The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1953
Semimonthly

THE WORLD'S INTEGRITY ON THE WANE

WHY THE STRUGGLE TO KEEP INTEGRITY?

INTEGRITY LEADS TO LIFE

MEMORIALIZING CHRIST'S DEATH

DID CHRIST INSTITUTE THE MASS?

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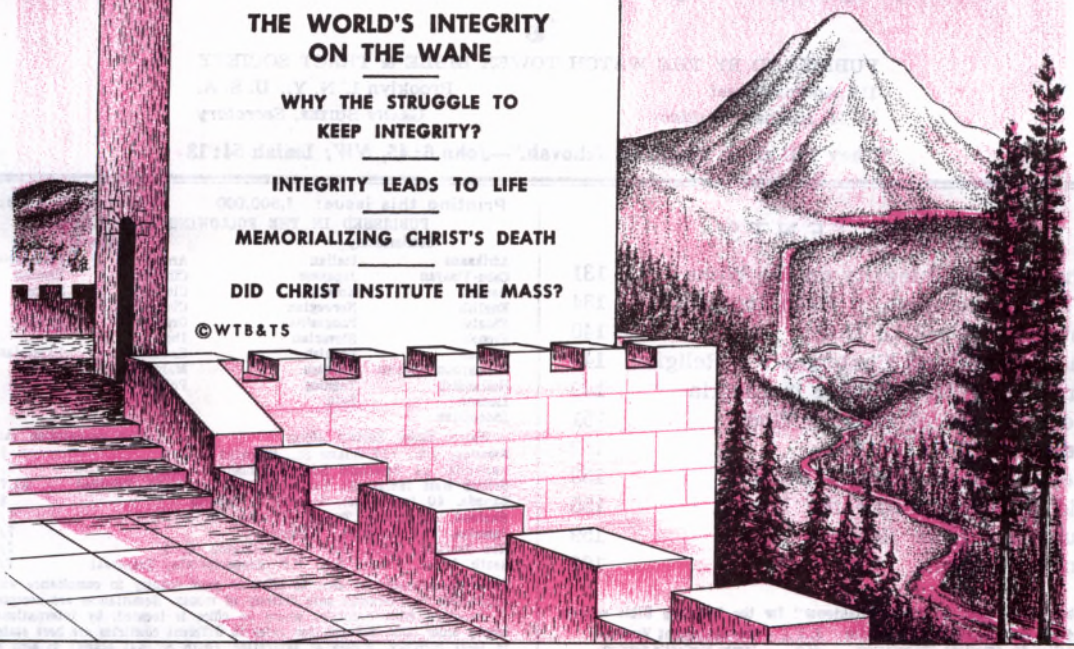

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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 Trans. (2nd Ed.)
Dy – Catholic Douay version	*Ro* – J. B. Rotherham's version
ED – The Emphatic Diaglott	*RS* – Revised Standard Version
Le – Isaac Leeser's version	*Yg* – Robert Young's version

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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THE WORLD'S INTEGRITY ON THE WANE

IN AMERICA, as well as in other parts of the world, graft and charges of corruption, government scandals of all kinds, have been spoken of almost daily in the public press. Many people appear to be completely indifferent toward it all. Little do they realize that our generation faces the greatest crisis of all time. True, in past times there have been some corrupt rulers and men, but today the position has grown much worse. Upon our generation they are pinning the labels: Lack of Integrity in Public Life, Breakdown of Morals, The Twilight of Honor. At all levels of the government, from the top right on down to the smallest employee, there appears to be a shocking lack of integrity. Harry S. Truman, the ex-president of the United States, was surrounded by men friendly with corrupt men. Members of his cabinet came close to the spotlight of corruption. Congressmen were sent to prison for law violation.

[2] We can go right down the list. In the judicial department during our generation men have been found who were not men of integrity. We find corruption in federal agencies, in state and civil administrations. Police and firemen brazenly accept bribes and shake down businessmen, allowing all forms of gambling and vice to be carried on. The evils flourish. Tax collectors accept what they call "gifts" from certain people, in this way amassing considerable fortunes. Immigration inspectors victimize immigrants coming to the United States. Yes, men in office, high and low, wherever you find them, take oaths of office to be loyal to their governments, to obey the laws of the land and uphold them, but many do this insincerely, with mental reservations. One of the most profitable items that is for sale in Washington is "influence", knowing someone in public office. In this way people who are not honest and upright clear their records and keep going, escaping punishment. The agencies that have been set up to preserve order and prevent wrongdoing, these too are found of questionable integrity. The highly touted FBI, the Department of Justice, and, yes, the patrolman on his beat, they all come in for scrutiny and questioning in the minds of the people.

[3] In the New York *Times* of March 3, 1952, this dispatch appeared: "Representative Kenneth B. Keating, Republican of New York, disclosed today that House investigators have uncovered cases where the Justice Department has 'whitewashed' criminal charges brought against 'influential or politically powerful figures.' There are some cases, he said, 'where the motions have been gone through to prosecute but it was actually whitewashed, or where ridiculous settlements have been made with influential or politically powerful figures.' Other cases, he added, have not been properly prosecuted 'where persons

connected with the administration of justice have received outside income from sources which would interfere with the performance of their duty.' "

[4] A similar report appeared in the New York *Herald Tribune* on July 20, 1952: "Rep. Kenneth B. Keating . . . said tonight House corruption hunters will soon reveal new 'connections' between Democratic leaders and handling of Justice Department cases. He also predicted in an interview that more top Justice Department officials will quit or be dismissed in the near future. . . . Attorney General J. Howard McGrath, three Assistant Attorney Generals and half a dozen other officials have quit or been ousted since the committee began its inquiry. . . . Rep. Keating said he believes there was 'a definite connection between the political contributions and the failure to prosecute.' "

[5] Commenting on the firing of the government's corruption investigator, Newbold Morris, and the ousting of the attorney general, J. Howard McGrath, in the April 12, 1952, issue, *The Nation* said, in part: "Nor should a permanent law-enforcement agency like the FBI be assigned the job of investigating corruption in either branch of the government. The FBI must seek appropriations from Congress; moreover, it is conceivable that some corruption might be found in the Bureau itself, not to mention the department to which it belongs. Presumably it was with these thoughts in mind that Truman approved the appointment of Morris as an independent investigator. But the President had not reckoned with J. Edgar Hoover. It is now clear that from the first Hoover wanted his FBI to *participate* in any investigation and at the same time to be itself *immune* from investigation."

[6] *The Nation* then goes on to show how it was that three senators aided J. Edgar Hoover, head of the FBI, who saw to it that the investigation into corruption in government offices "has been blocked".

[7] And so the politicians go on selling jobs, accepting gifts and favors from people doing business with the government, and peddling influence at high prices. Their dominant idea seems to be that anything is all right if you can get away with it without getting caught. This shocking lack of integrity is not limited to the United States. It is present in every part of the world. In Latin America or the Middle East, in Europe or the Far East, wherever you go you will find some men ready to handle bribes, deal in corruption and tell lies for a price, and to sell influence. Many who get away with things are often regarded as great men. On the other hand, there was Adolf Hitler, a man who did not know the meaning of integrity, who went back on his treaties of friendship and mutual aid, who lied about not attacking his neighboring countries. He might have been hailed as a master strategist and diplomat if he had won his battles; but he was one who got caught. It is too bad so few get caught.

[8] Does this shocking lack of integrity exist only among those who go to make up the governments and the ruling bodies? Fraud, dishonesty, stealing, coveting, murder, these things fill the pages of the daily newspapers. Even the students of the schools, the coming generation, have not

escaped from the moral decay that has struck the world. Athletes take pay to throw games. Worse than this is the mental attitude of the students who cheat in their classroom tests. At the United States Military Academy, the training ground for the men who are charged with the defense of the United States, ninety cadets were caught cheating in examinations.

[9] Turn to the high schools, the younger people of the nation. In the New York *Times,* April 9, 1952, appeared a report of a meeting at Stamford, Connecticut, of about a hundred students of the Stamford and Greenwich high schools. It said: "As long as there is corruption and cheating in the government the average high school student does not see why he should not do the same thing, members of student panels reported here today. The undergraduates agreed that 80 per cent cheat often, 10 per cent 'as often as they can', and 10 per cent rarely or hardly ever. One student said that a nation-wide survey had shown that only 1 per cent never cheated at all."

[10] Yes, in every walk of life, from the high politicians down to the children in the schools, the system of life has drifted to expediency, that is, the doing of what promises to be of use rather than what is right. Because America has ascended to its position of world leadership, we find many smaller nations of the world looking to America for leadership. But what do they see? When they want to imitate America, thinking they can gain success, they find that America seems to be abandoning the outward appearance of Christianity, and, like ancient Rome, it heads for the moral decay that brings ruin.

[11] One of New York's leading clergymen recently said: "Unless we have a finer type of citizen, we are heading for a crash. Our prime need is integrity—men . . . whose moral sense is sound."

