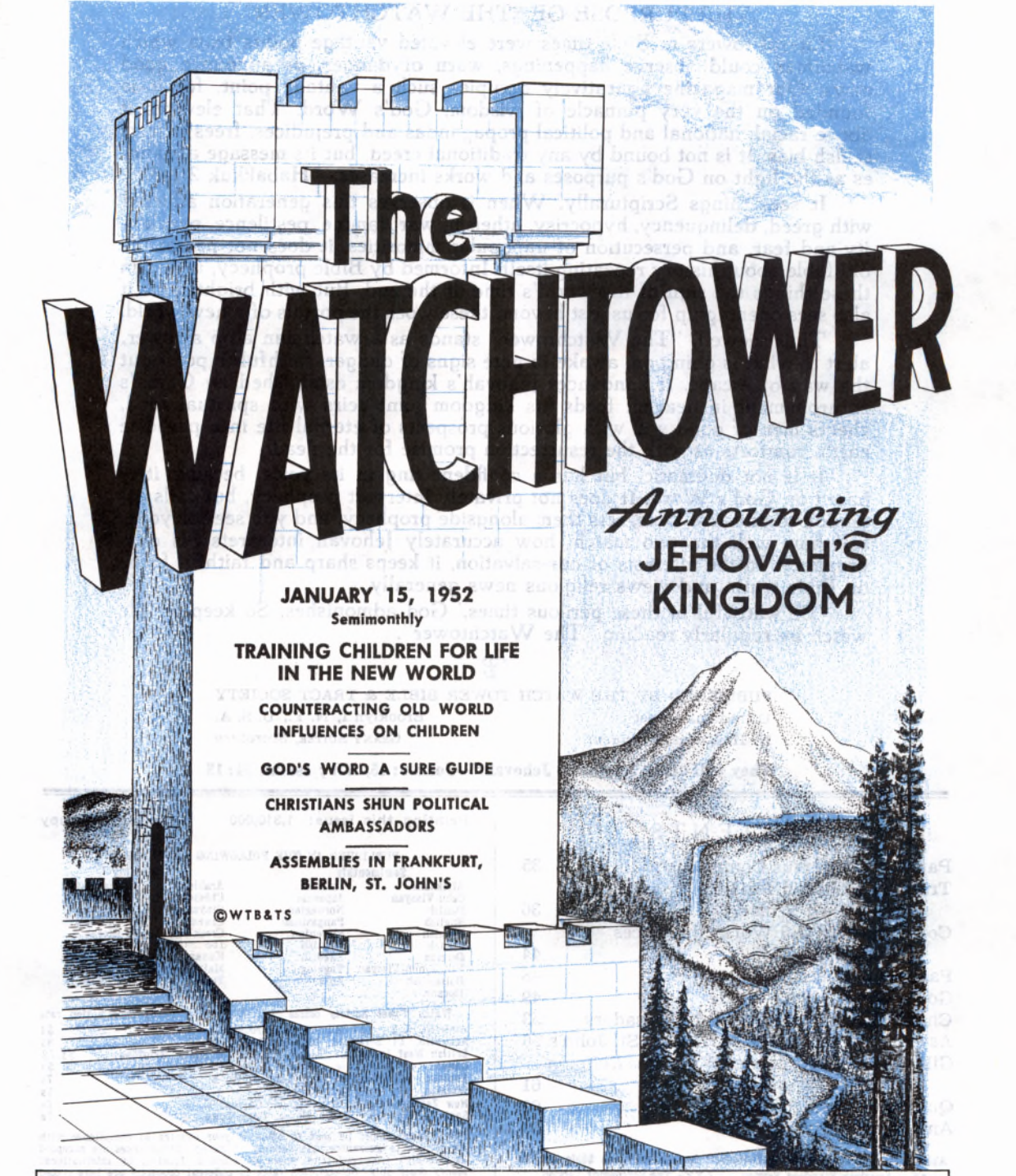




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 15, 1952

Semimonthly

**TRAINING CHILDREN FOR LIFE
IN THE NEW WORLD**

**COUNTERACTING OLD WORLD
INFLUENCES ON CHILDREN**

GOD'S WORD A SURE GUIDE

**CHRISTIANS SHUN POLITICAL
AMBASSADORS**

**ASSEMBLIES IN FRANKFURT,
BERLIN, ST. JOHN'S**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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PAPAL UNITY VERSUS COMMUNISM

ON September 12, 1951, the pope again appealed for the unity of sects in the fight against communism. In an encyclical, he indicated his own as the sect to do the unifying, re-echoing the 1950 "Holy Year" theme of the "great return". He had assured that all "separated for long from the Apostolic See" would be welcomed back.

Rome boasts of her own unity, but in fact she has been ripped by divisions since her very inception, to which fact the Greek Orthodox break and the Protestant Reformation can bear witness. Her history brims with political and religious compromises concluded in her frantic effort to survive. Is she then different today against communism, termed by the pope as "the tempestuous assaults of the infernal enemy"?

No, for even as the papal encyclical was coming forth, godless communism's "tempestuous assaults" were breaking to bits the backbone of Catholic opposition behind Eastern Europe's Iron Curtain. The *Saturday Evening Post*, in its issue of September 22, 1951, carried details of the Catholic collapse in one country after another, in Poland, Hungary, Czechoslovakia, Rumania, Albania, and Yugoslavia. Repeatedly, Catholic prelates have sworn loyalty oaths to godless regimes, withholding only a flimsy mental reservation that meant little and accomplished less. In some lands active organizations of "renegade priests" now openly and bitterly denounce Romanism.

Communist tactics have carefully weeded

out all dissenters within the official Catholic hierarchies of the various countries, leaving only those willing to co-operate fully with the Red "new order". The case of Poland is typical, as detailed in the *Post* article. In April, 1950, the Polish Catholic hierarchy displayed its idea of firm unity under fire. Completely surrendering to pressure, she officially condemned all "anti-government" attitudes and promised to inculcate loyalty in her flocks and punish any wayward priests who did not fall in line. At first hearing this, Rome is said to have been stunned. Then she retreated behind a series of hazy delaying actions. She countered that she could endure any concessions as long as neither dogma nor moral principle surrendered. But if prostration of one's free worship beneath the heel of a Red dictator is not conceding a "moral principle", may we ask what is?

In unity there is strength. But unity to oppose a godless aggressor must be built upon God's Word and godly fortitude. Did Jesus resist the Devil by swearing loyalty to him with only a "mental reservation"? No! Said he plainly and without use of diplomatic hedging or deceit: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" (Matt. 4:10, NW) Likewise today, only by similar godly fortitude can true Christians resist devilish oppression, uphold truth and righteousness, and secure God's approval.



Training Children for Life in the New World

"Let the young children come to me and do not try to stop them."—Luke 18:16, NW.



A PROBLEM of great concern to all devoted parents in this pre-Armageddon period is that of properly rearing children in divine favor. In proportion as the state encroaches upon the field of parental rights the problem becomes more difficult. By assuming increased control over the field of training and educating the young the present decadent old world society seeks to reduce to its inferior unchristian level the high standards of Biblical training offered by God-fearing parents. Those who have a vision of the incoming new world society take a serious view of this matter. They note that true worshipers of Jehovah in previous ages were confronted with the same problem and solved it by applying the well-tried, sound principles of training and education rooted in the Scriptures. That these early God-fearing parents were successful is attested to by the Bible record of many faithful servants of God who from early youth were trained in godly devotion. These met Jehovah's favor and received an assured hope of life in the new world.—Heb. 11:8-40, NW.

² The training that brings divine favor is not American, British, French, Germanic, nor according to any other culture of the old world society. Rather the training that counts is theocratic, Christian. This means

that all prospective members of the new world society old and young must be re-educated to learn new ways embracing higher standards. That is exactly what has been happening during the past many years to the world-wide community of Jehovah's witnesses who have been undergoing a matchless course of divine training. Their teachers have been Jehovah God and his Son Christ Jesus. (Isa. 30:20) From their uniform textbook, the Bible, they have learned the pure language of Bible truth. (Zeph. 3:9) So while scattered over the globe, Jehovah's faithful people of many national origins have been forged into a unified social group. They stand as a distinct new world people with a brilliant vision of an enduring theocratic civilization for the future. Even now they persist in training themselves and their children according to the high Christian standards set out in the Bible for prospective new world subjects.

³ Jesus Christ during his earthly ministry of three and a half years was the perfect model that Christians imitate today in their training to become subjects of the new world. While Jesus was an extremely busy man preaching and teaching, he was not so busy that he ignored the children of his time. Jesus had affection for the young of others and put his loving arms about them. (Mark 9:36, NW) He warmly put his hands upon young children and offered

1. What problem faces parents today, and what are the prospects for successfully solving it?
2. What training brings divine favor, and what has this meant for Jehovah's people?

3. What interest did Jesus manifest in children?

prayer for them. (Matt. 19:13, NW) To his disciples he commended the spirit of childlike meekness. (Matt. 18:3, NW) He sanctioned the giving of good gifts to children and used them as examples in his lectures. (Matt. 7:11; Luke 9:48, NW) Children attended his meetings along with their parents and he performed three of his great miracles involving them. (Matt. 14:21, NW) One was the resurrection of the little girl, Jairus' daughter, and another was the healing of a demon-possessed boy whom Jesus lovingly delivered back into the anxious hands of his astonished father. A third case was where Jesus cured by remote control the young child of an attendant of the king. Jesus even affectionately called his own disciples "little children".—Luke 8:42, 54; 9:42 and John 4:49-51; 13:33, NW.

⁴ The disciples imitated their Master by also showing great love and consideration for children. Peter used properly trained children as an example of obedience. He showed how the precious promises of the new world come also to the children of Christians. (1 Pet. 1:14; Acts 2:39, NW) Paul counsels to cherish children and that parents should love their children dearly. (1 Thess. 2:7; Titus 2:4, NW) The apostle John in writing one of his letters included children in his address. (2 John 1, NW) Both Paul and John refer to Christians as a whole as "little children". (Gal. 4:19; 1 John 2:1, NW) So we see that children and their innocent ways came in for considerable attention in the days of Jesus and the early

congregation. Who are we, then, as God-fearing people in this twentieth century not to give careful heed to the training of children and their association in our congregational midst?

