, to make the Chief Agent of their salvation perfect through sufferings. For both [Jesus] who is sanctifying and those who are being sanctified all stem from one [Father], and for this cause he is not ashamed to call them 'brothers', as he says: 'I will declare your name to my brothers . . .' And again: 'Look! I and the young children whom Jehovah gave me.'"—Heb. 2:10-13.

²⁰ These "young children" are not the great crowd of "other sheep" to whom Jesus Christ the King will become the "Father forever" in the "inhabited earth to come." (Isa. 9:6; Heb. 2:5) The "young children" of God are those begotten of his spirit to become his spiritual children. These Jehovah has given to Jesus. In prayer to Jehovah God Jesus said: "I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. I make request concerning them; I make request, not concerning the world, but concerning those you have given me, because they are yours, and all my things are yours and yours are mine, and I have been glorified among them." (John 17:6, 9, 10) The heavenly Father gives Jesus 144,000 of these "young children" of God to be his brothers in the spiritual family of God and to be his associates in God's work. What work? That of being signs and wonders on earth. Jesus said that he was a sign. He also says that his spirit-begotten, spirit-anointed broth-

ers must be signs and wonders also. To this very day they have been.

²¹ Hence they must be like Shear-jashub and like Ma'her-shal'al-hash-baz. Jesus Christ himself is the great Immanuel. His remaining spiritual brothers on earth today are a modern Shear-jashub. The meaning of that Hebrew name applies to them. During World War I they came into a captive state, under bondage to the warring nations of Christendom, in spiritual and physical ways. Even the president and the secretary-treasurer of the Watch Tower Bible & Tract Society were arrested and imprisoned as a result of the passions of that global conflict. These children of God were expecting that World War I would worsen into world revolution and world revolution would turn into world anarchy that would spell Armageddon for all the nations of this world. But had that proved true, and had God Almighty unleashed the foretold battle of Armageddon at that time, these spiritual brothers of the Greater Isaiah under their spiritual bondage to the worldly nations might have been destroyed with the nations. They might have been like Sodom and Gomorrah. But God long ago gave Isaiah a son named Shear-jashub, which name means "A mere remnant will return." To fulfill that name, Jehovah had to give Jesus Christ the Greater Isaiah a remnant of "young children," his brothers, who had returned to Jehovah's organization.

²² Jehovah God did so. In 1918 he stopped the great tribulation that had begun upon the enemy organization of Satan the Devil. Along with it World War I ended on November 11 of that year. His time for Armageddon, "the war of the great day of God the Almighty," was still future. In this way he cut short the days of that trib-

20. Although termed "young children," what are these given ones really to Jesus, and in what work are they associated with him?

21, 22. (a) How did conditions develop for his remaining spiritual brothers to become a modern Shear-jashub? (b) How did the Greater Isaiah get his modern Shear-jashub class?

ulation upon Satan's organization invisible and visible. Then in the spring of 1919 he brought to his "young children," to the remnant of those whom Jesus Christ confesses as his brothers, release from their captivity to modern Babylon. By means of their oldest brother, Jesus Christ, God caused them to return to his theocratic organization and its work. Thus a mere remnant of truly dedicated, anointed "young children" of God did return, and God gave them to the Greater Isaiah, Jesus Christ. Jesus foretold that this would occur in the "time of the end" of this world. (Matt. 24:21, 22, 30, 31) It did, and the Greater Isaiah got his Shear-jashub class. For some years during the postwar period the returned remnant increased; but recently their numbers have been getting less as many of them finish their earthly walk in Jesus' footsteps.

²³ Today the remnant numbers less than sixteen thousand, according to the records of the year 1958. However, let no nations of the world despise them and consider them as of no significance. Let not the sheeplike people look upon them as of no special meaning within the purpose of Jehovah God. This spiritual remnant stands forth as a sign to all the world. Like Isaiah's son Shear-jashub of old, this spiritual minority is a visible proof from the Most High God that the remnant has returned. They are physical, tangible evidence that Jehovah God is faithful to his word and has fulfilled the prophecy long ago pronounced in his holy name. All men should watch this spiritual remnant as a sign from the Most High God.

²⁴ Since they were liberated as a sign, they must serve as evidence, as indicators of something to all the nations in this time

of the world's end. They must stand forth as living proof that Jehovah is able by his holy arm of strength to deliver and save his people from the power of the enemy. It is true today: "Jehovah has bared his holy arm before the eyes of all the nations, and all the ends of the earth must see the salvation of our God." (Isa. 52:10) To this end he had to send the remnant, to make them known to the ends of the earth. This he declared he would do, in order that he might carry out a great global gathering of sheeplike people from the four quarters of the earth. He said: "I am coming in order to collect all the nations and tongues together, and they will have to come and see my glory. And I will set among them a sign, and I will send some of those who are escaped to the nations, . . . the far-away islands, who have not heard a report about me or seen my glory, and they will for certain tell about my glory among the nations. And they will actually bring all your brothers out of all the nations as a gift to Jehovah, . . . up to my holy mountain, Jerusalem," Jehovah has said, . . . 'For just as the new heavens and the new earth that I am making are standing before me,' is the utterance of Jehovah, 'so the offspring of you people and the name of you people will keep standing.'"—Isa. 66:18-22.

²⁵ By thus setting his liberated remnant among the nations as a sign, Jehovah has now gathered to Jesus Christ the Greater Isaiah the remainder of his remnant class to fill up the foreordained number of 144,000 joint heirs of his Son. In harmony with their function as signs and wonders, Jehovah has commanded his remnant through his Greater Isaiah: "Pass out, pass out through the gates, you men. Clear the way of the people. Bank up, bank up the high-

23. How many does this spiritual remnant number now, and yet why are they not to be despised or considered insignificant?

24. Why must they serve as a certain evidence, and so on what mission has he sent this remnant, and to where?

25-27. (a) Whom has Jehovah thus gathered to the Greater Isaiah? (b) What has Jehovah commanded them to do, and so who have associated themselves with Jehovah's signs and wonders today?

way. Rid it of stones. Raise up a signal for the peoples." (Isa. 62:10) The signal that they raise up is the message of God's kingdom. Already among 170 nations this Kingdom signal has been raised. Hundreds of thousands of sheeplike persons, "other sheep" of Jehovah's Right Shepherd Jesus Christ, have beheld this upraised "signal." With joy they have hailed it. They have assembled under it, giving their undivided support to God's kingdom by Christ and placing themselves under its protection and under its commands. They have taken up the only religion or only worship that this heavenly kingdom authorizes and permits, the lofty worship of Jehovah God at his spiritual temple. Their gathering is a world-wide sign of the "last days" of this world, for in its "time of the end" is when Isaiah foretold that this would occur, saying:

²⁶ "It must occur in the final part of the days that the mountain of the house of

Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more. O men of the house of Jacob, come and let us walk in the light of Jehovah."—Isa. 2:2-5.

²⁷ So they associate themselves with Jehovah's signs and wonders.

READING THE MEANING OF THE

Signs and Wonders



IT IS a joyful privilege for anyone to be a sign of something that is lastingly good. To people who have a right set of values, a person who serves as such a sign is someone handsome, someone welcome and worthy of a hearty reception. So, then, a messenger who brings good news about the true worship of Jehovah God and about the re-establishment of his theocratic organization in the earth would be a hand-

some sign. Through his prophet Isaiah Jehovah God described such a messenger as due to appear shortly after World War I ended, while his witnesses were yet lying in captivity to the war-mad nations of this world. He said: " 'For that reason my people will know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I.' How handsome upon the mountains are the feet of the one bringing good news, the one making peace to be heard, the one bringing good news of something better, the one making sal-

1. For one to be what kind of sign is it a privilege, and how did Isaiah describe such a sign?

vation to be heard, the one saying to Zion: 'Your God has become king!' Listen! your own watchmen have raised their voice. In unison they keep crying out joyfully, for it will be face to face that they will see when Jehovah comes back to Zion. Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem."—Isa. 52:6-9.

² Those who were on the watch for the interests of God's organization Zion saw the messenger as he came up upon the heights. They rejoiced to hear him call out to God's organization, Zion: "Your God has become king!" His kingdom is established in the heavens in the hands of Immanuel, Jesus Christ. That is the reason why he has now brought deliverance to us. That is the reason why he has returned to us with favor. At the abundant evidence of Jehovah's returning favor it is as if the watchmen saw him face to face in his coming back to Zion, to his organization upon which he has placed his holy name. They have reason to cry out for all men to hear.

³ Now, somebody equipped that messenger with the good news that made him appear so handsome. Somebody sent that messenger to make peace to be heard and to bring good news of something better and to make salvation to be heard by men who love God and who want him to be king. The Sender is Jehovah himself, who bares his holy arm before all the nations and who wants all the ends of the earth to see the salvation that he performs. The messenger that he sends is a company of people who are willing to go on foot to bring the good news. By inspiration the apostle Paul declared that they are the

saintly dedicated Christians. To them he quoted the foregoing words of Isaiah 52:7 as he climaxed his argument with the following words:

⁴ "There is the same Lord over all, who is rich to all those calling upon him. For 'anyone that calls upon the name of Jehovah* will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth? Just as it is written: 'How beautiful are the feet of those who declare good news of good things!'" —Rom. 10:12-15.

⁵ The great Source of the "good news of good things," Jehovah God, is the One that sends his messengers on foot to declare his message. The prophet Isaiah himself exemplified that fact. This was at the time that he had a miraculous vision of Jehovah of armies enthroned in his temple. When Isaiah heard the seraphs declaring the holiness of Jehovah he felt so unholy and unclean that he feared for his life. At his outcry one of the seraphs cleansed him, saying: "Look! This has touched your lips, and your error has departed and your sin itself is atoned for." After Isaiah was in this cleansed condition he heard a voice asking for someone to be sent and to go on a mission. Whose voice was it? Jehovah's; and it was saying: "Whom shall I send, and who will go for us?" Isaiah looked upon it as a high honor to be sent by Jehovah God and to go for him on a mission. The offer was open to a clean person that would willingly offer himself. Isaiah leaped at the rare privilege. "Here I am! Send me," he cried out. His offer of

2. Who saw this messenger upon the heights, and how was it that they saw Jehovah as it were "face to face"?
3, 4. (a) With what was that messenger equipped, and who was it that sent him? (b) With what argument did the apostle Paul identify this messenger at Romans 10:12-15?

* Here nine printed Hebrew translations of the epistle to the Romans use the name "Jehovah" or "Yahweh," for the reason that Joel 2:32 here quoted also has this divine name in the Hebrew text.

5. How did Isaiah in his vision at the temple exemplify the fact that it is Jehovah who does the sending?

himself was accepted, and he was told: "Go, and you must say to this people: 'Hear again and again, O men.'" (Isa. 6: 1-9) Isaiah's being sent forth equipped with a special message meant that he was ordained, appointed by God. By Isaiah people could now hear of God's name. They could put faith in God's name and call upon it, in order to be saved.

⁶ True to the example of Isaiah, who was a sign for ancient Israel, Jesus dedicated himself to the service of God's kingdom that he too might be sent. He left his carpenter shop at Nazareth and went to see his forerunner John the Baptist. He got baptized, not to symbolize any repentance over sins, for he had none, but in order to be sent out in the service of God's kingdom that John was preaching. His coming to be baptized fulfilled the words of Psalm 40:6-8, for the apostle applied those prophetic words to Jesus, saying: "When he comes into the world he says: 'You did not desire sacrifice and offering, but you prepared a body for me. You did not approve of whole burnt-offerings and sin offering.'" Then 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. 10:5-7) After his baptism by John in the Jordan River Jesus received the evidence from heaven that he was accepted. The Bible record states: "As he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.' Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:21-23; Matt. 3:16,17.

⁷ Ah yes, then, after offering himself and

being baptized and receiving heavenly approval, Jesus commenced his work, not carpenter work, but Kingdom work. That he did not go of his own self-appointment, but that he was sent, he repeatedly stated in words like these: "God loved the world so much . . . God sent forth his Son into the world . . . for the world to be saved through him." "I have come down from heaven to do, not my will, but the will of him that sent me." "The living Father sent me forth and I live because of the Father." (John 3:16, 17; 6:38, 57) Like Isaiah, Jesus the anointed One did go, and he honestly applied to himself the very same service commission that Isaiah received at his temple vision. (Matt. 13:13-15; John 12:36-41) After Jesus began gathering his disciples whom Jehovah of armies gave him, Jesus could call these children of God his brothers. Then, too, he could apply to himself and to them the words of Isaiah 8:18: "Look! I and the children whom Jehovah has given me are as signs and as wonders in Israel from Jehovah of armies, who is residing in Mount Zion." Happy were the sheeplike people in Israel who correctly read the meaning of those signs and wonders, not despising those human signs and wonders because they were few in number, a little flock. Such happy readers became followers of Jesus, the true Immanuel, the Greater Isaiah.

⁸ One fact we should not overlook here. Jesus and his twelve apostles and his other disciples were not sent by John the Baptist, nor by the apostle Peter, nor by the Roman Catholic Church, the Greek Orthodox Church, the Church of England, the Protestant Episcopal Church, the Lutheran Church, the Methodist Church, the Baptist Church, the Presbyterian Church or any of the other more than a thousand religious sects of Christendom. Jesus and

6. True to Isaiah's example, what did Jesus do, and what evidence did Jesus receive that he was accepted for service?

7. How did Jesus' words show that he was not self-appointed, and when could Jesus make an application of Isaiah 8:18?

8. By whom were Jesus and his disciples not sent forth, and so, in imitation, by whom do we want to be sent, and why?

his disciples were, one and all, sent by Jehovah of armies. They were signs and wonders from Him! That is the One by whom all who come to do God's will today want to be sent. Of what power and authority is it for us to be sent by any one of those religious sects or even by the National Council of the Churches of Christ in the United States of America or even by the World Council of Churches, if we are not sent by Jehovah of armies as Isaiah and Jesus and his twelve apostles were? It is to Jehovah of armies through his Sign, Immanuel, the Lord Jesus Christ, that we have come, to do Jehovah's will, just as Immanuel himself came to do it when he was baptized. Come we must, and offer ourselves we must, willing to be sent and to go anywhere we are sent, if we want to be accepted and be sent by Jehovah of armies. In this course we want to imitate Isaiah and Jesus Christ. Otherwise we should be doing the will of religious organizations of Christendom. In this time of the end we want to do the divine will, the will of Jehovah of armies.

⁹ To prove by the Bible that he was sent by Jehovah of armies and therefore was ordained or appointed by him, Jesus on a Saturday went into the synagogue of the city of Nazareth, where his fellow citizens had known him only as a carpenter, the son of a carpenter. Mounting the speaker's stand he called for the book scroll of Isaiah to be given him. Unrolling it, he found the words of Isaiah 61:1, 2. According to the account of Luke 4:16-21, this is what Jesus 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 Jeho-

vah's* acceptable year." When Jesus had rolled up the scroll and sat down to preach, he said: "Today this scripture that you just heard is fulfilled." In this way he became a living, speaking sign to them that the Messiah, the Christ, Jehovah's Sent and Anointed One, was present. He became a wonder or portent indicating that deliverance was at hand, for Jehovah's acceptable year was now come. He became a wonderful portent indicating that, in him the King, God's kingdom was in the midst of the Jews.—Luke 17:21.

¹⁰ That kingdom of God left the midst of the Jews after their religious leaders had had Jesus killed on a torture stake and God raised him from the dead and he ascended back to his Father in heaven. In the year 70 (A.D.) the Jewish nation was destroyed, their holy city and temple were burned and razed to the ground. What unhappy survivors there were, were carried away captive into all nations, having no government of their own and with no king of David's royal family line.

¹¹ However, today, what do the signs and wonders that Jehovah of armies has provided in this time of the end mean and indicate? How should men read them in the light of God's Word? Today's signs and wonders are the remnant of the anointed spiritual brothers of Jesus.

¹² This remnant was foreshadowed by Isaiah's son Shear-jashub, whose name means "A mere remnant will return." This mention of a remnant points up the fact that Christendom, with its more than 820 million professed Christians, has not returned to Jehovah God since 1918. That

* Nine printed Hebrew translations of the book of Luke read "Jehovah" or "Yahweh" here, to correspond with the Hebrew text of Isaiah 61:1.

10. When did the "kingdom of God" leave the midst of the Jews, and what happened to their nation not long afterward?

11. Who today on earth are the signs and wonders?

12. Because of what facts about them were they foreshadowed by Shear-jashub? Also, by what other remnant were they foreshadowed?

9. How in the synagogue did Jesus show from the Scriptures that he was sent by Jehovah, and of what things did he become a sign and portent or wonder?

year was when Jehovah came to his spiritual temple to judge all those who claimed to be the spiritual "house of God." To the remnant of Jehovah's anointed witnesses who did return to Jehovah he revealed his presence at the temple, just as he did to Isaiah. When the remnant volunteered themselves at his asking whom to send, Jehovah sent them as his witnesses with his message. Then with this modern Shear-jashub on hand Immanuel, Jesus Christ, the Greater Isaiah, could furnish the sign that the remnant had returned to Jehovah's theocratic organization. As the apostle Paul could say in his day, it can now be said: "At the present season also a remnant has turned up according to a choosing due to [God's] undeserved kindness." This remnant was like the remnant that Jehovah God found in the northern kingdom of Israel, the capital of which was Samaria, in the days of Elijah the prophet.—Rom. 11:2-5.

¹³ Isaiah had not only a son named Shear-jashub but also a son named Ma'her-shal'al-hash-baz. This name means "Hasten, O spoil! He has come quickly to the plunder." Being so named, this son was a wonder or portent to indicate that disaster was speedily coming by means of the armies of the Assyrian world power. Upon whom? Not only upon the kingdom of Syria, but also upon the kingdom of Israel and its capital city Samaria. In the days of the then king of Samaria, Pekah the son of Remaliah, the Assyrian king did invade the kingdom of Israel. He took many cities, plundered the land and took many inhabitants away captive. Later Pekah himself was murdered. Then the king of Assyria captured Damascus, the capital of Syria, took its people into exile and put King Rezin to death. Thus both kings who had conspired to overthrow the "throne of Jehovah" in

the kingdom of Judah were executed. This was a prelude to the overthrow of the kingdom of Israel in 740 B.C. and the removal of the apostate Israelites from Samaria and from the rest of Israel's domain.—Isa. 7:16; 2 Ki. 15:29, 30; 18:9; Amos 1:3-5; 2:6-16.

¹⁴ By falling away from Jehovah God, by conspiring with non-Jewish Syria against Jehovah's typical kingdom in the land of Judah, Israel and its capital Samaria were a prophetic type of Christendom today in its conspiratorial union with worldly nations against Jehovah's enthroned King, Jesus Christ, Immanuel. Upon these nations, and especially upon Christendom, which pretends to be the religious "house of God," divine judgment is now being pronounced by Jehovah of armies at his spiritual temple. The judgment sentence will speedily be executed upon them in the approaching day of God's vengeance at Armageddon by means of someone mightier than the ancient king of Assyria, namely, by means of Jehovah's executorial officer, Jesus Christ. Then Christendom and all political nations conspiring with it against Immanuel's kingdom will be deprived of their religious and political rulers. They will be spoiled and plundered of all the things on which they set their proud hearts.

¹⁵ Christendom has its hundreds of millions of copies of the Holy Bible in many languages. Yet since it reads the Bible from the standpoint of its creeds, it fails to see the judgment of God written down long in advance against it and against its friend, this world. What visible sign is there, then, to portend or indicate what Christendom fails to see, namely, that divine judgment will speedily be executed on it and its friendly world? There is the remnant, Im-

14. Of what were Israel and its capital Samaria a type, and when and how will judgment sentence be speedily executed upon this antitype?

15. What does Christendom fail to see in God's Word, and so what visible sign is there to do the indicating to her?

13. Of what was Isaiah's other son a wonder or portent, and how was the meaning of his name fulfilled upon those involved?

manuel's spiritual brothers, the anointed "young children" whom Jehovah has given to Jesus Christ. Like him, their head brother, they have been anointed with Jehovah's spirit to preach. By Jehovah they have been sent, according to the prophecy of Isaiah 61:1, 2. They have been anointed, not only to "call out the year of good will on the part of Jehovah," which symbolic year has now almost ended, but also to call out the "day of vengeance on the part of our God," which day is getting ever closer. This vengeance will be poured out when Jesus executes the judgment of our God upon both Christendom and heathendom, both anti-Kingdom.

¹⁶ In proclaiming the speedy coming of this day of God's vengeance with its spoiling and plundering of the whole world by his King Jesus Christ, the anointed spiritual remnant have taken on the sign features of Isaiah's son Ma'her-shal'al-hash-baz. They are proclaiming, "Hasten, O spoil! He has come quickly to the plunder." Multitudes of sheeplike meek people have seen and heard this sign and wonder, this Ma'her-shal'al-hash-baz class, and have read the meaning of it correctly. In the fullness of their belief and conviction, they have taken their stand alongside this remnant of Jehovah's modern-day "signs" and "wonders." More than that, they have taken up the message of God's vengeance and have given it an increased spread to all the nations of the earth.

OUT IN FRONT! TO THE VIEW!

¹⁷ To be of any value and guidance, signs and wonders have to be seen, that they may be studied, that their meaning may be read and understood with God's key of understanding. "As signs and as wonders,"

16. The sign features of whom have the remnant class thus taken on, and how is an increased spread being given of the message?

17. To be of value and guidance, where do signs and wonders have to be, and so who now must be in such a position?

the anointed remnant of Christ's spiritual brothers must be out in front to the view of the people. Then the Greater Isaiah, Jesus Christ, can say: "Look! I and the children whom Jehovah has given me are as signs and as wonders in [Christendom] from Jehovah of armies, who is residing in Mount Zion." (Isa. 8:18) In order to back up those signs and wonders the great crowd of the remnant's dedicated companions of good will must be out front with them. To the anointed remnant of spiritual Israelites Isaiah 43:10 says: "'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen.'" This servant class has to be seen; it has to let itself be heard in order to be witnesses of Jehovah. And in order to join with the anointed servant class in the world-wide witness work, the great flock of dedicated sheeplike persons has to be seen in union with them and let themselves be heard in unison with them. We must all be out in the open, conspicuous, to be seen, observed, heard. This is no time to hole up because of the anguish, distress, fears and threats of the nations of this world.

¹⁸ Said the great Sign, Immanuel, to his followers: "You are the light of the world. A city cannot be hid when situated upon a mountain." (Matt. 5:14) Said Isaiah of old: "Make your way up even onto a high mountain, you woman bringing good news for Zion. Raise your voice even with power, you woman bringing good news for Jerusalem. Raise it. Do not be afraid. Say to the cities of Judah: 'Here is your God.'" (Isa. 40:9) As a minister Jesus was not out of sight and inconspicuous as when he was a carpenter in Nazareth. As the great Sign from Jehovah he was seen in all parts of his territory by preaching, going from city to city and from village to village, preach-

18, 19. In harmony with Isaiah 40:9, how did Jesus put himself in the proper position for a sign from God, and in copying him what big sign do we provide to excite the world's attention?

ing publicly in synagogues and in the open and also in the homes of the people. Copying him, we also can be prominent, not to show off, but to call attention to Jehovah's signs and wonders in this time of the end. Most effectively can we do this by preaching not only publicly but mainly from house to house. In this way Jesus' prophetic words must be fulfilled: "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) This preaching of the good news everywhere publicly and from house to house by the remnant and their sheeplike associates is in itself a most eloquent sign, a wonder that excites the attention of all the world.

¹⁹ It is indubitable evidence that God's kingdom in the hands of his heavenly Immanuel has been set up as the capital of the universe. It is a sign that portends that the nations of this world now face their end and will meet it just as soon as our preaching is finished according to the divine will. Let them read the sign!

²⁰ The people and the nations must know that we have been among them to give solemn warning of their end. This may expose us to their abuse and persecution. Yet, like the apostles of Immanuel, we must "become a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9) Concerning Immanuel, even when a forty-day-old baby, Simeon prophesied: "This one is laid for the fall and the rising again

of many in Israel and for a sign to be talked against." (Luke 2:34) What, then, if we are talked against and opposed as a sign or are challenged because of our preaching the straight truths of the Bible? We know whom we have backing us up. It is "Jehovah of armies, who is residing in Mount Zion." It is from him that we have the remnant of signs and wonders today, and there are thousands of them here at this international assembly. Hence he will see to it that what these signs and wonders mean and indicate is truly fulfilled. Jehovah of armies is the One who has sent us and who has equipped us with the good news of his inaugurated kingdom. His angelic armies, which exceed the combined armies of the Communist Eastern bloc and the democratic Western bloc, surround us. They are fully organized and armed and lined up at the field of Armageddon for the "war of the great day of God the Almighty." (Rev. 16:14) Let us not, then, fear men or devils.