[12] The churches of America—and they do exercise considerable influence among the people—claim the responsibility for upholding the morals of the people, teaching them the principles of God, of righteousness. But the program they have followed and are even now pursuing is not producing true Christians. That may seem like a strong statement, but it was admitted recently by the president of the National Lutheran Council to a Council meeting at Atlantic City, New Jersey. He said: "Disclosures of 'fraud and dishonesty' in American life are indications the Church has failed in its task of Christianizing the nation."—New York *Herald Tribune,* January 30, 1952.

[13] Men are failing to keep integrity to each other; they fail to keep integrity to their government; they fail to keep their word; and, yes, they are failing to keep integrity to Almighty God. Then we ask, Under these distressing conditions and in these evil days, should we expect people to keep integrity and tell the truth? The influence for wrongdoing is so powerful. The rulers of the people have set such a bad example. The sensational press and the entertainment world also contribute a share to the moral breakdown. Indeed, nowadays honest men, men who will not accept something for doing wrong, are regarded by many as fools. They seem to think everybody should get everything he can for himself, no matter how he acquires it. They say 'you are a fool for not getting in on the "fun" or for not getting on the "gravy train" of graft'. Some men even undergo great persecution just because they do what is right.

[14] Well, is it possible for men to live in integrity to God? What future is there for the youth of our day who seek righteousness? Is there any hope that righteousness can triumph?

WHY THE STRUGGLE to KEEP INTEGRITY?

"Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool." "Let me be weighed in an even balance, that God may know mine integrity."—Prov. 19: 1; Job 31: 6.

THE perilous conditions and the lack of integrity that now prevail throughout all the world are not accidental. They are part of a planned campaign to ruin the human race. Whose campaign? you ask. We must go back in history many years to find the answer. Out of the past we read a prophecy of what will happen to the first one who broke integrity. The Bible tells the story. The record is found in Ezekiel 28:13-18 (*AS*):

[2] "Thou wast in Eden, the garden of God. . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes."

[3] These words were addressed to the king of Tyrus but are prophetic of the one we now know as Satan the Devil. He was originally the covering cherub in the garden of Eden. God gave him a sacred trust. He placed him with authority over man so that he could look out for the needs of mankind and provide for the things they would want. The covering cherub, however, did not keep integrity to this sacred trust. He thought too much of himself, as the Scriptures show. Iniquity was found in him. He thought he should have the worship that was going to Almighty God, Jehovah, the Creator. So he rebelled and began carrying on wickedness, seeking to turn all creatures away from God and to himself. He succeeded in causing mankind to disobey. Adam and Eve were the first humans. They were also the first ones on the earth to break integrity to God. From that time forward every human creature that has lived has had the challenge of whether or not he can maintain his integrity to God.—Genesis 3.

[4] Satan is a force for evil let loose in the earth and heavens and by his evil act he raised an issue, and that issue is: Who is supreme? He is trying to put over his idea that he can get all creatures on

1-3. (a) Who was the first one to break integrity, and how is this described in the Bible? (b) How did Satan proceed with his nefarious plans, and what has been the result to the human race?

4. (a) What is the great issue now confronting the universe? (b) What was Satan's position after he broke his integrity to God?

earth to worship him, and that God cannot have creatures on the earth who will be faithful to him, who will serve him, even under a test. The question is, Can Jehovah carry out his original purpose to populate the earth with righteous creatures? So the great issue has come to be one of integrity. Though Satan was disempowered by God, though he was taken away from his position as the covering cherub, cast out legally, still he was not banished from being present in this world. God set a time; he allowed time for the Devil to try to prove the evil challenge. And so Satan has since that time exercised influence over humans and over the development of their civilization.

5 We have the key to the understanding of this in the book of Job in the Bible. In Job 1:6-12 (*Mo*) we read: "One day the angels came to present themselves before the Eternal [Jehovah, *AS*], and among them the Adversary [Satan, *AS*]. 'Where have you been?' said the Eternal to the Adversary; and the Adversary answered, 'Roaming here and there, roving about the earth.' Then the Eternal said to the Adversary, 'Have you noticed that there is no one like my servant [Job] on earth, a blameless and an upright man, who reverences God and shuns evil?' The Adversary answered, 'But is it for nothing that [Job] reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the land. Only put out your hand, touch whatever he possesses, and see if he will not curse you to your face!' Then said the Eternal to the Adversary, 'There! I leave all he has within your power; but lay no hand upon the man himself.' So away went the Adversary from the presence of the Eternal." This account in the Scriptures shows clearly that Satan the Devil has earthly interests. At that time he was down dealing with fallen mankind, roaming about the earth. He was the invisible overlord. He had creatures that were serving him. He organized these creatures into different forms of government. Yes, today he has domination over all the governments of the earth. This program he began with Babylon in Nimrod's time, and the Scriptures tell us he is the "god of this system of things". —2 Cor. 4:4, *NW*.

6 The conversation recorded in the book of Job between Jehovah God and Satan shows that Jehovah God maintained his position as the all-powerful One, the Creator. Satan was not able to do anything he wanted to Job, because of the hedge of protection Jehovah put there. God was still in charge and God was going to have this issue settled. God was going to magnify his name throughout all the earth. That is why he did not demonstrate his supreme power immediately by killing Satan, but allowed him to remain. (Ex. 9:16, *Mo*) From the time of Adam and Eve forward the test of integrity has been going on. Each human creature has been in effect choosing life or death. Adam and Eve broke integrity to God. Their choice, then, was death. History shows that they died.—Gen. 5:5.

7 Job was a man of devotion to God and he is an outstanding case of a person who maintained integrity to God under the test. When Jehovah removed the hedge of protection he placed around Job, Job took great losses. He suffered the loss of his livestock; some by storm, others were stolen. He lost his servants, who were slain by marauders. His children,

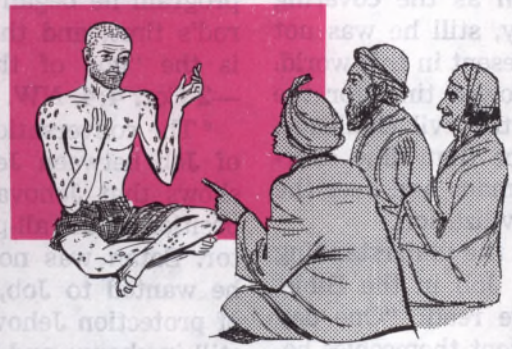
5. How does the Bible show Satan takes interest in men and governments on the earth and tries to turn all men away from God?

6. (a) How had God's supreme position been shown since the rebellion? (b) What test has been upon all human creatures since that time?

7. In the test of integrity, what losses were suffered by Job?

seven sons and three daughters, were feasting together and a storm was brought on that destroyed their house and they perished. All Job's wealth and all his possessions were gone. Yet no personal harm had come to him.—Job 1:13-19.

[8] The record in Job goes on and says in the second chapter: "Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah. . . . And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life. So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself therewith; and he sat among the ashes. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die."—Job 2:1-9, *AS*.



[9] There he was put to a personal test. He was suffering pain and discomfort. Satan used Job's wife to try to cause him to break his integrity and to discourage him by telling him to renounce God and die. Certainly such was a very great trial. Then on the scene came three of his so-called friends. They did not comfort him either. They began accusing him of all kinds of wrongdoing. Job endured through all these trials that came upon him personally. He kept his integrity. We find his words in Job 27:5, "Till I die I will not remove mine integrity from me."

[10] Yes, he never wavered in faith and devotion to Jehovah for one minute. Jehovah preserved his life. Jehovah did not let the Devil put him to death. But here he made a record that stands to this day. The record shows that Jehovah blessed Job for his integrity. In Job 42:10, 12 (*AS*) it says: "And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before. So Jehovah blessed the latter end of Job more than his beginning."

[11] Some people might contend this was a very cruel thing Jehovah did, to allow this man, a good man, to suffer so much. But is that true? Certainly not. It was not Jehovah God who put him to the test. Jehovah God was not responsible for the suffering that came upon him. God did allow it and Job benefited by it. We see that he ended his experience with more than he had in the beginning. He gained because he was in favor with God, a proved and tested servant of Jehovah, and the Bible speaks well of him, which as-

8-10. (a) After failing to break Job's integrity through the initial tests, what did Satan do next? (b) What course did Job take and with what results?

11. Was Jehovah cruel in allowing Job to be so severely tested?

sures him of a resurrection in God's new world of righteousness.

12 Satan, the cruel one, brought about this suffering. It should be known through this record that he is the one who brings all the trials and suffering upon all the creatures that are on the earth today. We gain by this record, by what Job went through, because we have this record for our own use to help us appreciate the real issue. If we do not understand the great issue between Jehovah God and Satan, the issue of supremacy, we are not able to understand the Bible. It helps us too to see how we should maintain integrity and shows the result to those who keep integrity.

EXAMPLES

13 Can we expect that all the people who live on the earth must go through a test as severe as Job's in order to gain Jehovah's favor and gain life? No, not that; but whatever the test that comes upon us, we must maintain our integrity if we are to gain life. We must endure in complete faithfulness to the Most High God. —Matt. 10:22.