⁵ Contrary to the Caesars of this world who exclude Biblical training from their schools, Jesus definitely said, "Let the young children come to me and do not try to stop them." (Luke 18:16, NW) Here Jesus is unequivocally advocating a Christian training for the young of God-fearing parents. Christian parents will heed this injunction 'to let young children come to Jesus'. They will not bring upon themselves condemnation as does the world which tries to stop children from following after Christ, the King of the new world. We need only to mention the shameful practice in many countries where Caesar's educational authorities expel well-behaved children of Jehovah's witnesses because they cannot conscientiously salute national flags, this being rank idolatry and contrary to Biblical commands. (Ex. 20:4, 5) In spite of misunderstandings and opposition Jehovah's faithful people and their children will continue to obey God's law first. (Acts 5:29) As part of their true worship to Jehovah God Jehovah's witnesses will render this

duty toward God by paying back what belongs to him and resist the Caesars who have no authority to interfere with Christian rights of parental education in Biblical ways and commands. (Luke 20:25, NW) What, then, are the Christian ways and principles for



4. What attention did the disciples of Jesus pay to children?

5. What of interest does Luke 18:16 have for us today?

the training of the young which run counter to educational methods of this present evil system of things?

⁶ When a child Jesus himself received a proper sound Biblical education. His Judean mother Mary and his foster father Joseph of the house of David gave him the customary Jewish upbringing of the day. As a youth in his early teens Jesus continued to render honor and obedience to his earthly parents in complete godly subjection. In these formative years he grew wholesomely in wisdom and physical stature. At the same time he studied the Hebrew Scriptures and apprenticed as a carpenter. (Luke 2:47; Matt. 13:55) Of this early period of his human existence it is written: "And he went down with them and came to Nazareth, and he continued subject to them. . . . And Jesus went on progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:51, 52, NW) Nowhere in Jesus' later life does he speak disapprovingly of the principles and customs used for his rearing in divine favor.

⁷ On one occasion in his ministry a certain young ruler questioned Jesus. "Good Teacher, what must I do to inherit everlasting life?" Jesus said to him: . . . 'You know the commandments: "Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother."' The man said to him: 'Teacher, all these things I have kept from my youth on.' Jesus looked upon him and felt love for him and said to him: 'One thing is missing about you: Go, sell what things you have and give to the poor, and you will have treasure in heaven, and come be my follower.'" (Mark 10:17-21, NW) From this we see that, while Jesus advocated the new and more important requirement for the youth to be-

come a ministerial disciple of Christ, he did not set aside the basic righteous principles found behind the law covenant of Jehovah God with the nation of Israel. For example, Jesus mentioned in the above list the continued necessity of the obedient subjection of children to their parents. Years later Paul also employed this same principle of the fifth commandment, enjoining it upon the Gentile Christians of Ephesus. (Eph. 6:1-3) So while the sanctioned laws of Moses came to an end as laws for Israel when Jesus was impaled on the torture stake A.D. 33, yet the eternal principles underlying the law still stood as applicable. (Col. 2:14, NW) So let us examine some of the early basic principles and customs which governed the typical theocratic society of the days of ancient Israel.

TYPICAL CHILD TRAINING

⁸ In the social structure of theocratic society the family is the basic unit. Just as Jehovah God teaches, trains and disciplines with the rod of theocratic authority his entire universal family of sons and daughters, so the natural parents have the primary responsibility for the teaching and training of their young ones. When God organized the theocratic nation of Israel in 1513 B.C. this parental responsibility was incorporated as part of the law of the land. It enjoined upon the parents to train their children in early childhood as to their duty toward God the great Life-giver. This was important for that nation, for it guaranteed that the nation's future citizens would be lovers of God and the nation would thus continue to walk in his wholesome way. The Mosaic law says: "Hear, O Israel: . . . these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in

6. Describe Jesus' early training as a child and youth.
7. In the interview the young ruler had with Jesus what is revealed as to training of children?

8. How important was the training of children considered in the typical theocracy of Israel?

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:4-7) How did the Israelites apply the above divine injunction, and what was their understanding of what training of the young comprised?

⁹ By *training* the Israelites understood more to be involved than just the giving of knowledge to their children. *Training* meant to them to discipline the child according to strict theocratic authority. It meant to subject the child to fixed paths of righteousness. The intellectual instruction must be put into practice and an indelible impression made upon the tender mind of the young as to its value. It would be like planting and raising a young tree or vine. First the tree or vine must be set in good soil that is well watered. (Jer. 17:7, 8) The child must have a good heart condition likened to "good soil" and then be subjected to a constant supply of the waters of Bible knowledge. (Luke 8:8, NW) But this was not all: the tree or vine must then be directed as to its path of growth, either vertically as in the case of a tree or horizontally as in the case of some vines. Likewise in the case of a child the father and mother must carefully direct its course of growth in a set channel. "My son, do your father's bidding, and reject not your mother's directions; fix them ever in your mind, tie them fast round your neck; for their bidding will throw light upon your life, their directions will enlighten you, and to be trained thus is the way to live."—Prov. 6:20-23, *Mo*.

¹⁰ This constant direction over the young impressionable mind was seen to be necessary in view of the truth stated in the Proverbs: "Folly clings to the mind of a child; the rod will drive it away." (Prov. 22:15, *Mo*) Unless properly trained by the

parent, the heart or mind of a child was bound to go in the way of worldly foolishness or deadly folly. "Leave not your child unpunished; if you whip him, you save him from death. You must whip him with the rod, and so preserve his life." (Prov. 23:13, 14, *Mo*) The use of the rod here was not necessarily that of a literal stick but that of the assertion of the rod of parental authority. Mere words without the support of parental authority were found to accomplish little. "Mere words will never train a slave; he understands, but he will not obey. A spoiled boy sinks to be a slave, and comes to grief at last." (Prov. 29:19, 21, *Mo*) Manoah, the father of Samson, actually prayed to Jehovah for guidance in the training of his boy: "O Lord, . . . pray let the man of God whom thou didst send come back to tell us how we are to train the boy that is to be born." (Judg. 13:8, *Mo*) So training sons and daughters was no light matter. Not all children profited by the wise training of their parents, and thus later some fell away from true worship.

¹¹ Two sons might receive the identical training and theocratic education. Yet if the heart condition of the one was evil, no matter how excellent and strict the training, the latter end of such a one might not be firmly established in the ways of righteousness. "Even a child is known by what he does, as he behaves well or ill." (Prov. 20:11, *Mo*) Take the examples of Ishmael and Isaac. Surely Abraham gave both boys the best of theocratic home training. Yet in later life Ishmael lost faith and departed wholly from true worship, but Isaac held fast to the precious promises of the new world. Yet again, the examples of the twins Esau and Jacob. The parents Isaac and Rebecca certainly must have given the twins the same careful and diligent train-

9. What did the Israelites understand by the term *training*? Illustrate.

10. What was meant by the "rod", and why was its use necessary?

11. Why is it that not all children profit by the same wholesome training? Give examples.

ing in harmony with God's revealed will of that time. Esau turned out bad, but Jacob came to be a God-fearing servant. Parents then as now were not responsible for the evil hearts found in some of their offspring. Yet as long as the parents had jurisdiction over such ones an effort was made to keep stirring the "soil" of their hearts with Bible knowledge, as it might be that the weak hearts of these evilly inclined ones might be transformed. Of the children that had good hearts and were wise in their theocratic growth it is written: "Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more." (Eccl. 4:13, AS) For cases like that of faithful Isaac and Jacob, who had good hearts, the Scriptural proverb is true, "Train up a child in the way he should go; and even when he is old, he will not depart from it."—Prov. 22:6, AT.

¹² It appears there were four distinct places where training of the young was administered in pre-Christian times. First, at home; second, on the work; third, congregationally; and fourth, nationally in Jerusalem. We will consider each in turn.

AT HOME

¹³ At home the faithful Jewish father took the lead in educating his children. The father spent some part of each day in giving specific instruction. (Deut. 6:7) The chief device used was that of oral instruction together with repetition and drill. Important Bible passages of the Law, the Psalms and the Proverbs were memorized by both the boys and the girls. From an early age it seems the youngsters were taught to read and write. Correct manners and behavior before older ones were also inculcated. At all times the father maintained order in the household and used the rod of authority to discipline his children

and to keep respect. The children were taught the art of singing and some few learned to play musical instruments. The songs learned by heart were those of the psalms which had been beautifully set to music. Singing these psalms enabled the children to learn to emotionally express themselves fully from their hearts in their love and devotion to Jehovah. In this way the many Bible truths contained in the psalms were made their own. This is illustrated in the case of the chorus of boys who repeated from memory part of Psalm 118 when they greeted Jesus on his entry into the temple on Nisan 10 A.D. 33. (Matt. 21:15, NW) Apparently the children found it easier to recognize Jesus as the Messiah in fulfillment of Psalm 118 than the religious leaders of the Jews.

¹⁴ The evening meal was the great occasion of the day and generally one of much delight for the youngsters. Very often father entertained guests. (Luke 14:12) Thrilling experiences of the day or news of happenings far and near were recounted by all the older ones present. Then, too, always wise sayings and Biblical discussions fell upon the ears of the young ones. (Deut. 6:7) The children were there only to listen and to learn. At times perhaps an older son would be asked to read a certain portion of the Scriptures or recite some Biblical passage under discussion by the mature ones. Once each year on Nisan 14 at the Passover meal a custom existed for one of the boys to ask his father the following question, "Why is this night distinguished from all other nights?" Thereupon his father had the duty to tell the entire passover story to his family. (Ex. 12:3-27) The theocratic home in every respect continued to be the basic center of training. Wise and loving mothers and fathers became the bosom companions of their sons

12, 13. (a) From where was juvenile training administered in pre-Christian times? (b) Describe the training that was given in the Jewish homes.

14. What opportunities were offered for education at the evening mealtime?

and daughters. They were drawn close together in their daily associations and interests. Lasting sound impressions were constantly being made upon the very receptive minds of their young.

ON THE WORK

¹⁵ The children learned mostly not only by what they heard at home but also by actual demonstrations as to what their parents did in their daily work. (Deut. 6:7) So the second place of instruction was to be with their parents while on the work. During the day the boys would accompany their father into the fields or into the workshops to watch their father perform his chosen occupation. While the boys were still youngsters they played around near their father and enjoyed themselves. But as the boys grew older they became apprentices to their father, who gave them small jobs to do and personally supervised their doing the work well. In time the sons became as skillful as their fathers in whatever activity he was engaged in. This reminds us how David learned the art of shepherding and practiced the same when he was only ten years old. (1 Sam. 16:11) Then also the youth Jesus (or Joshua) must have learned the trade of carpentering from his foster father Joseph, whom he had watched expertly perform all the techniques of his craft. (Mark 6:3) In this way the little Davids and the little Joshuas received their practical training for their life's work.