²¹ God, whose fear-inspiring name is Jehovah of armies, is with us. The very name of his reigning King, Immanuel, means "With us is God." Since Immanuel is with us because we are following and obeying him in preaching the good news of the Kingdom for a final witness to all the nations, we know that God is also with us. That means that God is for us. With such divine help and according to the divine will, we are certain to finish successfully the wonderful and significant work that Jehovah of armies has sent us to do.

20. To what may our giving warning expose us, but because of what backing do we not need to fear men or devils?

21. How is the name of our reigning King, Immanuel, fulfilled toward us, and so what are we certain to finish successfully?

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.—Matt. 28:19, 20.

Pursuing my Purpose in Life

As told by Leslie R. Franks

NEW ZEALAND was the scene of my early home life. There I first had knowledge of the truth. In 1926, at sixteen, my work caused me to leave home. Interest in the truth lapsed. Fourteen years later (1940) I again began reading the Society's literature that my parents had sent me. Now, too, my workmate turned out to be one of Jehovah's witnesses. One day in conversation he mentioned that he knew my parents also were Jehovah's witnesses, and would I be interested in attending a *Watchtower* study? That I readily did the next weekend. Then at a service meeting during the visit of the zone servant the study of the *Informant* brought out the need for pioneers, especially from among such as had no encumbrances. When I realized that this invitation was meant for me, in face of many problems that arose before me, I decided to go ahead to pursue my purpose in life. To my employer I tendered my resignation.

So in September, 1940, I was free to take up full-time Kingdom work. Immediately I was sent by the Society as company servant to a congregation in the South Island. I had little knowledge and experience, and I personally felt quite incapable of carrying out this assignment. However, prayer to Jehovah and leaning on him for guidance helped me in those months to fulfill my obligations. A month later the

zone servant wrote asking for help from the congregation to advertise and put on the transcription lecture "Government and Peace" in a town about a hundred miles to the north. There much opposition arose. During the lecture mob action occurred. My companion, a fellow usher, fell back with a bullet wound in the thigh. Later his leg had to be amputated.

By the end of that month false religionists used this incident for forcing a ban on the Society's work in New Zealand. The second day of the ban I was privileged to take two good-will persons out in the service for the first time, but the following day I was arrested, along with another brother, for having possession of the Society's literature. In December we were sentenced to two months' imprisonment. Soon immediate release was offered if we would renounce Jehovah by refusing to carry on our dedicated work. Now there were six of us, and we all refused to compromise. After serving the jail term we all keenly realized we had a work to do, that the main thing was not to look behind but to continue to stretch out for things ahead.

In December, 1941, I was detained as a conscientious objector, for the duration of the war. Early in 1946 I was offered release if I would accept secular work. Having entered as a full-time minister, I believed I should return to the same occupation on release, and informed the authorities accordingly. Then I was told that I would "rot in prison till your Armageddon." However, in April of the same year the authorities forced me to leave and report for secular work. Two tribunals refused to grant me exemption but, regardless, I returned to the full-time ministry and informed the minister of justice accordingly. The blessing of Jehovah was seen on my course of action when a reply was received from the minister of justice

granting me the right "to return to your previous occupation as a minister of religion," the occupation they had refused to acknowledge four and a half years previously.

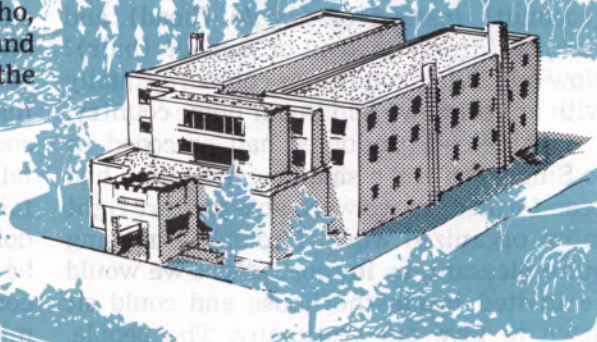
During those years of detention I heard of the Watchtower Bible School of Gilead having been opened. I often expressed the hope that someday I might have opportunity to attend and enjoy the privilege of going to other countries to preach the Word. But at that time the realization of such hope seemed a long way off, if not impossible. After twelve months of happy service, how gratified I was to learn (during the visit of Brother Knorr in March, 1947) that because of continuing in full-time ministerial work after release from prison my pioneer time was counted as unbroken! Although it was now seven years since my dedication, I had spent over four and a half years of that time in prison because of my beliefs; yet I had the two years of full-time ministry needed to qualify for Gilead training, so could immediately fill out my application. Later in the same year I was sent to New Plymouth as a special pioneer and it was there, during the visit of the circuit servant, that we both rejoiced to receive notification to proceed to New York in time to be enrolled for Gilead's eleventh class of February, 1948.

Before my leaving for the United States the opportunity was granted me to visit my parents and some of my family who, ten years previously, had left New Zealand and entered the full-time service in the Australian branch Bethel home. Here I was surprised to find that my two sisters also had been invited to attend the same Gilead class. December, 1947, we embarked on the Marine Phoenix at Sydney for San Francisco, along with sixteen other broth-

ers from Australia and New Zealand. The three-week voyage across the Pacific gave me a glimpse of what my future assignment could be like as we called at ports in Fiji and Samoa. At San Francisco a few days' rest allowed us to find our land legs and then we were off on the last stage of our journey to New York. There we arrived, right from the tropics, in the coldest spell experienced for many years.

Many already have written about the beautiful surroundings and joys of Gilead, and of knowledge received there to deepen and strengthen faith for future years of service. Gilead training was to be a source, as I have proved, to draw upon in years ahead for overcoming in hardships and trials. Time spent at that wonderful school was all too short. Soon my sisters and I, along with three others, received our assignments for Singapore. Until passages could be arranged I was assigned to do pre-convention work for a Chicago district assembly. My previous biggest assembly had been one of six hundred in New Zealand. So I remember the great thrill it gave me to be one of sixteen thousand brothers present at Chicago. After that I went on to Oregon as circuit servant.

By January I was reunited with my companions at Galveston, Texas, to embark for Singapore. This two-month journey took us to places that to us previously had been only names on maps: Japan,



Philippines, Macassar and Indonesia. Only in the Philippines had Gilead graduates then begun to work. We found conditions very primitive, battle-scarred from war years; but it gave us opportunity to get the feel of the Orient. Strange to say, we were to view our assignment a week before actually landing, for our ship steamed by Singapore, a few hundred yards from the shore, proceeding first to another port five hundred miles to the north before finally docking at Singapore in March, 1949.

Singapore, I found, was in comparison one of the most modern cities in the East but experienced an almost continuous and unvaried heat with high humidity, which affects one considerably over the years. How bizarre were those scenes we witnessed in those days, on religious feast occasions of Malay, Chinese and Indian peoples! What a kaleidoscope of races, color and religion! I had to change many of my ideas about the people. Previously I believed that the Chinese were an unsmiling and stolid race, but I found them ready to laugh at the slightest thing—sometimes at a most inappropriate moment, as when a person had been killed in a car accident: They would cry “*Sudah mati*” (“He is dead”), and lapse into roars of laughter.

My early wrestlings with the Malay language must have brought others much amusement too, as I often used *kelapa* (coconut) instead of *kepala* (head) and *rumpit* (grass) instead of *rambut* (hair)! Now our living conditions compare equally with anything we had in our home country.

Two Gilead graduates had preceded us to Singapore and a small congregation had been formed; so we were able to start right in on organized work. I found witnessing quite pleasant, as in most places we would be invited inside the house and could sit down to give our testimony. The people,

for the most part, are pleasant and courteous; but for the first few years the difficulty of many languages was a very wearying experience, together with the people's illiteracy coupled with extreme superstition. The language one had learned was still not enough to serve for teaching all the people of different dialects and languages. However, willingness of those genuinely interested in the truth to learn the English language generally settled the problem, and I have happy memories of those who progressed to maturity in this way.

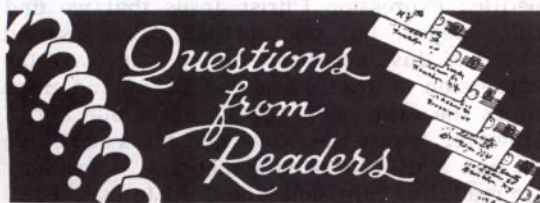
Over the years I have held as many as twenty-two home Bible studies a month, but for a great number of reasons most students did not mature. Along with other missionaries I often thought of what could be done to stimulate these and wondered why they would not progress. But as we continued to sow and water and await Jehovah's giving the increase we did see the eventual increase in the congregation. What a comfort to look back over the years and realize that here in Singapore we have a healthy congregation of many nationalities, faithfully doing their share of the preaching work!

My work has carried me farther afield than Singapore, which is the branch headquarters for Borneo as well as Malaya—a region extending five hundred miles to the north and six hundred miles to the east. At the end of 1953 I became part-time circuit servant for the three congregations and isolated publishers scattered over this vast area. Some of these had had no visible contact with others of the New World society. While sitting in some Chinese hotel at night I have often thought on the faithful work these isolated brothers are doing and what a privilege it has been to be able to give fellowship and spiritual comfort to them as we keep on doing this missionary work.

Six short years having passed, when I returned to my assignment spiritually uplifted and refreshed by the joys of the 1955 London, Paris and Nuremberg assemblies, I prayed to be further enriched by right works, pursuing my purpose in life to stay and complete the preaching of the Kingdom good news at this end of the earth while Armageddon draws on apace.

A few months ago I was given a new assignment as missionary in Kuala Lumpur, Malaya. There is much work to be

done in this field and it is a real joy to be able to help those of good will to grow in Christian understanding and maturity. I also have the pleasure of visiting the other congregations and isolated publishers from time to time as circuit servant. This is a field where the need is great, and it is grand to be sharing in the spread of the truth. As I write this I too am looking forward to being at the international convention in New York this summer of 1958, and then to return to my assignment here in Malaya.



● In Matthew 1:1 we read: "The book of the history of Jesus Christ, son of David, son of Abraham." In Romans 3:24 we read: "It is as a free gift that they [the believing sinners] are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus." What is the difference between Jesus Christ and Christ Jesus?

The Christian Greek Scriptures open up with the expression Jesus Christ in Matthew 1:1 and Mark 1:1. They close with the same expression in Revelation 22:21. The apostle Paul was the one that introduced the expression Christ Jesus, in Romans 3:24, and he is the only Bible writer who uses this expression, except for just two uses of it by the apostle Peter in his first epistle in the *King James Version*. (1 Pet. 5:10, 14) In the Authorized or King James Version of the Bible the expression Christ Jesus occurs only fifty-four times, whereas the expression Jesus Christ occurs about 184 times, or more than three times as often as Christ Jesus.

The word "Jesus" is a name, meaning "Jehovah is salvation." The angel told his prospective foster father Joseph: "You must call his name 'Jesus', for he will save his people from their sins." (Matt. 1:21) On the other hand, the word "Christ" is a title, meaning "anointed one." It means the same as Messiah, a word of He-

brew origin. This title Christ or Messiah was used in the prophetic Scriptures before the first year of the Christian Era to foretell the coming of this one whom God would anoint with his spirit to be King of the new world of righteousness, but without directly foretelling his earthly name. (Dan. 9:25, 26; Ps. 2:2) Likewise at his human birth the angel announcer said to the shepherds out in the fields near Bethlehem: "There was born to you today a Savior, who is Christ the Lord, in David's city." (Luke 2:11) Note the word order, not 'the Lord Christ,' but, "Christ the Lord."

The title Christ could be added to the personal name Jesus after his water baptism and his being anointed with Jehovah's spirit, at which time he became Christ or the Christ. After Simon Peter made his confession that Jesus was "the Christ, the Son of the living God," Jesus "sternly charged the disciples not to say to anybody that he was the Christ." (Matt. 16:13-20) When Jesus cast out demons from obsessed Jews and these demons shouted out: "You are the Son of God," Jesus rebuked them and "he would not permit them to speak, because they knew him to be the Christ." (Luke 4:41) So, when Jesus was on earth, no one ever called him Jesus Christ. He himself was the only one that referred to his own self as Jesus Christ, and this was only once, privately, when in prayer with his disciples shortly before he was killed. He prayed: "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.

It is quite evident, therefore, that the expression Jesus Christ, which his apostles took

up after this, means Jesus who afterward became the Anointed One of Jehovah; Jesus who was consecrated by Jehovah's anointing. So, on Pentecost of 33 (A.D.), Peter said: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." Hence, for the first time, Peter used the expression to the conscience-stricken Jews: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit."—Acts 2:36-38.

In the other expression, Christ Jesus, the apostle Paul puts the title Christ before the personal name Jesus. This corresponds with putting the official title before any other officeholder's name, as, for example, King David, King Solomon, Governor Zerubbabel. Accordingly, the expression Christ Jesus calls attention first to the office occupied or held, and then identifies the officeholder. "Christ Jesus," therefore, means Jehovah's Anointed One who bears the earthly name Jesus. It literally means "Anointed Jesus," and at once it reminds us that Jesus is Jehovah's official Servant and is to be honored as such Servant, he being the only one occupying that office in fulfillment of Bible prophecy. Although Peter and the others of the twelve apostles were anointed with holy spirit, we do not speak of them as Christ Peter, Christ John, Christ Paul, and so on. Only Jesus do the Scriptures entitle Christ Jesus.

In the expression Christ Jesus, the personal name Jesus is preceded by his exclusive official title. Hence it is to be noted that not once do the Scriptures put another title ahead of Jesus' name, such as Lord or King, to form combinations like the Lord Christ Jesus or the King Christ Jesus. The expression "our Savior, Christ Jesus," in the Greek text has the pronoun "our" between Savior and Christ, and hence merely identifies who our Savior is. (2 Tim. 1:10) This is in keeping with the expression "Christ Jesus our Savior." (Titus 1:4) Now we do read, in 1 Timothy 2:5: "There is one God, and one mediator between God and men, a man Christ Jesus." However, the expression "a man" is not a title, but calls attention to the fact that Christ Jesus was once a man on earth, the same Jesus. Consequently it is only after the already betitled expression Christ Jesus that we find titles added, but not further titles inserted ahead of this expression. So we read twice the expression "Christ Jesus the Lord" and three times the expression "Christ Jesus our Lord." However, before the expression Jesus Christ we do find a title inserted sometimes. Repeatedly we read the expression "the Lord Jesus Christ." All this proves that titles were not multiplied before our Savior's personal name Jesus; but if one title preceded already, then any other titles were added only after the personal name.

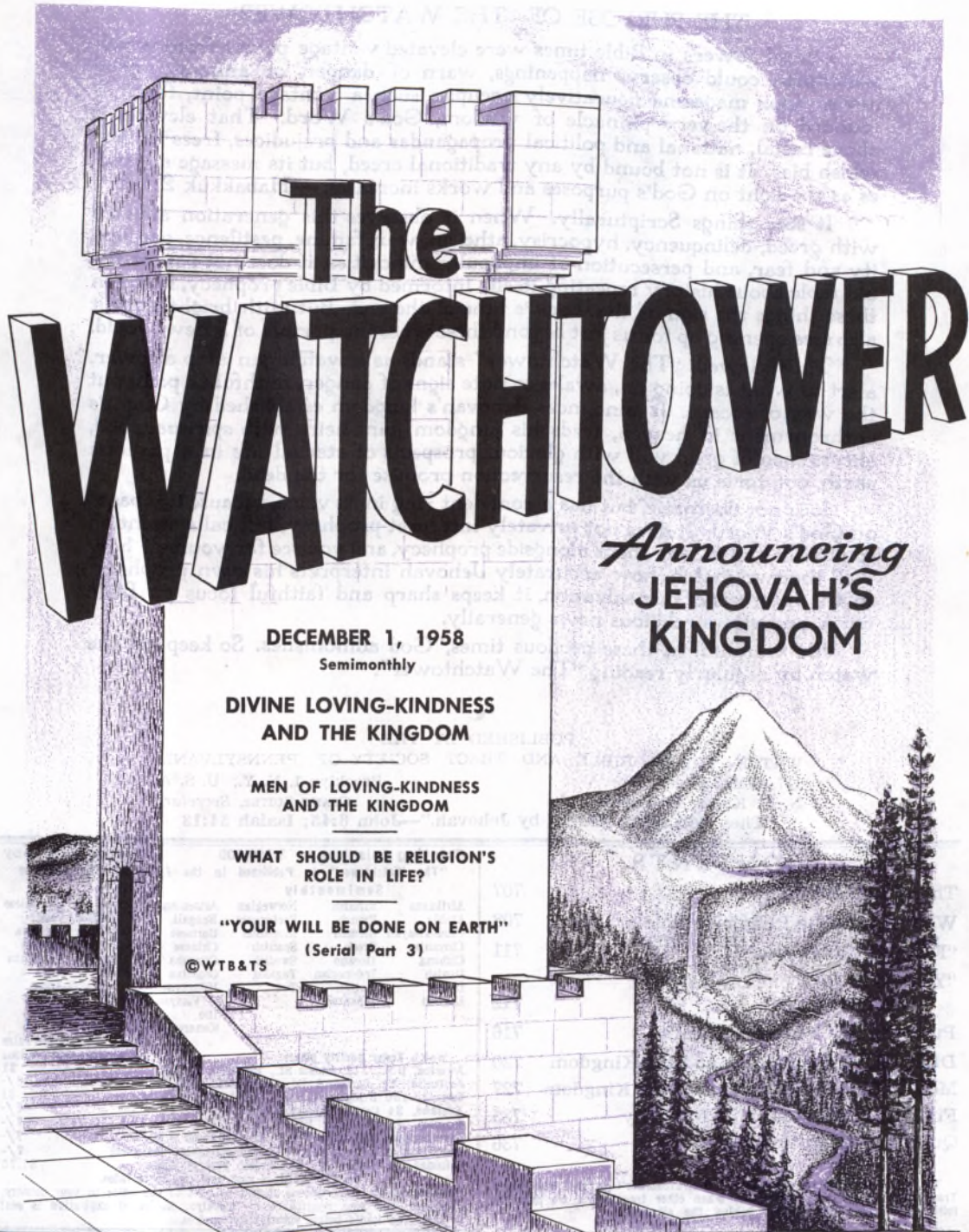
From this it is seen that the Scriptures treat the expression Jesus Christ on a different basis from the expression Christ Jesus.

The expression Jesus Christ in Matthew 1:1 and Mark 1:1, they close with the same expression in Revelation 22:1. The apostle Paul was the one that introduced the expression Christ Jesus, in Romans 7:34, and he is the only Bible writer who uses this expression, except for just two uses of it by the apostle Peter in his first epistle in the King James Version (1 Pet. 3:18, 19). In the Authorized or King James Version of the Bible the expression Christ Jesus occurs only fifty-four times, whereas the expression Jesus Christ occurs about 184 times, or more than three times as often as Christ Jesus.

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December 21: Signs and Wonders in the Time of the End. Page 685.

December 28: Reading the Meaning of the Signs and Wonders. Page 693.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1958

Semimonthly

**DIVINE LOVING-KINDNESS
AND THE KINGDOM**

**MEN OF LOVING-KINDNESS
AND THE KINGDOM**

**WHAT SHOULD BE RELIGION'S
ROLE IN LIFE?**

"YOUR WILL BE DONE ON EARTH"

(Serial Part 3)

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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; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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AT - An American Translation
AV - Authorized Version (1611)
Da - J. N. Darby's version
Dy - Catholic Douay version
ED - The Emphatic Diaglott

JP - Jewish Publication Soc.
Le - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rotherham's version
RS - Revised Standard Version
Yg - Robert Young's version

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THE WISER REFUGEES

TODAY there is a steady stream of refugees entering West Germany from the Eastern zone. Of the many thousands that arrived at the West Berlin registration center for refugees during the first six months of 1958 were 124 university professors, 83 chemists, 483 physicians and 1,385 schoolteachers. It represents no small sacrifice for men such as these to become refugees. Not only do they lose all their property except what they can carry on their backs, but they also risk imprisonment.

Why do they take such a drastic step? Because of the intolerable conditions behind the Iron Curtain. Because they want justice, and freedom to speak the truth. In standing up for what is right they have shown themselves wiser and more noble than those who submitted to Communist coercion and stifled their consciences for the sake of material gain.

However, today there is a far more numerous class of refugees that are much wiser and more noble than those who have fled from totalitarian oppression. Who are they? They are the men and women who have made a break for spiritual freedom from this old world, which lies in bondage to Satan the Devil, "the god of this system



of things." (1 John 5:19; 2 Cor. 4:4) They have heeded God's urgent call: "Flee out of the midst of Babylon, and provide escape each one for his own soul."—Jer. 51:6, 9.

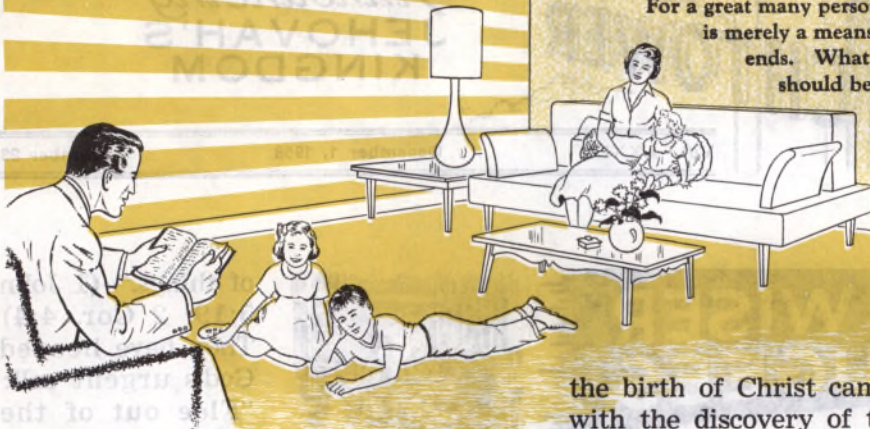
Where have these wiser, spiritual refugees fled? Not to any certain location, but to a condition of pure worship of Jehovah; to a "land" of freedom, justice and love, that God's Word describes as having been brought forth in one day. (Isa. 66:8) These spiritual refugees have entered that "land" by gaining a knowledge of Jehovah God and his purposes as revealed in the Bible and then dedicating themselves to Jehovah.

To those who have gained this spiritual freedom might be applied the words that Paul directed to Christian slaves of his day: "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."—1 Cor. 7:20-22.

Because this is so, these spiritual refugees who find themselves behind the Iron Curtain do not, as a rule, flee from behind it, but rather use their opportunities to tell others about God's kingdom. In this way they wisely show true love of God and neighbor, risking physical freedom to help others gain spiritual freedom.

What should be religion's role in life?

For a great many persons today religion is merely a means to achieve their own ends. What religion's role in life should be, God's Word clearly shows.



NEVER before has so much been said about religion in such lands as the United States. Yet, paradoxically, never before has religion exercised less influence in politics and business. As is so often the case, the increase in quantity is accompanied by a decrease in quality. Why? Because of a failure to appreciate what should be religion's role in life.

Testifying to this state of affairs in the United States is the article that appeared in the Los Angeles, California, *Sunday Examiner*, February 9, 1958, on the subject "How Many Americans REALLY Believe in God?" It stated that "95 per cent say they do, but," and then it went on to elaborate on the "but."

"In one survey four fifths of all adult Americans questioned said they believed the Bible to be the revealed Word of God," but 53 percent of them could not name even one of the four Gospels.

"Another poll revealed that eighty per cent of Americans claimed to believe Christ is God. But when thirty outstanding Americans were asked to rate the hundred most significant events in history,

the birth of Christ came fourteenth, tied with the discovery of the X-ray and the Wright brothers' first plane flight."

The *Examiner* also told of Catholic priest Fichter taking a poll of 10,964 Catholics of a typical New Orleans parish. Of that number, he found 4,216 who "were for all practical purposes 'dormant.' They neither attended church nor contributed money nor sent their children to religious classes."

"Finally and probably most significant was a poll in which Americans were asked first whether they felt religion was 'very important.' A vast majority said it was. Then they were asked, 'Would you say that your religious beliefs had any effect on your ideas on politics or business?' Fifty-four per cent said, 'no.'"