14 In Hebrews 11 we find a list of faithful men who endured. These men kept integrity that they might obtain "resurrection", that they might gain life. Not all of them had the same trials, but all of them did maintain their integrity. Let us see what some of these men did.

15 The first one mentioned is Abel, a man of great faith, who worshiped God and kept his integrity, giving a proper sacrifice to God. Because of his faith and because of his worship of God he was murdered by his brother. He kept his integrity right down to his death.—Gen. 4:3-11.

16 It mentions also other men who lived before the flood, Enoch and Noah. These men lived in the midst of evil men and were highly outnumbered. They were surrounded by influences for the doing of wickedness, but they stood firm in faith and blamelessness. Enoch was one of God's prophets and bore witness for Jehovah. God took Enoch away, preserved him, protected him from harm and hurt from those wicked men around him.—Gen. 5:18-24; Jude 14.

17 Noah followed in God's way and believed what God had said to him. He showed his faith in it by constructing an ark, although there had never been rain upon the earth since man's creation. (Gen. 2:5, 6) Probably he was continually reproached and scoffed at by the people of his day, maybe even persecuted for this, but yet he maintained his integrity to God, and because he did so he was one who survived through the flood and still had his life when the ark settled back on the earth. Noah was a preacher of righteousness.—Genesis 6 to 9; 2 Pet. 2:5.

18 Then we read of Abraham, Isaac and Jacob, men who endured in faith outside their home country. Abraham was sent

12. What appreciation do we gain through considering the record concerning Job?

13, 14. Must all men who will gain God's approval be tested with the same trials as Job experienced?

15, 16. How did Abel and Enoch keep integrity?

17. What tests of integrity came upon Noah, and how did his faithfulness lead to life?

18, 19. Describe some of the experiences of Abraham, Isaac and Jacob in keeping integrity.

by God to a strange country and he did not think to return to his own country where he could enjoy comforts. Because God had told him to do it, he went out into that strange place. There he raised his family. When God told him to offer his son, he was willing to part with that treasured one because it was God's will. Abraham fought against unrighteousness. He always worshiped the living God. He taught God's worship to his son, Isaac, and Isaac was faithful in co-operating with his father in serving God. God used Abraham and Isaac to make many prophetic pictures, and these are found in the book of Genesis.

[19] Isaac in turn taught his son the right way to worship God. Jacob, his faithful son, was the father of the nation of Israel. He too suffered in his lifetime. He had many hardships with his twin brother Esau, who was not really a believer in God at all. Also, Jacob went down into Egypt and there lived until the time of his death, always looking forward to what God had promised.—Gen. 27:41; 48:21.

[20] Joseph, the son of Jacob, is also mentioned in the 11th chapter of Hebrews. By his faithfulness and integrity, his resurrection is assured. He suffered much, but always maintained his integrity to God and kept God's righteous principles in mind. He was sold into slavery by his own brothers. When he was down in Egypt serving as a slave, the wife of his master tried to induce him to commit an immoral act; but he would not. This woman saw that he was put into prison. There in prison he endured in faith and eventually God brought him out of the place and God used him. Joseph gave public praise to God in connection with Pharaoh's dream. God saw to it that Joseph was given an exalted position among the people of Egypt. But whether he was in prison or in the high position of rulership in Egypt, there was no question in his mind about who was supreme or what he was going to do in worship of Jehovah. Right to the time of his death he had in mind that God was first in his life. So he endured in his integrity.—Gen. 39:9; 41:16; 50:19-26.

[21] Moses had great faith. He was brought up in the splendor of Egypt by the daughter of Pharaoh. He could have chosen the demon worship, the wealth, the joy of the royal court; but no, he went with the oppressed children of God, the nation of Israel, his nation. He threw aside the wealth and glory of Egypt and finally risked his own life many times because he went before the tyrannical Pharaoh of Egypt. He delivered God's judgment messages against Egypt, without fear, knowing that God was with him. God delivered him, with the nation of Israel, from Egypt. His resurrection is assured because he was faithful in his integrity and gave public praise to Jehovah's side of the great issue.—Ex. 2:10; 10:28; 14:13-26.

[22] Hebrews 11 mentions other men, men who lived in the Promised Land, such as Gideon, Barak, Samson, Jephthah, David and Samuel. These men all upheld Jehovah's worship, but not without opposition. Gideon broke down the altars of Baal. With a small band and with the help of Jehovah, the hosts of Midian were destroyed. The people wanted him to rule as king over them, but he declined, saying Jehovah rules, and thus exalted the name of Jehovah in the earth.—Judg. 6:1 to 8:28.

[23] Samson put his trust in Jehovah and God gave him strength to fight against demon worshipers and for the liberation

20. How was Joseph an example of maintaining integrity in times of trouble and times of prosperity?

21. How did Moses demonstrate integrity to God?
22, 23. Name other men of integrity in Israel and give examples of their fight for righteousness.

of God's people. It was Samson who tore down the temple of the fish god of the Philistines. (Judges 16) Barak put up a good fight for pure worship, too, fighting against a Canaanite army of great numbers, risking his life. (Judges 4) These men maintained integrity to God. So also did Jephthah and David, always upholding God's side of the issue, championing pure worship.—Judges 11; 1 Samuel 17 and onward.

[24] Samuel was a prophet, not a man of war; but he stood faithfully for the pure worship of Jehovah God. He was a young man, a mere child, when he entered God's service. He endured through all the trials that came upon him, living there in the days of evil King Saul, who was an unfaithful king in Israel, the first king. Samuel denounced the king for the wickedness and disobedience he demonstrated. Samuel was not ashamed of God's righteous principles. The prophet stood up and told the king he was wrong; he was not afraid. Down until the time of his death he too endured in integrity to God.—1 Sam. 2:11; 13:14; 25:1.

[25] All of these faithful men of old worked for the preservation of pure worship of God and kept integrity. With every one it was a case of endurance. There were others too. The Bible speaks well of them. It shows they endured through many trials, different kinds of trials, not all the same, but they endured whatever trials came and kept their integrity. True, they were few in comparison with the many people on the earth; they were the minority. Most of the earth's population fell away or else never knew anything about the worship of Jehovah God at all. This was because of selfishness, wrong information or the exercise of force to keep them in line and keep them under Satan's domination.—Heb. 11:33-39.

[26] Even among Israel, that covenant people of God, there was an amazing lack of integrity. Here God had personally written with his own finger on tables of stone. That should have inspired awe in the people and convinced them that Jehovah God is the Supreme One. They agreed that they would obey God's law and God made provision that they could do it, for the law was preserved and carried about in the ark of the covenant. God provided for the reading of it at stated times when the people assembled in Jerusalem. God said that the king should have a copy of the law and that he should read it and follow it. There was every reason why those people should keep God's law and maintain their integrity, and they agreed to do it; but as a nation they failed. Time and again the people rebelled. Finally, because they put God's Word aside and would not maintain integrity to his instruction, God caused the nation to be destroyed, in the year 607 B. C. Just a small remnant held to the true worship of God. These were in existence and were instrumental in carrying on pure worship of God right down to the time of Christ Jesus.—Ex. 31:18; 19:8; Deut. 17:18; 30:15-20; 31:11; Jer. 34:12-22; 39:1, 2.

24. How is the life of Samuel a fine example of endurance and integrity?

25. What kind of trials came upon men of faith as mentioned in Hebrews 11:33-39?

26. (a) Why is the lack of integrity of most of the people of Israel so amazing? (b) What was the result to them?

Judge me, O Jehovah, for I have walked in mine integrity: I have trusted also in Jehovah without wavering. Examine me, O Jehovah, and prove me; try my heart and my mind. For thy lovingkindness is before mine eyes; and I have walked in thy truth.—Psalm 26:1-3, *AS*.

Integrity Leads to Life

HERE we come to the greatest example of all—the man who maintained his integrity to God under the most severe trials. God gave him a sacred trust and expected him to keep integrity in that trust. He had a work to do. He was to come to the earth to restore pure worship and to lay the foundation for the new world of righteousness. Jesus was an exemplary man, living a life of devotion to God, keeping his integrity, though tested by Satan far beyond what a man would normally endure. Always Jesus stuck to God's Word and lived in accord with his laws. In time of temptation he quoted God's Word, which was the most potent force for good in existence on earth. Though Satan, who controls all the nations of this world, offered Jesus the glory of them all, Jesus upheld the right side of the issue, saying: "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*.

[2] Jesus denounced false worshipers, those who introduced traditions of men and placed them above God's Word. (Matt. 15:7-9) He taught men how to worship God and personally showed them how to maintain integrity. By him the superior law of love of God and neighbor was clearly set out, a righteous requirement for those who would gain life in the new world. Jesus trained his followers to be genuine ministers of God, men who would preach the truth of God's Word. It would consume hours to relate all the things he did to the honor of Jehovah's name, but you can read the gospel accounts at another time to learn them all. The trials that came upon him were many. Finally he was falsely accused of sedition and put to death in humility, but even in this he upheld God's supremacy. For this God resurrected him and gave him immortality. He gained life by keeping his integrity. He provided the way for others of integrity to gain life, through his ransom sacrifice. It was in fact a defeat for the challenger, Satan. He had failed to disqualify the King of the new world. —John 19:12, 15; Phil. 2:5-11, *NW*.