¹⁶ The little Sarahs and the little Rachels also learned by being with their mother on the work. While very young the girls played about the house in sight of their mother. When they became older they were soon put to helping their mother with various little jobs. In this way they learned the arts of domestic science in all its forms,

such as cooking, housekeeping, weaving and sewing. They got to be as expert as their mother in these necessary duties. The girls found pleasure and delight in assisting their mothers, too. It must be mentioned further that Israel's daughters were accomplished at singing, playing of musical instruments and in the dance.—Judg. 11:34.

CONGREGATIONALLY

¹⁷ The local congregation or community played its part in educating the young. In later Biblical times each community maintained a synagogue where the congregation of older ones and younger ones would gather each Sabbath to hear the Levites and other mature ones read and expound the Scriptures. (Acts 15:21, NW) These weekly meetings proved to be a great source of Biblical education for the Jewish lads and maidens. In the course of the years the entire Hebrew Scriptures would be read and discussed by these congregational leaders. The young men and women as well as children sat quietly giving full ear to every word that was read or spoken. Then occasionally traveling prophets or other national spokesmen visited the local community to address the synagogue assembly or to speak in the market place. (Matt. 4:23) Their messages provoked much thought, and for days following discussions would be heard at the home evening meals by the parents and their guests. Thus communal education made its contribution to mold the hearts and minds of the young in the ways of the Lord.

NATIONALLY

¹⁸ Jehovah the master educator arranged for yet a fourth place for the theocratic training of Israel's youth. That was the periodic assemblage of all the peoples, rich or poor, at the center of worship desig-

15. How were the boys trained for their life's work?
16. How were the girls trained for their life's work?

17. Describe the contribution made by the local congregation in educating the young.
18. What provision was made nationally for education?

nated by Jehovah, namely, the temple at Jerusalem. (Deut. 12:5) Three times a year parents took their young ones for an exciting trip to the great city of Jerusalem to attend the theocratic festivals there. As the happy parties journeyed toward Jerusalem geography lessons were taught at firsthand range by the parents to their children. We know that Joseph and Mary took the child Jesus with them annually to Jerusalem. No doubt in this way Jesus came to know personally all the historic spots in the Promised Land. Jesus at 12 years of age also took the occasion to question the learned leaders at the temple to satisfy his keen inquiring mind as to the prophecies.—Luke 2:41-47.

¹⁹ Not only did travel broaden the minds of the young as they saw Palestine in all its paradisaic beauty, but at Jerusalem they learned to become part of a vast family of Jehovah comprising hundreds of thousands. They met relatives and made new friends from every part of the country. But it was at the temple services themselves that further education was administered. The children having memorized important Bible passages and having been trained in the art of singing they could follow closely all the significant ceremonies performed by the priests. They understood the stirring singing responses sung by the thousands of trained Levite singers. (1 Chron. 25:7, *Mo*) All this impressed upon the children the majesty of Jehovah their God, whom they served. They were also strongly reminded that as sinners they required an atonement. In this way they realized the seriousness of their spiritual relationship as Jehovah's called-out people.

²⁰ Definitely, attending the vast assemblies of Jehovah's people annually climaxed the training program for the Jewish young folks. We can be sure that life for the

young people in theocratic Israel was colorful, rich, wholesome and stimulating. No other peoples of ancient times took such an interest in their children as did the God-fearing Israelites. What other ancient peoples took their young on expensive long trips three times a year to worship their God in one central place? None.

IS IT POSSIBLE TODAY?

²¹ The question now poses itself, Is it possible today to rear children in divine favor, and to what extent can the methods used by the Israelites be employed today? Modern theocratic training of the young presents many problems, but none of them are insurmountable. Today, as long ago foretold, political regimes both totalitarian and so-called "democratic" have arisen, which deprive children of instruction by parents who fear Jehovah God. (Rev. 13:16, 17) But the careful theocratic parents will resist the encroachment of the state in this field of family rights. They will obey the superior authority of God by continuing to teach their offspring that obeying God's laws and learning of God are matters of highest importance. (Mark 12:17) Furthermore, modern theocratic parents have to combat a rising tide of old world propaganda calculated to capture and twist the minds of the young. The radio, the television, the cinema, the comics and the press in general are all full of untheocratic, unwholesome instruction. The prudent parent must minimize these sources of demon-inspired utterances and shield the minds of their young from their evil influence. (1 John 4:1, *NW*) If and when the radio, television and the cinema are resorted to the wise parent should be selective.

²² At this point we must consider the

19, 20. How did the children benefit by their visiting Jerusalem?

21. What conditions existing today make the giving of theocratic training difficult?

22. What is "family responsibility"? How important is it today to develop "family merit"?

matter of "family responsibility" as legally presented in the Scriptures. Under the Biblical principle of "family responsibility" where the father or the mother or both become iniquitous, adverse judgment comes upon the entire household of minor children. Take the example of Achan, who committed a fatal trespass against Jehovah. By so doing Achan brought condemnation upon his whole family of children and they were all stoned to death with him. (Josh. 7:1, 24, 25) Paul speaks of this principle in the reverse, which might be referred to as "family merit". If the father or the mother of a family is a believing and practicing Christian he or she brings merit to the entire family of children. Paul writes: "For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:14, NW) Therefore this proves that minor children of Christian parents are indirectly sanctified or counted worthy of protection in God's sight until they reach the age of individual responsibility. Hence in this day of final judgment since 1918 parents are responsible for the final destiny of their minor children. When Armageddon strikes all minor children who are not under such "family merit" arrangement will meet annihilation with no hope of a resurrection. This is strongly indicated at Ezekiel 9:6 (AS), where it is written: "Slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark."

²³ Theocratic parents are familiar with what the Christian Greek Scriptures say as to rearing children. Paul shows that a wise father should 'preside over his own household in a right manner, having children in subjection with all seriousness'. (1 Tim. 3:4, NW) Further Paul writes: "Fathers, do not be irritating your children." (Eph. 6:4, NW) That is, do not unmercifully tease a child or discourage it in any way. On this point the Bible also says: "Fathers, do not be exasperating your children, so that they do not become downhearted." (Col. 3:21, NW) Additionally it is written: 'Go on bringing your children up in the discipline and authoritative advice of Jehovah.' (Eph. 6:4, NW) To properly discipline a child the "rod of correction" must be used. (Prov. 22:15, AT) If parents unwisely fail to correct the foolishly inclining heart or mind of children while young and manageable, then in the certain outworkings of God's purposes a correction will catch up with those children. The "rod of correction" that is used to turn the children from the way of death in disobedience to God does not need to be a literal stick. The rod symbolizes parental authority and power, and applying the "rod of correction" means for parents to exercise that power and authority entrusted to them in whatever way may seem Scripturally wise to correct the child. The parent's grip on the rod of power, authority and responsibility should never be relaxed. Respect for it should be impressed upon the young mind and heart. This leads to eternal life for them in the new world.

23. Give some points of counsel found in the Christian Greek Scriptures as to rearing children.

*Remember also thy Creator in the days of thy youth,
before the evil days come, and the years draw nigh,
when thou shalt say, I have no pleasure in them.*

—Eccl. 12:1, AS.

Counteracting Old World Influence on Children



SOME modern educators teach that children should be allowed to develop according to their own inclinations and inhibitions. This course is wrong and contrary to Scripture. The child during its impressionable years requires strong parental guidance and direction. To expose the fallacy of modern educators Paul said that when he was a babe his reasoning was unsound and incomplete. He wrote: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:11, NW) Thus for this reason children are not to be left to their foolish reasonings and mischief-making. Here is where the "rod of correction" is necessary to give that proper bent to the child.

² The above incorrect theory of the moderns leads to a further trouble in households. That is, children want to become bosses and do begin to exercise rulership. They actually come to the point where they tell their parents what to do. This also means that children are allowed to have their own selfish way, are provided with everything they ask for and finally get spoiled and become unmanageable. This situation is extremely dangerous, as the heart of the child has been trained to lean on its own immature, unexperienced understanding. As a novice he falls easy victim to every glittering snare of the great adversary Satan. (1 Tim. 3:6, NW) Wise

King Solomon warned against rulership of mature people by a child, a mere boy, when he wrote: "Woe to you, O land, when your king is a boy, and your princes feast in the morning!" (Eccl. 10:16, AT) Paul shows that though a child is an heir to become a ruler, yet while he is in his minority he is under men in charge and not allowed to rule. "Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, but he is under men in charge and under stewards until the day his father appointed beforehand." (Gal. 4:1, 2, NW) This was the position of Jesus. Though he was destined to be the king of the new world, yet during his minority as a man child he subjected himself to his lowly earthly parents, Mary and Joseph. Juvenile domination in Christian households is highly improper and should be terminated promptly by means of the "rod of correction".

³ To the children the Bible clearly says: "Honor your father and mother." Paul also instructs, "Children, be obedient to your parents in union with the Lord." (Eph. 6:1, 2, NW) Do not be like the children in Satan's old world society where they insist on their own selfish ways and expect a little bribe to be good and to obey. This reminds one of a little story on this point. A mother not governed by Biblical prin-

1. Why should not children be allowed to develop according to their own inclinations?

2. How does juvenile domination develop, and what should be done about it?

3. What wise course is followed by minors in custody of theocratic parents?

ciples says to her little child, "Child, why do I always have to pay you money to be good. Why don't you be good for nothing like your father?" While such are the ways under the old world society, youngsters in custody of theocratic parents are most fortunate and are rich in the favors of the Lord. Theocratically trained children delight to obey their father and mother. They like to be good because this is the right thing to do. In this way they learn to be obedient to their great Father in heaven, Jehovah.

FIELDS OF EDUCATION

⁴ In surveying the vast amount of education good and bad available today, what practical course can be suggested to equip the young for a most profitable future in the new world society? At the outset it seems we must recognize there are two fields to consider: first, the untheocratic field, and, second, the theocratic field of education. Of these two the theocratic field is superior and must receive the greater attention.