In line with the foregoing the New York *Times*, October 14, 1957, told of Methodist bishop Richard C. Raines deploring the growing tendency to consider God merely "something extra." "In true religion," he emphasized, "God decides and man seeks God's will and follows it." And *The Christian Century*, February 12, 1958, told of Episcopal bishop Albert R. Stuart of Georgia saying that Americans lacked a sense of vocation and conviction about their religion.

EXCLUSIVE DEVOTION

The term "religion," in its most literal and its simplest form means a system or form of worship, a rendering of service to a deity. According to the Word of God, true religion, the Christian religion, is not an extra, mere incidental thing, as though it were but a means to an end. It is and must be for us the goal, the end itself, the chief purpose in life. It must be the guiding, impelling, motivating force, the dominating factor in our lives. It is indeed a matter of God's deciding and our carrying out the divine will regardless of consequences. It is truly a vocation, a way of life, based on knowledge and faith, reason and conviction; a love of truth and righteousness.

As God told the Israelites: "I Jehovah your God am a God exacting exclusive devotion." And again, "You must love Jehovah your God with all your heart and all your soul and all your vital force." Worship of him must be undivided. That is why he warned his people not only against the worship of pagan deities but also against letting material prosperity cause them to forget him.—Ex. 20:1, 5; Deut. 6:5; 8:10-14.

Jesus Christ, God's Son, stressed the same thing: "Keep on, then, seeking first the kingdom and his righteousness." "He that has greater affection for father or mother than for me is not worthy of me." "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually."—Matt. 6:33; 10:37; 16:24.

And by his own course of action Jesus illustrated what he taught. At God's appointed time he dedicated himself to do God's will, being baptized in the Jordan by John in public testimony thereof, after which he received God's holy spirit. From then on he no longer worked at his carpenter trade, nor did he choose some ca-

reer especially pleasing to himself. No, from then on he carried out the divine will for which he had come to earth: "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.

His apostles and early disciples followed his example. Peter, Andrew, James and John left their fishing business to join Jesus in his ministry; Matthew left his position as tax collector. Well, therefore, could Peter say: "Look! we left all things and have been following you." Likewise Paul gave up his honorable position as a Pharisee.—Mark 10:28.

The dominating role that religion should play in life is further highlighted by Paul's likening the Christian to a soldier: "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.

PART-TIME MINISTRY ACCEPTABLE

Not that every Christian soldier must literally leave behind everything as did Jesus and his apostles. It is also the divine will for a Christian to "provide the right things in the sight of all men," and to "provide for those who are his own." Failure to do so would mean "he has disowned the faith and is worse than a person without faith." Obeying these commands may limit one's preaching activities, but the Christian will not voluntarily involve himself in commercial or other schemes for self-gain. All other activity will merely be for the purpose of defraying the expenses of the ministry, as it were.—Rom. 12:17; 1 Tim. 5:8.

In passing it might be noted that the same principle applies to hobbies. A Christian does not take a hobby so seriously as to become a slave to it. He will merely in-

dulge it to the extent that it still serves the end of recreation.

The case of the sincere enlightened Christian therefore is just the opposite from that of the nominal Christian. Instead of using his religion to serve some other personal end, he makes everything else in life serve the ends of his religion, and what does not, he eliminates. Employers invariably find the Christian to be dependable and efficient, be he an African copper miner or an American private secretary. Occasionally, however, an employer does complain. On what score? That the Christian witness of Jehovah is not consumed by an ambition to get ahead in the world, is not competing with his fellow workers for the most lucrative positions. The employer fails to appreciate that for a Christian the dominating role in life is not wealth, fame, prestige or power, but religion, doing the divine will. After all, for him such a job is his avocation; his vocation is the Christian ministry.

For very good reasons the Christian ministry comes first. By means of it due honor is brought to the Creator, Jehovah God, by bearing witness to his name; thereby the reproach and shame that selfish and ignorant men have heaped upon the name of Jehovah are removed. Further, by means of the ministry the way of salvation is pointed out to men of good will so that they may flee the impending destruction of Armageddon. Also, Christian ministers warn the wicked so that the wicked may be fully responsible as well as know the reason for their destruction. And finally, by engaging in the Christian ministry one assures salvation for himself, as Paul shows: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

To discharge his obligations properly along this line the Christian, like the early

Bereans, must be "carefully examining the Scriptures daily." He must heed the command: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." He must show that he appreciates that "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."—Acts 17:11; 2 Tim. 2:15; 3:16, 17.

In addition to private study of the Bible together with Bible-study aids, a Christian must heed the command: "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." That means he must attend congregational meetings, of which there are five each week for the Christian witnesses of Jehovah. By such meetings the Christian grows in knowledge, faith, understanding and love, further equipping him for his ministry. And since all such personal study and association with others take time, he must heed the counsel to be "buying out the opportune time for yourselves, because the days are wicked," always putting first things first.—Heb. 10:24, 25; Eph. 5:16.

NEW PERSONALITY

Clergymen may speak about the Christian religion as being a matter of doing the divine will, of being a vocation and based on deep conviction, but from the facts it is apparent that they have failed to get across to their flocks that being a Christian means making a career of preaching the gospel, even as Jesus Christ did. And the fact that conscienceless profiteers, corrupt politicians, fornicators, adulterers, and even vicious gangsters can be church

members in good standing shows how pitifully short the clergy come of appreciating the role that religion should play as regards the principles of truth and righteousness.

That is why the apostle Paul warns: "Neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor greedy persons, nor drunkards, . . . nor extortioners will inherit God's kingdom." Those who would be Christians must 'quit being fashioned after this system of things, but be transformed by making their mind over, that they may prove to themselves the good and acceptable and complete will of God.' And among Christians "there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." Christians must be guided by principle, not by outside influence or selfish inclinations; God's will, not their own, nor that of others opposed to God, must determine their conduct. No unloving racial, national or social prejudices may mar their unity. —1 Cor. 6:9, 10; Rom. 12:2; Col. 3:11.

Religion's dominating role affects all our relations, as Paul goes on to say: "Whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, . . . You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not

be exasperating your children, so that they do not become downhearted. You slaves, be obedient . . . You masters, keep dealing out what is righteous." And whatever other human relation there may be it is to be governed by the 'royal rule of loving our neighbor as ourselves,' and by the "Golden Rule" of 'doing to others as we would have them do to us.'—Col. 3:17 to 4:1; Matt. 22:39; 7:12.

What will aid us to realize religion's role in our lives? In particular, faith, hope and love. Faith that God rewards those who serve him. Love for him with all our heart, mind and strength. And hope in his new world of righteousness in which there will be no more death, sorrow nor crying, and when the truth regarding Jehovah will cover the earth as the waters cover the sea. —Isa. 11:9; Matt. 22:37; 1 Cor. 13:13; 2 Pet. 3:13; Rev. 21:4.

So, according to God's Word, the true religion should play the dominating role in our lives. It should be the motivating force; it should give our lives purpose and direction, making them fuller, richer and truly happy. It should enable us to serve God and our fellow man best. Doing so we can be assured of everlasting life in God's new world. That the foregoing is not only logical and Scriptural but also practical was notably proved by the example set by the Christian witnesses of Jehovah at their Divine Will International Assembly this past summer at Yankee Stadium and the Polo Grounds in New York city.

"Flaming Witnesses"

¶ "I have often been amazed at the rapid movement of the writings of the New Testament," once said American clergyman Elmer G. Homrighausen. "The writers were evidently not interested in writing best sellers. They were not paid by an editor according to the line. They were not interested in literary style. There are few adjectives in the whole Bible. It is filled with nouns and verbs, and as such it is fast-moving, and breath-taking. These men did not write for wealth or fame or popularity. They were flaming witnesses."

"Your Will Be Done On Earth"

JUSTICE, POWER, LOVE AND WISDOM
IN HIS CREATURES



Serial Part 3

²⁸ Let us not be surprised at what we see further in the vision to John. Let us not think that in heaven there are animals that are found on earth. The dog Laika that lived for a few days imprisoned in the Russian Sputnik No. 2, rocketed into outer space on November 3, 1957, got no higher than the orbit in which this man-made satellite zoomed around the earth till it fell to destruction on April 14, 1958. But in God's holy presence there are creatures that have qualities pictured by certain animals here on earth. We see these as John tells us more details of his marvelous vision. "And in the midst of the throne and around the throne there are four living creatures that are full of eyes in front and behind. And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle."—Rev. 4:6, 7.

²⁹ Being in the midst of God's throne and around his throne, these four living creatures symbolize an organization of God's creatures having the four prominent qualities or attributes that were found

In this serial part we advance through the book "Your Will Be Done on Earth" and its Chapter 1 entitled "Whose Will?" We are still considering the beauty of the vision of the apostle John when he entered by the "opened door in heaven," as it were, into the very presence of God on his glorious throne. Seated around God's throne John saw twenty-four elderly ones, who symbolized the finally completed Christian congregation of 144,000 members glorified in heaven. From the seven lamps of fire and a glassy sea before God's throne, it appeared as if the scene were set in the temple of God, where all is clean and holy. We now come to paragraph 28.

first in the Creator himself and that he put in creatures whom he made in his image and likeness. The Holy Bible tells specially of God's four principal qualities or attributes, which are justice, power, love

and wisdom, in perfect balance and harmony.

These are live or living qualities, not existing separate or detached, but embodied in God himself and also in all his godlike creatures. Since the living creatures full of eyes before and behind are four in number, they

together would picture God's organization of godlike creatures in the perfectness of a square, with its four sides equal and in perfect balance, right-angled.

³⁰ All these creatures are marked by a combination of the four outstanding godlike qualities. These set them apart from mere brute beasts of the earth. The fact that the first living creature is like a lion pictures that God's properly balanced organization has courageous justice. Jesus Christ, God's first creation, is spoken of as God's righteous or just one, and he is called "the Lion that is of the tribe of Judah." (John 5:30; Acts 3:14; 7:52; 22:

28. What four living creatures were seen at God's throne?

29. What do these living creatures symbolize, and to what does their number four point?

30. What does the first creature's likeness to a lion picture, and the second creature's likeness to a young bull?

14; Rev. 5:5) The fact that the second living creature was like a young bull points to the power or strength with which God has filled the organization of his godlike creatures. In keeping with this fact the apostle Paul said: "For all things I have the strength by virtue of him who imparts power to me." And to Christians he wrote: "Finally, go on acquiring power in the Lord and in the mightiness of his strength." —Phil. 4:13; Eph. 6:10.

³¹ As regards the third living creature, it had a "face like a man's." Now it is said of man's Maker: "God is love." (1 John 4:16) Man, who is made in God's image and likeness, should correspondingly be love, expressing love above all other things of which he is capable. So the man's face on the third living creature symbolizes that God's organization of faithful sons has love and hence works no evil to fellow creatures. "He that does not love has not come to know God, because God is love." (1 John 4:8) Combined with this love and with justice and power is wisdom, heavenly wisdom; and this is pictured by the flying eagle that the fourth living creature resembles. The eagle flies high in the heavens and is far-sighted. "An eagle flies upward" and "builds its nest high up, . . . far into the distance its eyes keep looking." (Job 39:27-29) "For a foolish one true wisdom is too high," but not for the far-sighted, high-aiming ones of God's faithful organization. They are swift like the eagle in acting according to God's wisdom. —Prov. 24:7.

³² The symbolic four living creatures were full of eyes in front and behind. In like manner those who are members of God's just, powerful, loving and wise organization are awake, alert, on the watch.

31. What did the third creature's having a face like a man's picture, and the fourth creature's being like a flying eagle?

32. What is pictured in that the four living creatures have many eyes in front and behind and declare Jehovah's holiness day and night?

They especially take note of God in all things and observe all his indications of what he wants them to do. This remarkable feature about them is made noticeable in the further description of them: "And as for these four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: 'Holy, holy, holy is Jehovah* God, the Almighty, who was and who is and who is coming.'" (Rev. 4:8) From this it is plain that these four many-eyed living creatures picture those who can talk and who recognize God and appreciate his holiness, his almightiness and his purposefulness, and who, besides, know his name.

³³ Long before John, the prophet Isaiah also had a vision of God at his temple. At that time Isaiah saw heavenly creatures called seraphs standing above God's throne. Like the four living creatures, these also had three pairs of wings. How did they use these wings? "With two he kept his face covered, and with two he kept his feet covered, and with two he would fly about. And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.'" —Isa. 6:1-3.

³⁴ Manifestly, with three pairs of wings, the four living creatures whom John saw could either fly or speed up their movement forward; they could either cover parts of themselves or cover other creatures protectively; and they would have plenty of vision to know how to use those wings that were full of eyes round about

* Nine Hebrew translations of the book of Revelation have the name "Jehovah" or "Yahweh" here, instead of the title "the Lord." These Hebrew translations, listed as J7, 8, 11-14, 16-18, are identified for us on pages 31, 32 of the *New World Translation of the Christian Greek Scriptures*. See therein the footnote a on Revelation 4:8.

33. What equality in wings did the prophet Isaiah see in his vision of Jehovah in his temple?

34. What did the four creatures' having each three pairs of wings make possible, also the wings' being full of eyes?

and underneath. Such peculiarities speak of similar powers of swift movement, protectiveness and awakens, awareness, on the part of God's faithful servants pictured by the four living creatures. For example, we are told by Psalm 34:7: "The angel of Jehovah is camping all around those fearing him and he rescues them." Day and night God's just, powerful, loving and wise organization can render any needed service. Why? Because they "have no rest day and night" as they tell continually, with a threefold emphasis, how holy Jehovah God the Almighty is. So we should appreciate God's universal organization.

³⁵ The true Christian congregation is in full harmony with what the symbolic four living creatures do and say. John shows that when telling us more of what he saw in vision. He says: "And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one that lives for ever and ever, the twenty-four persons of advanced age fall down before the one seated upon the throne and worship the one that lives for ever and ever, and they cast their crowns before the throne, saying: '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.'"—Rev. 4:9-11.

³⁶ Do the political rulers of today, or do even the religious rulers of today, inside and outside Christendom, fulfill that symbolic vision? Do they take off their crowns,

* Six Hebrew translations of the book of Revelation have the name "Jehovah" or "Yahweh" here, instead of the title "the Lord." In the *New World Translation of the Christian Greek Scriptures* these are listed as J7, 8, 13, 14, 16, 18. See therein the footnote b on Revelation 4:11, and pages 31, 32.

35. How did the twenty-four elders show that the Christian congregation is in agreement with what the living creatures do and say?

36. Having in mind those twenty-four elders, what questions do we ask concerning political or even religious rulers on earth today?

their diadems, their miters, their official turbans or headdress and cast them before the One sitting in the "ultimate position" on the supreme throne of the universe, the immortal One, who lives and reigns forever and ever? Do they get down off their thrones or official seats and fall down before this God and Creator and surrender to him their governing power and authority, confessing that He is the one worthy to receive the glory, the honor and the power, because he is the Creator of all things? Do they thus copy the twenty-four "elders"? Or do they try to make heroes and gods out of themselves for people to idolize and worship, requiring them to 'give to Caesar what belongs to God'? Do they seek to gain the "ultimate position" in outer space and to seize world domination and to enforce their will on the peoples of the earth? Or do they show willingness to hand over national or tribal sovereignty to the supreme, everlasting kingdom of God? The worldly events of our day give the unprejudiced, unmistakable answers to these pointed questions.

³⁷ Those who are really symbolized by the twenty-four "elders" honestly declare that all power comes from God the Creator and that they deserve no glory and honor. God the Creator they acknowledge as worthy of receiving glory, honor and power and therefore worthy of receiving worship, submission and obedience. Since he is Creator of all things, he is also our Creator. In no other way did we come into existence. We did not will ourselves into existence on this earth. No; but as the twenty-four "elders" said to God on his throne: "Because of your will they existed and were created." Since it is because of God's will that we were created and have existence today, then we were created for God's

37. To whom do those pictured by the "elders" give the glory, and why should we try to learn what his will is and to do it?

will. We exist only for his will, all of us. Quite properly we should desire and try to learn what his will is and then do it. Otherwise we shall disastrously miss the purpose of our creation and existence.

³⁸ The greatest man ever on earth appreciated that very fact. He was a man of prayer to God. His name was Jesus. His father was not a Hebrew, an Israelite or a Jew, but was God himself, as the facts to be discussed herein will show. For that reason he called no man his father but spoke of God as his heavenly Father. Because Jesus, when thirty years old, was anointed and received the spirit of God he was called Jesus Christ. In The Holy Bible we find written the "book of the history of Jesus Christ," "the good news about Jesus Christ." (Matt. 1:1; Mark 1:1) He was the greatest teacher ever on earth. He had learners or disciples, and he sent out special disciples to preach. These he called apostles, or sent-forth ones.—Mark 3:7, 9, 13, 14.

³⁹ Jesus taught his disciples to pray to God in an acceptable way. The simplest, yet greatest pattern of prayer that he taught them is given in his well-known Sermon on the Mount. He told them not to pray hypocritically or according to mere form: "But when praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him." (Matt. 6:5-8) In this way he taught them to recognize God as their Creator and Life-giver, hence as their Father, the Provider of what things they are needing. Then he added:

38. Who as the greatest man ever on earth appreciated that fact, and whom did he send out to preach?

39. In what way did he tell them that they should pray, and to whom?

THE MODEL PRAYER

⁴⁰ "This, therefore, is the way you are to pray: 'Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as well as in heaven! Give us today bread for the day, and forgive us our debts, as we have forgiven our debtors. And do not subject us to temptation, but save us from the evil one.'"
—Matt. 6:9-13, AT.

⁴¹ In Jesus' day on earth the Caesar of the Roman Empire ruled a large part of the inhabited earth, including the Middle East, where Jesus lived. Jesus did not teach his learners, his disciples, to pray to a nameless divine Person, an unnamable God, a God who as soon as his title "God" is mentioned is recognized in the same way by everybody, regardless of which one of the millions of so-called gods that a person may be worshiping. Jesus Christ many times spoke of the personal name of God his Father. Before he began to preach in a meeting place in his home town of Nazareth he took the book of Isaiah and read to his listeners chapter 61, verses 1 and 2, which say: "The Spirit of the Lord Jehovah is upon me; because Jehovah has anointed me to preach good tidings." (AS; Luke 4:16-21) From this it is seen that God has a personal name.

⁴² God has a name that sets him apart from every other person or thing that is called by the title "god." He honors and respects his own name and will allow nobody to live forever that speaks wrongly of his name or that shames his name. He puts his own name behind the promises, the prophecies, the statements of purpose that he makes, so that he may not be mistaken for anyone else whom men worship

40. What was the model prayer that he taught them?
41. Was it to a nameless God that he taught them to pray, and how did he personally show the answer to this question?

42, 43. How does God set himself apart from every other one that is called "god," and with what Hindu statement does his Word disagree in this matter?

as a god. In regard to his name his written Word, the Bible, disagrees with the following recent statement:*

⁴³ "Names of gods do not make religion any more than the names of men and women make up their personality. Names are originally given and used without any idea of comparison or contrast with other names. . . . Whether it be God, Jehovah, Bhagwan, Ishwar, Allah, Hari, Siva or Rama, it is the same Being that in vague manner is recalled by every devotee when he utters the name which he has been brought up to associate with the mystery of the universe and the idea of worship."

⁴⁴ To the contrary, Jesus taught his dis-

* Quoted from the book *Hinduism—Doctrine and Way of Life*, by C. Rajagopalachari (1956), printed at the Hindustan Times Press, New Delhi, page 3, paragraph 1.

⁴⁴ What was known about the God to whom Jesus was teaching his disciples to pray?

ciples to pray, not to a so-called Mother-Father God,* or to a nameless God, but to a God whose name Jesus himself knew and the Israelite high priests knew. If God's personal name, which is Jehovah, did not count, why did Jesus open the model prayer, teaching: "Our Father in heaven, your name be revered [or, be sanctified, NW]"? Those listening to Jesus' Sermon on the Mount were believers, not in the gods of India or other lands like it, but in the God whom Jesus himself worshiped. Christ's own name honors the name of this God and heavenly Father, for the name Jesus means "Jehovah Is Salvation."—Matt. 1:21.

(To be continued)

* See *The Watchtower* of November 1, 1958, p. 661, par. 6.

Pursuing my Purpose in Life

As told by Gust W. Maki

IN December, 1933, at Tampa, Florida, while I was busily attending to my job on board the S. S. Saramacca, a stranger came aboard with a handbag. Booklets he had, he said, were five cents each or six for a quarter. What caused me to stop? The Scripture quotations I noticed, and I handed the man a quarter. He, in turn, handed me the booklets. Putting them in my pocket, I continued with my work.

On my comparing the facts and the conditions on the earth with the scriptures, tracing the Bible texts with these booklets, it became clear to my understanding that this was the 'good news of the Kingdom' that Jesus taught his disciples to pray for. Other teachings, such as immortality of the soul, hell-fire torment, and trinity, I found out were Satan's lies. As for the religions that I had been supporting and reverencing, I lost all respect for them.

I knew that I had found the truth, but how I could be a witness for Jehovah was not so clear. First I started by sending the Kingdom message to all my relatives and acquaintances far and near; and to strangers I tried to give booklets, to as many as possible. To many of my relatives and friends I repeatedly sent more literature, but none responded favorably. My sister in Minnesota replied, saying: "No one out here cares for that religion." She had been

born a Lutheran, like myself, and had no intention of changing. Another supposed friend sent the Kingdom books back to me by return mail.

In May, 1938, at Portland, Oregon, two strangers came aboard. One handed me a testimony card, not knowing I was interested. I took him into my cabin. He was much amazed to see the Society's publications, the calendar and books around the cabin. Brother Ventros then made me aware of the big convention that was to be held in June at Seattle, Washington. In order to attend I had to quit my job. I had for a long time wanted to get baptized. At this convention about 260 of us were immersed. For me it was like a new starting place.

After the convention I became associated with the Seattle congregation, where many of the publishers were phonograph-minded. I also obtained a phonograph. This was a real blessing to me, since it did most of the talking and took the place of the testimony card. Another thing, I acquired one of the Society's transcription machines and set it on a thirty-foot boat to play Kingdom recordings on the water front. But it did not seem to be as effective as the doorstep setup, so I abandoned it.

The more witnessing from house to house I did, the more I felt the obligation of full-time service. In December, 1939, I received a pioneer appointment from the Society. After two years of full-time service I was still pioneering, but I can look back now and see many narrow escapes I had and realize that it was only through Jehovah's undeserved kindness that I kept going, and Jehovah kept on providing just as from the widow's jar of oil.—1 Ki. 17:16.

At Port Angeles, Washington, in November, 1941, I received an appointment to go as a special pioneer at Olympia, Washington, with three other special pioneers. For this I was very happy. That

night I did not sleep at all, but I was getting my things together to leave early in the morning. On our arrival at Olympia, one of the local publishers showed us a small house two miles out in the woods that we could have free. This was good, since none of us had any money to speak of.

The house had an old wood stove; but with the rainy season on, very little cooking or heating could be done. Two of the boys had cars, enabling us to get to and from our territory. The reception given us at many of the homes was just as cold as the little wet house in the woods, in December. Later we got a garage house in town, which was much better.

After working Olympia a few times the Society divided our group and we went in twos. Brother Denerline and I were to go to Grand Coulee, Washington. There we rented a small house, again not knowing of a good-will person, a storekeeper, and of what he would do to assist us. He gave us a house free, and a Kingdom Hall he likewise gave free. From this incident and similar ones I learned what Jesus said: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave," not moving from place to place.—Matt. 10:11; Luke 9:4.

What made work harder at times (aside from some goatish people and the ones not interested) was interference by police and law officers. Often these would question me as though I were a suspicious character. So after witnessing in the assigned territory four times I would be anxious to have a change. But also at this time I would see the people of good will manifesting themselves more and more and the police became less suspicious. It was a bad time to leave the territory when one had established good will. I found it good, too, to witness to the law officers as soon as possible. Then they would trouble me less afterward.

When an appointment for Gilead School came to me in August, 1944, I felt I was too old (then being forty-five); but with the prospect of getting a foreign assignment, I became interested in making a try. The lessons at Gilead moving rapidly from one to the next, I naturally was not able to absorb as much as the younger ones. A strong point at Gilead I found to be: 'Go ahead and don't be a quitter.'