[3] He was followed by others. The Christians who came after him, the apostles for example, also maintained their integrity. Jesus had shown them that they must follow in his footsteps and do as he did if they wanted to gain life, and so they held to the pure worship of God. They resisted all forms of immorality and kept their virtue. They stuck to God's Word of truth. They spread the good news, building up the worship of God in purity. For this they suffered imprisonment, reproaches, beatings and martyrdom. It was not the easy way of life. Satan wanted to break down their integrity and destroy all worship of God; but these men endured blamelessly and provided for the carrying on of pure worship by leaving instructions that others could follow. —Acts 8:1, 4; 2 Tim. 4:2; 1 Pet. 4:3, 4.

[4] The early Christians who followed after them were also tested in their integrity. But they endured in blamelessness. They went everywhere, telling of God's

1. How was Jesus the greatest example of integrity?
2. What did Jesus accomplish through his life of integrity on earth?
3. How and why did the apostles follow the example of Jesus?
4. What course of life did the other early Christians take?

supremacy, expanding the pure worship as God had commanded. In those days it was popular among the people of the Roman empire to worship Diana and Venus, sex worship. And there were the drunkards, the worshipers of Bacchus. Those of Rome were worshipers of him. Paul described conditions in Rome at Romans 1:24-31. Those conditions made it impossible for the early Christians to become involved in any kind of interfaith movement. There is only one pure worship, and they held to that pure worship because they had the highest form of worship there was, the worship of Jehovah God. Because they kept clean and gave their allegiance to Jehovah God they were persecuted severely.

[5] In his *Book of Martyrs,* Dr. John Fox comments on why the persecution of the early Christians was so violent. He says the Romans were noted for not being persecutors of any people because of their religion; yet almost at the beginning of the promulgation of Christianity persecution began and was very merciless. He says, referring to Dr. Mosheim, that this was because of the attitude the Christians displayed. They would have no part of the religions of the empire, the worship of ancestors or the worship of the emperor. But they kept themselves clear of that and spoke out against the absurdities of the pagan worship, showing how the pure worship of Jehovah God was superior to that great conglomeration of worship that existed in the Roman Empire. Some emperors first thought to adopt Christianity as part of their closet religions—they had many—but then when they found out that Christianity stood by itself, was superior and would have no part with the other religions, they soon turned away from it and began persecution. Dr. Fox says this was why the persecution came about. But a close examination of the Bible shows that the persecution came because the god of this world, Satan, was trying to stamp out the pure worship of the Almighty God and those who were carrying on pure worship were his targets. All other forms of worship were tolerated. Satan used his agencies on earth, the rulers of that time, to try to break down the integrity of God's servants in those days. But God's servants could not compromise. Using their knowledge of the truth of God's Word they upheld the supremacy of Jehovah God even to the death.

[6] Down through the Middle Ages, yes, even to this twentieth century, people of righteousness and integrity who have sought to hold to the pure worship of God have suffered persecution and reproach. As the Romans scoffed at the early Christians because they adhered to Christ's teachings and the Bible writings and did not have temples, images, sacrifices to idols, sacerdotal orders, and like pagan things, so from the time of the establishment of the Roman Catholic Church and down through the centuries the powerful religious leaders have persecuted true Christians for keeping close to the Bible and pure worship.

[7] Now that we have come to the twentieth century, can we expect anything different? And can we expect people will be more civilized, as the expression goes, and that they will refrain from persecution and begin living better lives because of the enlightenment that has come into the world? Remember, we are still under Satan's system of things. In fact, we should expect even worse things now. Why? Because that is what God's Word says. We

5. (a) Under what conditions did the early Christians maintain integrity? (b) What was the real reason for their persecution?

6. Why were true Christians who lived after the fall of the Roman Empire tested in integrity?

7. Why must persecution of Christians be expected in the twentieth century?

are approaching the climax called in the Bible 'the battle of Armageddon'. Here the issue of supremacy will be settled. Revelation 12 tells that war began in heaven; and this prophecy is fulfilled from 1914 onward. There was foretold a time of woe for the earth and for the sea "because the Devil has come down to you, having great anger" (*NW*), knowing he has only a short period of time to live. This shows that God has limited the time of Satan's existence, that he is not going to let Satan go on for an unlimited time and test the integrity of all people every day of their lives on earth; but the time for execution of God's righteous judgments is here. All nations and all individuals are now on trial before God's King. —Matt. 8:29; 2 Pet. 2:3, 4; Rev. 20:1-3; Matt. 25:31-33.

[8] Since Satan knows his time is short, he is trying to dominate mankind and have all worship him, disqualifying them from gaining everlasting life. If he cannot rule, he wants to ruin. Here is the seat of the cause for the world's growing violence and delinquency. This shows why the morals and standards of the people are deteriorating so badly today. That is why there is violation of laws, oppression, why people break their word and agreements, why we find so much murder and war. That is why the majority of the people will not take God's Word seriously; they are led into other things through the snares of Satan.—2 Tim. 3:1-7.

[9] The final test of integrity is on. The questions are: Who is going to live in uprightness and integrity? Who is going to resist these attacks of the Devil in these last days as he tries to wreck humanity? Who will survive this world crisis? How can we cope with Satan's system of things and the evil pressures he brings against us? The key to victory lies in God's Word and in recognizing the source of our tests. *It is Satan who is responsible.* We should never think for a minute that Almighty God is responsible for the suffering that has come upon us or upon any of the human creatures on the earth today. The Bible shows us examples of those who were faithful and some who were unfaithful. It shows how men and women in the past resisted attacks made against them by Satan and his wicked organization and how Jehovah helped them to stand. By these we can see how we too can maintain integrity to God and we must maintain integrity to God if we are going to gain everlasting life.—Heb. 12:1-3.

[10] We must count on Jehovah to grant us help. We must look to him in prayer. David, one who maintained integrity before God, wrote in Psalm 26:9-11 his prayer to the great Jehovah, the Life-giver: "Gather not my soul with sinners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me." The judgment is in Jehovah's hands; we must keep our integrity to him. It is admittedly good for us to be people of integrity to employers, marriage partners or friends, but these acts alone are not sufficient to bring us life. Living what is generally called "a good life" by the people of the world cannot bring everlasting life. We must go beyond that. We must keep integrity to Jehovah God and believe in his Son. That must be done because we have a love of righteousness, because we want to do what

8. What accounts for the world's growing violence and delinquency?

9. How can we know who is responsible for the test of integrity, and how can we gain the victory in this time of final testing?

10. To whom must we keep integrity now, and what should our attitude be?

is right. Keeping integrity or putting on a show of integrity because of pride or because of what the neighbors will think will certainly not gain us God's approval. We must love God and his right principles. By pleasing him we can gain everlasting life.

[11] The way that the majority of people follow is not the way that leads to life. Jesus made that clear. The way leading to life is by following God's Word of truth. Jesus said, at Matthew 7:13, 14 (*NW*): "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."

[12] So the task is not easy. But we can do it if we first learn what God's Word says, learn what is in that book and learn which way to take and then seek to do it. We must seek to be genuine Christians in every sense of the word. Does that mean we have to join a church organization in Christendom? Ask yourself now, Did Christ Jesus, who set our example and told us to follow his example to gain life, join any church organization in his day? No, God does not require us to do that; but he requires us to worship him, to preach the good news of the Kingdom, to be Christians, to follow the example Jesus set, living in unalterable devotion to Jehovah God; to praise God and respect his supremacy, to resist all efforts to turn us from decency and to endure in faith. We have the Bible to show us the right way. Certainly it is not necessary for a person to become a member of a church to gain everlasting life.—John 3:16-18; 17:3.

11. Are the majority to be followed as right?
12. How can we find the way that leads to life? Must we join a church?

CLERGY FAILURE

[13] Religious leaders admit that they have failed in "Christianizing" the people of America, as they call it, and they have done no better in all the world. Throughout the world church attendance is low, while the population grows. The people are losing confidence in the clergymen. Why? you ask. The clergy themselves are to blame. Religion claims to represent God. Then the clergy should take a proper lead in the field of integrity. They should teach pure worship of God. Christ is their example, as well as ours. There should be a consistent message at all times, one consistent with the Bible, God's Word. There again Christ is our example, and he is theirs. He preached consistently in accord with God's Word and he upheld the truthfulness of it at all times. But what have the clergy done? What is their record? As a class they have broken integrity to a sacred trust. If they claim to be God's ministers, then they should preach what God's Word says, obey him. (Rom. 6:16) But what are they teaching?