⁵ The field of untheocratic education covers the use of our modern public and private schools. Many of these schools are operated by the government and the law requires the attendance at some approved school up to certain ages, such as 15 or 16; some states, up to 18. With these education laws Jehovah's witnesses can safely comply. However, these schools are resorted to by Jehovah's witnesses only for basic secular studies in reading, writing, mathematics and some of the arts. Where a choice is offered, other studies, as music, type-writing, shorthand, and

foreign languages, will be found very useful. In the high schools it would be well for the teen-age girls to take additional courses in home economics or domestic sciences. For the teen-age boys in high schools they might find it well to specialize in some field of technical work. Learning a trade or becoming proficient in some constructive line of business will always be a definite asset for them. Remember the apostle Paul as a youth learned to be a tentmaker. (Acts 18:3) When Paul's missionary funds were low he could always resort to tentmaking to obtain needed funds.

⁶ Not only will this help the youths to be self-supporting and to make a success of the pioneer service later, but such specialized training in the arts and crafts of our day will enable them to make a practical contribution toward the building of Paradise in the earth after Armageddon. It staggers the imagination when one contemplates the post-Armageddon needs for skills. Why, the engineering works and agricultural projects at that time will be tremendous. Not only will there be almost an endless building program for the civilization of the survivors, but think of the multitudes who will come back in the resurrection who will have to be provided with homes, food and clothing. It seems reasonable that all of these necessities would have to be

6. Why is it well for boys and girls to specialize in the crafts and arts of our time?



4, 5. (a) What fields of education are available today? (b) To what extent do Jehovah's witnesses use the nontheocratic schools of the land?

produced ahead of time to give the resurrected ones a decent reception in a land of plenty. So to every young man and young woman the counsel is given to train himself now intellectually and practically not only for the remaining years before the disappearance of this old world, but prepare for a full share in building the enduring Paradise civilization that will stand forever as a tribute to Jehovah's goodness.

⁷ A brief word about sports. Sports in modern schools are greatly overemphasized. Much time is wasted that could be better spent in learning profitable matters or in preaching activity. Sports as organized today are conducive to hero worship, which is dangerous and unchristian. Once in a while a game of ball or other sport can be innocently indulged in as genuine recreation and such is profitable. But to have one's mind as a youth constantly filled with sports seven days a week is unwise and unwholesome. Paul's advice 1900 years ago to young Timothy, who lived in the midst of the sports-maddened Greek world, is timely counsel for us today. "For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8, NW.

FOUR SCRIPTURAL CATEGORIES

⁸ So much for the untheocratic field of education. But now for the theocratic field of training, which is most vital and which truly prepares children for life everlasting in divine favor. Modern theocratic education falls into four categories similar to those briefly described of Biblical times. The four divisions are, namely, first, at home; second, on the work; third, congregationally; and fourth, at assemblies.

⁹ Just as Jehovah is the great Teacher of his household, so the father as head of the house should take the lead in home theocratic education. (1 Thess. 2:11) Likewise God's wifely organization as a mother teaches her spiritual offspring; so, too, the human mother is to serve as a co-educator. Daily the theocratic father and mother should give oral instruction to their children. How better can this be done than at mealtimes? Especially at the morning and evening meals. At the morning meal the oral instruction should center around the daily text and comment provided by the Society in its annual yearbooks. There is always ample material in the comments which the father and the mother can enlarge upon from their own theocratic experiences. These can be related with great practical profit to the children.

¹⁰ Inasmuch as children in Biblical times memorized Scripture texts it is suggested as a good idea for the children to memorize each day's text from the *Yearbook*. A short drill could be conducted mornings before the text is discussed by the family to see that the children have properly committed the text to memory. Then when father returns home for the evening meal a check-up could be made that the text is still remembered. By way of example, Timothy from infancy doubtless learned by heart much of the holy writings. (2 Tim. 3:15) At the evening meals further helpful training can be offered by both father and mother in recounting profitable theocratic experiences of the day by their having preached the Kingdom message "in favorable season" or "in troublesome season". (2 Tim. 4:2, NW) As the children become older they can share in these mealtime Biblical discussions and reports. It cannot be overemphasized, the vital need there is for a daily program of theocratic instruction.

7. What advice is given as to sports?

8, 9. (a) What four categories of theocratic education are available? (b) Who should take the lead in home training of children?

10. What suggestions are given for effective home training?

tion in the home. Additionally, proper manners, discipline and respect for older ones should be daily inculcated. Mothers and fathers should be companionable with their children. Be their best pals. Gain and retain their confidence at all times.

¹¹ The greatest heritage one can leave his children is the desire to become an active minister of Jehovah. The primary occupation of all Jehovah's witnesses is that of the ministry. Therefore they should employ the second method of instruction used in Biblical times, namely, that of instructing children while on the witness work. This means that it is well for the parents to take their youngsters with them in the various features of the field service. When Timothy was still very young, Paul took this spiritual "son" of his with him in the missionary service that he might learn by firsthand experience. (Acts 16:1-3) Let your son and your daughter become an apprentice to the ministry. As your children hear you defend the name of Jehovah and expound the good news of the incoming new world, they too will have well up in their hearts the desire to be zealous witnesses for Jehovah. From time to time in the house-to-house preaching activity allow them to add words to your testimony before the householder. This might be done by interrupting your witness by saying to your child something to this effect: "Tell the lady who Jehovah is," or ask some other basic question on which the child can express itself. Take your child along with you to your home Bible studies and perhaps it can share in looking up some of the proof scriptures. In apprenticing the child in the ministry the secret is to give it some little part in the actual work of preaching.

¹² As the children get older it is well not

to leave them idle. Gradually encourage them to give their own testimonies at the doors or on the streets or to have their own home Bible studies. Suggest that they become vacation pioneers during their summer holidays. Perhaps the desire to become a foreign missionary can be instilled in their hearts in the course of the years. This would mean that after their two years of full-time pioneer service they would qualify to attend the Watchtower Bible School of Gilead to prepare for the foreign missionary service. The highest career you can plan for your children is that of the full-time service as a minister. Work and plan to help them toward that most joyful and successful of careers.

¹³ In addition to training children while on the witness work, there is still a third force in the rearing of children. That third force is that of the local congregation of Jehovah's witnesses. Children right from the start should be expected to accompany their parents to all meetings. Those who came to hear Jesus brought their children with them. (Matt. 15:38) They should learn to sit quietly and listen to all that goes on. Just like the little Davids and the little Sarahs in the days of ancient Israel who attended synagogue meetings, so too the modern little Davids and little Sarahs should be eager to attend every meeting. The other members of the congregation can contribute their part by befriending and speaking to all the youths in their midst. This has a beneficial effect on the children and makes them feel that they are part of a large family of God. When the boys get old enough they should be encouraged to enroll in the theocratic ministry school. There is no better training today in the Christian ministry than that offered by the Society at its congregational

11. What heritage may be left children? How may this be done?

12. What theocratic career may be planned for children, and how?

13. What contribution can the congregation of Jehovah's witnesses make toward Christian training of children?

meetings of Bible study and its course in the theocratic ministry school. Let every son and daughter of Jehovah's witnesses delight to take full part in such congregational meetings.

¹⁴ There is still a fourth force of education that theocratic parents should take advantage of. That is to take your whole family to every circuit, district and national assembly arranged for by the Society. Save up your money to this end. Do you know that the Israelites were enjoined by law to set aside their second tithe or ten per cent of their income to finance their three journeys to Jerusalem each year? (Deut. 14:22-26, AS) Weeks before the event build up a keen interest and desire to attend the assembly. Instruct your children while en route to the assembly city. Show them the scenic, geographic and other points of interest. Here is your opportunity to use the "book of nature" to broaden the minds of the young with travel. The theocratic child should be accustomed to mix with and meet people from distant communities. At the assembly see that the children meet your many friends from far and near. See that they attend the baptismal services to learn how this is done and what it signifies. Then when they are old enough to symbolize

their dedication to Jehovah's service, encourage them to take that proper step. While at the assembly discuss in company and in hearing of the young important points brought out at the sessions. In fact, for weeks following the assembly there should be much food for discussions at your evening mealtimes at home.

¹⁵ "Let the young children come to me and do not try to stop them." (Luke 18:16, NW) Truly there is a wealth of theocratic training and education available to assist the Christian parent in leading his children to Christ Jesus as King of the new world. May every theocratic parent take heart and commence with a renewed interest the training of his children. Many will be your joys and great will be your satisfaction as you rear your children in the way of divine favor. Be God-fearing parents raising your children in godly devotion. Do all in your power to give them that glorious hope of everlasting life in the new world. Shield and protect them from the dangers and snares of the old world. Plant in their hearts the seed of truth and ever be busy in watering and nourishing the spiritual growth of your dear ones. Train your beloved ones now with that new world outlook which is sound, practical and, above all, brings them Jehovah's blessing of endless life.

14. How should a fourth force of theocratic education be taken advantage of?

15. Finally, what are theocratic parents urged to do?

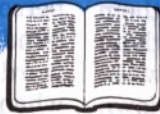
PAGANISM ROUTED

Every year in Ivorogbo town there are "Easter" celebrations, including dancing, singing and the various denominations' "holy communion" services.

Last year the local company of Jehovah's witnesses invited the townsfolk to their Memorial service on the evening of March 23 in order to witness the proper Scriptural celebrating of the Lord's evening meal.

After the Memorial service discussion arose and spread all over the town, with the result that no processions or "Easter" celebrations were held, except for a feeble attempt by a few of the older religionists to carry on as before. In the service effort that followed some of the townspeople expressed their desire to participate and, all together, 59 persons went out into the field, including the regular publishers, numbering about 30, who took the new ones along for training.—Nigeria Branch.

God's Word a Sure Guide



THE sun that warms our earth is just one of one hundred thousand million suns in our Milky Way. Our Milky Way is just one of a million million milky ways or galaxies in the known universe. All of these millions and billions and trillions of stars are hurtling through space, each keeping in its assigned orbit, each running on a schedule of split-second timing so flawless that we set our most accurate timepieces by their movements. Can men guide them? No. And this Jehovah called to Job's notice saying: "Can you send forth Mazzaroth in its season, and lead forth the Bear with its satellites? Do you know the laws of the heavens?"—Job 38:32, 33, *AT*.

Birds migrate for hundreds and thousands of miles, without map or compass, without ever having made the trip before. Can man guide the birds on their southward flight? God queried Job: "Is it by your understanding that the hawk soars, and spreads his wings toward the south?" (Job 39:26, *AT*) To the backsliding, rebellious Israelites Jehovah said: "Even the stork knows her time for assembly and migration, and the crane and swallow keep the season of their coming, but my people know not the decrees of the Everliving [Jehovah]."—Jer. 8:7, *Fenton*.