On our leaving Gilead February 22, 1945, Brother Knorr told the class that some of us would have to wait two years before getting a foreign assignment. In December, 1946, Brother Johnson and I were called to Brooklyn from New London, Connecticut, to prepare for the foreign field. First I was to look for a boat that could be used in the West Indies. This was a happy expectation for me to share in giving the witness in some of the small islands of the seas. I went to see about renewing my ocean license. The navigation instructor remembered me and offered to send me on board an ocean ship for one trip as chief officer and the next trip as captain. On telling the instructor I could not do that because I was going on a missionary journey to the West Indies, he could not understand why I should be interested in such an undertaking when there was no money in it.

Finally, on November 16, 1948, four of us on board the Society's twenty-ton auxiliary schooner-yacht took departure from New York city for Nassau, Bahamas. After a rough, stormy thirty-day passage we arrived safely at Nassau, capital of the Bahama Islands. All the brothers there were glad to have us come to help them. Brother Porter said: "The weather has been fine; I expected you long ago."

Two weeks later we began to witness to the Out Islands of the Bahama group, using the yacht to take us from settlement to settlement. The vessel was also our

home for everything from cooking to washing clothes. We would anchor off the villages, then use the rowboat to go ashore and back to our floating home. The islanders can spot a strange vessel or strangers right away. They are always eager to hear what is new. In some places a big crowd would assemble at the jetty to see what was what. We found that the people of the Bahamas are very easy to preach to. Almost every home has a Bible. They are a friendly people. The average Out-Islander lives in a small wooden house. Some do fishing; some keep small cultivations of tomatoes, peas, corn and yams. Some keep livestock—goats, sheep or cows. Others do straw weaving, making mats, hats and baskets.

Sometimes we placed as many as fifteen to twenty books a day, even though the people were poor. Many would give their last two shillings for a Bible-study aid.

Many of the local ministers offered the use of their churches. There we gave Bible lectures. During the first six months of witnessing to the Bahamian people in the Out Islands there was no opposition to speak of.

In June, 1949, before the annual hurricane season, we moved on to the Virgin Islands. Our first stop was St. Thomas, of the United States Virgin Islands group. Here we met missionaries working hard. They had a small congregation started. From there we moved to St. John, Virgin Islands, and then to the British Virgin Islands. All the isolated islands were our territory and we were not yet at the end of the territory. From the Virgin Islands we went to the isolated Leeward islands and Windward islands. In all the islands we had a good reception. Many would ask: "When are you coming back?" At St. Martin a businessman said: "The people never used to talk about the Bible, but since you've been here everybody is talking about the Bible."

Many said this was the first time 'the truth had come to this island.'

In July, 1953, after the Yankee Stadium convention, came another advancement. We received a fifty-nine-ton twin-screw diesel yacht that could get around faster and into more places. Returning to Great Inagua, Bahamas, and calling on the commissioner who took some literature four years previously, I told him about the big time we had at the Yankee Stadium and he said: "I was there!" He also had some of the latest publications released at the stadium. At Anguilla, British West Indies, I witnessed to two policemen. One said: "I'm an Anglican but it will not take much for me to change my religion, and if I do I'll be a witness of Jehovah." The other policeman smiled, saying: "If I read much more of that book *'New Heavens and a New Earth'* I'll quit my job."

In the past five years I have seen established in three of the isolated islands, where only witnessing by use of the boat has been done, congregations of fifteen, of twelve, and of six publishers, respectively. At another isolated island, Anguilla, five persons have symbolized their dedication by water baptism. One of these five has enrolled as a pioneer. There is among the people of these islands an ever-increasing demonstration of good will. Most of the people in the lesser islands are poor, but many will show their kindness by inviting you to have something to eat or to have a sweet drink. Others will offer you an egg or two to take along, or whatever may be in season.

One of the missionaries from Trinidad came to Carriacou, and while we were going from house to house, she said: "This is not pioneering; this is just like going out visiting." Every house we went to we were invited inside; and if not, a chair would be placed in the shade of the house.

Most of the small island settlements have no electric light, nor much entertainment. So to put on a public meeting we hang our gas lamp in a convenient location, usually on a tree or on some house by the road. Soon people will begin to gather. After the Bible lecture a good discussion will continue, sometimes for an hour or more.

I like my foreign assignment, and it is not nearly as strenuous as I experienced in the United States. The people here are always ready to talk to strangers and are friendly. Many will invite you to come back for a study every day while you are in port. It is like a home town where everyone is known.

Over a year ago the missionary vessel Light was sold by the Society, so now, instead of being a seafaring captain, I am a landlubber on the island of St. Maarten. It was grand to see the growth of the work in the Caribbean islands and how, in one island after another, congregations were started and the work got a solid foundation. Now most of the islands are well witnessed to by congregation publishers or by special pioneers or circuit servant visits. St. Maarten is a friendly little island and it is a real pleasure to bring the message of life to the people here. On the Dutch side of the island, where I am located, we had seventeen present for Memorial in April, 1958, which made all of us very happy. Jehovah's blessing can be seen on this increase. It was a wonderful privilege to be able to attend the Divine Will International Assembly in New York city and now to be back in the missionary work here.

I am very grateful to Jehovah for having the privilege of nineteen years in the full-time service thus far, and regret only the times I could have done better service.

I know that it is only by Jehovah's undeserved kindness one can be a member of his New World society.



Divine Loving-Kindness AND THE KINGDOM

"In loving-kindness a throne will certainly be firmly established, and one must sit down upon it in trueness in the tent of David, judging and seeking justice and being prompt in righteousness."

—Isa. 16:5.

"HEY THERE,
all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. Why do you people keep paying out money for what is not bread, and why is your toil for what results in no satisfaction? Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself. Incline your ear and come to me. Listen, and your soul will keep alive, and I shall readily conclude with you people an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful. Look! As a witness to the national groups I have given him, as a leader and commander to the national groups."—Isa. 55:1-4.

² That was Jehovah God calling, inviting the thirsty and hungry ones. What was there to thirst and hunger for? A righteous king, a good government, in fulfillment of the covenant that Jehovah God concluded with King David. Never was there a covenant more important than this covenant made by God himself with the man David. Everyone thirsting and hungering for a government of justice, peace and perfect integrity must wait for God to carry out

that covenant to the full. The covenant is no mere scrap of paper that can be torn up and trampled on in contempt by willful violators. The covenant is unbreakably binding. It must and will be fulfilled.

³ It may seem almost unbelievable that the Most High God of heaven would make a covenant or solemn, binding contract with a mere man on earth. Yet God himself has provided us with the written record of his covenants with men. He is the One that proposed the covenant with King David. A fallen imperfect man could never presume to propose such a thing. Since the covenant was put forward by such a high and mighty personage as Jehovah God, it should be something too grand for the thought of man to originate. It could be nothing trivial. It must be something highly important to God and beneficial to man. This is what dignifies the covenant.

⁴ Imagine a man's hearing Jehovah God say: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one, 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

1, 2. (a) What invitation does Jehovah call out to the thirsty and hungry ones, together with what promise to the responsive ones? (b) What was there to thirst and hunger for, and why will there be a fulfillment of the covenant that is involved?

3. Which party to this covenant proposed it, and what is it that dignifies this covenant?

4. What did Abraham hear Jehovah say with an oath through his angel?

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. 22:15-18) Yet that was what the Hebrew patriarch Abraham heard God say through his angel. He heard God swear by his own self to the covenant there announced.

⁵ Of all persons we today should appreciate the importance and value of that covenant. We today ought to see that it is highly necessary that the nations should bless themselves by a God-given means. Today all the worldly nations, including the republic of Israel, are in effect cursing themselves by materialism and militarism. This is not because the promised seed or offspring of Abraham is not on hand for nations to procure the blessing. No; it is rather that the nations have no faith in God's own covenant with Abraham and they are selfishly and proudly ignoring his seed or offspring. The sheer foolishness of the nations in doing this is plain for everyone to see. The question therefore becomes one of personal importance: Who among "all nations of

the earth" will procure the blessing by God's means?

⁶ Certainly if we follow the worldly nations or their political leaders and their economic and religious advisers, we shall come under a curse instead of into a blessing from God through Abraham's seed. That covenant with Abraham is backed up by God's covenant with King David. Counted from Abraham, David was the fourteenth man in the line of descent. Hence he was called the son of Abraham. (Matt. 1:1) Through the covenant with David the son of Abraham, God made it certain that the Abrahamic covenant for the blessing of all nations and families of the earth would be fulfilled by means of a government, a theocratic kingdom. In his day David was king of a theocratic nation, ancient Israel, with his capital at Jerusalem. The king ahead of him, Saul of the tribe of Benjamin, had died in battle without a successor to the throne of *all* Israel. The question arose, Would King David have a successor on the throne of Jerusalem in his family? Jehovah God made sure of that. Because King David displayed such holy zeal for God's house of worship, or temple, Jehovah God introduced another covenant of importance to all mankind. By

his prophet Nathan he said to David:

⁷ "Jehovah has told you that a house is what Jehovah will make for you. When your days come to the full and you must lie down with your forefathers, then I

5. Why should we of today appreciate the importance and value of that covenant, and what question of personal importance must we answer?

6, 7. (a) By what other covenant is the covenant with Abraham backed up? (b) What question concerning King David did this covenant settle, and to what quality of Jehovah did it call attention?



shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly forever. I myself shall become his father and he himself will become my son. When he does wrong, then I shall certainly reprove him with the rod of men and with the blows of the sons of Adam. As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed from before you. And your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever.”—2 Sam. 7:11-16.

LOYAL LOVE

⁸ What a grand covenant that was, a covenant for a government, a kingdom, that would be stable for all time, the throne of which would never be overturned! What an unspeakable privilege it was for a faithful man and his household to be tied in with that kingdom covenant! That covenant was to be carried out with God's loving-kindness as something very necessary to its reaching a grand climax in an everlastingly steadfast kingdom. In fact, it was loving-kindness that prompted the covenant on God's part. From this viewpoint we can understand why Jehovah, through his prophet Isaiah, speaks of it as an “indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful.”

⁹ Much is therefore dependent upon Jehovah's loving-kindness. This is one of his

remarkable traits, and it has come into play outstandingly toward us human creatures. A study of this word “loving-kindness” will reveal that it means more than being kind because of a loving motive. It establishes a relationship between the one expressing the loving-kindness and the receiver of it. It is a kindness that lovingly attaches itself to the object of the loving-kindness and that sticks to him with a loyalty that will not let go until the worthy purpose of the loving-kindness has been realized. As a matter of fact, the New World Translation of the Holy Scriptures in its marginal reading of the Hebrew text gives the alternative reading “loyal love” for the Hebrew word *hhésed*; for this Hebrew word in the plural number it gives “acts (or, cases) of loyal love,” “full loving-kindness,” or, “full loyal love.”

¹⁰ A recently issued Hebrew-English lexicon suggests that these continual proofs of loving-kindness should be read “the always proved loyalty.” Thus the expression “an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful” would read “an indefinitely lasting covenant respecting the always proved loyalty to David that is faithful.” This repeated proving of God's loyalty is what makes it faithful. So the loyalty of God to the one whom he takes into the covenant with himself proves to be unailing. It shows God's solidarity with the one taken into the covenant. This helps the covenant to stand firm no matter what the other party to the covenant may do. This makes it certain that the purpose of the loving-kindness will not fail in disappointment.

¹¹ Let this fact stand to His honor and

8. Why is that covenant spoken of as an “indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful”?

9. How does this loving-kindness express itself, and therefore what alternative reading in English does the New World Translation of the Holy Scriptures give in its margin for *hhésed*?

10. According to a recently issued lexicon, how would the expression in Isaiah 55:3 read, and so what is it that puts the purpose of the loving-kindness beyond failure?

11, 12. (a) Hence how can Jehovah be described as being toward his faithful worshipers? (b) What were the developments that led to the first use of the word “loving-kindness” in the Scriptures?

credit: Jehovah God is loyal. From the first mention of this meaningful word in the Hebrew text the loving-kindness of the great God who preserves his faithful worshipers glows with a comforting warmth. When it was first mentioned the nephew of the patriarch Abraham lived in the city of Sodom. Jehovah God told Abraham that he was on his way to destroy the wicked, immoral city. Abraham knew that his nephew Lot, together with his wife and two daughters, was in the city and their lives were in danger—four persons. Evidently wanting to have their lives spared by having Sodom itself spared, Abraham pleaded with Jehovah till Jehovah finally promised that if as few as ten righteous persons were found inside Sodom he would not destroy it.

¹² Two angels of Jehovah proceeded on to Sodom in the guise of men, and Lot extended to them the hospitality of his home. By taking them in as his guests, Lot was bound to be loyal to them. He proved himself so during an assault by sodomites on his house. In faith he warned his prospective sons-in-law about the imminent destruction of the doomed city. The next morning, before sunrise, the angels hurried Lot and his family to the outskirts of the city. "Escape to the mountainous region for fear you may be swept away!" said one of Jehovah's angels. Lot then asked for a further favor, saying: "Not that, please, Jehovah! Please, now, your servant has found favor in your eyes so that you are magnifying your loving-kindness, which you have exercised with me to preserve my soul alive, but I—I am not able to escape to the mountainous region." Considerately Jehovah's angel granted him the favor asked, and Lot and his two daughters made a successful escape and survived the burning of Sodom with fire and sulphur.—Gen. 18:16 to 19:26.

¹³ This rescue of Lot and his daughters was a magnifying of Jehovah's loyal love, for Lot's uncle Abraham primarily, for with him Jehovah had made the covenant for the blessing of all the families of the earth. (Gen. 12:1-3) That was an illustration for our own day, for the sheeplike people who are being gathered into the divine favor. They need to depend so heavily upon that same loving-kindness, that same loyal love of Jehovah, to preserve them through the fiery destruction of the world organization that is spiritually called Sodom. (Rev. 11:8) These "other sheep" of the Great Shepherd need have no fear that his loving-kindness may fail. For as many as twenty-six times Psalm 136 alone repeats the reason for lauding Jehovah, saying: "For his loving-kindness is to time indefinite." When he declared his own name before the prophet Moses on Mount Sinai at the writing of the Ten Commandments, he described himself, saying: "Jehovah, 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, . . . Here I am concluding a covenant: . . . For you must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Ex. 34:4-14) This God, who resents being misrepresented and who demands undivided devotion, is correct in every detail in describing himself. Hence we may safely count on his loyalty.

LOYALTY TO THE KINGDOM

¹⁴ From the very time that Jehovah established the covenant with David for the

13. (a) What quality of God did that rescue of Lot and his daughters magnify? (b) Why need the "other sheep" of today have no fear that Jehovah's loving-kindness may fail?

14. From its start, what did that kingdom covenant demand, and therefore from what principle may we never swerve?

everlasting kingdom, that kingdom covenant became something demanding the loyal support and adherence of both God and man. The covenant was inseparably linked with King David and his line of royal successors. In fact, the covenant was personified in David's royal house or dynasty, so that loyalty to the covenant meant loyalty to the house of David under Jehovah God. Man's loyalty had to be directed to that covenant. Down to this year 1958, that is a principle from which we may never swerve if we are determined to please the great Proposer of the covenant, Jehovah God. We have Jehovah himself as our perfect Example of loyalty.

¹⁵ Some considerable time after King David had been so highly favored with this covenant, he was overtaken in a set of shocking sins, dark crimes in violation of the Ten Commandments. He coveted another man's wife and committed adultery with her, the wife of his own faithful military officer, Uriah the Hittite. When the woman became pregnant, the spiritually unbalanced David sought to protect himself. He had her husband maneuvered into a dangerous battle position, there to be abandoned to certain death. After the courageous, loyal Uriah had thus been sent to his death, David sent and took Uriah's wife to his own house to be one of his many wives. For these crimes, should not the unclean, bloodstained David be condemned to death and the covenant with him be canceled?

¹⁶ Through the very prophet Nathan by means of whom Jehovah had announced the kingdom covenant to David, Jehovah sent his message of heavy condemnation, showing how despicably David had acted. In punishment a sword was never to depart from David's own personal household;

evil was to be raised up out of his house, and some of his wives were to be violated openly. David saw how he had despised Jehovah and had treated the God of the covenant with disrespect. Sorrowfully he confessed his sin against Jehovah. He feared for his life. "You will not die," Nathan told him; but the illegitimate child of his covetous adultery was to die. Nothing swerved Jehovah from this sentence. The bastard child lived only seven days and died.

¹⁷ However, what about the kingdom covenant with David? Jehovah did not cancel it. He was loyal to it. He exercised the loving-kindness that was to go with this covenant in order to carry it to glorious success. David was reinstated in the divine favor and was kept on the "throne of Jehovah" in Jerusalem; but the several punishments set forth in Jehovah's sentence of condemnation were inflicted upon David in course of time. The depth of Jehovah's loving-kindness or loyal love was shown still more in that the next son that David had by Uriah's former wife, a legitimate son, was chosen by God to become David's successor in the throne and to carry forward the kingdom covenant. So, after David's death in divine favor, "Solomon began to sit upon Jehovah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him." (1 Chron. 29:23; 2 Sam. 11:1 to 12:25) Jehovah's loving-kindness according to the kingdom covenant proved to be a means of salvation. How wonderful!

¹⁸ That is why King David could say in his psalm: "I shall thank you, O Jehovah, among the nations, and to your name I shall make melody. The One doing great

15. After being favored with this covenant, in what set of crimes was King David overtaken?

16. How was David to be punished for this, and who suffered death?

17. (a) What, though, about the kingdom covenant with David? (b) How was the depth of Jehovah's loving-kindness shown as regards David's immediate successor? 18. Hence how did David appropriately express himself in his psalm, and what did his son Solomon pertinently say in prayer at the temple dedication?

acts of salvation for his king and exercising loving-kindness to his anointed one, to David and to his seed forever." (2 Sam. 22:50, 51) When his son and successor, Solomon, was dedicating the magnificent temple for which David had made such preparations, King Solomon could say with hearty appreciation in public prayer to God: "O Jehovah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the covenant and the loving-kindness toward your servants who are walking before you with all their heart, you who have kept toward your servant David my father that which you promised him, so that you made the promise with your own mouth, and with your own hand you have made the fulfillment, as at this day. And now, O Jehovah the God of Israel, keep toward your servant David my father that which you promised him, saying, 'There will not be cut off a man of yours from before me to sit upon the throne of Israel, if only your sons will take care of their way by walking before me just as you have walked before me.' And now, O God of Israel, let your promise that you have promised to your servant David my father prove trustworthy, please."—1 Ki. 8:22-26.

¹⁹ In sad contrast with his father David, King Solomon in his old age fell away from Jehovah. Here again the need arose for Jehovah to exercise his loving-kindness, for the sake of the everlasting kingdom covenant. The covenant was not struck out. Hence Solomon's son Rehoboam sat upon the throne of Jehovah in Jerusalem, but not as king over all twelve tribes of Israel. By Jehovah's decree of punishment ten tribes were cut off from the domain of the kings of David's house. So Rehoboam kept ruling over only two faithful

tribes, Judah and Benjamin. (1 Ki. 11: 1-13; 12:19-24) Rehoboam died a bad king. Yet his son Abijah came to the throne of the kingdom of Judah. Why? The inspired answer says: "On account of David, Jehovah his God gave him a lamp in Jerusalem by raising his son up after him and keeping Jerusalem in existence, because David did what was right in the eyes of Jehovah and he did not turn aside from anything that he had commanded him all the days of his life, only in the matter of Uriah the Hittite."—1 Ki. 15:4, 5.

²⁰ When King Abijah went to war against the revolted ten tribes of Israel, he first appealed to them from a mountain-top in the following words: "Is it not for you to know that Jehovah the God of Israel himself gave a kingdom to David over Israel forever, to him and to his sons, by a covenant of salt? . . . And now you men are thinking of holding your own against the kingdom of Jehovah in the hand of the sons of David, when you are a great multitude and there are with you the golden calves that Jeroboam [your king] made for you as gods. . . . And, look! with us there is at the head The true God with his priests and the signal trumpets for sounding the battle alarm against you. O sons of Israel, do not fight against Jehovah the God of your forefathers, for you will not prove successful." (2 Chron. 13: 3-12) However, the kingdom covenant and loyal adherence to Jehovah as God the Covenantor had no appeal for those revolted Israelites. They went ahead with the battle. But Jehovah won the battle for those who were sticking loyal to his covenant for the kingdom with David.

²¹ The dividing of the twelve tribes of Israel into two kingdoms put a great test

19. In Solomon's old age how did the need arise for Jehovah to exercise loving-kindness, and on what account was Abijah allowed to succeed Rehoboam on the throne?

20. What appeal did King Abijah make to the enemy Israelite army, and for whom did Jehovah win the battle?

21, 22. Who were an example for us today in putting God's worship and kingdom covenant above nationalism, and what record did they make for themselves?

upon the Israelites regarding loyalty to the kingdom covenant. But there were Israelites that put God's worship and his kingdom covenant above nationalism. They are an example for us today. For instance, take the priests and Levites who served at Jehovah's temple in Jerusalem but whose homes were located in forty-eight cities scattered about in the twelve tribes of Israel. (Num. 35:6-8; Josh. 21:1-41) The record that they made for themselves reads:

²² "The priests and the Levites themselves that were in all Israel took their stand by [the son of King Solomon] out of all their territories. For the Levites left their pasture grounds and their property and then came to Judah and Jerusalem, because Jeroboam [the king of the ten revolted tribes] and his sons had discharged them from acting as priests to Jehovah. . . . And following [the Levites] from all the tribes of Israel those that were giving their heart to seek Jehovah the God of Israel came themselves to Jerusalem to sacrifice to Jehovah the God of their forefathers. And they kept strengthening the kingship of Judah and confirming Rehoboam the son of Solomon."—2 Chron. 11:13-17.

²³ Israelites who were living temporarily in Judah did not revolt and stir up civil war but submitted loyally to the king who represented Jehovah's kingdom covenant with David. The record says: "As for the sons of Israel that were dwelling in the cities of Judah, Rehoboam continued to reign over them."—2 Chron. 10:17.

²⁴ Throughout the reigns of a number of kings of Judah, faithful Israelites deserted to the kingdom of Judah, because its king was enjoying the loving-kindnesses or acts of loyal love of Jehovah. In the days of Rehoboam's grandson, King Asa, "he be-

gan to collect together all Judah and Benjamin and the temporary residents with them from [the revolted tribes of] Ephraim and Manasseh and Simeon, for they had deserted to him from Israel in great number when they saw that Jehovah his God was with him. So they were collected together at Jerusalem . . . Furthermore, they entered into a covenant to search for Jehovah the God of their forefathers with all their heart and with all their soul." They sought for him while he could be found, and "he let himself be found by them."—2 Chron. 15:9-15.

²⁵ King Ahaziah was the eighth ruler of Jerusalem in the line of King David. At his death there came a remarkable demonstration of loyalty to the kingdom covenant as symbolized in the royal house of David. His mother Athaliah, the granddaughter of wicked King Omri of the revolted ten tribes, usurped the throne of Jerusalem. That throne belonged only to men in Jehovah's kingdom covenant. To keep herself in it Athaliah "destroyed all the royal offspring of the house of Judah," all except a baby boy, Jehoash. His aunt, Jehosheba, had married the Levite high priest, Jehoiada. Determined to keep the royal line of King David alive in harmony with the covenant that David should not fail for a man to sit on his throne, aunt Jehosheba stole baby Jehoash away. She kept him and his nursing woman concealed in an inner bedroom in the temple of Jehovah.

²⁶ How appropriate that Jehovah's temple safely concealed the lone heir of His kingdom covenant! In the seventh year of this underground existence of growing Jehoash, the loyal High Priest Jehoiada brought him forth and anointed him king at a temple pillar. The murderous usurper

23. According to the record, what did Israelites already living temporarily in Judah do regarding the issue?

24. During the reigns of kings of Judah, who deserted to the kingdom of Judah, and whom did Asa collect together to Jerusalem, with what covenant resulting?

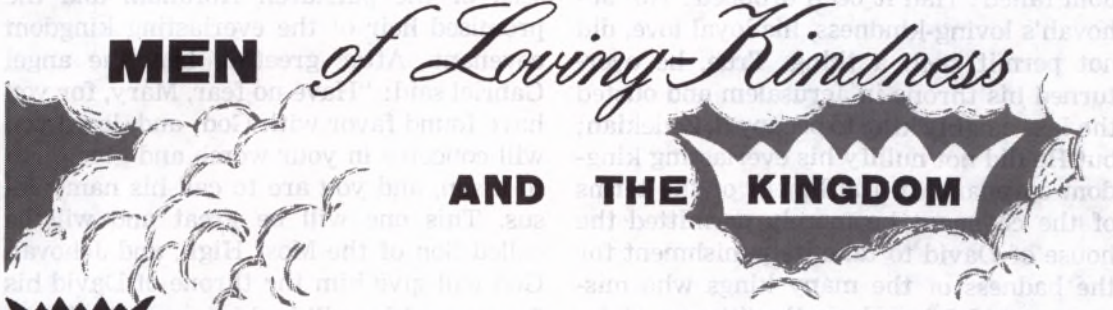
25, 26. (a) What remarkable demonstration of loyalty to the kingdom covenant came at the death of King Ahaziah of Jerusalem? (b) How was the lone heir to the kingdom covenant finally anointed king?