[14] They are teaching a mass of doctrines contrary to the Bible truth. They are telling the people of a place of eternal torment in a fiery hell; and, believe it or not, that is not taught in the Bible. Some of them teach purgatory, a pagan idea that is not even mentioned in the Bible. They try to induce people to believe in a trinity of three equal gods in one; but the Bible says Jehovah is supreme and Christ Jesus is, not his equal, but his Son. They use images as heathens do. They have proclaimed the divine right of rulers in the nations, which would mean that even the dictators today would have God's approval and be appointed by God. There is an acknowledged trend in these

13. What general conditions now exist among the leaders of Christendom?
14, 15. How have the clergy shown by their teachings that they have not kept integrity to Jehovah?

modern times and the clergy follow through on it, teaching people there is no Devil at all. They say the Devil does not even exist, that it is old-fashioned to believe in the Devil. On this point *Encyclopædia Britannica* (ninth edition), volume 7, page 138, comments that if there is belief in the Devil at all it is "maintained with very doubtful confidence in any section of the Christian church". And *Encyclopedia Americana* (1942 edition), volume 9, page 38, reports: "The modern tendency is to regard the personal Devil as a part of the mythology of early times." The religious leaders of Christendom are responsible for this loss of credence in what the Bible definitely teaches.

[15] Many of the clergy have no faith in the ransom sacrifice of Christ Jesus. Many teach that the earth is going to be burned up and all life on it destroyed. Some of them are even teaching evolution, not creation, which is taught in the Bible. Theirs is a message of confusion and disagreement with one another. A classic statement of how they feel about the teachings of God's Word is one made by the bishop of Bradford (Britain) on May 29, 1952. The *Press & Journal,* Aberdeen, Scotland, May 30, 1952, reported: " 'We have renounced the idea of hell and we have lost belief in heaven, except as a desirable but probably fictitious residential neighbourhood,' declared the Bishop of Bradford at a diocesan conference yesterday." That is no less than a bishop of the Church of England.

[16] As might be expected after reading the statement by the bishop of Bradford, we find the Church of England is in a bad way. Commenting on her plight the London weekly *Everybody's* magazine (May 17, 1952) had an article called "Is the Church of England Dying?" They refer to the perilous condition of all churches in Britain and show that only about ten per cent of the people in Britain have any connection with any church. They cite apathy and indifference and refer to a survey report published by Rowntree and Lavers, entitled "English Life and Leisure", quoting: "We have found so widespread a dislike of the ministers of religion, of the Anglican and Free Churches, that it can only be described as anti-clericalism." Then the article goes on to quote the archbishop of York's ideas about the causes of the decline in church attendance. He refers to destructive criticism by prominent writers who do not believe the Bible, plus psychoanalysis. There are substitute gods, he says, the gods of mammon, or money, and seeking after wealth; democracy, which makes the people god; and totalitarianism, putting up the state as god. He also says war is a reason. The writer, Mr. Joad, criticizes the analysis of the archbishop of York and says:

"I believe that the record of the Church in war has contributed more powerfully to the decline of its reputation in the minds of ordinary men than the Archbishop allows. When war comes, the various national Churches merge themselves in the warring nations. Pulpits are turned into amateur recruiting offices and Bishops bless the guns. These things are done in the name of the Prince of Peace, who abjured violence and bade his followers love one another . . .

"Now all this may be natural enough, . . . but when the hot fit passes and the nation is again at peace, the Church cannot expect people to receive its preaching of religion, *a religion of peace,* with all the seriousness that it could wish.

" . . . what has it to offer men that the State has not?"

16. What attitude toward religion is now reported as being manifested in Britain? Why?

[17] In America clergymen make public utterances such as the statement made by Auxiliary Bishop Joseph F. Flannelly, administrator of St. Patrick's cathedral, about the conflict in Korea: "Our own sins have undoubtedly brought upon us this new chastisement." (New York *Times*, July 24, 1950) They thus attempt to show that God brings such wars. If Bishop Flannelly is correct, then the people must look upon the Communists as instruments in God's hands.

[18] A few weeks later, from this same pulpit, an about-face is made. No longer is the war lamented as a chastisement from God, but is proclaimed a blessing from him. From the New York *Times*, September 11, 1950, we quote: "Sorrowing parents whose sons have been drafted or recalled for combat duty were told yesterday in St. Patrick's Cathedral that death in battle was part of God's plan for populating 'the kingdom of heaven.' 'It is a thought not always remembered,' he [Msgr. W. T. Green] continued, 'but it is the first responsibility of Christian parents to do what lies in their power to give their children back to God at whatever time, place and circumstances in which he chooses to call them, so that they may become true citizens of the eternal kingdom of heaven.'" If war is a part of God's plan for populating the kingdom of heaven, why have peace, and thwart God's plan, and keep heaven unpopulated? There is in the Bible no statement that agrees with Green's; the warfare in Korea is not a blessing from God or part of God's plan for populating the kingdom of heaven. This type of preaching blames the Almighty God for evils brought upon the world by the adversary, Satan, and demonstrates a complete lack of integrity to God.

17, 18. Show how some American clergymen have demonstrated lack of integrity to Jehovah.

[19] In an effort to hold the majority of the people and keep them contented, the clergy are trying to please everybody, please the governments, please the generals, please the businessmen, please labor—please everybody. They preach whatever is convenient to themselves at a certain time, regardless of what the Bible says. But they will never gain favor with God by doing that. Nor will they gain favor with sincere Christian men and women. Indeed we see that the clergy have become an integral part of the world. Organized religions of Christendom today have become so much a part of this world that is under Satan that they have not the determination nor the ability to turn to the clear-cut ways of pure worship that are taught in the Bible. They worry when under pressure from politicians and public opinion. They do not show complete trust in God. They appear to be willing to compromise with anybody if they stand to gain materially. Take a look at the record of the Catholic and Lutheran and Orthodox churches of Eastern Europe. They fail to hold out solidly against godless communism. Under pressure they will agree to go along with the communistic program, even preaching communism in their pulpits. And they will sign agreements to co-operate with the Communists. If they did not do it, they think, their churches would be closed; and well they might be. On August 17, 1952, the State Department at Washington released a study of the tactics by which Communist governments are "capturing youth and chaining churches to the state in their drive to kill all religion". " 'This aim has been partially attained in Rumania, Albania and Hungary,' it says. 'In Czechoslovakia some progress has been made in

19. What actions and attitudes of the clergy in general will disqualify them for gaining God's favor?

this direction. In Poland the government has not been as successful . . . '

"When church organizations are brought under state control, the study said, 'appointments to ecclesiastical posts from the highest to the lowest come from the state or state-approved organizations.'

" 'Only those priests who have proven themselves loyal or friendly toward communism have any chance of being selected. The subject matter of sermons, lectures, and other activities relating to parishioners are often supplied by the state.' "—Boston *Post*, August 18, 1952.

THE UNCOMPROMISING ONES

[20] How unlike them are true Christian ministers. Jehovah's witnesses are banned in Eastern Europe in all the Communist countries. They will not bow down before the rule of dictators and preach communism as the hope for the people. They hold to the clean worship of God. Politicians may ban Jehovah's witnesses and they may say you cannot serve God and you cannot keep your integrity to him, but Jehovah's witnesses stand firm, not frightened at all, and they will not now or ever stop preaching the kingdom of Almighty God as the hope for the world unless God causes them to stop. The will of dictators cannot be put above the will of Jehovah God. When dictators try to contaminate the true Christian organization, God's ministers will resist completely and will keep on preaching the truth from the Bible even if they must do it in an underground manner. It means a fight for righteousness; and we expect it now, when the great issue of world domination is to be settled. The integrity of each Christian is being thoroughly tested.–Rev. 14:6-12.

20. What different course is pursued by true ministers of God in keeping their integrity?

[21] How, you may ask, can Jehovah's witnesses possibly take such a stand? It is possible only by having an accurate knowledge of the truth, by having strong faith in Jehovah God, and with the help that Almighty God, Jehovah, gives to those who trust in him and serve him. Some people of the world who do not appreciate the great issue will try to argue for expediency in times of stress, saying God will excuse you because things are so hard. But where is the scripture for that argument? Did Christ compromise on God's principles when a test came? Did his apostles or the faithful men who lived before Christ do so? The answer is No. True Christians today take the same course of integrity as Christ did. They love life and they seek to be loyal to the Life-giver.

[22] Christ Jesus advocated a far-sighted viewpoint in this battle for integrity, not a short-sighted compromise for selfish gain or relief in time of test. "If, then, your hand or your foot is making you stumble, cut it off and throw it away from you; it is finer for you to enter into life maimed or lame than to be thrown with two hands or two feet into the everlasting fire. Also, if your eye is making you stumble, tear it out and throw it away from you; it is finer for you to enter one-eyed into life than to be thrown with two eyes into the fiery Gehenna." (Matt. 18:8-10, *NW*) Jesus here illustrated how it is better to take some material loss, though it be as precious as an eye or hand was to the people he addressed, than to lose integrity. This is the time when we should evaluate things properly. This is the time to keep God first in our lives. We must not yield to efforts of any kind to turn us away from our integrity, whether by

21. How is it possible for Jehovah's witnesses to take such a firm stand for righteousness?

22. Can we gain everlasting life if we compromise? What must we do?

subtle offers of wealth through violating ethics or through application of cruel and painful persecution.