God guides the stars by his laws of motion and gravitation. Man cannot guide them. God guides the migrating birds by his laws of instinct. Man cannot guide

them. Man cannot even guide himself. Jeremiah 10:23 (*AS*) states:

"O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The stars heed God's laws, the birds obey the migration laws, but men balk at God's laws for them. But if God is capable of guiding the stars by natural law, of guiding the birds by instinct, then is he not capable of guiding man by the Bible? "Thy word is a lamp to my feet, and a light on my path."—Ps. 119:105, *AT*.

Consider a few of the fields in which God's Word gives sure guidance. It is a guide in matters of marriage. When Israel entered Canaan they were told concerning the heathen: "You must not intermarry with them, neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods." (Deut. 7:3, 4, *AT*) To Christians the same prohibition was carried over when they were told to marry "only in the Lord". (1 Cor. 7:39, *NW*) Of course, there are always some headstrong ones who resent any interference in their personal affairs, even from God's Word. Solomon was one of such. He married women not in the truth, probably reasoning that they were nice girls, and that he could get them into the truth after marriage. Instead, they got him out of the truth. God's guiding Word was right, and Solomon's rejection of it was so wrong it cost

him eternal life. (1 Ki. 11:1-11) It still happens today.

After marriage and children come, God's Word guides in rearing them. Deuteronomy 6:6, 7 (AT) states: "These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up." Christian parents are instructed to raise their children "in the discipline and authoritative advice of Jehovah". (Eph. 6:4, NW) This does not say to wait until the child is old enough to decide for itself, to democratically cast its vote on whether it wishes to be brought up "in the discipline and authoritative advice of Jehovah", by attendance at Kingdom Hall, etc. This would not be theocratic order in the family circle. God instructs the parent on how to rear the child, and the child does not carry any veto power over the divine command. The theocratic order is for the parent to raise the child, not the child the parent.—Prov. 22:6.

Rulers over men and nations could find good guidance in the Bible, just as the kings of Israel were commanded to find it: "As soon as he has taken his seat on his royal throne, he must write for himself in a book a copy of this code as approved by the Levitical priests; he must keep it with him, and peruse it all the days of his life, that he may learn to stand in awe of the LORD his God, by being careful to observe all the provisions of this code and these statutes, that he may not consider himself more exempt than his fellow-countrymen."—Deut. 17:18-20, AT.

No special privilege for ruler or party members of a political machine. No bribes either, for Psalm 26:10 condemns those whose "right hand is filled with bribes". (Margin) This word "bribe", it is a nasty word and its use makes certain politicians

nervous and fidgety. To escape this uncomfortable feeling and soothe nerves and calm fidgetings, today bribes are often called gifts. But that is out too, for Deuteronomy 16:19 says to officials: "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." In these days when the accepting of gifts for political favors is so common that the president of the United States suggests that public officials list all gifts received from their business connections, this Bible rule could be applied with profit to the people.

There are many other fields in which the Bible sets forth good guidance. It guides in eating, not so much in what we eat as in how much, forbidding gluttony. It guides in drinking, not so much in what we drink as in how much, forbidding drunkenness. It would steer us out of the present moral collapse, forbidding lying and fornication and adultery. It would reduce bickering and quarreling, advising that soft answers turn away wrath. It forbids that great troublemaker in human relations, the gossip and the talebearer. It would halt much evil at its inception, telling us to render evil for evil to no man. It would silence the guns and bombs of war, forbidding killing. It would eliminate racial prejudice, reminding us that all men came from one man, Adam, and that all can be made one in or under Christ. All class distinctions and false standards set up by vain humans would vanish under the Bible's guidance. This old world would be changed beyond recognition if it but followed a few of the Bible's guiding principles.

Most important of all, the Bible guides in true worship of the Creator. It explains his purposes toward the earth and us, instructs us about Christ's kingdom, commands us to preach this kingdom. (Matt. 24:14; 2 Tim. 4:2) Its prophecies show us

the sign that announces the nearness of Armageddon, the divine battle that sweeps wickedness from the earth to make room for a clean new world of righteousness. In symbol this battle is spoken of as winter, and we should see the sign of this symbolical winter's approach. (Matt. 24:20; Rev. 16:14, 16) God-given instinct guides the animals and birds to react to the sign of literal winter's approach and make the necessary preparations to pass through alive; God-given intelligence should make mankind react to God's Word and the sign it gives of Armageddon's approach and make us prepare for surviving it.

FALSE GUIDES

Those who are fashioned after this system of things cast God's Word into the discard. They have new guides, new gods. Many take themselves as their guides, thinking if they do as they think best all will be well. The Bible disagrees: "What man thinks a right course, may end upon the road to death." "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life."—Prov. 14:12; 21:2, *Mo.*

Some cling to orthodox religions as a sure guide. Yet Jesus said the clergy were blind guides and those who followed them would land in the ditch with them. (Matt. 15:14) Why were their religions false? Jesus told them why. Listen: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" (Matt. 15:3-9, NW) It is the same today. Tradition and creed crowd

out God's Word in the Fundamentalist religions.

The Modernist clergy cast God's Word aside altogether, saying the God of the Old Testament is a tribal god of the Jews, a bloody god. Or, as one prominent clergyman called Jehovah, "a dirty bully!" They turn to science and philosophy, advocating psychology and psychiatry for the mind. (Col. 2:8) But attend to what Doctor James Tucker Fisher, a leading psychiatrist, said in his book *A Few Buttons Missing: the Case Book of a Psychiatrist*: "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount." It is as Anthony Standen says in his book *Science Is a Sacred Cow*, page 151: "A social scientist prefers the more long-winded expression every time, because it gives an entirely spurious impression of scientificness to what he is doing."

For many, political rulers are their guides. The Egyptians deified the Pharaohs; the Romans deified the Caesars; the Communists deify Stalin, the Albanian parliament calling him "the Deity" and "the Glorious Savior". Eva Perón said of her husband and Argentina's president: "He is God for us, so much so we cannot conceive heaven without Perón. . . . He is our sun, our air, our water, our life." The Japanese always considered their emperors gods, though that position was recently abandoned, officially.

Coming to the United States, no one can

accuse people of thinking President Truman or his political associates are gods. So instead Truman and his political cronies always talk about praying for God's help, getting Him on their side. But how could this succeed? God says his kingdom is no part of this world, that Satan is the god of this world, that the whole world lies in this wicked one's grasp, and that a friend of the world is the enemy of God. Will prayer make God become a friend of the world and his own enemy? (John 18:36; 2 Cor. 4:4; Jas. 4:3, 4; 1 John 5:19, NW) So just how can Truman and his associates lure God into their politics?

Of God the Bible says: "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" (Ps. 147:16, 17) Jehovah has at his beck and call all the cold in the universe; so how can they entice God? He does not need a deep freezer! Again the Bible says of God: "Every beast of the forest is mine, and the cattle upon a thousand hills." That goes for the mink on a thousand hills too, so no use offering God a mink coat! He can make any needed coats. (Gen. 3:21) Again we read: "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) Everything is already his, his one hundred per cent. No use trying to buy his influence for five per cent! Anyway, God is against bribes or gifts, whether to get him into government or nonexistent souls out of a mythical purgatory. Political failures and broken campaign promises prove men poor, unreliable, undependable, hopeless, hypocritical guides in government.—Prov. 29:2.

But Jehovah God is a God who knows government, and he qualifies as a guide in matters of government. While Assyria was the second world power, God through his prophet Nahum foretold its fall. (Nah. 1:8; 2:6, 8) Isaiah foretold the fall of

Babylon, the third world power, to Cyrus the Persian, while Assyria still stood as the second power and Babylon had not even become a world power. (Isa. 44:28; 45:1) Daniel, while Babylon was the third power, foretold the falls of the fourth and the fifth powers to come and the rise of the sixth. (Dan. 8:20-25) And when Rome was the sixth power John foretold the rise and fall of the seventh and of the eighth coming in, which would be an international combine of ruling powers that would go down, come back, then go into perdition. (Rev. 17:8-14) This international combine arose as the League of Nations, went down, and returned as the United Nations. Its final fall will come at Armageddon, at the latest. God knows human government forward and backward. Judging by the results, human rulers know it only backward.

Jehovah God is for clean government, for Christ's government, which is a theocratic government. God will not identify himself with a government where gamblers pull strings and politicians play the puppets and dance in response. Today it seems that the Gettysburg address' high resolve that "government of the people, by the people, for the people shall not perish from the earth" has been replaced by the resolve of the defenders of the political puppets of gamblers, which new resolve seems to be that "government of corruption, by the corrupted, for the corrupters shall not perish from the earth". But it will perish. We hope so, we think so, we know so, because God says so: "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."—Dan. 2:44.

That will be a government of God, by God, for the worshipers of God; and it

shall not perish from the earth, but will continue as long as the sun shines and will give an abundance of peace as long as the moon endures. The King, Christ Jesus, will judge among many peoples and rebuke strong nations, and swords will be beaten into plowshares, and spears into pruning hooks, nation will not lift up sword against nation, neither shall they learn war anymore. His kingdom is an everlasting kingdom, and his dominion endures throughout all generations. By him God opens his hand and satisfies the desire of every living thing, because then every living, breathing thing will be praising Jehovah. He will bring in health and cure for the people, and wipe every tear from their eyes, and death will be no more, neither mourning nor outcry nor pain. Nothing will hurt or destroy in all that blessed new world, because the former things of this old world will have passed away and will have been forgotten after Jehovah makes all things new.—Ps. 72:7, 8; 145:13, 16;

150:6; Isa. 11:6-9; Jer. 33:6; Mic. 4:1-4; Rev. 21:1-5.

So we must shun the false guides of men and their false religions, babbling psychologists, wordy psychiatrists and polluted politicians, all of which have built up such tremendous reputations as colossal failures. Look at the messes they have made, know them by their rotten fruits, reject them for their fruits. Know God as a guide by his fruits, and accept him because of those fruits. Would you like to be guided into the new world as surely as the stars are guided in their orbits? Then make their Guide your Guide. Would you like to be guided as surely as the birds are guided in their migrations? Then make their Guide your Guide. Would you like to be guided in your preparations to pass through the symbolical winter of Armageddon just as surely as birds and animals and insects are guided in their preparations to pass through literal winters? Then make their Guide your Guide.



Christians Shun Political Ambassadors



ON OCTOBER 20, 1951, the president of the United States appointed General Mark W. Clark ambassador extraordinary and minister plenipotentiary to the State of Vatican City.