Athaliah heard the noise of jubilation. "Conspiracy! Conspiracy!" she cried out when she came in and saw what had happened. In loyalty to Jehovah's rightful king, High Priest Jehoiada had her conducted outside and put to death at a gate of the palace. (2 Chron. 22:10 to 23:15; 2 Ki. 11:1-16) In his loving-kindness Jehovah, by means of his loyal worshipers, proved true to his covenant made with his servant King David.

²⁷ Loss of appreciation leads to disloyalty. Even Jehoash gave an example of that. As long as High Priest Jehoiada lived and was his spiritual adviser, King Jehoash went straight. After Jehoiada died, Jehoash listened to idolatrously inclined princes of Judah. Jehoiada's son, the High Priest Zechariah, objected. "Because you have

27. In Jehoash's case, how did loss of appreciation lead to disloyalty, but what kept the kingdom covenant operating?

left Jehovah, he will, in turn, leave you," he said. Finally, at King Jehoash's own command, the people conspired against High Priest Zechariah and stoned him to death in the very courtyard of Jehovah's temple. What base ungratefulness! Says 2 Chronicles 24:22: "Jehoash the king did not remember the loving-kindness that Jehoiada [Zechariah's] father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said: 'Let Jehovah see to it and ask it back.'" Jehovah did. The record tells us how Jehoash died: "His own servants conspired against him because of the blood of the sons of Jehoiada the priest, and they got to kill him upon his own couch, so that he died." (2 Chron. 24:25) His son Amaziah succeeded him on the "throne of Jehovah." Thus, by Jehovah's loving-kindness, the kingdom covenant kept operating.


MEN

of Loving-Kindness

AND
THE
KINGDOM
HOW

can we today be loyal to Jehovah's everlasting covenant with David for the kingdom? With whom today has Jehovah concluded an "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful"? (Isa. 55:3) Look! the old city of Jerusalem is held by Mohammedan Arabs. The mountaintop once occupied by Jehovah's temple is now crowned with the mosque known as

the Dome of the Rock. The Republic of Israel has no king of the royal house of David in the covenant for the kingdom. What has happened to that everlasting covenant? Our gaining everlasting life in God's approaching new world of righteousness hangs on our getting the right answer and acting in loyal harmony with it.

² In 618 B.C. King Jehoiachin, the nine-

1. What questions become proper today regarding the kingdom covenant, and how is our own life involved?

2. How did the active kingship of David's successors at Jerusalem cease, and how was it that Zerubbabel did not revive the kingship?

teenth ruler in the direct line from King David, became king but reigned only three months and ten days in Jerusalem. He surrendered to Nebuchadnezzar king of Babylon and was deported to Babylon, where his children grew up. His uncle, Zedekiah, was put on the throne of Jerusalem and reigned eleven years. In 607 B.C. he was captured and taken to Babylon to die, childless; and Jerusalem and her gorgeous temple built by Solomon were destroyed. Seventy years later Zerubbabel, the grandson of Jehoiachin, led a remnant of loyal Jews back from Babylon to Jerusalem to rebuild Jehovah's temple. As a subject to the new world power, the Persian Empire, Zerubbabel served as civil governor of the land of Judah, but sat on no throne in Jerusalem as king according to Jehovah's kingdom covenant with David. Since the overthrow of unfaithful King Zedekiah, no royal heir of the house of David has sat on the "throne of Jehovah" in Jerusalem.

³ Had Jehovah's covenant for the kingdom failed? Had it been dropped? No! Jehovah's loving-kindness, his loyal love, did not permit such a thing. True, he overturned his throne in Jerusalem and ousted the last earthly king to occupy it, Zedekiah; but He did not nullify his everlasting kingdom covenant. In fulfillment of the terms of the covenant he merely permitted the house of David to take its punishment for the badness of the many kings who misrepresented Jehovah on the "throne of Jehovah" at Jerusalem. During all this time of punishment there did not fail a man in the royal line of descent of King David. That royal line ended nineteen hundred years ago. What? Did God's covenant promise fail and has a man failed King David for serving as the heir of the royal covenant? Not at all! Why not? Because

David's line of descent ended back there with a descendant who died childless, but who lives forever. He lives today in this twentieth century and he needs no successor in the kingdom covenant. In accord with that, the only available records of the royal line of descent from King David end with Jesus Christ. No Jew living today can trace his line of descent from King David.

⁴ Jesus was born in David's birthplace, Bethlehem-Judah. By two family lines he traces his descent from David, so that he is called the Son of David in a royal sense. (Matt. 1:1 to 2:11; Luke 3:23-31) His human birth was miraculous, for he was in reality the Son of God come down from heaven. His life force was transferred from there to the womb of a Jewish virgin of the house of David, named Mary. To secure her consent to become the mother of the Son of God, Jehovah sent his angel Gabriel to tell her that she had been chosen to be the human mother of the promised seed of the patriarch Abraham and the promised heir of the everlasting kingdom covenant. After greeting her, the angel Gabriel said: "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 [Israel] forever, and there will be no end of his kingdom." (Luke 1:26-33) Loyal to Jehovah's kingdom covenant, Mary lovingly consented to this miraculous act.

⁵ In fulfillment of the prophecy of Isaiah 7:14 the birth of Jesus from this young

3. What did Jehovah thus permit the house of David to undergo, and how did the royal line of David end nineteen centuries ago without failure of the covenant promise?

4. Why is Jesus called David's Son in a royal sense, and why did his human mother consent to her bearing him?

5. In fulfillment of what prophecy was this virgin birth brought about, and how was the birth announced?

woman took place as a great sign, the importance of which has never lessened to this day. Jehovah's angel from heaven told shepherds of Bethlehem that this miraculous Son of David was to be Jehovah's Anointed One, the Christ: "I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city."—Luke 2:1-12; Matt. 1:18-25.

⁶ Born human in order to be really Abraham's Seed for blessing all nations and to be actually David's everlasting Heir to the kingdom, yet Jesus was not to be tied down to this earth by having to sit on a material throne on Mount Zion in Jerusalem. When Jehovah God made the kingdom covenant with David three thousand years ago, he had in mind finally an everlasting *heavenly* kingdom for David's permanent Heir. No Levite high priest could anoint Jesus to such a celestial government. Jehovah anointed him after his baptism in water, pouring down holy spirit upon Jesus and sanctifying him as the Christ.

⁷ Jesus was there begotten by God's spir-

6. What is there to say as to whether Jesus' becoming permanent Heir of the kingdom covenant tied him down to this earth, and so by whom was Jesus anointed?

7. Most fittingly, therefore, what did Jesus preach, and in loyalty to the kingdom covenant to whom did he extend a welcome?

it to become a spiritual Son of God, due for a future life in heaven. Most fittingly, Jesus preached the kingdom of God, "the kingdom of the heavens." He called disciples to follow him and seek first the Kingdom. When calling them, he was really extending to them God's invitation through the prophet Isaiah: "Incline your ear and come to me. Listen, and your soul will keep alive, and I shall readily conclude with you people an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful." (Isa. 55:3) This meant that Jehovah God had purposed to give Jesus Christ some joint heirs in the heavenly kingdom. In loyalty to the kingdom covenant Jesus welcomed such joint heirs of God's kingdom. After his last pass-over with his loyal apostles, he said to them: "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) What loving-kindness this was from Jehovah God!

⁸ O so much depended on that sole kingdom Heir, Jesus Christ! When he died and

8. How did the situation appear when Jesus lay dead in Sheol, and what did Jehovah now have to do in keeping with his promise?



was buried, it looked as if at last a man of the house of David was to fail to sit upon his throne, which was the "throne of Jehovah." The angel's prophecy to Daniel long ago said that the "prince of the covenant" would be broken by a "contemptible person," Emperor Tiberius Caesar of Rome. (Dan. 11:21, 22, AS) Jesus lay broken in death, in Sheol or Hades, which is the grave common to sinful mankind. Seemingly it was an impossibility now to revive the kingdom covenant with David. Yet the real impossibility was for God Almighty to let his covenant fail. His loving-kindness, his loyal love, which was promised in the covenant and which was righteously due to this loyal Son of God, Jesus Christ, could never let the covenant fail. Jehovah God had to get him out of Sheol or Hades or "hell," the common grave of mankind. In Psalm 16:10 Jehovah had promised in advance to do this miraculous thing. He inspired David to say: "You will not leave my soul in Sheol. You will not allow your man of loving-kindness to see the pit." That prophecy assured the resurrection of Jesus, the Greater David, from the grave.

⁹ God's resurrecting Jesus was an expression of divine loving-kindness in support of the kingdom covenant with David. The apostle Paul makes this plain to us, saying: "That fact that he resurrected him from the dead destined no more to return to corruption, he has stated in this way: 'I will give you people the loving-kindnesses of David which are dependable.' Hence he also says in another psalm, 'You will not grant your man of loving-kindness to see corruption.' For David, on the one hand, served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption. On the other hand, he

whom God raised up did not see corruption."—Acts 13:34-37.

OTHERS TAKEN INTO THE COVENANT

¹⁰ Jesus Christ is Jehovah's "man of loving-kindness" or man of loyal love, whom He did not leave in Sheol. By raising him out of death to life immortal in heaven Jehovah opened the way for extending the dependable loving-kindnesses of his covenant with David to other "men of loving-kindness" or loyal men, the faithful apostles and all other dedicated Christians whom God begets and makes joint heirs with his Son Jesus Christ in the heavenly kingdom.

¹¹ In a prophetic way David sang: "All your works will laud you, O Jehovah, and your men of loving-kindness will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship. Your kingship is a kingship of all times indefinite, and your dominion is throughout all successive generations."—Ps. 145:10-13.

¹² In this time of the world's end there is merely a remnant left on earth of these spiritual "men of loving-kindness" or men of loyal love, that is to say, men who are pious or dutiful in performing their obligations to Jehovah God. During World War I they fell short as regards their responsibilities toward God. So he got incensed at them. In his anger he let them come into a captivity like that of the Jews in Babylon. (Isa. 12:1, 2; 54:7-10) Why did Jehovah not cast this remnant off during World War I because of their shortcomings under the trials and persecutions

10. Who, therefore, was Jehovah's "man of loving-kindness," and by resurrecting him to heaven what did Jehovah open the way for doing?

11. In Psalm 145 what did David sing about Jehovah's men of loving-kindness?

12. How many of such spiritual men are there left in this time of the end, and why were they not cast off for shortcomings during World War I?

9. Of what was Jehovah's resurrecting Jesus an expression, and how did Paul make this fact plain to us?

that accompanied the war? It was because of his loyalty to his covenant.

¹³ Through Jesus Christ he had taken the members of this remnant into the kingdom covenant. Hence he obligated himself to express the loving-kindnesses to David that were promised in the covenant. When making the covenant with David, Jehovah said: "When he [the kingdom successor] does wrong, then I shall certainly reprove him with the rod of men and with the blows of the sons of Adam. As for my loving-kindness [my loyal love], it will not depart from him the way I removed it from Saul, whom I removed from before you [David]. And your house [your joint heirs in the kingdom] and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever."—2 Sam. 7: 14-16.

¹⁴ So the remnant of "men of loving-kindness" had to take their punishment at the hands of the nations at war. This was a reproof with the rod of men and with the blows of the sons of Adam. Just so, too, the royal house of David long ago had to take its punishment from 607 B.C., at the destruction of Jerusalem, down till A.D. 29, when the promised Messiah the Prince, the permanent Heir of King David, appeared. In 1919 Jehovah delivered the remnant who at heart wanted to be loyal to him. Then he set them to work as his witnesses to an extent never before known. In the words of Lamentations 3:22, 23 they could say: "It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end. They are new each morning. Your faithfulness is abundant." All this deliverance and res-

toration was given to them "even without money and without price," and so their souls have kept alive down to this day.—Isa. 55:1-3.

¹⁵ The appropriate question now is: How can we witnesses of Jehovah, like the Israelites of old and like Jesus and the apostles, prove our loyalty to the kingdom covenant today? We can do so by being loyal to the reigning kingdom of the everlasting Heir of the kingdom covenant. Jehovah God has never once forgotten his covenant since the last king of David's house sat on the throne of Jerusalem. It is true that the active kingdom of David was out of operation for over six centuries. But the miraculous coming of Jesus Christ the "prince of the covenant" displayed Jehovah's loyalty to the covenant to which he had sworn. Jehovah never forswears himself. When one takes an oath and then does not do the thing sworn to, it signifies not only that one forswears oneself but also that one brings a curse upon oneself. Jehovah never brings a curse upon himself. He is forever the Blessed One. When he swears by his own name or by himself, he never swears to a lie; but his solemn oath adds still more certainty to the accomplishment of the thing that he swore to. Thus away back there the coming of Jesus the Messiah and his resurrection from the dead proved that Jehovah's sworn covenant had not fallen into decay. It was still binding upon Jehovah God even though the kingdom had not been operating at Jerusalem for 635 years, or from 607 B.C. to A.D. 29.

¹⁶ But how does all this connect up with our own time? Well, the kingdom of the permanent Heir of the royal covenant did not go into operation when the resurrected

13, 14. (a) By his covenant what had Jehovah obligated himself to express toward this remnant class? (b) So what did the remnant have to undergo during World War I, and at what financial cost to them were their souls kept alive till this day?

15. How can we prove our loyalty to the kingdom covenant today, and how did Jehovah show that he had not forgotten this covenant but still felt bound by it? 16. (a) Why did Jesus' long wait and his nonuse of Kingdom power not bring a legal death to the kingdom covenant? (b) Why does this not include Christendom, and, despite that, how has Jehovah proved loyal to the covenant?

Jesus ascended to heaven in the year 33. From the spring of that year to the autumn of 1914, or for 1881 years, he has sat at God's right hand, not reigning but waiting for God's time to come to make the enemies of the kingdom the footstool of Jesus the kingdom Heir. Did that long waiting period bring a legal death to the covenant? No; it did not lay upon Jesus in heaven a forfeiture of his right to the Kingdom power because of nonuse. No; for during all those centuries of patient waiting, the kingdom covenant has been active. How so? In that Jehovah has been selecting 144,000 joint heirs, those Christians who respond to his invitation and with whom he concludes the "indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful." This does not include Christendom. Christendom, with her millions of population, has been unfaithful to the covenant ever since the fourth century. She has not waited for the kingdom of Jehovah's Heir to be set up at His appointed time. She has despised the covenant. How? By entering into a union of her church with the political state or kingdoms of this world under Satan the Devil. But just the same, Jehovah proved loyal to his sworn covenant by continuing to take out of this world, out of all nations, true Christians and bringing them into the covenant.

¹⁷ Even before Jehovah finished his work with the remnant of the 144,000 joint heirs or finished his use of them as his witnesses on earth, Jehovah established the Kingdom, for which loyal men and women have thirsted and hungered. In support of his everlasting covenant with David he had promised: "In loving-kindness a throne will certainly be firmly established, and one must sit down upon it in truthfulness in

the tent of David, judging and seeking justice and being prompt in righteousness." (Isa. 16:5) In the momentous year of 1914 the time came for Jehovah to seat the Kingdom Heir in the throne as reigning king, "in the tent of David," as David's Son and yet as David's heavenly Lord. —Ps. 110:1, 2; Matt. 22:41-45.

¹⁸ Has the sun ever ceased to rise and usher in the day? Or has the moon ever ceased to shine by night? Not once till this day. Even so, Jehovah, who keeps covenant and loving-kindness, has not forgotten or neglected this most important covenant for the Kingdom that will vindicate him as the rightful Sovereign of the universe. He swore in his holiness, and it was no lie when he told King David that his royal house would endure and that his throne would be permanent. Jesus Christ, the permanent Heir of the covenant of loving-kindness to David, endures, just like the sun and the moon, and today Jesus Christ reigns from the heavenly "throne of Jehovah." (Ps. 89:28-37) Our duty is therefore clear. Jehovah's "men of loving-kindness" owe it to God to be loyal to his enthroned reigning King, David's Son and Lord. In reward for their loyal love they eat the milk of the fatness of God's spiritual table, and they drink the wine of the joys of the Kingdom ministry as Kingdom ambassadors.

LOYAL EARTHLY SUBJECTS

¹⁹ Back there in King David's day even alien residents in Israel were loyal to him because he was Jehovah's anointed ruler, the one with whom the covenant had been made for an everlasting dynasty and a firmly established throne. Among such loyal aliens were the Gittites (men of Gath

17. Before finishing his use of the remnant, what did Jehovah do regarding the Kingdom, in fulfillment of Isaiah 16:5?

18. (a) Like what heavenly bodies was the permanent Heir of the kingdom covenant to endure? (b) What is therefore the clear duty of the remnant, and of what do they partake as a reward for loyalty?

19. Who besides natural Israelites were loyal to David, and who even of King Saul's own house?

of Philistia) and the Pelethites and the Cherethites. (2 Sam. 15:18-22) Even Jonathan the son of the rejected king Saul displayed unbreakable loving-kindness to David because he was Jehovah's chosen one. Yes, the very brothers of King Saul, the members of his tribe of Benjamin, put Jehovah's choice above personalities and took their stand with His chosen anointed one, David.—1 Sam. 18:1-4; 20:8, 14, 15; 1 Chron. 12:1, 2, 19, 29.

²⁰ Today we find faithful imitators of those ancient backers and upholders of David, Jehovah's anointed one. A great crowd of men and women who come to a knowledge of Jehovah's kingdom covenant with Jesus Christ and his joint heirs now loyally give their support to the permanent Heir of the everlasting covenant. What if they are of so many diversified nations, tribes, peoples and languages? This does not influence them against giving their allegiance to God's government in the heavens. They address themselves to Him on his throne and to his Lamblike Son Jesus Christ and hail them. With a loud voice they unitedly cry out in public confession: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." Day and night they render sacred service to Jehovah, and they let his Lamblike Son guide them as their Shepherd-King.—Rev. 7:9-17.

²¹ In order to give a practical expression of this loyal love to their Shepherd-King, they keep loyal to the remnant of his Kingdom joint heirs, his brothers, those "men of loving-kindness," whom God has taken into the Kingdom covenant and whom He has gathered as approved ones to himself. (Ps. 50:5) This is the reason why the Shepherd-King approves of those "other sheep" and gathers them to his right hand

and says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation. . . . Truly I say to you, To the extent that you did [all such good] to one of the least of these my brothers, you did it to me." (Matt. 25:31-40) This explains why these "other sheep" now also share in the delicious "wine and milk" that today overflow from the remnant of Christ's royal brothers, without money and price.

THE TEST IS ON!

²² The test of loyal love to the Kingdom covenant and to the reigning Heir of that covenant is now on! The dictatorial power that is now bent on world domination is opposed not just to democratic Christendom but primarily to the Kingdom Heir who came to power in 1914. The prophecy of Jehovah's angel makes this clear by saying of this ambitious dictatorial power: "[He] shall turn back and be enraged and take action against the holy covenant. He shall turn back and give heed to those who forsake the holy covenant. He shall seduce with flattery those who violate the covenant; but the people who know their God shall stand firm."—Dan. 11:30, 32, *RS*.

²³ Large sections of Christendom have been seized by ungodly dictatorial power, and the clergy of Christendom have come to a working understanding with the dictatorial power. They have yielded to flattery from it and have chosen to serve men rather than God. Even the clergy in the nominally "free" part of Christendom have violated the covenant or acted wickedly against it. They have proved disloyal to "Christ the King," whom they profess to follow and to whom they hold feasts each year. They have not followed the faithful

20, 21. (a) Whom do we find today to be imitators of such ancient backers and upholders of David? (b) How do they give practical expression of their loyal love, and how do they now share with the remnant?

22. In view of the fulfillment of what prophecy of Daniel concerning the covenant is the test of loyal love toward it now on?

23. What professed Christians have violated the covenant, and how is Hosea 4:1 now true of such ones?

course of the King's "other sheep" but have persecuted his brothers, the remnant of Jehovah's "men of loving-kindness." In effect they say: "We have no king but Caesar." (John 19:15) It is now as true of Christendom as it was true of ancient Israel in the days of the prophet Hosea: "A controversy hath Yahweh with the inhabitants of the land, because there is no faithfulness nor loving-kindness nor knowledge of God in the land." (Hos. 4:1, *Ro*) Yet today Jehovah does have sheep who prove faithful to him.

²⁴ We are no part of ignorant Christendom. We *know* our God. We show our loyalty to his covenant with his Greater David by preaching the good news of God's kingdom set up in 1914. Everywhere we preach, in Asia, Africa, Australia, Europe, the Americas and the innumerable islands of the sea, for a witness under our heavenly Leader, whom Jehovah has given as his chief "witness to the national groups." (Isa. 55:3, 4) By him Jehovah has decreed that *to the end of this world* this good news of that kingdom, long ago covenanted for, must be preached. How, then, *to the end of this world* could God ever forget the covenant for his everlasting kingdom? Without one exception, that kingdom tops all the political governments of this world. Jehovah says of his King: "I myself shall place him as first-born, the most high of the kings of the earth." (Ps. 89:27) To that theocratic government of Jehovah's First-born let our highest, fullest, undying allegiance, devotion and loyalty be forever!

²⁵ Regardless of how the powers of communism and Christendom and heathendom may fight against it; regardless of how fanatically they may try to hold onto their

national sovereignties and their earthly domains, God's kingdom by his covenant Heir is the irremovable actuality of today. It is the one sure thing of the eternal future. In answer to Jesus' model prayer (Matt. 6:9, 10), the heavenly Father's kingdom will come to the battlefield of Armageddon and settle the burning government issue, and all the political rulerships of this old world must go down into Gehenna.

²⁶ The good news that we preach about God's kingdom is sensational indeed. But it is not overdrawn. It is no joke. For forty years now we have preached it, but it is no news that grows stale and that loses its appeal and tastiness and that needs to be dropped. It is ever new, ever fresh, growing ever grander. God has not dropped it. We will not drop it. Our God-ordained Kingdom preaching must go on. It will increase till the Gentile kingdoms and rulerships end and till the millennial reign of Jesus Christ wins the glorious peace that follows Armageddon, when all devil-inspired human propagandas will have been silenced and the propaganda warfare between communism and its opponents and against God's kingdom will have died out.

²⁷ So to the Kingdom covenant made with Jehovah's Greater David may we always be true and loyal. To all men who respect that covenant and who uphold the Kingdom promised by it may we show loving-kindness and trueness. Says Proverbs 3:3, 4: "May loving-kindness and trueness themselves not leave you. Tie them about your throat. Write them upon the tablet of your heart, and so find favor and good insight in the eyes of God and

24. How do we differ from Christendom, and why should our highest allegiance forever be to the government of Jehovah's First-born?

25. Regardless of how the enemy powers may fight against it, what things remain true of God's kingdom by his Heir, and why?

26. Why will we not drop the good news of God's kingdom as something now stale, and till when will our Kingdom preaching increase?

27. What qualities must we exercise toward those favoring the covenant and the Kingdom, and what, in turn, will Jehovah exercise toward us?

of earthling man." For doing so, we shall find Jehovah God himself exercising these same precious qualities toward us through his King Jesus Christ, and our souls will

keep alive forever. "All the paths of Jehovah are loving-kindness and trueness for those observing his covenant and his reminders."—Ps. 25:10.

Finding a Safeguard in Integrity

DO YOU desire to be safeguarded during these critical times hard to deal with? Do you hope to be safely shielded when Jehovah God rises to devour all wicked men and institutions with the fire of his jealousy? If so, then your prayer and your striving should be in accord with the words of the psalmist David: "Let integrity and uprightness themselves safeguard me, for I have hoped in you."—Ps. 25:21.*

What does integrity mean? It means wholeness, soundness, completeness, being undivided. Keeping integrity toward God means living up to one's vow of dedication to do God's will. To find a safeguard in integrity we must be guided by Bible principles.—Phil. 3:16; Gal. 6:16.