[23] Jehovah's witnesses today fight confidently under their Leader and Commander, Christ Jesus, holding fast to their integrity. But as they do, they do not become complete introverts or take up the life of the recluse in a monastery. Now or never the people of good will must be told to turn to Almighty God and his kingdom by Christ, to seek righteousness and seek to gain life. This is the time to be an active influence for good in this degenerate world. By holding our integrity we show others it can be done; we encourage them to take up God's service too. By our faithfulness to God, by our preaching of the good news and by upholding God's supremacy, we can help other people to gain everlasting life. Millions of people of Christendom today are looking for righteousness. Many in the church organizations today are looking for a hope, for a way. We can help them. We must help them. We must uphold God's side of the issue in this time of the end. —Rom. 10:13-15.

DIVINE HELP AND DELIVERANCE

[24] Jehovah's witnesses in all parts of the world are found today to be maintaining integrity under powerful tests. God's Word gives assurance that it is possible for Christians to resist all the trials and temptations that come upon us, for it is written in 1 Corinthians 10:13 (*NW*): "No temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." God knows those who are his own, and he never abandons them. Though we see religion's organizations failing and world conditions going from bad to worse —we should expect this because God's Word foretold it all—there is no reason for believers in God to give up hope. Remember, Jehovah is supreme and almighty. His avowed purpose is to destroy Satan, to remove all of his wicked organization and all who have brought wicked practices upon the earth. The wicked appear to flourish now as never before, and God's infallible Word says: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever. But thou, O Jehovah, art on high for evermore."—Ps. 92:7, 8, *AS*.

[25] That means the end of all trouble for everybody who lives on the earth, because those who survive that time of destruction are going to live under God's kingdom, enjoying its many blessings. Jesus taught us to pray for that time. He told us to pray for God's kingdom, for then God's will is to be done on the earth. There will be no room then for graft and violence and insecurity, or worry. There will be no more hatred then, no more dishonesty or breakdown in morals. Those things will never again come into mind. (Rev. 21:1-5) That will be a righteous rule, God's rule. That theocratic government will stand as evidence of Jehovah's supremacy, of his kindness, love and purity. Under that rule the faithful ones that are in their graves, who died in their integrity, will be brought back to life. So those who now maintain integrity—even if they should die because of it—have the assurance of living in everlasting happiness. And many are going to live through the battle of Armageddon in this

23. How can we be an active influence for good in this degenerate world?
24. What assurance do we have from Jehovah to help us keep integrity under test?
25. How will God's righteous Kingdom rule bring blessings to all men who love righteousness and keep integrity?

generation and enter into the new world of real joy, righteousness and everlasting life.—John 5:29.

[26] Today we see there is great reward for keeping integrity. So take your stand beside Jehovah's witnesses. Study God's Word and, obeying it, shun the apostasy of Christendom. Join in praising God. Be entirely, completely, wholly, unreservedly dedicated to Jehovah and do not for any reason yield to the temptations that are about you. Believe in the infallible Word of God and follow it. It says: "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." "Do not be afraid of the things you are destined to suffer. Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even with the danger of death, and I will give you the crown of life." (Prov. 11:3; 1 Pet. 2:21-23; Rev. 2:10, *NW*) Integrity leads to life!

26. What should we do now?

Indifference and Contempt for Religion

¶ *English Life and Leisure*, a study by B. Seebohm Rowntree and G. R. Lavers of the way the English and Welsh spend their leisure, makes some particularly interesting observations on religion. The Manchester *Guardian*, July 14, 1951, said: "Mr. Rowntree's earlier censuses of churchgoing at York give a statistical basis for the changes over half a century. . . . Over the half-century the proportion of church attendances by adults has dropped by nearly two-thirds. In 1899 the attenders represented 35.5 per cent of the adult population (over 17), in 1935, 17.7 per cent, in 1948, 13 per cent."

¶ An astounding comment was that while the churches are regarded with tolerance and indifference, the authors "have found so widespread a dislike of the ministers of religion of the Anglican and Free Churches that it can only be described as anti-clericalism". From 200 pages of case histories these items can be gleaned: "Miss K. . . . is the daughter of a deceased clergyman. . . . She is an agnostic, saying she has seen too much of professional Christianity at close quarters to have anything except contempt for the church." "Mrs. W. is hostile to the church. . . . She says the church is on the side of the overprivileged." "Mr. L. . . . His consuming interest is sex; . . . a son of a Methodist minister; . . . 'religion is a lot of punk.'" "Mr. J. . . . thinks churchgoing is no use. . . . 'The parsons mostly couldn't earn an honest living if they tried.'"

¶ *Signs of the Times* (an Adventist publication) commented: "If the facts could be ferreted out, we would probably find that many persons in the above-mentioned survey rebelled against religion because they had not seen Christianity lived. They saw nothing in religion but a cloak for hypocrisy." This is true of this old world's clerical systems, for they have (as evidenced by their decline and failure) put aside true worship, true religion, for their own failing theories.

Organizing for Increase in LIBERIA

Continuing the report on the African tour of the Watch Tower president, N. H. Knorr, and his secretary, M. G. Henschel

MILTON HENSCHEL had gotten off the Pan American plane that we boarded at New York to make connections for his visit with Jehovah's witnesses in Sierra Leone. Since I planned to visit those in Monrovia, Liberia, I remained on the plane and flew on to Roberts Field, an airport 55 miles out of that capital city. After leaving Dakar our plane came through a storm and the most beautiful display of fireworks I ever witnessed took place below us. Great sheets of lightning jumped from cloud to cloud and bolts of fire would zigzag down through the clouds to the ground. It was a magnificent spectacle, lasting for half an hour. The steward said that the lightning often struck the ship, but as we happened to be 18,000 feet above sea level we were missed this time.

The plane arrived after midnight and there were ten brothers on hand to meet me, having come by means of a pickup truck that they had hired. As we drove through a Firestone rubber plantation, by means of the headlights of the truck we could see little cups hanging from tree trunks, collecting latex, the sap of the rubber tree. Discussions with the brothers made the trip to Monrovia interesting and we arrived tired and sleepy at two o'clock in the morning.

The convention began the next morning at nine o'clock at the Kingdom Hall, which is the front porch of the missionary home, with 36 present. After these had left for preaching activity in the field, I met with the missionaries to discuss their problems with them. A tremendous work needs to be done in Liberia and these missionaries want to keep at it.

Liberia is the only Negro republic in Africa, and all of its politicians from the president down are descendants of American Negroes who returned to Liberia, after the slaves were freed in the United States, to set up their own government. In this they have been successful.

Due to missionary activity in educating the aborigines, religion plays a strong part in governmental affairs: The president is a minister who still preaches to his congregation. Many of the officials were ministers before taking on their present responsibilities.

In the last ten years considerable progress has been made in the city of Monrovia. Some streets have been paved, a water system is being installed, and much building is being done. One of the latest structures to be built by the government is the Centennial Pavilion, a beautiful building that would be an asset to any community.

About six years ago the Watch Tower Society sent colored missionaries into Liberia, and since then the work has grown steadily. At present there are two good congregations, one in Monrovia, the other in Cape Palmas, which together have a peak of 67 ministers actively engaged in preaching the good news. During 1952 two more missionaries were sent to help

carry on the work in Liberia; and while I was there a branch office for the Society was organized.

Good work has been done in the cities of Monrovia and Cape Palmas, but now the time has come to branch out into the small towns, villages and the "bush" with the Kingdom message. Arrangements were made so that this might be developed during the coming year and thereafter. This will require learning the native dialects of the aborigines, and to this end the missionaries were urged to put forth strenuous efforts to learn at least one of the principal dialects. Some of the native full-time ministers know these dialects, but they will require another six months of training with the missionaries before they will be matured as to the knowledge of Jehovah's purposes and sufficiently skilled in preaching to be able to carry on the work in the "bush" among the tribes. All the native brothers are anxious to do this.

By Wednesday evening our assembly had grown from 36 to 76, making it necessary that we use the yard of the missionary home for our meetings. At intervals the convention program was interrupted by small groups of professed Christians going through the streets serenading and taking collections. The chanting, the beating on kettles and on drums and the weird music, however, sounded much more like jungle paganism than Christianity.

PREACHING PUBLICLY

Getting the Liberian branch organized, together with assembly activities, made Thursday, November 20, a busy day. For the afternoon and evening meetings we used the beautiful centennial Pavilion. It was a pleasure to hear many of the Liberian brothers speak on the programs, and their demonstrations were interesting, entertaining and instructive.

The public lecture, held in the evening at 7:30, was on the subject "It Is Time to Consider God's Way". All the brothers were very well pleased to learn that 403 persons had come to hear the lecture, among whom were a number of government officials. Forty-five of these, however, listened to loud-speakers on the outside, even though the hall was not packed out. They were too timid to come into such a beautiful auditorium. Incidentally, this also happens at times at Kingdom Hall meetings. After the lecture many questions were asked and a number gave their addresses so that they could receive further information. Doubtless many Bible studies will be started as a result.