Sharply reflecting public reaction were the thousands of letters that the White House, members of Congress and the public press received, protesting the appointment. Among the reasons given for protesting was that the appointment preferred the Roman Catholic Church above all oth-

ers. A letter which made this point, but did so with a sense of humor, was published by the *Washington Evening Star*, October 25, 1951:

"Now that President Truman has appointed an Ambassador to the Vatican, I suggest that he also make the following appointments while Congress is in adjournment: Gen. Vaughan, Ambassador to the Methodist Church; Mr. Boyle, Ambassador to the Baptist Church; Mr. Finnegan, Ambassador to the Presbyterian Church; Mrs.

Merle Young, Ambassador to the Church of Alaska (fur country); Senator McCarthy, Ambassador to the Seventh-Day Adventist Church; Gen. MacArthur, Ambassador to the Jehovah's Witnesses Church; Dr. Jessup, Ambassador to the Sons and Daughters of I Will Arise Church."

Much has been and can be said and written regarding why the appointment of a United States ambassador to the Vatican has neither policy nor principle to support it.* Certainly informed circles do not attach much weight to the argument that the Vatican is a good "listening post", and as for its aid in fighting communism, one only needs to look at Italy, where 99.6 per cent of the people are born and raised Catholics and where such Catholics are supporting the largest Communist party outside Russia itself.

The appointment's being made to the State of Vatican City instead of to the Holy See surely was a mere subterfuge to make legal the preferring of one religion above the rest. Nor can the fact that the United States sends ambassadors to other nations whose rulers are also heads of religion justify the Vatican appointment, because such ambassadors are sent in spite of the fact that the political ruler is also a head of religion whereas the Vatican appointment was made solely because the ruler of Vatican City is the head of the Roman Catholic Church. And while the United States did have a representative to the Vatican up to 1868, the pope then was a *bona fide* political ruler of the Papal States consisting of some 16,000 square miles and of some three million inhabitants and at that time there was no other United States ambassador in Rome. And finally, the mere fact that other democratic nations send representatives to the Vatican does not justify the United States' doing likewise,

for they do not have a constitution which erects a 'high and impregnable wall of separation between the church and state', as does the United States.

THE SCRIPTURAL POSITION

But what is the Scriptural position regarding a religious organization having political ambassadors? Suppose the Constitution of the United States did not prohibit union of church and state, would the various religious organizations claiming to be Christian then be justified in having political relations with the government, as is the case in the democratic and Protestant countries of England and Finland?

According to the Scriptures, the true Christian congregation is a chaste virgin who has been promised in marriage to Christ Jesus. (2 Cor. 11:2; Rev. 19:7, NW) She must therefore follow the example that He set regarding friendship and relations with the political rulers of the world. Christ Jesus refused the Devil's offer of all the kingdoms of the world on the Devil's terms; he refused to let the Jews forcibly make him their king; he said that he was not of the world and that neither were his followers; it had hated him and would hate them. Plainly he told the political ruler before whom he was being tried: "My kingdom is no part of this world."—Matt. 4:8-10; John 6:15; 15:19; 17:16; 18:36, NW.

And the words of the apostles and other disciples of Jesus show that they clearly understood this matter. They admonished Christians not to be conformed to this wicked system of things; not to get entangled with it; not to become spotted by it, for this world is passing away. Friendly relations with the world they condemned as spiritual fornication and adultery. "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a

* See *Awake!* January 8, 1952.

friend of the world is constituting himself an enemy of God.”—Rom. 12:2; 2 Tim. 2:3, 4; Jas. 1:27; 4:4; 1 John 2:15-17, NW.

Besides, note the political, financial and moral corruption in the governments of the world. Particularly in recent months have investigations in Washington revealed a state of corruption that stinks to heaven. Why should Christians want to have anything to do with such an unclean organization? Counsel the Scriptures: “Get out from among them, and separate yourselves, . . . and quit touching the unclean thing.” Surely it would be folly for Christians to try to sew the new patch of Christian principles on that old garment of corrupt democracy. Christians, therefore, who understand God’s Word shun political ambassadors.—Matt. 9:16; 2 Cor. 6:17, NW.

Christians have something far more practical and fruitful and safer to do than to mix with the affairs of this world for the purpose of cleaning them up. Which is? Following in the footsteps of their Leader and Master. He 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.” He commanded: “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; John 18:37, NW.

And Jesus’ followers obeyed that command. “Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.” “Those who had been scattered [because of persecution, did not stop preaching but] went through the land declaring the good news of the word.” Said Paul: “Really, woe is me if I did not declare the good news!” And he urged upon Timothy: “Preach the word, be at it

urgently in favorable season, in troublesome season.” Nor was this preaching to be done only by a select few. The Corinthian Christians were admonished to imitate Paul even as he imitated Christ, and the apostle Peter shows that Christians are given the light of truth that they may ‘declare abroad the excellencies of God’. —Acts 5:42; 8:4; 1 Cor. 9:16; 11:1; 2 Tim. 4:2; 1 Pet. 2:9, NW.

The present-day fulfillment of Bible prophecy shows that we are living in the “time of the end” of the world, the consummation of this system of things; that Jehovah has begun to rule as King through his Son who now rules in the midst of his enemies; that soon God’s patience with the wicked nations will run out, which will mean their destruction; and that following this destruction God will establish a new heavens and a new earth wherein righteousness will dwell. If it was necessary for Christ Jesus and his early followers to keep separate from the world back there, how much more important is it that Christians today keep separate from it in view of its impending doom? And if it was important to preach the good news regarding Jehovah God, Christ Jesus and the Kingdom then, how much more urgent is it now? Now, when “this good news of the kingdom [must] be preached in all the inhabited earth for the purpose of a witness to all the nations”, before the accomplished end comes.—Ps. 2; Matt. 24; 2 Pet. 3:13; Rev. 19:5, 6, NW.

The Scriptural position is clear. Christians have nothing in common with the wicked, doomed nations of the world. They will therefore shun having any political ambassadors. They will confine their activities to making known God’s purposes, and, like the apostle Paul, be ambassadors from God and for Christ Jesus to men of good will, showing them how they can be reconciled to God.—2 Cor. 5:20.

WE NOW take up again the account of the "Clean Worship" Assembly in Frankfurt, Germany, an account which our last issue brought up to the closing day. The great final day of the all-too-short assembly came Sunday, August 26. The clouded skies broke and sunshine flooded the assembly grounds. A 15-minute report on the work in the United States by one of the president's secretaries elicited applause and ah's! of amazement. Four speeches followed by other members of the Brooklyn Bethel family, three of them in German. Thus out of the entire American delegation four spoke to them in the language of the country. The German-speaking brothers appreciated this indeed.

Afternoon comes on, and the hour for the widely announced public talk. The stadium is thronged and thousands are also over in the Cycle Racing Bowl. Many parasols are up to shield ladies from the beam-ing sun. The orchestra, 150 pieces strong, shows itself an accomplished group by its half hour of musical selections, in a specially fine medley of Kingdom Song melodies. Then a few minutes after 3 p.m. chairman Frost introduces the speaker, who by now has faced a number of audiences on this same big question. The speech is again on, through a competent interpreter. The message is a double-barreled shot against false religion, it being delivered in English and German. The big crowd now counts up to a high total of 47,432. Despite its size it does not prove too unwieldy to be swayed by the powerful arguments of a forceful speaker. Eighteen hearty applause inter-rupt his progress.

Among those in the audience is the Ober-buergermeister, the Lord Mayor, of Frank-furt am Main, who is seated up in the central balcony of the stadium's tribune.

ASSEMBLIES IN Frankfurt, Berlin, St. John's

He has arrived some minutes late and has not been able to meet the speaker before-hand and address some words of welcome and appreciation to this mightiest assem-bly that Frankfurt has ever witnessed. With no emotion on his face he listens to the forthright exposé of false, apostate Christianity. Toward the close the assis-tant chairman comes to conduct him down and out onto the field at the end of the talk, to be introduced to Brother Knorr and to offer any words of recognition to the as-sembly, if he still cared. However, the lord mayor's time is short and he must leave at once, and so he sends his card to the Society's president by messenger and expresses admiration of Jehovah's witness-es' organization and the speaker's courage in delivering this harsh message of the old Hebrew Scriptures.

Brother Knorr concluded his public ad-dress with an appeal to all interested per-sons to make a personal study of the Bible. In this behalf he announced a free copy of *The Watchtower* and the booklet *Can You Live Forever in Happiness on Earth?* to each and everyone there. Tens of thou-sands of hands clapped in appreciation. Adding the 47,432 auditors today to those who heard this public lecture by the So-ciety's president in London, Paris, Luxem-bourg, Brussels, and Rotterdam, it makes a grand total of 106,587 in Europe.

With the public event over, there was no grand rush to get away. The stadium crowd was practically the same for the

closing features of the assembly, and all were greatly blessed for staying. A telegram was read from Washington, D. C., signed by the 700 preconvention workers doing the preliminaries for the October assembly in that city. The reports by the convention committee, convention servant H. Knoeller and his assistant W. Becker, proved very interesting. It was good to learn that the *Kasse* (treasury), always a problem child, had been cared for and there were enough German marks contributed to offset all convention expenses. Convention chairman Frost followed on the subject "Remaining Fearless to the Accomplished End", and his speech was a challenge to the Communist authorities under whose regime hundreds of witnesses here from the East zone would return home just as clandestinely as they had come.

The president's concluding talk infused further strength and determination into all, especially those whom he would leave behind in divided Germany. He betrayed keen pleasure in reading first an unusual telegram, to this effect: Seventy Montreal-bound new world travelers send greetings from stratocruiser at 18,000-foot altitude. Then the complementary telegram, to this effect: Greetings from Montreal on safe arrival. With 575 in Montreal tonight we share the good things of London and Paris. Then Brother Knorr went on to a brief review of some talks, emphasizing our thoughts and conduct. He contrasted new world optimism with old world pessimism.

"We love life," he said. Hence those brothers in Hitler's concentration camps hung onto life's slim thread for a purpose. So they are alive today and are here at convention and carrying out this purpose, and will keep on doing it to the battle of Armageddon. Released from concentration camps, they did a lot of talking about God's kingdom, optimistically so, and now, look what we have here, because

they talked! The thousands of newly added witnesses are a letter of recommendation on their work. The thing to do is to keep the theocratic organization clean for the further ingathering of other sheep, for to it is where God brings these other sheep now. Thoughtfully Brother Knorr voiced appreciation of the Frankfurt populace and their lord mayor and of the help he had tendered in behalf of the assembly; also of the grounds workers and of the 4,901 convention volunteer workers. It was happyfying to learn that Germans were expected to be brought to America for study at the Gilead School and thus they would be made available for missionary work in other lands. Also, more expansion was projected in Germany, in token of which the branch building at Wiesbaden was to be enlarged, particularly to accommodate a big new press to be imported from the Swiss branch. In Germany the magazine *Awake!* is not circulated, only some copies being received by mail, but now on this new press the German *Awake!* was to be printed at Wiesbaden for mass distribution in Germany. It was hoped to effect all this in the next ten months. O joy!