Keeping integrity also means blamelessness of life; completeness of devotion to God. It means keeping our hearts, that is, our motives and affections, pure, loyal and faithful to God, even as did David, and especially as did the greater-than-David, Jesus Christ. He set us a perfect example.

To find a safeguard in integrity we must diligently study God's Word, becoming familiar with and fond of its righteous principles. The chief principle or rule of action found in God's Word is that we love Jehovah with all our heart, mind, soul and strength, giving him exclusive devotion. This is but due him as our Sovereign Creator.—Ex. 20:5; Matt. 22:37, 38.

Keeping integrity provides a real test because of inherited inclinations to selfishness and sin. These make it difficult to live by principles and easy to yield to passion. Nor is passion limited to the feeling between sexes. Rather, it is a strong fondness for anything that makes us feel good or is to our personal interests and pleasure *without regard for God's will*.—Col. 3:5.

And especially is our integrity tested when Caesar seeks to interfere with our carrying out our prime commission to preach the good news of God's kingdom. In such a case we have no alternative but to follow the principles enunciated by Jesus Christ and his apostles: "Pay back Caesar's things to Caesar, but God's things to God." "We must obey God as ruler rather than men." Logically the commands of the Higher Authority and of the Greater Benefactor must take precedence. We must love Him more than ourselves, more than our neighbors, yes, more than a whole nation of neighbors!—Mark 12:17; Acts 5:29.

God's Word does not explicitly state what we must do in every given situation in order to safeguard our integrity. Rather, it often leaves it up to us, dedicated Christians, to apply its principles. By accepting that responsibility and measuring up to it wisely, we will find a safeguard in our integrity both now and at the end of this wicked old world.

* For details see *The Watchtower*, December 15, 1957.

Questions from Readers

● At Matthew 12:40 Jesus said he would be in the heart of the earth three days and three nights, which some understand to mean a full seventy-two hours. However, the Watch Tower publications speak of it as "parts of three days." Why?—B. W., Canada.

Those who argue that Jesus was dead in the grave for a period of seventy-two hours, three full days and three full nights, base their argument on the words of Jesus at Matthew 12:40: "For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights." However, their conclusion that this means a period of seventy-two hours is in conflict with the scriptures that say he was raised "on the third day," not the fourth. Obviously, their conclusion is in error.—Acts 10:39, 40.

In the Bible "three days" does not necessarily mean a full seventy-two-hour period. An example is found at 1 Kings 12:5, 12. King Rehoboam said to the people: "Go away for three days and return to me." Acting in harmony with his command, would they return on the third day or on the fourth? If they understood

his command to mean to return after three full days, they would put in an appearance on the fourth day. However, they did not understand it that way and neither did the king mean it that way. So verse 12 says: "And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying, 'Return to me on the third day.'" So they returned after parts of three days had elapsed: the first being the day the king sent them away, the second being the next day, and the third being the day on which they returned to the king.—See also Genesis 40:13, 20; 42:17, 18; Esther 4:15, 16; 5:1.

Jesus himself explained the meaning of his statement, both before his death and following his resurrection. After having made the statement found at Matthew 12:40, Jesus later explained: "The Son of man is destined to be betrayed into men's hands, and they will kill him, and the *third* day he will be raised up." Following his resurrection he confirmed it: "In this way it is written that the Christ would suffer and rise from among the dead on the *third* day."—Matt. 17:22, 23; Luke 24:46.

The Bible clearly shows that Jesus was in the tomb "parts of three days." He expired on Friday afternoon, the day before the Jewish sabbath. (Matt. 27:45-50; John 19:31) He rose from the dead early on the first day of the Jewish week, or Sunday morning. (John 20:1) So he was in the grave part of Friday, all day Saturday, and was raised early on Sunday.—See *The Watchtower* as of March 15, 1944, pages 86-88, paragraphs 17-25.


Keeping integrity also means blamelessness of life; completeness of devotion to God. It means keeping our hearts, that is, our motives and affections, pure, loyal and faithful to God, even as did David, and especially as did the greater-than-David Jesus Christ. He set us a perfect example.

To find a safeguard in integrity we must diligently study God's Word, becoming familiar with and fond of its righteous principles. The chief principle or rule of action found in God's Word is that we love Jehovah.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 4: Divine Loving-Kindness and the Kingdom. Page 720.

January 11: Men of Loving-Kindness and the Kingdom. Page 727.



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1958

Semimonthly

**HAPPY ARE THE ONES
STAYING AWAKE**

—
**THE CRUCIAL TIME
FOR STAYING AWAKE**

—
WHO IS GOD?

—
THINKING ABOUT CHRISTMAS?

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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; Isaiah 54:13

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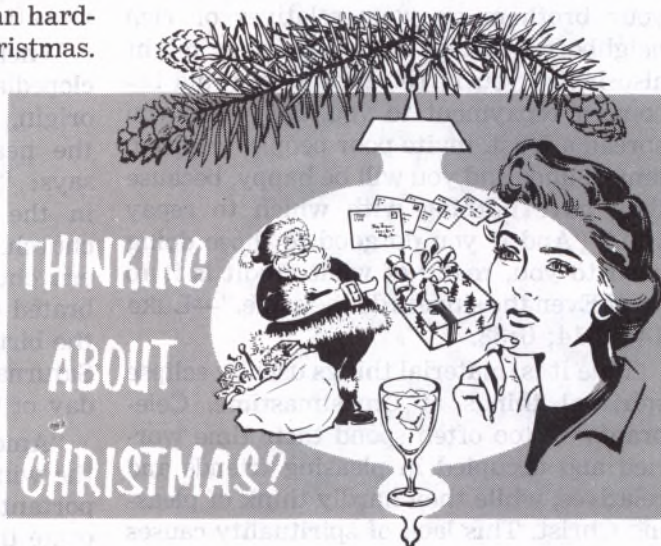
December 15, 1958

Number 24

At THIS time of year people can hardly help but think about Christmas. Despite the holiday's merriment and festivity, some of one's thoughts are likely to be disturbing. They are disturbing because of the things that often take place on a day Christendom has set aside to honor Christ.

Yes, it causes many persons to wonder when they see so many things practiced at Christmastime that Christ condemned. For example, drunkenness, rowdiness, gluttony and other forms of immoderate behavior—these things dishonor Christ. Not only are such things deeply disturbing to thinking persons but one wonders, too, about the financial, physical and mental exhaustion that so often afflicts Christmas celebrants. The hectic struggle to purchase presents, the busy task to decorate tree and home, and the herculean efforts to send out holiday greeting cards are causing people to wonder why Christmas is as it is.

Something else provokes thought: Santa Claus' receiving greater attention than Christ. A heathen visiting Christendom at Christmastime would likely think that Santa Claus was the central figure of the celebration. What would Christ say if he were on earth to comment about Christmas? one wonders. Would he even know that the day was ostensibly set aside to honor him?



From the emphasis put on Santa Claus, the department stores, feasting and merriment, he would hardly know it.

One's thoughts are stirred, too, by an increasing number of newspaper articles, such as the editorial in the *Washington Post*: "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."

It truly disturbs thinking persons that many professed Christians want Christmas this way—a time for the materialistic exchanging of presents, a pattern Christ did not set. Bible-reading Christians know that Christ recommended giving, but they also know it was the kind of giving in which one does not expect repayment. Said Christ: “When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you.” “And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same.”—Luke 14:12-14; 6:33.

True it is, material things usually eclipse spiritual things at Christmastime. Celebrants all too often spend their time worried and occupied in pleasing friends and relatives, while they hardly think of pleasing Christ. This lack of spirituality causes one to think of the time Jesus reproved Martha because she was anxious and disturbed about material things, whereas she should have concerned herself primarily with spiritual things.—Luke 10:38-42.

And it was evangelist Billy Graham who gave Christmas celebrants cause for deep thought when he said: “Let’s put Christ back into Christmas.”

Perhaps this thought now comes into one’s mind: Did Christ command Christians to celebrate his birthday? Bible readers know there is no such command. Christ did command his followers to celebrate his death: “Keep doing this in remembrance of me.” (Luke 22:19) Nowhere in the Bible is there mention of a Christian’s celebrating a birthday. In the Bible only pagans celebrated birthdays.

Not surprising, then, that newspapers and magazine articles often tell us that the early Christians did not celebrate Christmas. The mind is set to wondering about the December 25 date itself when one reads such statements as that found in the *Woman’s Home Companion* of December, 1956: “No one knows exactly the day or the year of Christ’s birth—perhaps because no one thought of celebrating it until four centuries after He died.”

When one reads in such a reliable encyclopedia as the *Americana* of Christmas’ origin, it makes him wonder; for under the heading “Christmas” this authority says: “The celebration was not observed in the first centuries of the Christian church. . . . In the 5th century the Western church ordered the feast to be celebrated on the day of the Mithraic rites of the birth of the sun and at the close of the Saturnalia, as no certain knowledge of the day of Christ’s birth existed.

“Among the German and Celtic tribes the winter solstice was considered an important point of the year and to commemorate the return of the sun they held their chief festival of yule, which, like other pagan celebrations, became adapted to Christmas. Most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and non-Christian customs. . . . Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merrymaking customs of Christmas.”

What, then, are we to think of Christmas? How do we know from the Bible that Christ was not born in December but rather on about the first of October? You can have the answers to these and other such questions you may have been thinking about. Jehovah’s witnesses will be glad to give you these answers at no cost to you and from your own Bible. Ask them.

ALMOST every conceivable thing known to man has, at one time or another, been worshiped as a god or a goddess. The sun, moon, stars and planets have all been objects of worship from time immemorial. Plants and animals, insects and reptiles, animate and inanimate creatures were all added to the collection of gods. Mosquitoes, flies, monkeys, boars, cobras and cows, trees and rivers are still numbered among the prominent gods of today. There seems to be no end to the making of gods.

Some people worshiped one God and had no idols, others worshiped millions of gods and had as many idols. King Solomon worshiped Ashtoreth, the goddess of the Sidonians, and Milcom, the disgusting thing of the Ammonites. Some women of Jerusalem worshiped Tammuz. King Ahab and Queen Jezebel worshiped Baal. King Jeroboam made the people bow down before golden calves. The Israelites even had their sons and their daughters pass through the fire to the god Molech. Babylon and Egypt had their many gods; Assyria and Persia, Greece and Rome all had gods of different names that they worshiped.

The modern world has its gods. For example, the Roman Catholic Church worships a triune god, a nameless god, referred to only by his titles such as "Lord," "God," "Father," etc. He is looked upon by Catholics as both a loving and a vengeful god, blessing the good with heavenly bliss, purg-

Of the many gods that have existed and do exist, which one is the right One? How has he proved himself God before all creation?

WHO IS GOD?



ing the wrongdoers in a fiery purgatory and punishing the wicked for all eternity with excruciating pain in a hell-fire.

Many Protestant denominations join the Roman Catholic Church in the worship of this nameless, triune god.

On the other hand, Christian Scientists maintain: "God is divine Mind, Soul, Spirit. He is Life, Truth, and Love. He is omnipotent, omniscient, and omnipresent; the only creator, the one cause, the All-in-all."

The Eastern religions have many gods. The gods and goddesses in India alone have multiplied until today they have reached the number of some 330,000,000, and these are worshiped in thousands of temples, in many cases with images and rites that



shock the decency of moral, self-respecting people.

Still Christians profess to worship only one God, as the apostle Paul declared to the Corinthians: "For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him." But who is this one God?—1 Cor. 8:5, 6.

There is no doubt in our mind that he is the God of Jesus Christ, the God that raised Jesus from the dead; the God of faithful Abraham, Isaac and Jacob, the forefathers of Israel; the God of Samuel, Elijah, Isaiah, Jeremiah and the other faithful prophets; the One whom Moses confessed, David honored and Noah served; the God of the Holy Bible, whose name is Jehovah. "I am Jehovah. That is my name; and to anyone else I shall not give my own glory, neither my praise to graven images." This name Jehovah appears more than 6,823 times in the Hebrew text of the Holy Scriptures. Of him the prophet Moses wrote: "Even from time indefinite to time indefinite you are God."—Isa. 42:8; Ps. 90:2.

THE APPEARANCE OF FALSE GODS

Noah survived the flood because he worshiped the true God Jehovah. He handed down the worship of the living God to his sons, but soon after the flood true worship degenerated into the false worship of many gods. The worship of Jehovah was neglected by those who began to worship the powers and objects of nature. As Paul the apostle declared: Men "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. 1:23, 25.

In Ur of the Chaldeans, the land where Abram was born, people worshiped star-gods, because their leaders were great astrologers. Their gods, Assur and Kissar, were the works of their own hands. The Chaldeans also made the gods Anu, Bel and Baal and Hea. Jehovah proved himself supreme over all the gods of the Chaldeans when he frustrated their attempt to build the tower of Babel by confusing the languages of men.—Gen. 11:5-9.

When the descendants of Abraham journeyed down into Egypt, there they came across a whole selection of different gods. According to Wilkinson, Egypt had many gods, the greatest of whom were Neph, Amun, Pthah, Khem, Sati, Maut and Bubastis. Ra and Seb were the first of the second class of Egyptian deities. The Egyptians believed that Neph made the sun and moon revolve. Pthah was worshiped as the creator. Khem was the god of agriculture. Ra was worshiped as a sun-god and his son Seb represented time. The ancient Egyptians also worshiped a trinity made up of Osiris, Isis and Horus, namely, father, mother and son. This trinity is precisely the same as that worshiped in Christendom. It has been handed down from ancient Egypt and Babylon.

Jehovah vindicated his supremacy over all the gods of Egypt when he disgraced them with ten plagues and destroyed the Egyptian forces in the Red Sea. Following the Red Sea victory the Israelites sang to Jehovah's praise: "This is my God, and I shall laud him; my father's God, and I shall raise him on high. Jehovah is a manly person of war. Jehovah is his name. . . . Who among the gods is like you, O Jehovah?" There is none.—Ex. 15:2, 3, 11.

Baal was a great god of the ancient Babylonians. He was also the god of the Assyrians, Phoenicians and Carthaginians. Even the Israelites strayed away to worship Baal. He was represented as a cruel

god. To appease him little children were offered up as sacrifices. The priests of Baal cut themselves with knives and lancets until blood gushed out. Animals too were sacrificed to him in great numbers. A forty-foot-high statue made of gold served as a temple built to the worship of Baal in Babylon. Jehovah proved himself invincible before Baal when he had the prophets of Baal slain during Elijah's time. Later, when the Babylonians went to worshipping Merodach as a god, King Nebuchadnezzar was forced to acknowledge Jehovah to be the true God, saying to the prophet Daniel: "Of a truth your God is the God of gods, and the Lord of kings."—Dan. 2:47, AS.

Even all the gods of the Assyrians proved themselves helpless before Jehovah when he routed their armies, destroying 185,000 of King Sennacherib's troops in one night. Nisroch, the god of the Assyrian king, could not even save the king from assassination by his own sons.—Isa. 37:36-38.

MEDES, PERSIANS, GREEKS AND ROMANS

When the Medes and the Persians took over the world rulership new gods came to the fore. The Persian god Ormuzd became the supreme god to be worshiped. He was represented at times as a majestic man seated on a bull, the Persian emblem of creation. Mithra, the god-mediator symbolized by the sun, and Ahriman the prince of darkness, along with Ormuzd, formed the Persian trinity. Great ceremonies were held in Mithra's honor on his birthday, which was the 25th of December, Christendom's Christmas Day.

Despite the many gods of Persia, King Darius was made to recognize Daniel's God Jehovah as the true God. Darius made a decree that said: "I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel;

for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed." Daniel's God was Jehovah, God of faithful Israel.—Dan. 6:26, AS.

The ancient Greeks surpassed other nations in the number of gods they devised and worshiped. On Mount Olympus in Greece, during a brief period of time, some claim that there were 30,000 gods of various ranks. Grecian gods were personifications of nature's forces. Gradually the Greeks had them evolve into representatives of human powers and passions. The Grecian gods then became idealized men and women, warm with life, having human adventures, wars and loves. Rome later accepted the Grecian gods, but called them by different names.

Saturn was worshiped for bringing a golden age to Rome. Once a year a seven-day celebration, called the Saturnalia, was held in his honor. Historians tell us that it was from this pagan festival, which was kept in December, that Christendom acquired its Christmas holiday.

Jehovah confounded the Grecian and Roman gods when he raised his only-begotten Son, Jesus Christ, from the death state to life again. Jesus Christ was the One whom the Roman soldiers had staked and mocked.

THE GODS OF INDIA AND CHINA

The gods of India were mostly abstractions. The ancient Hindus had many gods. Indra was believed to be the greatest of all gods. His worshipers claimed that he slew the demon-god Vritra, thus proving his supremacy over the gods. Yama was worshiped as the god of death and is spoken of as the founder of paradise and the ruler of the golden age in the hereafter.

In later Hindu mythology Brahma is represented as the supreme deity. The Hindu trinity is composed of Brahma the Creator,

Vishnu the Preserver, and Siva the Destroyer. Together, the three composed the one god Brahm. Brahma is the supreme god of the Hindus, but actually he is little worshiped, and it is said that in all India there are only two temples devoted to him. Vishnu, the second person of the Hindu trinity, receives the worship of millions. Siva, the third person of the trinity, is figured with a rope for strangling evildoers, with a necklace of human skulls, with earrings of serpents and with the sacred river Ganges on his head. Numerous temples are erected for his honor and worship. In India, cows, monkeys, snakes and boars are also considered sacred.

Of ancient China it is said that their gods were few, but later for almost everything in life the Chinese had a special god. Chang-ti was worshiped as the great first cause. New emperors devoted a crop from a section of land in sacrifice to Chang-ti. When the rulers neglected this practice, it was believed that various forms of public calamities befell them.

The Chinese worshiped other gods. Hwa-Kwang, the god of fire and heat, is represented with three eyes. His worshipers claim that he is able to see a thousand miles, even in the dark. Merchants appeal to him to protect them from robbers and plunderers. To-ti is the god of the earth that confers prosperity in business. The Tiger-god and the fire-god are two very popular Chinese deities. Like these, almost all the Chinese gods are ugly and grotesque.

Shintoism, the common religion of the Japanese, has its gods and goddesses, sacred symbols and legends. The Japanese hell-god is truly colossal in size, some sixty-three and a half feet from bottom to top.

The Teutons and the Saxons worshiped gods of the sky. Human sacrifices were commonplace to appease the gods. Huitzilopochtli, the Aztec god of war, was ap-

peased only by human sacrifices. F. S. Dobbins asserted that "not less than twenty thousand men, women, and children were annually sacrificed to this monster." That represents a figure of not less than fifty humans every day.

Then there were gods and goddesses dedicated to virtue, faith, honor, hope, justice, mercy, chastity, truth, good sense, peace, health, fidelity, money, liberty, laughter, genius and silence. A marked peculiarity of the gods is that they have almost in every case been made to possess the characteristics of their makers. They were the works and imaginings of men. The apostle Paul taught correctly, as Demetrius testified: "This Paul has won over a considerable crowd and turned them to another opinion, saying that the ones which are made by hands are not gods." So they are not.—Acts 19:26.

THE TRUE GOD

The only God that has proved his supremacy throughout all the centuries is Jehovah. Of Jehovah, David wrote: "All the gods of the peoples are worthless gods, but as for Jehovah, he has made the very heavens." "Jehovah is a great God and a great King over all other gods." The Ruler of the universe is not a nameless, triune god. His name is Jehovah. Of himself he states: "Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior." "Turn to me and be saved, all you at the ends of the earth, for I am God and there is no one else." The apostle Peter declared: "Anyone that calls upon the name of Jehovah will be saved." This truth still stands, for "Jehovah is in truth God. He is the living God and the King to time indefinite." Turn to him. Worship him and live.—Ps. 96:5; 95:3; Isa. 43:10, 11; 45:22; Acts 2:21; Jer. 10:10.

Happy Are the Ones *Staying Awake*

"Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his parts of shame."—Rev. 16:15.

NOT all types of work today call for a man's outer garments to be forfeited and destroyed when he is thrown out of work for not staying awake. What, then, is the particular type of work referred to at Revelation 16:15, which brings the surrender and destruction of one's clothing when dismissal from work occurs for going to sleep at one's post? It is the work that comes under the supervision and control of the heavenly One who issues the warning: "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his parts of shame." It is Jesus that speaks.

² It is in the manner in which his professed followers conduct themselves now that Jesus Christ is keenly interested. Are they faithfully imitating him, or are they disloyally, hypocritically misrepresenting him before the world? Are they lovingly serving him, or are they serving the interests of an enemy world? Are they alertly doing the work he commanded them to do in these days since the year 1914, or are

1. Under whose supervision does the particular work come that calls for the forfeiture and destruction of the dismissed worker's garments?

2. As respects his professed followers, in what is Jesus keenly interested, and how does he get the true information in this matter?



they asleep to their Christian obligations because of seeking the ease, the peace and the prosperity that this world holds out? These are the questions to which Jesus Christ has to learn the true answers, by coming upon his professed followers at a time not known beforehand, at a time when they would be doing just the things that they want to be doing when he is not around.

³ At his thieflike coming the awake Christians would keep possession of their outer garments. Those found asleep would lose their outer garments. The Lord Jesus Christ would remove their garments from them, leaving them to walk naked and to expose their parts of shame in disgrace. To what place, though, is it that he comes? To the Vatican or to the Roman Catholic Church? To the Church of England or to

3. At his coming, what happens to the awake Christians and to the ones asleep, and to what place is it that he comes?

any other Protestant church or to any federation of Protestant churches? No! It is to the spiritual temple of God that he comes. That is to say, to both the true spiritual temple of God and that which falsely claims to be the spiritual temple of God.

⁴ Let us understand the matter clearly as to the temple. To true Christians or true followers and imitators of Jesus Christ, the apostle Paul writes: "Do you not know that you people are God's temple and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." (1 Cor. 3: 16, 17) The Jews' temple to Jehovah God on Mount Moriah in Jerusalem was destroyed by the Roman legions in the year 70 (A.D.). Since then the only temple to Jehovah in existence has been the spiritual temple, in which God dwells by his spirit or holy active force. The spiritual temple is made up of "living stones," Jesus Christ himself being the foundation cornerstone and his 144,000 chosen followers being "living stones" built on him. (Eph. 2:21, 22; 1 Pet. 2:5-7) This is the temple to which he comes as the Chief Overseer.

⁵ To the same true Christians the apostle Paul also writes: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial [or, Satan]? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my

people.' " "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," "and I will take you in." " (2 Cor. 6:14-17; Isa. 52:11; Ezek. 20:41) Manifestly, any class of Christians that would get unequally yoked with unbelievers and mix philosophical doctrines of worldly darkness with Christian doctrines of light and borrow from the Devil's worship and bring idolatrous images into the congregation for worship would be defiling the temple class. Such pretenders of Christianity would be setting up a false temple of God. They could not be the true temple of God, but would merely be pretending to be the Christian temple of God. They would really be a hypocritical part of this old world.

⁶ At the time that he comes like a thief to destroy the old world or the unclean, oppressive, wicked old system of things, Jesus Christ must make inspection and find out what has to be destroyed. He must inspect the religious realm claiming to be Christian. He must separate the hypocritical from the true Christians. That is why he has to come to the spiritual temple of God.

⁷ That this is the place to which he must come appears to have support in his mention of staying awake and keeping one's outer garments to avoid having to walk naked and let people see one's parts of shame. This could be a reference to a procedure that was followed in Jehovah's temple at Jerusalem in the earthly days of Jesus Christ. In that temple the sons of the ancient family of Aaron (the brother of the prophet Moses) served as the priests, and the sons of the tribe of Levi served as

4. What is the temple to which he comes as the Chief Overseer?

5. What course would be a defiling of the temple class, and what would the defilers prove themselves to be?

6. In coming to the spiritual temple to do any destroying, why must Jesus Christ make an inspection?

7. That the temple is the place to which he comes appears to have support from his mention of what, and where was such a procedure carried on in Jesus' day?

the assistants of the priests. Concerning the arrangements and procedures among them we read, in the Jewish *Mishnah* (translated by Herbert Danby, D.D.):

⁸ "The priests kept watch at three places in the Temple: at the Chamber of Abtinah, at the Chamber of the Flame, and at the Chamber of the Hearth; and the levites at twenty-one places: five at the five gates of the Temple Mount, four at the four corners inside, five at five of the gates of the Temple Court, four at its four corners outside, and one at the Chamber of Offerings, and one at the Chamber of the Curtain, and one behind the place of the Mercy Seat [that is, outside the western or rear wall of the temple's Holy of Holies].