Arrangements had also been made for the station announcer to have an interview with me Friday evening over the government radio station. He asked a number of questions, such as regarding my purpose in coming to Monrovia and the extent and the progress of our work. His last question regarding the nature of my remarks at the Centennial Pavilion provided a good opportunity to summarize the talk and to point the people to God's kingdom as man's only hope. This station reaches points all along the coast and is said to have a large audience. Afterward I had the opportunity of speaking with the station manager for quite a while about the work and the message we preach.

It was now time to start for Roberts Field. I was to catch the plane that came through at midnight in order to go on to Johannesburg. The newly appointed branch servant, Brother Klinck, and I went to the airport in a station wagon. After we arrived we discussed many details regarding the missionary work in Liberia until nearly midnight, when we were informed that our plane would be three hours late. We made use of the delay

to catch some sleep and then were told that the plane would still be an hour and a half getting there.

At 4:30 a.m. we heard the big DC-6 droning overhead. We went out and, seeing the bright stars in a clear sky, I fully expected within the next hour to be on my way. But all of a sudden an announcement was made over the loud-speaker system that the plane would not land but was going right on to Accra. Later we learned that a fifteen-foot fog lying over the airfield made landing impossible. The next plane out would be four days later.

Not only was my disappointment shared with six others who had also wanted to board the plane but by seventeen on the plane who had wanted to get off at Roberts Field. They were taken to Accra and could not get back until two days later.

Having completed the work I came to Monrovia to do, I saw no good reason to ride back 55 miles, especially since there were no hotel accommodations available in Monrovia and no room in the missionary home to do my work. So I accepted the invitation of Pan American to stay at the air base at their expense. It was quiet there, and although quite hot, having a bed, a table and a chair, I was able to finish up a great deal of work I had with me and mail it home.

Tuesday afternoon a number of brothers came out to see me off. This furnished an opportunity to spend several hours discussing construction of a new missionary home and Kingdom Hall. In the past four days the brothers had been busy looking around, checking on land, getting costs and drawing up plans. All this was discussed and arrangements were finally made for the housing of the missionaries and the branch office. We had dinner together and at nine in the evening they left. I anticipated leaving at midnight. This time the plane landed and we got away just thirty minutes behind schedule.

I was looking forward with real joy to seeing the brothers at Accra even though the authorities would not allow me to stay upon arrival, they denying all Watchtower representatives entrance into the country. While the brothers had expected me four days earlier, when I arrived at 3 a.m. the branch servant and several others from the office were there. For forty-five minutes I keenly enjoyed discussing the situation in Accra with them.

The newspapers were full of the story of Mr. Knorr's not being allowed to enter the country and the newspapers wanted to know why. The thing that gave me so much joy was to learn that they had a wonderful convention just the same. Eight thousand brothers had come from all parts of the country to Accra and a tremendous witness was given. At the public meeting 15,000 people turned out and the branch servant spoke on the same subject I would have used, so they heard that the Kingdom is the only hope of the world. The full story of the Gold Coast as reported by the branch servant will appear in a succeeding issue of this magazine.

Never Heard of Bible or God

Ten-year-old John Lennon was called to the witness stand [in Middlesbrough, England] to give evidence in an auto case. When the boy placed his hand on the Bible to take an oath that he would testify only the truth, the judge asked him if he knew what book he was swearing on. "No," John answered. "Have you ever heard of the Bible?" "No." "Have you ever heard of God?" "No." The judge heard the evidence without the oath.—U. P. report in Chicago *Sun-Times*, May 23.

KEEPING THE FLOCK CLEAN

OUR Shepherd is Jehovah God, "and we are the people of his pasture, and the sheep of his hand." His Son, Christ Jesus, is also a shepherd, as he himself states: "I am the right shepherd."—Ps. 23:1; 95:7, *AS;* John 10:11, *NW.*

These two Shepherds love their sheep and want them to gain everlasting life in the new world. Since the wicked, corrupt, selfish, hateful and dying old world is doomed to destruction, a call is being sent out to all sheeplike ones: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah."—Isa. 52:11, *AS.**

Jehovah God is interested in keeping his flock, his earthly servants, clean because they stand for his name, his Word and his clean worship. He himself is pure, righteous and holy, and so his servants, his flock, are admonished: "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you."—Eph. 5:1, 2, *NW.*

Christ Jesus said that it was by showing love to each other that all men would know that we were his disciples. (John 13:34, 35) We show love by acting unselfishly toward one another, by looking out for each other's welfare, by keeping clean ourselves and helping our brothers to keep clean.

But suppose that one of the sheep, after he has come to God's organization and associated himself with God's flock, after having turned his back on the wicked and corrupt old world, no longer exercises love, but lets selfishness creep in and returns to the ways of the world, practicing sexual immorality, dishonesty in money matters, or becomes independent and rebellious as regards the spiritual food Jehovah God is providing for his people, or relative to the manner of carrying out the commission to preach the good news of the Kingdom under the direction of the faithful and discreet slave. (Matt. 24:14, 45-47, *NW*) Then what?

May such a course of action be ignored? Should we feel that we must be too loving to offend such a one by taking cognizance of his course of action? Must he be permitted to remain, contaminating others and bringing reproach upon Jehovah's name and organization?

No; the Scriptures contain many examples and much instruction showing the obligation of Jehovah's organization, specifically the mature brothers in each congregation who supervise its activity, to take action by dismissing such a one from their midst. If guilt is established at the mouth of two or three witnesses and there is no spirit of repentance shown, these have no alternative but to disfellowship such a one, by advising the congregation of the facts and instructing them not to have anything to do with the offender. All the congregation should then cooperate so that if possible the willful transgressor may see the error of his way. —Rom. 16:17, 18; 1 Cor. 5:1-5; 1 Tim. 1:20, *NW.*

We want to have a share in the triumph of clean worship and gain everlasting life in Jehovah's new world. We want men of good will, lovers of righteousness, to be drawn to God's organization. So let each one of us exercise care that we do nothing to bring reproach upon Jehovah's name and organization, do nothing that would drive men away from it, do nothing that will bar our entrance into the new world.

* For details see *The Watchtower,* March 1, 1952.

Memorializing Christ's Death

THE passover of A. D. 33 was at hand. From a study of his Father's Word Jesus knew that his death was near. As the antitypical passover Lamb he was to be sacrificed on the day the passover was to be observed, and that by being impaled on a tree. (Matt. 26:2; John 12:32, 33; 1 Cor. 5:7, *NW*) He knew his death would be in vindication of his Father's name. As he was also to provide the ransom price for mankind, such integrity-keeping on his part was imperative, for only the sacrifice of a perfect man could buy back that which a perfect man (Adam) had lost for his offspring.—Deut. 19:21; Job, chapters 1 and 2; Matt. 20:28; John 17:4; 18:37; Heb. 7:26, *NW*.

Jesus made good use of this celebration with his apostles of the last valid passover by impressing many vital truths upon their minds in various ways. And to help them to better appreciate what his death was to accomplish and what would be required of them he instituted a memorial celebration that from then on was to replace the passover. It was most fitting that Christ Jesus should do so. Had not Jehovah commanded the memorializing of the first passover in view of what took place at that time in vindication of his supremacy and in the deliverance of his people, and were not now an even greater vindication of Jehovah's name and an even greater deliverance about to take place? Assuredly.—Ex. 9:16; 13:1-10, *AT*.

"THE LORD'S EVENING MEAL"

Concerning the institution of the memorial of Christ's death, before which, incidentally, Judas left the upper room to betray Jesus, an eyewitness, the apostle Matthew, recorded: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' "—Matt. 26:26-28, *NW*.

To what body was Jesus referring when he said, "this means my body"? The apostle Paul enlightens us, saying: "The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf." (1 Cor. 10:16, 17, *NW*) Yes, time and again throughout the Christian Greek Scriptures the Christian congregation is referred to as the "body of Christ".—See Romans 12:4, 5; 1 Corinthians 12:12-27; Ephesians 1:22, 23; Colossians 1:24, *NW*.

Regarding the drinking of the cup at the Lord's evening meal the apostle Paul further wrote: "The cup of blessing which we bless, is it not a sharing in the cup of the Christ?" (1 Cor. 10:16, *NW*) But someone may ask: Since Jesus' blood was shed to make firm the new covenant and to provide forgiveness of sins for many,

how can it be said that his followers have a share in it? Because in a larger sense the cup represented God's will for Jesus, which will meant suffering and death. Remember he told Peter in the garden of Gethsemane: "The cup that the Father has given me, should I not by all means drink it?" And that his body members would share in drinking that cup he made clear to two of the apostles, James and John, saying to them: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized."—Mark 10:39; John 18:11, *NW*.

However, God's will was not merely that Jesus suffer and die but also that he be raised from the dead and exalted to his right hand, and so that cup is also properly termed a "cup of salvation". (Ps. 116:12-15) That this also applies to Christ's body Paul makes clear: "For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection."—Rom. 6:5, *NW*.

WHO MAY PARTAKE?