Travel instructions came now, a song, and the final prayer by the convention chairman. Then what a demonstration followed! The great orchestra struck up the tune, and then the Germans broke out into a song commending Brother Knorr and his fellow witnesses to God. Handkerchiefs were pulled out and waved toward him. Hundreds broke bounds and came surging across the field toward the platform, younger ones running, elderly ones stepping at a slower pace. As he came off the platform a dense mass surrounded him. How soul-stirring this show of appreciation! It was some time before he showed up at his convention office in the tribune building, not to go home, but to wait and see the departing conventioners off.

Excellent preparations had been made and instructions given for the departure of those tens of thousands that night from the small Sports Field railroad station and its three platforms. Again fine organization came to the fore for smooth handling of the great project without confusion, friction, fear or mishap. Standards with their company signs were again raised aloft, and those who belonged there assembled about it. Night fell. The crowds in their particular groups stayed seated in the stadium and other assembly points, patiently waiting. Calls for the passengers of the respective trains of the thirty specials rang out over loud-speakers, one at a time, as its due time for departure drew near, the first being at 21.20 o'clock for Wetzlar, Siegen, and other points. At call the travelers making up that trainload rose and got on the march, following their standards. As they moved down the road and paths, through alternate electric lighting and shadows cast by the trees, and joyfully conversing, no children crying, it reminded Bible students of how the children of Israel in their millions marched with their heavy luggage to the assembly point for their mass departure from Egypt.

The president and a number of others of us went down to the railroad station to witness some departures. The first train was quickly filled and pulled out at 9:25 p.m. Then another, and another, from this platform and that, while at times a regular express train, fully alerted, sped through on an open track toward its destination. Without a great crush the friends boarded their train. A number would jam the windows to lean out, wave hands and bid farewell. Carloads would join in song. As the trains moved out and cries of farewell rang out, we would wave back and cry out, *Auf wiedersehen! Gute Reise!* etc. We stayed till 10:35 p.m., by which time about eleven trains had been made up and had departed.

Reluctant to go before the last of the thirty trains pulled out, about ten minutes after midnight, we finally departed for Wiesbaden. What a sight it had been! What an experience! The railroad management were amazed at the orderliness and promptness of Jehovah's witnesses in performing this traffic feat, putting through a train on an average of every six minutes for more than 25,000 passengers.

The many omnibuses were loaded and dispatched with like handling. But thousands of friends stayed over for post-convention privileges. Yes, many slept a further night in the straw. Monday before 8 a.m. throngs of friends began arriving at the Wiesbaden Bethel for an inspection trip through. By bus, car and motorcycle they came. Group by group they were conducted through home, factory and offices. They were excited, interested, pleased. "*Wie schoen, wie sauber!*" they would remark. All day long this kept up, and more came on Tuesday. Finally 2,346 had come and made an inspection tour. Among them were about 800 visitors who had been in Hitlerite concentration camps during the Nazi regime and whom members of the Wiesbaden family recognized with joy.

BERLIN EXTENSION OF ASSEMBLY

Monday morning meant a meeting with the German circuit servants for Brother Knorr. Early Tuesday morning, accompanied by the branch servant, he departed from Wiesbaden Bethel for the Rhein-Main airport near Frankfurt with his traveling party. Workers doing deconstruction work at the convention grounds got word of it and went out by truck and car to give him a warm send-off. A large bouquet of flowers from the convention floral decorations followed him into the plane. Then, at 9 a.m., a half hour before the announced time, the plane took off for Berlin, hopping over Soviet territory for the American zone

in that city. An hour and a half later as they left the Tempelhof airport there, they were greeted by more than 300 brothers.

For the assembly in Berlin no public notice was given by the Society, in order not to make the Communist people's police aware of it beforehand and so imperil our brothers of the East zone. The ones who were invited were, of course, just the brothers and Berlin friends. However, the American Berlin radio station RIAS made an announcement of it that Tuesday morning, so that the entire East zone was also informed that Jehovah's witnesses would hold an assembly in the Woodland Stage (*Waldbuehne*). A witness anyhow!

After a dinner at the Berlin office, Brother Knorr and his companions went to the Woodland Stage, where at the district assembly July 29-31, 1949, a Resolution challenging and protesting to the Communist authorities of East Germany was adopted by 17,232 witnesses, this being followed by a public address by the German branch servant on "It Is Later than You Think" to 33,657 hearers.

Now in spite of the present ban on Jehovah's witnesses in East Germany 13,563 get together in this vast open-air amphitheater. It is estimated 8,000 of these were from the Communist East zone. After a short introduction of song and prayer, Brother Knorr gave the opening afternoon talk on "Making Your Mind Over for New World Living". His secretary, Brother Henschel, spoke next, then Brother Schroeder, who, being introduced as one of Gilead's instructors, received an especial applause. Then Brother Frost addressed them, giving a brief report on the international assemblies at London and Frankfurt. Finally Brother Knorr again resumed the speakers' stand, and, through his interpreter, Swiss Brother A. Rütimann, gave them a stirring talk, weaving in things of his speech on "The Triumph of Clean, Un-

defiled Worship". Then the uninterrupted four-hour assembly closed with song of praise to Jehovah. As at Frankfurt, so here Brother Knorr could not escape a big demonstration by the brothers expressing their love and thankfulness, and it was slowly that he was able to make his way out.

In the evening a session with the circuit servants took place, at which Brother Knorr had them tell him about the interesting experiences of our fellow servants in their underground activity over there. Next day 237 newly interested ones were baptized. That morning, at eight o'clock, Brother Knorr and his party left for the next national assembly, at Copenhagen.

NEWFOUNDLAND'S GREATEST ASSEMBLY

Tuesday evening, at the Rhein-Main airport Brothers Franz and Hannan took off for a flight westward toward North America. In the half hour before departure they had a heart-cheering visit with a delegation of postconvention camp workers who turned out in their work clothes and sang a farewell song as they boarded the plane. Wednesday morning they landed at Gander airport on Newfoundland, the tenth-largest island in the world and recently made Canada's tenth province. From here Brother Franz flew in a two-seater Fleet Canuck plane piloted by Gilead graduate G. Ernst, our first missionary to own his own plane and fly it in the work as circuit servant. Brother Hannan and the then branch servant, C. Clemons, came later by commercial TAC plane the 118 air miles to St. John's, to the southeast. Here they lodged in the missionary home in connection with the branch. Six years ago when Gilead graduates first landed, there were only 35 Kingdom publishers in Newfoundland. They now have 21 organized companies and a peak of 315 publishers, 59 of these being in St. John's, where they attend meetings in the Kingdom Hall in the yard back of

the missionary home. In the front yard a sign stood advertising the public lecture for September 2 on "Will Religion Meet the World Crisis?"

Here, also, they had teased the public about this, by painting on sidewalks, curbs, and large stones the question "Will it?" On August 23 came further information when the lecture handbills began to be distributed. Window cards were placed, information marches were carried on with placards on the marchers, and three streamer signs were stretched across streets at strategic locations, one near the roller-rink building where the public lecture and three-day convention were to be held. As the better halls in St. John's are controlled by Catholic and Protestant religious societies, the rink was the best meeting place obtainable. A cafeteria kitchen was erected outside the rear right of the building and meals were served through the long open windows of the hall.

Friday, August 31, the convention opened at 9:30 a.m. with 90 present, despite the low overcast and rain. From then on we just had a grand convention of three days. The fine program was capably handled by many Gilead graduates and native publishers. Among the speakers was a native of St. John's, who was a customs official during the time of the World War II ban on publications of our Society and on Jehovah's witnesses, but who got the truth through reading the literature as a censor.

The pioneer work was encouraged, to build it up above the 41 general pioneers then in the service; and four asked for application blanks to enter Gilead School. Saturday morning a baptism was held and eight were immersed in a tarpaulin receptacle which was installed in the missionary home's basement. Among the three sisters immersed was the sister from Woody Island in Placentia Bay, the sister reported on in the July 15 issue of *The Watchtower*

in the letter headed "Results of a Long-delayed Back-Call". She not only negotiated the journey here but also brought her husband with her. It was enjoyable to hear her tell over the platform microphone how the pioneer first called on her and she tried to get rid of him, but later found the truth from the literature she took of him.

Gilead graduate G. Stover (who made it to London and Paris by working his way there and back on boats) and Brothers Franz and Hannan brought speeches, reports and experiences from the London and Paris assemblies. One of the first things Friday morning was the reading of this telegram just then received: "55 richly refreshed conventioners en route to New York stopping at Gander send love and best wishes for a successful Newfoundland clean worship assembly." (Dated Gander Airport, August 31, 7:21 a.m.)

Sunday was rainy and cold, with no heating in the roller-rink, and the big air show was billed to begin today and tomorrow was Labor Day. And yet 260 turned out to hear the public talk delivered by the Society's vice-president. It got excellent attention and at the conclusion the booklet *Religion Reaps the Whirlwind* was distributed free and many copies were eagerly taken. So well pleased were they that many interested attenders stayed for the assembly's closing session and we had an attendance of 200. When the assembly concluded, all were overflowing with gratitude and gladness. It had been the best yet in Newfoundland and gave promise of good progress and increase in the work up there. It really meant something for so many to assemble together, traveling long distances and by circuitous routes and on slow trains and by boat. Next day a good-sized crowd of the conventioners turned up at the local airport to give the two Society's representatives from Brooklyn Bethel a cheering send-off.

GILEAD CLASS APPRECIATES



October 10, 1951

Mr. N. H. Knorr, President,
Watch Tower Bible & Tract Society,
124 Columbia Hts.,
Brooklyn 2, N. Y.

Dear Brother Knorr:

Having just completed a thorough and comprehensive study of the Society's latest publication, *What Has Religion Done for Mankind?* we the students of the 18th class of Gilead desire to express to you our gratitude to Jehovah God and to His "faithful and discreet slave" for this excellent provision.