⁹ "The officer of the Temple Mount used to go round to every watch with lighted torches before him, and if any watch did not stand up and say to him, 'O officer of the Temple Mount, peace be to thee!' and it was manifest that he was asleep, he would beat him with his staff, and he had the right to burn his raiment. And they would say, 'What is the noise in the Temple Court?' 'The noise of some levite that is being beaten and having his raiment burnt because he went to sleep during his watch.' Rabbi Eliezer ben Jacob said: 'They once found my mother's brother asleep and burnt his raiment.' "—*Mishnah*, Middoth ("Measurements"), 1 paragraphs 1, 2.

8, 9. According to the Jewish *Mishnah*, who were put on watchman duty at the temple, and how was a watchman asleep at his post dealt with?



¹⁰ Since the overseer or officer of the Temple Mount was accustomed to make the rounds of all twenty-four stations during the watches of the night, it was necessary for each watchman to remain awake at his post constantly in order not to be caught off guard by the overseer. It was also necessary to open the door to another officer that was in charge of the casting of the lots for the temple services. Concerning this we read: "He that was minded to clean the Altar of ashes rose up early and immersed himself before the officer came. At what time did he come? Not always at the same time. Sometimes he came at cock-crow and sometimes a little sooner or later. The officer came and knocked [on the door] where they were, and they opened to him. He said, 'Let him that has immersed himself come and cast

lots.' And they cast lots and the lot fell upon whom it fell.*

¹¹ "He took the key and opened the wicket and entered the Temple Court by the

* The *Mishnah*, under Yoma ("The Day of Atonement"), 1 paragraph 8, 2 paragraphs 1, 2, says:

"Every day they used to remove the ashes from off the Altar at cock-crow, or near to it, either before it or after it; but on the Day of Atonement [they did so] at midnight, and on the Feast [Passover, Pentecost and Tabernacles] at the first watch. And before the [time of] cock-crow drew near the Temple Court was filled with Israelites.

"Beforetime whosoever was minded to clear the Altar of ashes did so. If they were many they used to run and mount the [Altar-] Ramp and he that came first within four cubits secured the task. . . . When the Court saw that they incurred danger they ordained that they should not clear the Altar save by lot. There were four lots: and this was the first lot."

10, 11. (a) Why was it necessary for each watchman to remain awake at his post? (b) Why was it necessary to stay awake for the coming of the officer in charge of casting lots?

Chamber of the Hearth. The priests entered after him carrying two lighted torches, and they separated into two parties." —*Mishnah*, Tamid ("The Daily Whole Offering"), paragraphs 2, 3.

¹² The priests and Levites serving at Jehovah's temple in Jerusalem typified or foreshadowed the 144,000 victorious footstep followers of Jehovah's High Priest, Jesus Christ. In the "spiritual house" or temple of God the 144,000 are at the same time "living stones" and a "holy priesthood," to offer up "spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) The selection of these "living stones" of the "spiritual house" has been going on during the "Christian era." Today, after nineteen centuries, there is only a remnant of them still on earth, and the number of them is growing less from year to year. To these in particular Jesus' encouragement to stay awake and keep one's outer garments is directed. However, since the year 1931 a "great crowd" of worshipers of Jehovah God out of all nations and languages have associated themselves with the remnant of the "spiritual house" or "holy priesthood." Revelation 7:9-15 foresaw the incoming of this "great crowd" of sheeplike worshipers of God and pictured them as being before the throne of God and ascribing their salvation to him and to his Lamb Jesus Christ and also rendering sacred service to God at the temple day and night. Because of this mention of temple service at night, they also can well take heed to the admonition to stay awake directed to the spiritual remnant of the "holy priesthood." They do not want to be like those who fall asleep and lose their garments.

12. (a) As pictured by the priests and Levites serving at the temple, to whom in particular is Jesus' encouragement to stay awake directed? (b) Since 1931, who also can well take heed to such admonition, and why?

OUTER GARMENTS

¹³ In ancient heathen religions priests often offered sacrifices to their false gods naked, as in the sacrifices to Bacchus the god of wine, etc. In the ancient temple of Jehovah at Jerusalem the show of nakedness was prohibited. This was why the priests had to wear drawers of linen, that their private parts might not show at any time, in any position, during their ministry in the temple. (Ex. 20:26; 28:42) What, then, are the "outer garments" that the remnant of the "holy priesthood" at Jehovah's spiritual temple wear and should keep possession of? Since failure to stay awake at one's post of duty during the night was punished with the loss of one's post of service at the temple and resulted in the disgrace of nakedness, the outer garments picture the insignia or the distinguishing marks or evidences of one's holding the honorable office of being a servant of Jehovah God and a fellow minister with Jehovah's High Priest, Jesus Christ, at His temple. The outer garments denote the honored service of being a witness of the Most High God, Jehovah, rendering public service to him at his temple. Such garments are a gift from God and hence can be taken away by God for the wearer's not living up to the responsibilities of his sacred office.

¹⁴ When are such outer garments of ministry at the spiritual temple bestowed? When one believes in Jehovah as being the only living and true God and accepts his provision for salvation through Jesus Christ and then lovingly dedicates oneself to God in order to worship and serve him forever. The dedication being accepted through Jesus Christ, then Jehovah God

13. (a) What physical condition of the priests was prohibited at Jehovah's temple? (b) What, then, are the outer garments that the remnant should keep possession of?

14. When are such outer garments of ministry at the spiritual temple bestowed, and with what privileges resulting?

takes the dedicated one into the sacred ministry. Figuratively speaking, he clothes the dedicated Christian with the outer garments symbolizing his being in the ministry at God's temple; and Jehovah bestows recognition upon the dedicated Christian by giving him sacred privileges of service.

¹⁵ Foreshadowing this, the priests of Israel were clothed with official garments to denote their sacred appointment to service. As regards the Levites, these had to wash their clothing before they were presented to the priests as their assistants at the temple. (Ex. 28:1-43; Num. 8:5-22) It is an honor to wear the figurative garments of the true Christian ministry at God's spiritual temple. Jesus Christ was thus figuratively clothed when he went about on earth preaching the good news of God's kingdom among the circumcised Jews, "the lost sheep of the house of Israel." It is written: "Christ actually became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers, and that the nations might glorify God for his mercy." (Rom. 15:8, 9) The glorified Jesus Christ is the greatest minister, the chief minister, of the Most High God, the Creator of the universe. It is the highest honor a creature could enjoy to be in the ministry with Jesus Christ, the High Priest of the only living and true God. One's garments betokening one's being honored with this ministry are something to prize and retain.

¹⁶ The matter here concerns the true, pure religion. The pure religion means life to all intelligent creation, because it puts and keeps an intelligent creature in touch with the divine Father, the Source of all

life, whether life in heaven or life on earth. A creature's form of worship can be wrong and deceive the worshiper's heart and so prove futile, fruitless, death-dealing instead of life-giving. If he does not rein in his tongue and say, preach, teach and pray true, right things about the real God and his purpose, his form of worship will result in no blessing and salvation in spite of sincerity of worship. "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. 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." (Jas. 1:26, 27) The one true religion must not be allowed to become spotted up with the world's false religions and forms of worship, not even with the falsely called "Christian" religions of Christendom.

THE PURPOSE OF STAYING AWAKE

¹⁷ In the ancient temple of Jehovah in Jerusalem the priestly and Levite temple guards were posted at their stations in order to safeguard the temple from robbery and to keep out all unclean persons and all intruders who were bent on no proper business. In relation to God's spiritual temple and his worship that is carried on there today, the purpose of staying awake and keeping on the watch is the same. The purpose is to keep God's pure worship undefiled from the intrusion of any unclean persons and of any uncleanness from this Babylonish old world. It is to see to it that the pure and acceptable worship is maintained, promoted and brought to others in order that the lifesaving benefits may flow from it to others and that God

15. How was this foreshadowed in ancient Israel, and why are the garments of the ministry to be prized and retained?

16. (a) What matter is here concerned, and why is it so vital to everybody? (b) How can one's form of religion be death-dealing, and so what must not be allowed to happen to the true religion?

17. In relation to the true temple, what is the purpose of staying awake and on the watch, and whom must we have watch with us, and why?

may thus be honored and exalted. All true Christians, who are the ones favored with having the one and only God-given religion, are responsible to keep on the watch, as long as they are in this Babylonish world. They must keep watch with God's help, trusting in the assistance of his holy angels and in the activity of his holy spirit. As a reminder of this, it is written: "Unless Jehovah himself builds the house, it is to no avail that its builders have labored on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake." (Ps. 127:1) Our watching and guarding may be imperfect and incomplete, but God's watching is perfect and is over everything concerned and is able to see through any emergency. We need to have him watch with us.

¹⁸ Men who have been appointed as overseers in a congregation of God's temple class have a special responsibility to keep on watch against the development of any bad or improper conditions. As it is now nineteen centuries since the apostle Paul said the following words to overseers, it is all the more important to take heed to them: "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. Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. . . . by thus laboring you must assist those who are weak and must bear in mind the words

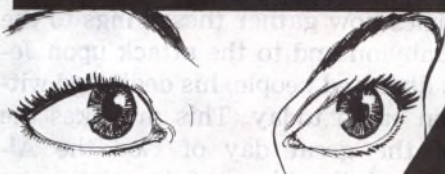
18. (a) Who in congregations of the temple class have a special responsibility to keep on watch? (b) Why is it now all the more important to keep watching as overseers, and against what?

of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (Acts 20:28-35) There is still great need, yes, greater need, to stay awake and watch against the intrusion of wolves to devour and against the rising of ambitious religious leaders to draw disciples after themselves away from following the Right Shepherd, who said, "Neither be called 'leaders' for your Leader is one, the Christ. But the greatest one among you must be your minister." —Matt. 23:10, 11.

¹⁹ Nonetheless, *all* worshipers at the true spiritual temple of Jehovah God must stay awake and watch, not alone against unclean intruders but also for the coming of the High Priestly Inspector. Jesus warned us about the uncertainty of the time of the final inspection, at which time it will be made plain whether we have endured in the worship and service of God down to the finish of the period of watching, at the complete end of this worldly system of things. Said Jesus: "Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father. Keep looking, keep awake, for you do not know when the appointed time is. It is like a man traveling abroad that left his house and gave the authority to his slaves, to each one his work, and commanded the doorkeeper to keep on the watch. Therefore keep on the watch, for you do not know when the master of the house is coming, whether late in the day or at midnight or at cock-crowing or early in the morning, in order that when he arrives suddenly he does not find you sleeping. But what I say to you I say to all, Keep on the watch." (Mark 13:32-37) This means for all to keep on the watch, fully awake always, in a spiritual sense, in the religious realm.

19. Uncertainty as to what event makes it necessary for all worshipers to stay awake, and in what sense must they do so?

The Crucial Time for Staying Awake



THE critical warning, "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments," was given by the glorified Jesus Christ against a prophetic background now being dramatically staged on a world-wide scale. Kings, the rulers of the entire earth and the Rulers of heaven, are on the march! Throughout heaven and earth is heard the rumble of military hosts that are now being deployed for the battle of battles, the universal war of the Mountain of Megiddo. There is no neutrality in this war. Everybody alive is being forced to a decision, the consequence of which will be either life or death, survival or destruction. There is a pressing need to be aware of the issue that has to be settled. There is a continual need to stay awake and prove faithful and dependable on the right side of the issue. Note how the timely advice to do this is interjected in the prophetic signs given long ago to foreshadow things now taking place:

² "And the fifth [angel] poured out his bowl [of the anger of God] upon the throne of the wild beast. And its kingdom became darkened, and they began to gnaw their tongues for their pain, but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works. And the sixth [angel] poured out his bowl [of the anger of God]

upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun. And 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 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. 'Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his parts of shame.' And they gathered them together to the place that is called in Hebrew Har-Magedon [the Mountain of Megiddo]."—Rev. 16:1, 10-16.

³ To a Hebrew, such as Jesus Christ had been on earth and such as his apostle John then was, the mention of *Magedón* or *Megiddo* recalled the battle-marked history of that place. When the Israelites were subduing the land of Canaan, Jehovah's judge Joshua fought at the city of Megiddo and defeated its pagan king. (Josh. 12:7, 21) Jehovah's judge Barak also fought there and subdued the oppressive kings of Canaan. (Judg. 5:1, 19-21) King Josiah, who sat upon "Jehovah's throne" at Jerusalem, later fought an ill-advised battle against the Egyptians "in the valley plain of Me-

1. Against what military background does Jesus' critical warning to stay awake now apply, and on what side do we need to stay awake?

2. Between what prophetic signs was Jesus' timely advice at Revelation 16:15 interjected?

3. What would the mention of *Magedón* or *Megiddo* recall to Hebrews like Jesus Christ and the apostle John?

giddo" and was wounded to death, his army also suffering defeat.—2 Chron. 35: 20-25.

⁴ The name Megiddo was therefore pregnant with solemn meaning when applied to the universal war of the "great day of God the Almighty," in which he battles against the "kings of the entire inhabited earth," to deal them an everlasting defeat. It is at that time also that the great worldly system pictured by ancient Babylon on the Euphrates River, 525 miles east of Megiddo, must fall before God the Almighty and his Son Jesus Christ. These two heavenly Kings are the ones who are signified by the "kings from the rising of the sun" and before whom the water of the symbolic "great river Euphrates" is dried up to prepare a way for gaining entrance into symbolic Babylon. The "anger of God" is upon that symbolic river for contributing to the commerce and enrichment of symbolic Babylon and also for affording Babylon a strong protection.

⁵ Long ago, on an October night in 539 B.C., the waters of the literal river Euphrates were drained away by military engineers. Then the armies of the two kings from the east, Median Darius and Persian Cyrus, marched down the dried-up riverbed and got into Babylon through its open gates and killed King Belshazzar. The Babylonian world power fell. Shortly afterward the people of the prophet Daniel, Jehovah's people, were let go free by King Cyrus to rebuild the temple of Jehovah at Jerusalem.

⁶ As a modern counterpart of this, symbolic Babylon of today will fall before the anger of Jehovah and his associated King, Jesus Christ. The kings of the entire in-

habited earth will be unable to come to Babylon's aid. Demon-inspired propaganda and policies now gather these kings to the aid of Babylon and to the attack upon Jehovah's liberated people, his dedicated witnesses on earth today. This provokes the "war of the great day of God the Almighty," and the kings of the entire inhabited earth meet with defeat and destruction as at Megiddo long ago. But the spiritual temple of God remains standing, and his worship continues at it in triumph.

⁷ However, who will continue ministering to God at his true spiritual temple? Those true Christians who take heed to Jesus' warning sandwiched in between the prophetic description of how the kings of the entire inhabited earth are gathered to Armageddon by demonic propaganda and policies. True Christians need to keep watch and stay awake at the spiritual temple, for, whereas the water of the symbolic Euphrates must dry up to leave symbolic Babylon without support and defense, the streams of people going up to the "mountain of the house of Jehovah" must keep getting fuller and fuller, running perennially. Hence the temple gates will have to be kept open all the time, not being closed night or day, in order to receive into the temple courts the inpouring crowds of dedicated worshipers. (Isa. 2:2-4; 60: 11-13) There will be an increasing need of ministers in behalf of all the added worshipers.

⁸ Anyone unclean and evil-intentioned trying to get in and pollute the holy temple will have to be screened out. All the faithful worshipers will join in keeping it clean and holy as a "house of prayer for all the peoples." (Isa. 56:7) The need for staying awake and watching against any infiltration of what is unclean and spiritually dan-

4, 5. (a) With what meaning, therefore, does the name Megiddo become filled when applied to the war of God's great day? (b) Before which kings did ancient Babylon fall, and how was the Euphrates involved?

6. What will be the modern counterpart of this fall of Babylon, and what place of worship will remain standing?

7, 8. (a) Who will continue ministering at the true temple, and why will there be an increasing need of ministers there? (b) Why does the need for staying awake and watching become all the greater the farther along that we go?

gerous becomes all the greater as the time gets nearer for the kings of the entire inhabited earth under the leadership of the symbolic dragon, Gog of Magog, to make their do-or-die assault on Jehovah's faithful Christian worshipers at Armageddon.—Ezek. 38:1 to 39:8.

HOW TO STAY AWAKE

⁹ Falling asleep at one's post as a minister of Jehovah puts the sleeper in danger of being caught by the Chief Temple Inspector, Jesus Christ, who comes as a thief at Armageddon and makes his final inspection of all the religious realm that professes to be Christian, and then executes finally the judgment. It exposes the sleeper to being stripped naked and having his symbolic garments burned.* Any worshiper who loves God with exclusive devotion and who loves his Chief Inspector and longs for his coming to the final judgment will resolutely strive to stay awake. He will watch after the pure worship of Jehovah and the precious interests of his kingdom by Christ. How will the worshiper stay awake spiritually?

¹⁰ Basically, to stay awake a person needs to get his proper rest first, and also to avoid overindulgence in eating and drinking. Jesus said to his followers who questioned him as to when and as to what would be the sign when the things foretold would occur: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you

may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man." —Luke 21: 7, 34-36.

¹¹ We do not want to be Babylonish like the world of mankind, celebrating a Belshazzar's feast and carousing carelessly and depending upon the military establishment of this world and misusing the things of Jehovah God and blaspheming him, doing all this on the very night of doom, when the miraculous handwriting has appeared on the wall and the miraculous interpretation has been given. (Dan. 5:1-30) Such Babylonish self-indulgence and unspiritual worldliness would be certain to induce drowsiness and ease-taking and to throw us off guard, and to stifle prayer to God. It would dull one to one's responsibilities as a Christian minister of the good news of God's kingdom and weaken one in standing for principle, and cause one to forget the lateness of the time. Only a wicked slave eats and drinks and gets drunk, in the thought that his master will be a long time in coming home and taking an account.—Luke 12:43.

¹² When there is an emergency need for us to stay awake and on watch, under great strain, we are helped by taking a stimulant to wakefulness. It should be a stimulant that gives strength and that does not draw on one's future reserve of strength, thus really sapping one's vitality and leading to future weakness. When any worshiper of Jehovah God studies God's Word purposefully and intelligently, seeking certain information to equip himself for carrying on his ministry and for meeting a foreseen occasion, it serves as a spiritual stimulant to him. This needs to be done regularly, prayerfully to God, for he gives wisdom generously and without reproaching the one that prays for his lack. (Jas. 1:5)

12. During this emergency need, what helps us to stay awake beneficially, and why?

* See page 746, paragraph 7; page 747, paragraphs 8-10.

9. Falling asleep puts the sleeper in what danger, and so what will God's loving worshipers do?

10, 11. (a) To stay awake what does a person need to do, as also advised by Jesus in his prophecy? (b) In what way, therefore, do we not want to act like Babylonians, and why not?

Says wisdom personified: "Happy is the man that is listening to me by keeping awake at my doors day by day, by watching at the posts of my entrances. For the one finding me will certainly find life, and gets good will from Jehovah." (Prov. 8: 34, 35) Happiness stimulates.

¹³ However, we need to be awake when studying. We need to make progress in study, really adding to our knowledge and understanding because of study. Moreover, we must keep up with the advance of knowledge and understanding of God's Word and purposes. To do this, we must study what progresses farther ahead of what we already know and understand. What we study should be progressive in its information, not dwelling continually on the primary things of Christian truth like a growing child that cannot pull himself away from his toys. What we study should be upbuilding to our proper desires and impulses. Then our study becomes very refreshing and stimulating to mental and spiritual alertness. By such study we grow to Christian maturity.—Heb. 5:14; 6: 1-3.

¹⁴ We need to clinch what progress we make in knowledge and understanding of God's Word by serving our gains in knowledge and understanding out to others. If we become full of our gains of new and enlightening things, we will overflow spontaneously. We will serve out the new, progressive things that we are enjoying to others, to all those with whom we come into association. Especially will this be true at the Kingdom Hall of Jehovah's witnesses, or at the home where a weekly study of the Bible is held with a Bible study aid by certain members of the congregation, or in the homes of the people when we are

witnessing from house to house or when we are calling back on sheeplike persons interested in studying the Bible. All this serving of progressive knowledge out to others pleasantly makes us stir up the knowledge in our own mind and impresses it there; and the process of explaining it to others helps us to understand it better ourselves. It gladdens us at perceiving that we have a grasp of the progressive knowledge and have positively made it our very own, useful to us as educators in God's Word.

¹⁵ Such stimulation as the above puts new life into us and fortifies us for our future needs, instead of drawing now upon the reserves we need for the future.

¹⁶ Another powerful stimulant to wakefulness and to keeping active in the ministry and alert to what is going on and to what it means is our regularly meeting together with progress-minded fellow Christian witnesses, who are worshiping at the same spiritual temple of Jehovah. The fact is, our attending at meetings with fellow worshipers is commanded by Jehovah upon his worshipers. The day of the final inspection by the High Priest of Jehovah and the execution of judgment at the universal war of Armageddon is drawing closer and closer. There is therefore all the greater urgency to act on the course recommended under inspiration at Hebrews 10:23-25, 35-37:

¹⁷ "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. Do not, therefore, throw

13. What should be our condition when studying, and why must our study be progressive?

14. How will we clinch what progress we make in knowledge and understanding, and with what emotional effect upon ourselves?

15. How does stimulation of this kind affect us with regard to the future?

16, 17. (a) What other stimulant is there that is commanded upon Jehovah's worshipers? (b) Why is there greater urgency now to act on this command?

away your freeness of speech, which has a great reward to be paid it. For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise. For yet 'a very little while', and 'he who is coming will arrive and will not delay'."

¹⁸ We need all the encouragement and incitation that we can get by meeting with the faithful brothers and by engaging with them in an interchange of comfort, faith and hope. In this cold world where the love of the greater number has cooled off, the encouragement, admonitions and incitements that the faithful brothers give us at meetings are like the slaps that the German witnesses of Jehovah gave to one another when imprisoned naked in a Nazi dungeon, where the bitter cold induced to sluggishness and drowsiness, in order to keep one another awake and active and thus prevent freezing to death. Slaps may sting but be lifesaving for us. "The wounds inflicted by a lover are faithful." (Prov. 27:6) Said David, who did not despise reproof: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse." (Ps. 141:5) So meeting together with our fellow worshipers and ministers results in a powerful stimulation to stay awake.

¹⁹ We need to remind and inform ourselves as regards our Christian duties at Jehovah's spiritual temple and also to have others remind us of the same things. We should always seek to improve ourselves in carrying out our ministry, since improvement results in greater enjoyment of the ministry as well as brings in greater

joy-producing results. "The reminder of Jehovah is trustworthy, making the inexperienced one wise." (Ps. 19:7) One gains wisdom by taking to heart the reminders and warnings that come from Jehovah God through his visible organization of our faithful co-workers.

²⁰ One further stimulant to awakesness is our privilege of prayer to God. More than need the brothers we need God; and the loving God has set up a communication system between himself and us. This provision was made because of our need for it, to use and not to ignore and spurn. In his last visit with his disciples in the garden of Gethsemane Jesus Christ found prayer to his heavenly Father a great preventive of spiritual sleepiness. He must have prayed a considerable time, to come and find his trusted disciples sleeping on his return. He said: "Could you men not so much as watch one hour with me? Keep on the watch and praying, that you may not enter into temptation. . . . At such a time as this you are sleeping and taking your rest!" Because of not praying they slept and entered into temptation. Jesus prayed and stayed awake and resisted the greatest temptation. (Matt. 26:36-45) In our bloodless warfare against the "wicked spirit forces in the heavenly places," including the demon-inspired propaganda that comes forth from the symbolic dragon, wild beast and false prophet, we need more than the "complete suit of armor from God." We need prayer, too.—Eph. 6:18.

²¹ Besides instructing us to take up the "complete suit of armor from God" in order to make a successful resistance in this

18. Why in this cold world do we need all the encouragement and incitation that we can get by meeting together?

19. Why are reminders and warnings needful for us in behalf of our ministry?

20. What further stimulant has been provided for our use, and how did Jesus under the greatest temptation illustrate the effectiveness of this stimulant?

21. Besides taking up the complete suit of armor from God, what did Paul say that Christian warriors should do in addition?

wicked day, the apostle Paul said: "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 and with supplication in behalf of all the holy ones, also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news, for which I am acting as an ambassador in chains, that I may speak in connection with it with boldness as I ought to speak."—Eph. 6:11-20.