We have found that *What Has Religion Done for Mankind?* strikes a universal appeal. It has been written for sincere persons, not only of Christendom but also for those of heathendom. From the sound foundation laid in the introductory chapters it traced for us the history of religion for the nearly sixty centuries of mankind's existence. We learned how the mimic god, Satan, stealthily infiltrated apostate religion to corrupt true worship before the Flood, again in Nimrod's day, then among the children of Israel, and finally after the death of the apostles in this era since Christ. With joy we watched the triumph time and time again of the true religion over the false kind and its demon gods. Its ring of confidence and the assurance it holds out that pure religion will survive

What Has Religion Done for Mankind?

the battle of Armageddon, along with those who practice it, convince us that this is from the hand of Jehovah to guide His people in these crucial days.

The excellent Scriptural argumentation and sound reasoning identify for us undeniably the one pure worship, made known to

Jehovah's servants in a series of divine revelations. We rejoice that these revelations have been faithfully recorded and preserved for us in the Bible. How comforting and assuring to know that the complete victory of true worship is near at hand, when once again throughout all the universe there will be just one true religion, pure and undefiled.

By a study of *What Has Religion Done for Mankind?* along with the Bible, any honest person will be able to identify all false religion, for here are presented concisely and fairly the fundamental doctrines of the major religions of the world, enabling the seeker for truth to eliminate all false religions and hold fast "the faith that was once for all time delivered to the holy ones". With this instrument Jehovah's servants will be equipped for service in any part of the world, among all peoples. Surely Jesus' promise has been fulfilled: "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute."—Luke 21:15, NW.

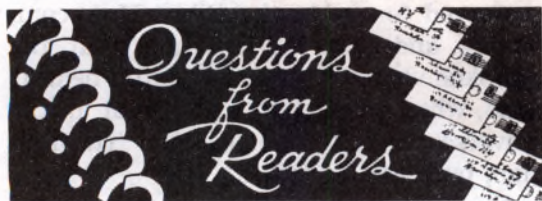
Our appreciation of the truth and of the privileges that are set before us has been enhanced immeasurably. Truly in the words of the final chapter: "[Jehovah is] a God worthy of the gratitude, affection and worship of all creatures with all their heart, mind, soul, and strength. We can love a God like this. Drawn to Jehovah by his matchless loving-kindness, we want to worship and adore such a God as He is."

We are glad to be the first class at Gilead to have had this publication as one of our textbooks. Being free from bondage of this old world, which is due to end shortly, we have been stirred to desire men of all kinds to obtain this knowledge and to get free. To aid in our obtaining many future home Bible studies in this publication we are particularly pleased with the new feature at the end of the book, entitled "How to

Follow Up Your Reading of This Book". This certainly should move many honest-hearted ones to welcome studies. We are resolved to go forward to a more abundant life, helping others to learn the clean, undefiled worship of their Creator through the Anointed Seed, Christ Jesus.

Yours for clean worship,

THE 18TH CLASS AT GILEAD



● According to the article "Hated for His Name" in the September 1, 1951, *Watchtower*, hundreds of thousands of Christians died in the "ten persecutions" starting in Nero's time, 144,000 dying in Egypt alone during one of the persecutions. How can this be harmonized with the Scriptural limitation of 144,000 placed on the number being in Christ's body, and which position was the only one open to Christians during those centuries?—J. A., Dominican Republic.

The article did not class with any finality the individuals that died during these persecutions, but spoke of the results in a general way. Note that a key qualification was made in the case referred to in the question: "In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works." The victims are identified as "professed Christians", not Christians in fact. Many of those persons might have been caught in the wave of persecution, but may never have actually preached the truth or followed in Jesus' footsteps, being only professed Christians. They knew the world they lived in was rotten and they were listening to the message of the Christians and willing to die for it even though

not in line for the high calling in Christ Jesus. Many professed Christians today might be willing to die for their faith, but still not be Jesus' footstep followers and meeting the Scriptural requirements for such.

● Since John the Baptist had seen the spirit coming down as a dove out of heaven and remaining upon Christ Jesus, in accord with the sign Jehovah had told him to look for in identifying the Messiah (John 1:32-34), why did he later send his disciples to inquire of Jesus whether He was the Coming One?—E. P., Bolivia.

Matthew 11:2-6 (NW) states: "John, having heard in jail about the works of the Christ, sent by means of his own disciples and said to him: 'Are you the Coming One or are we to expect a different one?' In reply Jesus said to them: 'Go your way and report to John what you are hearing and seeing: The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them; and happy is he that finds no cause for stumbling in me.'"

John sent for this report, not because he doubted that Jesus was the Messiah, but because he wanted verification. He knew that the prophecies had foretold certain works that the Messiah would perform, and for him to get such a report of these things taking place, and a firsthand report at that, would be very strengthening for him as he languished in prison. Jesus did not consider John's inquiry an evidence of lack of belief and send John a rebuke, but he sent an encouraging report of what was happening, showing that such prophe-

cies as Isaiah 35:3-6 were undergoing a fulfillment in both a physical and a spiritual sense. So it was a proper request for a confirmation of the announcement John had previously made of Jesus as Messiah, and to hear a wonderful report on how Jesus was measuring up to the requirements of Messiah was comforting to this imprisoned one who was soon to be beheaded.

● How can one determine whether he is of the anointed class, and hence should partake of the Memorial emblems?—E. B., California.

After Pentecost in the first century any who had the spirit of God, as evidenced by his having one or more gifts of the spirit, would have no difficulty deciding whether he was of the anointed class, for that was a time set aside exclusively for begetting heavenly heirs. On this firm foundation he would entertain heavenly hopes. Today the circumstances are altered. One may have dedicated himself to doing God's will, symbolized that dedication, and demonstrated that he has the spirit of God by doing Jehovah's will, doing it in the love of God and trying to imitate him and his dear Son; but how would he know that his having the spirit of God was assurance that he was going to heaven? The spirit of God is also on the "other sheep", and not just on the anointed remnant. So how can we determine the matter today?

It seems from the Scriptures that God was specially taking out the spiritual class up until 1931, in a general way, and this does have some bearing on the matter. However, it is not conclusive. Since 1931 there are those who have entered the service and who give evidence of being begotten by the spirit and who have their hopes set upon being of the heavenly heirs. So there is evidence of some coming into the heavenly class since 1931; though not on a general scale, but only individuals here and there who are taken in to fill up the places of some who may turn unfaithful.

You would have to examine yourself on this basis: "Have I dedicated my life to God through Jesus Christ to do his will forevermore? Do I have the spirit of God? Is God dealing with me? Yes, I have the evidence that God is dealing with me; he is using me in his service. He is providing for me. He is giving me a place in connection with his organization, and I am real-

izing many blessings, and am growing in the understanding of his Word. I have all of these indications that I have his spirit, and I am trying to act as a real Christian and follower of Christ Jesus would in displaying the spirit of the Lord in that way." This examination with the above-outlined results would indicate one had the spirit of the Lord, whether of the anointed class or of the "other sheep".

Then, what is the thing that draws the line of demarcation between the two classes and puts you either on the side of the "great crowd" or on the side of the anointed remnant? As you examine yourself you have to determine what your hope is, because God is dealing with you and is cultivating in you some sort of a hope. In Romans chapter 8 Paul discusses how "the spirit itself bears witness with our spirit that we are God's children" called to be joint heirs with Christ in the heavenly kingdom, and adds: "For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it?"—Rom. 8:16, 24, NW.

So, you see that you have to be saved in a certain hope. Now God deals with you and he must by his dealings with you and his revelations of truth to you cultivate in you some hope. If he cultivates in you the hope of going to heaven, that becomes a firm confidence of yours, and you are just swallowed up in that hope, so that you are talking as one who has the hope of going to heaven, you are counting on that, you are thinking that, you offer prayers to God in expression of that hope. You are setting that as your goal. It permeates your whole being. You cannot get it out of your system. It is the hope that engrosses you. Then it must be that God has aroused that hope and caused it to come to life in you, for it is not a natural hope for earthly man to entertain.

If you are one of the Jonadabs or one of the "great crowd" of good-will persons you will not be consumed by this heavenly hope. Some of the Jonadabs are very prominent in the Lord's work and have an important part in it, but they do not have that hope when you talk to them. Their desires and hopes gravitate to the earthly things. They talk about the beautiful forests, how they would love to be a forester at the present time and have that as their continual surroundings, and they like to mingle with the animals and have dominion over them, and

also the birds of the air and fish of the sea and everything that creeps over the face of the earth. That is what they love, and they are looking forward to enjoying those things. Oh, they understand their Bible. They have a very advanced comprehension of the doctrines and truths of the Bible. But when you talk to them, that is the way they express themselves. They have no desire for the heavenly things at all. They do not want to be like an angel, or even see God face to face, beholding him in his supernal glory. That would be wonderful, they admit, more so than any possible earthly blessings; but they just do not have such desires or hopes in them.

So, it seems that after you have inspected the matter of time, the possession of God's spirit, his dealings with you, then you have to take into consideration, "What are my real, sincere, heartfelt hopes in this matter?" Then you decide your position; no one else can decide for you. Decide whether you have the consuming spiritual aspirations. If so, then follow through with those. That is in your system and you cannot get it out, so act accordingly. Participate in the Memorial emblems. Whereas, if you do not have that hope, if you are divided and uncertain, then it appears that you are of the earthly class, and hence should not partake of the emblems at Memorial time.

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If you are one of the Joadahs or one of the "great crowd" of good-will persons you will not be consumed by this heavenly hope. Some of the Joadahs are very prominent in the Lord's work and have an important part in it, but they do not have that hope when you talk to them. Their desires and hopes gravitate to the earthly things. They talk about the beautiful forests, the world love to be a forester at the time and have that as their continuing thing, and they like to mingle with the animals and have dominion over them, and

ing one or more gifts of the spirit, would have no difficulty deciding whether he was of the anointed class, for that was a time set aside exclusively for bestowing heavenly heirs. On this firm foundation he would certainly have no doubts. Today the circumstances are altered. One may have dedicated himself to doing God's will, symbolized that dedication, and demonstrated that he has the spirit of God by doing Jehovah's will, doing it in the love of God and trying to imitate him and his dear Son; but how would he know that his having the spirit of God was assurance that he was going to heaven? The spirit of God is also on the "other sheep," and not just on the anointed remnant. So how can we determine the matter today?

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"WATCHTOWER" STUDIES

Week of February 17: Training Children for Life in the New World, ¶ 1-20.

Week of February 24: Training Children for Life in the New World, ¶ 21-23; also, Counteracting Old World Influences on Children.