²² No doubt writing under inspiration for our day especially, the apostle Peter says: "The complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) We need to be watchful for occasions to pray, realizing clearly what to pray for, as well as be kept awake by indulging in prayer.

LOSS OF OUTER GARMENTS

²³ If we keep ourselves informed and up to date on what is going on within the purpose of Jehovah God, the time should be too exciting for us to want to go to sleep and to miss anything or lose anything. The thieflikeness of the coming of the Chief Inspector to the execution of divine judgments at the approaching battle of Armageddon should bestir us to make every effort and arrangement to stay awake. Danger lies in making arrangements to render ourselves comfortable materially and take our ease, with the idea that the uncertainty of the time of the Inspector's coming means that he will be a long time yet in coming, during which long time we can take things comfortably,

intending to move into action when we get more sensational evidence of the close nearness of his coming.

²⁴ The Inspector will not let us know of Armageddon's day and hour in advance so that we can set some sort of alarm clock and wake up the shortest amount of time before he arrives and then put on an appearance of having been alert, awake and busy at one's assigned post of service all the time. In reality, the divine alarm sounds now, not just before Armageddon. Consequently, we must wake up now and thoroughly accomplish our ministry, to get as much done as possible before the grand Inspector comes. We do not want to play the hypocrite to him—as if we could do that—but we want to win his approval with a good conscience, all because we love this coming one. It is a great help to us if we keep up our interest in the reason for his coming and what will be the outcome of it.

²⁵ If we do not keep our outer garments, it will mean great unhappiness for us, because he removes them from us as unworthy of wearing them and then burns them beyond recovery. What will the disrobing of a minister obligated to stay awake and watch mean? Also the burning of his outer garments? The symbolic outer garments are the outward evidences that one has an appointment to the ministry at the spiritual temple of Jehovah. In recognition, God's holy spirit or active force rests on such appointed minister to aid him in performing his duties, and he is favored with opportunities and privileges of preaching the good news of God's kingdom

22. In view of the end of all things, what did Peter say to do?

23. (a) By keeping ourselves informed and up to date, why would we not want to go to sleep? (b) In view of the thieflikeness of the Chief Inspector's coming, what danger should we bestir ourselves to avoid?

24. Why will the Chief Inspector not let us know of Armageddon's definite time in advance, and so what will be a great help to us to keep watching for him?

25, 26. (a) Why will the loss of one's outer garments mean a great unhappiness to the loser, in view of what meaning of such garments? (b) What will the removal of one's ministerial garments signify, and why is it a serious matter for a guard to fall asleep?

and of gathering the sheeplike worshipers out of all nations and then feeding them with spiritual food and safeguarding them spiritually.

²⁶ The removal of one's ministerial outer garments would signify loss of divine recognition and the taking away of all these privileges of divine service because one had proved unfaithful and unappreciative in one's ministry. This is to be expected with respect to the minister who fails to carry out his duties or assigned tasks because of falling asleep at his post and becoming inactive through taking his ease. It is apparent that the religious clergy of Christendom have never had on these true ministerial "outer garments," but they have been "naked" in God's sight all along. Long ago Peter warned: "It is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the complete end be of those who are not obedient to the good news of God? 'And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?' " (1 Pet. 4:17, 18) It is a serious matter for a guard to fall asleep and thus leave exposed to loss or defilement the things committed to his oversight. In worldly armies sentries found asleep at their guardpost during times of war used to be shot to death. Why? Because they had put in danger the lives or freedom of the many soldiers over whom they stood guard.

²⁷ A watchman who falls asleep cannot see or note the approach of danger to the city or community and so cannot sound the alarm and awaken others to the approaching danger. Over 2,500 years ago, when Jerusalem was about to be destroyed

by the conquering armies of Babylon, Jehovah God warned the prophet Ezekiel, whom he had made a watchman to the endangered Israelites: "If the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes, and takes any one of them; that man is taken away in his iniquity, but his blood I will require at the watchman's hand." So Ezekiel was told to stay awake and keep on the watch and warn the wicked who were threatened with the sword of destruction. (Ezek. 33:6-9, RS) He did so. Unfaithful Jerusalem fell, the wicked ones died in its destruction, but Ezekiel kept his prophetic, ministerial "outer garments." The watch of ministers is over precious lives or souls. This fact is emphasized in the instruction to Christians: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

²⁸ The stripping of a sleeping guard of his outer garments and the burning of these left the undependable guard naked. To his embarrassment his private parts thus became exposed. Not that God the Creator has made any part of the human body shameful; but that because of the entrance of sin into the world and the operation of immoral passion in the fallen flesh, self-respecting persons feel a measure of shame at having their private parts exposed to public gaze, bringing on scorn, ridicule and humiliation. (Gen. 2:25; 3:7; 1 Cor. 12:22, 23) So the rendering of the unfaithful ministerial guard naked is a punishment for his failure. To sheeplike

27. (a) What warning did Jehovah give the prophet Ezekiel regarding the accountability of a watchman, and how did Ezekiel keep his ministerial garments? (b) Over what is the watch of ministers, so that they should be so careful?

28. (a) Why did stripping of a sleeping guard leave him in great embarrassment? (b) How is the rendering of an unfaithful guard spiritually "naked" a punishment for his failure?

men and to angels it shows that he has not been active in Jehovah's service and has not been fulfilling his Christian commission and his obligations under that commission. He has not been fulfilling the purpose of being a Christian, that of being one of Jehovah's witnesses and ministers. Only in name has he been a Christian, having a mere form of godly devotion but really proving false to its power. (2 Tim. 3:5) He is unfaithful, lazy, loving ease, careless, not taking his duties seriously in a theocratic spirit. He does not prize the things of Jehovah God and try to preserve them and keep them clean. He is not watching out for the increase of the earthly interests of God's kingdom or for preserving and expanding the spiritual paradise of Jehovah's faithful witnesses on earth.

²⁹ The sleeper becomes as "naked" as any worldly person who is a sinner, only more shamefully naked because once he was clothed with the honorable Christian ministry and should have known better and lived up to his responsibility. His punishment becomes like that of the "evil slave," as described in these words: "The master of that slave will come on a day that he does not expect and in an hour that he does not know, and will punish him with the greatest severity and will assign him his part with the hypocrites. There is where his weeping and the gnashing of his teeth will be." (Matt. 24:48-51) He will die with the unfaithful and the hypocrites during the execution of God's judgments at Armageddon by Jesus Christ, the royal Inspector. He will die with the "naked" clergy who hypocritically minister in their religious vestments at Christendom's so-called temple of God. That means a hopeless death, second death.—Rev. 21:8.

29. Why is the sleeper's being rendered "naked" more shameful than the nakedness of any worldly person, and in what does his punishment result?

THE HAPPINESS OF KEEPING ONE'S OUTER GARMENTS

³⁰ Our discerning the terrible consequences of falling asleep and forfeiting one's outer garments aids us in appreciating more fully the happiness of those who stay awake and are privileged to keep their outer garments as God's ministers. The thieflike coming of the royal Inspector at Armageddon must not take us by surprise and find us idle, unoccupied, inactive in the Kingdom service. For the complete period of our test we will carry out our dedication to God in love. We will stay awake at our duties and keep within the bounds of our holy commission or assignment of service, just as the priests did who were being ordained for temple service and who were commanded: "You will stay at the entrance of the tent of meeting day and night for seven days, and you must keep the obligatory watch of Jehovah, that you may not die." (Lev. 8:35, 36) So, as faithful wide-awake watchers, we shall receive God's approval through his Inspector Jesus Christ. O, then what a happiness!

³¹ This results in our keeping our outer garments on us in active service. Our retaining our official garments means that we are favored with God's continued recognition as his ministers and are retained in his holy service. Our garments of official service at his temple are not taken away and burned, obliging us to "walk naked" and be disgraced before the universe, exposed as being a part of this world that is to be destroyed at Armageddon. At Armageddon the Inspector and Executioner spares our lives. Our life prospects for the new world of righteousness are preserved

30. (a) Our discerning of the unhappiness coming upon the sleeper helps us to appreciate what more fully? (b) Like Israel's priests when being ordained, what will we carry out in love, and for this what shall we receive from God?

31. What are the consequences of keeping our outer garments on us?

for us. In this way we can "stay awake" forever and can enjoy living in God's everlasting new world.—Compare Revelation 3:3-6.

³² As a reward for staying awake, ever on the watch at the temple against what is unclean and harmful, we have a joyful share in maintaining on earth the true religion, "the form of worship that is clean and undefiled from the standpoint of our God and Father." We thus share in loyally vindicating the worship of the only true and enduring God, Jehovah, thus clearing his holy name of reproach. His is the only worship that will continue in practice under divine approval clear through the "war of the great day of God the Almighty" and be practiced in the new order of things under God's kingdom by Jesus Christ. In harmony with this, the approved watchful ministers will have the reward of forever worshiping and adoring the victorious King of eternity, and joining with the "living creatures" throughout the universe in ceaselessly saying: "Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming." (Rev. 4:8) The approved watchful ministers will thus fulfill the highest purpose of their living, which is to glorify and magnify God the Creator forever.

³³ How glorious and honorable it is to serve Jehovah God at his spiritual temple

32. How will the watchful ministers be rewarded as regards the matter of worship?

33. In the face of the great privilege that it is now, in what way will it be a privilege to wear our God-given outer garments when "Jehovah's day" comes as a thief?

now! What inexpressible happiness there is even now amid this dark, evil world in serving God by proclaiming the good news of his Messianic kingdom! What a privilege it is to wear our God-given outer garments worthily as his ministers! What a privilege it will be thus to wear these garments of the ministry when "Jehovah's day" comes "exactly as a thief in the night" and destroys Christendom's hypocritical temple of God and overthrows the symbolic dragon and wild beast and false prophet and all the "kings of the entire inhabited earth" whom the demon-inspired propaganda and policies are now gathering to Armageddon for their destruction! (1 Thess. 5:2, 3; 2 Pet. 3:9, 10; Rev. 19:19 to 20:3) The ministerial watchmen found awake then and actively on duty will see Jehovah's eternal victory over these foes of his true religion and of his only rightful government of all the universe.

³⁴ Thus in place of nakedness and shame they will survive and enter into beauty and honor as worthy ministers of the Most High God of the universe in his wonderful new world. They will each be found to be a "vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work." (2 Tim. 2:21) Happy indeed is the reward of those staying awake at the spiritual temple of Jehovah God. But the crucial time for staying awake is NOW!

34. In place of nakedness and shame, into what will the worthy ministers enter, and when is the crucial time for them to stay awake?

Scientific Investigation

¶ Professor R. D. Wilson writes in *A Scientific Investigation of the Old Testament*, p. 213: "Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text have stood the test. . . . The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents; and the biographical and other historical narratives harmonize marvellously with the evidence afforded by extra-Biblical documents."

"Your Will Be Done On Earth"



Serial Part 4

⁴⁵ This Jehovah was the One to whom Jesus' disciples were to pray as "Our Father in heaven." God gave himself this name before ever there was an Abraham, an Israelite, a Jew or a Christian; and God has stuck to that name ever since. The first man and woman on earth knew and mentioned his name. (Gen. 4:1) More than five hundred years before the flood of Noah's day men in general were using God's exclusive name. Yes, for during the days of the first man's grandson they were doing so: "Then began men to call upon the name of Jehovah." (Gen. 4:26, 48) In the new world toward which humankind is rapidly moving, the name of Jehovah will be revered, hallowed, sanctified or held sacred by all human creatures that survive into that coming world. Jesus Christ taught his disciples to pray that it might be so. For nineteen centuries since then his faithful, obedient disciples have prayed that it might be so. It will be so, because the heavenly Father who respects his own name will answer the prayer that his beloved Son and the disciples of his Son have prayed continually in faith.

⁴⁶ But one important question before leaving this prayer. It is this: Who will

We are still in Chapter 1, entitled "Whose Will?" in the book "Your Will Be Done on Earth". In the vision that the Christian apostle John had he saw four living creatures before the throne of God. These four living creatures together symbolized the organization of his intelligent living creatures whom he endowed with the four divine attributes of justice, power, love and wisdom. These creatures worship God, as also do the symbolic twenty-four "elders," who ascribe to God the coming into existence of all things because of his will. Jesus Christ taught his followers to pray to this God as their heavenly Father, that his name might be revered or sanctified. This God is no nameless Person, but is named Jehovah. The very name "Jesus" honors that name, for it means "Jehovah Is Salvation."

rule the planet earth and decide what the people on earth must do? The answer to that question will determine whose will is to be done on earth. There is an answer to the question, and it will be given by an able government. Whose government?

God's own government. Addressing the model prayer to his own Father and the Father of his disciples, Jesus prayed: "Your kingdom come! Your will be done on earth as well as in heaven!"

⁴⁷ During the coming new world this earth will not be governed by some government from this earth, from men. It will not be governed by some government of great wealth, power and scientific achievements that gets control of man's "ultimate position" in outer space, and that with this advantage forces the peoples of earth to do its will or else take the consequences from outer space. Earth will be governed by a government higher than man's "ultimate position" in outer space. It will be governed by a truly heavenly government, by God's kingdom, in answer to the prayer of all

45. (a) Who gave God that name, and how long have men known and used it? (b) When will it be revered and sanctified, and why?

46. According to Jesus' model prayer, what will make certain whose will is to be done on earth?

47. Why will the government of the new world not be one from outer space?

lovers of a righteous, perfect, sinless government, a theocratic government.

⁴⁸ Since there are so many who are called gods today, how could we know whose government God's kingdom really was unless we knew the name of this God, this Father in heaven to whom Jesus addressed the model prayer? But no uncertainty exists as to whose kingdom is prayed for. It is the kingdom of the great Life-giver in heaven, whose name is to be revered and hallowed. That heavenly King is Jehovah God the Almighty, whom the twenty-four symbolic "elders" called worthy to receive the glory, honor and power. The earth and man upon it were created because of Jehovah's will. It is right and inescapable that his will should be done on earth. His will is being done up in heaven, where he reigns as Sovereign of the universe. On earth his will is not being done by men whom the Creator has permitted to live. His will is done up in heaven, which is so immeasurably bigger than our small earth. During the new world his will is certain to be done on earth just as it is done on a vaster scale in heaven.

⁴⁹ When the will of that One is done on earth whom John saw in his inspired vision, the One who is so radiantly beautiful in himself and who surrounds himself with an organization of creatures acting with justice, power, love and wisdom, how grand it will be on earth in the new world! For thousands of years the changeless, irresistible purpose of Jehovah God has been working to that grand end. Regardless of what has been the turn of events on earth, he in his all-might has always been in command of the situation. He has always been ahead of man and devil. He has permitted nothing to inter-

fere with the perfect outworking of his purpose, his will.

⁵⁰ Knowing the end of his works from the beginning of them, he has seen thousands of years ahead of his creatures. (Isa. 46:10) From the beginning he has worked steadily, unswervingly toward his goal. The end is now plainly in sight. By making a swiftly moving survey of the known events of human history over thousands of years in the light of prophecies given over God's own name, we shall appreciate more his faithfulness to his promise and prophecy, and his perfect foresight and ability to carry out his righteous purpose. As never before we shall understand the meaning of what is now occurring on earth. Through this we shall receive still greater assurance that the will of Jehovah God will be done on earth as well as in heaven.

50. Why has God seen thousands of years ahead of humans, and how shall we receive greater assurance that his will is going to be done here?

CHAPTER 2

WHY IT MUST BE DONE ON EARTH

LIVING on this earth is becoming more and more dangerous for mankind, not only physically but also morally and spiritually. This ought not to be so. But it is so. Yet there is no other place for mankind to move to. Mankind cannot move away from the trouble to the much smaller moon or to the other planets such as men have named Venus, Mercury and Mars. The earth's moon and the planets of our solar system were not prepared for man to live there in comfort, happiness and eternity. Boast as men may of shooting a rocket to or around the moon, or of sending a manned, atom-powered spaceship there and beyond, no nation is prepared to evacuate its people from this earth to the moon

48. Because of the many so-called gods, how is it known whose government personally the Kingdom is, and why is it inescapable that his will should be done on earth?

49. To what grand end respecting the earth has God been working, and what will its realization mean for the earth?

1. Why is there no other place for man to move to, and how will he find himself trapped in destructive trouble?

or any other planet of our solar system. Besides, what sane man wants to live there or could live there? Man is bound to this planet. He will have to stay here when the danger reaches its highest pitch. He will find himself trapped in a destructive trouble that is largely of his own making.

² Because of the advances of worldly science the nuclear space age suddenly broke in upon mankind. Because it was practically forced upon us by ambition, rivalry and fears of a grasping, greedy enemy, not by love, it has not proved to be such a wonderful time to live in for people of this world. Any spreading of modern conveniences, any lifting of the people's standard of living, any increases in the number of scientists, any enlargement of man's understanding of the secrets of outer space and of the structure of our earth, all this has left the more important situation still unchanged. It is still a split-up world. More than just a chasm divides East and West. In numberless ways the people are divided as to whose political, social and religious will they want to rule them. Dictatorial powers or systems of rule take control of the people in large areas; even popular governments find it necessary to take over more power in order to keep operating or to protect themselves. So the people find themselves forced to bow down to the will of distracted, powerfully armed and heavily financed rulers.

³ Despite protests, the test explosion of atomic and nuclear weapons of war continued, polluting the air and the sea, even the rainfall and the snow. Nations are willing to call a halt to the production and testing of further weapons of holocaustic

destruction of human lives only because they feel overstocked with them, or feel they have reached the ultimate weapon and no further testing is needed. Fear of radioactive fallout from nuclear explosions spreads around the globe and stirs unrest among the helpless, who feel victimized. For the sake of security and to get surprises ready for the suspected enemy, the invention and making of more hideous weapons of destruction continues. With the ICBM (intercontinental ballistic missile) or with the atomic or modernized submarine equipped to hurl IRBM's (intermediate-range ballistic missiles) from underneath the water and able to conceal itself under the polar icecap, the "splendid isolation" of any continent is a thing of the past. All continents are within range of war missiles, all civilian populations also. Strategic bombing of population or industrial centers is just as vital to winning a hot war as tactical bombing of people in the war camp or on the firing lines. In the unavoidable total warfare and regimentation of the citizenry all the people supporting and supplying the men in uniform must suffer equally with those firing the scientific weapons of war.

⁴ To add to the scare, the control of the weather takes on the possibility of being more deadly than nuclear warfare. The chairman of the American Advisory Committee on Weather Control warned that control of the weather by the enemy could work more disastrous results to the United States of America than atomic discoveries. About the same time the director of the Laboratory of Earth Sciences at the Massachusetts Institute of Technology backed that warning up, saying: "International control of weather modification will be as essential to the safety of the world as control of nuclear energy is now." And he

2. Why is this nuclear space age not such a wonderful time in which to live, and what has scientific advance left unchanged?

3. Why is the isolation of any continent now a thing of the past, and why in further total warfare must all the people as well as the firers of weapons suffer?

4. What possibility does control of the weather take on as compared with nuclear weapons?

urged America to keep ahead or abreast of Soviet Russia.*

⁵ A peaceful coexistence has been recommended for nations that follow radically different political ideas and systems. Coexistence does not mean brotherly love between nations. It means a risky putting up with each other while the rivalry and race for worldly advantages and domination goes on in ways less noisy than launching deadly missiles armed with atomic and nuclear warheads. Merely the temperature of the war is different—cold. At the World Conference of Religions in New Delhi, India, during November of 1957, Jawaharlal Nehru as India's Prime Minister mentioned to the delegates that the world had taken a "mighty turn" toward the adventure of interplanetary travel. He said no one was sure how the new forces would at last be put to use. One thing had become clear to him, though, and that was that if the "cold war" kept on it would be a hard thing for this world to survive.† Other voices besides his have been raised in warning.

⁶ If mankind and animalkind are yet to be preserved on an earth fit to live in, a will higher than that of the selfishly divided, suspicious nations needs to be carried out on earth. It must be the will of more than just anyone in the spirit realm who is higher and more powerful than earthly nations. Why so? Because the Holy Bible warns us that the nations are in the grip of the worst enemy of man and of man's Creator, namely, Satan the Devil. He is, in fact, the invisible "ruler of this

world," "the god of this system of things." (John 12:31; 14:30; 2 Cor. 4:4) What, then? For the survival of man and animal on earth as an everlasting home the supranational will that has to be done on earth is that of God the Creator, who says: "I am Jehovah. That is my name; and to anyone else I shall not give my own glory, neither my praise to graven images." (Isa. 42:8) His will must be done on earth if man and beast are to enjoy life on earth forever. In this way his purpose in creating man and animals on earth will have to be proved just, righteous, good and loving. His purpose will thus have to be vindicated, justified, to his immortal glory. Those praying the model prayer that Jesus taught pray for God's purpose to be vindicated by his will being done on earth as well as in heaven.

THE EARTH EVERLASTING

⁷ How, though, can we make sure that it is the Creator's will for the earth to stay in existence to eternity and for it to remain an inhabited planet always? We cannot make sure of this by going to the contradictory religions of Christendom. We can positively make sure of it by going to the Creator's own written Word, the Holy Bible. By his spirit or active force he is the Creator of the Bible, even though he did use faithful men of God in the producing of it. "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." (2 Pet. 1:20, 21) Religious priests keep the Bible from the people and interpret or misinterpret it according to their creeds or man-made statements of belief. However, God produced the Bible for all the people to read or to have read

* Howard T. Orville and Dr. Henry G. Houghton, respectively, as reported in the *New York Times* under date of January 28, 1958.

† The *New York Times* as of November 18, 1957, page 3.

5. What does coexistence of opposed nations really mean, and how hard would "cold war" at last make it for this world?

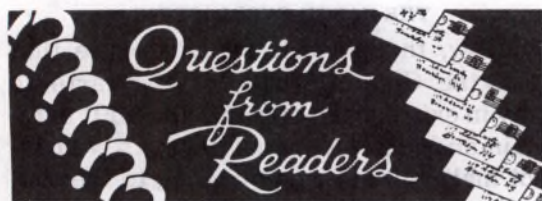
6. For man's preservation on earth, whose supranational will must be done here, and how will that affect the purpose in man's creation?

7. How can we make sure that it is the Creator's will for the earth to exist forever?

to them, to know for themselves what God himself says in his Book.

* Jesus Christ had the thirty-nine books of the Hebrew Scriptures, from the book of Genesis to the book of Malachi, which had been written under inspiration of God's spirit before Jesus lived on earth. From those books Jesus knew what God's will for this earth was and what his purpose was in creating it and putting man on it. In harmony with this knowledge from those Hebrew Scriptures Jesus composed the model prayer for his followers. He told them to pray to the Father in heaven: "Your kingdom come! Your will be done on earth as well as in heaven!" Let us ask ourselves, then: Is Jesus here teaching

8. (a) In harmony with what writings did Jesus compose his model prayer? (b) When God's kingdom comes, why should the earth not be destroyed?



● I have been told that it is improper to speak of a human being. Yet being is defined in this way in the dictionary. What is the proper viewpoint on this matter?—J. P., United States.

According to modern dictionaries every human creature is a human being because he has being or exists. Dr. Joseph B. Rotherham in the foreword of *The Emphasised Bible* discusses the meaning of God's name, Jehovah. Because this name means, according to Dr. Rotherham, that Jehovah God manifests himself as always alive in one capacity or the other, Rotherham,

men to pray for the earth to be destroyed by fire or any other means and to be emptied of human and animal creatures? Since the heavenly Father's kingdom is to come to this earth in answer to Jesus' own prayer, why should this earth be destroyed at that time or at any time afterward? God's kingdom comes to stay here for all future time. He does not need to destroy the earth on account of the people on it. No, not when God's will is then being done by people on earth under God's kingdom the same as it is being done up in heaven. Why destroy the earth any more than destroy the heavens, where holy spirit creatures are doing God's will the same as human creatures will be doing it here under his kingdom?

(To be continued)

too, argues that Jehovah is the only being and that all other intelligent existing things are merely creatures. For some years now the Watch Tower publications have ascribed the quality of being only to Jehovah God, in view of the basic significance of his name. So it has reserved the word "being" as a sort of title of Jehovah out of respect for the significance of his name and has referred to humans as mere creatures. So the Watch Tower publications have refrained from applying the term "being" to humans in order to enhance the inherent quality of self-perpetuating existence that persists in Jehovah God. However, as you say, according to the definition of modern dictionaries human creatures are human beings. If anyone wants to use the modern dictionary meaning he is free to do so, but in the light of what is above said we trust you will understand why our publications have restricted the expression to Jehovah God.

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