Who may partake of the bread and the cup at the Lord's evening meal? Anyone regardless of his understanding, regardless of his relationship with God and Christ and regardless of his course of action, just so long as he professes to be a Christian? Not by any means! Partaking is a serious matter and for one to partake when he is not worthy or not entitled to partake brings Jehovah's judgment upon him. Note Paul's words on this point: "Consequently, whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body. That is why many among you are weak and sickly and quite a few are sleeping in death. But if we would discern what we ourselves are, we would not be judged."—1 Cor. 11:27-31, *NW*.

Today practically all those professing to be Christian observe some form of the Lord's evening meal, either annually, quarterly, monthly, weekly or even daily, as in the mass. Yet in spite of all this observance we find Christendom spiritually sick, even as Paul foretold. (2 Tim. 3:2-5, *NW*) Surely such widespread spiritual sickness indicates that many are not properly observing the Lord's evening meal. Then who may partake and under what conditions? Since partaking of the loaf and the cup not only means recognizing what God and Christ Jesus did toward the vindication of Jehovah's name and the salvation of human creatures, but also means one's sharing as a member of the body of Christ in his sufferings and death, only such could properly partake as are able to identify themselves as being members of Christ's body.

Only such may partake who can say, as did Paul: "The spirit itself bears witness with our spirit that we are God's children." Yes, only those who have put faith in God and in Christ's ransom sacrifice, and who have dedicated themselves to the doing of God's will and who then have had awakened in them, upon the basis of their study of the Scriptures and God's dealings with them, a hope of sharing heavenly glory with Christ Jesus, and regarding whom the apostle John wrote: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just

as he is."—Rom. 8:16; 1 John 3:2, *NW*.

However, even these must examine themselves so as to make sure that they are measuring up to what is required of them. There is no particular merit in the partaking of the emblems themselves, aside from an act of obedience, and therefore for one to partake of the loaf and the cup without living up to what these emblems represent would make him guilty of hypocrisy. While countless multitudes have professed to be sons of God with a hope of heaven at death, God's Word tells us at Revelation, chapters 7 and 14, that the number that will share Christ's throne in heaven is but 144,000.—Rev. 20:5, 6.

Because only those Christians who have this heavenly hope may properly partake of the Lord's evening meal, of the 677,099 that attended its observance by Jehovah's witnesses in 1952 only 20,221 partook of the loaf and the cup. Those not partaking recognized themselves as being of the great crowd that John saw standing before the throne with "palm branches in their hands"; the ones Jesus described as the "other sheep, which are not of this fold", as the "sheep" who do good to Christ's brothers and whose hope is not divine, immortal life in the heavens but eternal life in an earthly paradise where they will have the privilege of carrying out the original mandate given to Adam and Eve, namely, 'fill the earth with a righteous race, subdue it and exercise dominion over the lower animals.'—Gen. 1:28; Matt. 25:31-46; John 10:16; 1 Cor. 15:53, 54; 2 Pet. 1:4; Rev. 7:9; 21:4, *NW*.

This year Jehovah's anointed witnesses and their good-will companions will come together on March 30, after 6 p.m., to again celebrate the Lord's evening meal or supper, to again memorialize Christ's death. And you, dear reader, whether you profess to be a member of the body of Christ or to be one whose hopes are earthly, are invited to attend and receive a rich blessing.

Did Christ Institute the Mass?

"THE most perfect act of worship that can be made to God." Thus the *National Catholic Almanac* (1951) describes the mass of the Roman Catholic Church. We further quote: "The Mass is the unbloody renewal of the Sacrifice of our Lord upon the cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of our Lord at the Consecration, and then completes the sacrifice by consuming the Host and drinking the chalice at the Communion." The mass, we are further assured, "is the perpetuation of the sacrifice of Calvary," "is identical with the Sacrifice of the Cross."

Did Jesus Christ institute the sacrifice of the mass on that last evening he spent with his apostles in the upper room, after they had celebrated the passover? There was a time when to raise such a question meant risking being burned at the stake. History records that an English tailor, a Lollard (follower of Wycliffe), John Badby by name, was burned at the stake in Smithfield Market, London, in the year 1410, because he held to the opinion that

'Christ sitting at supper could not give his living body to his disciples to eat'.—*England in the Age of Wycliffe,* page 335.

Discussing the mass, the *Catholic Encyclopedia* (Vol. X) states that what Jesus instituted on the evening before his death was not merely a sacrament or an observance of his death but also an actual sacrifice. While admitting that the strongest support for this belief is the testimony of tradition, this authority does muster some scriptures in favor of its position, chief of which are Malachi 1:11 and the words of Jesus: "This is my body," "this is my blood." (Matt. 26:26, 28, *Dy*) Let us examine this purported Scriptural proof.

"TRANSUBSTANTIATION" UNSCRIPTURAL

According to Catholic theologians, when Christ said, "For this is my blood of the new testament, which shall be shed for many unto remission of sins," he was uttering the words of "Consecration", which had the effect of actually changing the bread and wine into the literal body and blood of Christ, which change is termed "transubstantiation"; that is, the changing of a substance into something else. (Matt. 26:28, *Dy*) It is claimed that every ordained Catholic priest, and no others, has the power to perform the miracle of transubstantiation.

But is any change indicated? Did Christ institute a sacrificial arrangement back there or merely a memorial of his death? Rather the latter, as we shall see. In offering the bread and wine to his apostles, did he say: "Do this in sacrifice of me"? No, he said: "Do this for a *commemoration* of me." (Luke 22:19, *Dy*) And if the wine was at that time actually his blood, then his blood would already have been shed. But he referred to its being shed as still in the future, "which SHALL BE shed for many." That wine only represented but was not actually his blood. Further, had the wine been transubstantiated into his blood would he still have termed it the "fruit of the vine"?—Mark 14:23-25, *Dy*.

If actual transubstantiation takes place, from wine to *bona fide* blood, then why is the mass referred to as an "unbloody sacrifice"? It cannot be both, the actual flesh and blood and at the same time an unbloody sacrifice. Besides, if it is unbloody, then how can it have any sin-removing value, since Paul assures us that "without shedding of blood there is no remission"? (Heb. 9:22, *Dy*) And if it is indeed unbloody, why are Catholics in less enlightened lands encouraged to believe that should they prick the wafer they receive at mass with a pin blood would ooze forth? For shedding Jesus' literal blood the Jewish nation was held guilty before God and suffered severe punishment. (Matt. 21:33-46; 23:33-38; 27:25; Luke 23:28-31) Are Catholic priests who claim to sacrifice Christ's blood ready to incur the same guilt and punishment?

Nor is there any evidence that such a miracle took place at the time Jesus spoke the words "this is my body", "this is my blood." When Jesus changed the water into wine at the wedding feast at Cana, there was no question about a miracle's having been performed. That water changed to wine tasted better than the regular wine they had been drinking. Had Jesus actually performed a miracle, then his apostles would have been guilty of breaking God's law, which forbade the drinking of blood.—Gen. 9:4; Lev. 17:10-14; John 2:1-10; Acts 15:20.

True, Jesus did say, "this is my body" and "this is my blood", in referring to the bread and the wine; but is it reasonable to take those words literally? Is not the thought rather that this bread and wine mean, represent or stand for my body

and blood? When he said, "I am the true vine," "I am the good shepherd," etc., he obviously was using figurative expressions. And is it not written concerning him, "without parables [illustrations] he did not speak to them"?—Matt. 13:34; John 10:14; 15:1, *Dy.*

The apostle Paul uses an identical expression in likening Jesus to a rock. After telling of the deliverance of the Israelites from Egypt he states that they "all ate the same spiritual food [manna], and all drank the same spiritual drink (for they drank from the spiritual rock which followed them, but the rock WAS Christ)". Was that rock from which the Israelites obtained water in the wilderness actually Christ, or did it mean, represent or stand for Christ? Then why insist that when Jesus used an identical expression he was referring to his actual body? Clearly by the words "this is my body", "this is my blood," Christ was not instituting a sacrifice of the mass.—1 Cor. 10:1-4, *Cath. Confrat.*

The other Scripture text that is heavily relied upon by Catholic theologians to support the sacrifice of the mass is Malachi 1:11 (*Knox*), which reads: "No corner of the world, from sun's rise to sun's setting, where the renown of me is not heard among the Gentiles, where sacrifice is not done, and pure offering made in my honour; so revered is my name, says the Lord of hosts." But does it follow that the sacrifice of the mass is here referred to merely because it is celebrated world-wide? Can we place such a construction upon it in view of all the foregoing? Rather, is not Malachi speaking of the same thing that Paul does at Hebrews 13:15 (*Knox*), namely, the "sacrifice of praise, the tribute of lips that give thanks to his name"? True Christians offer up spiritual sacrifices of praise, not flesh-and-blood sacrifices, as did the priests under the Mosaic law.—1 Pet. 2:5.

MASS OPPOSED TO THE RANSOM

Further proof that Christ did not institute any sacrifice of the mass appears as we note how it conflicts with the Bible teaching of the ransom, one of the most basic teachings of the Christian religion. Concerning it Paul stated: "For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time." (1 Tim. 2:5, 6, *Cath. Confrat.*) The ransom is based on God's law of justice, which required a life for a life.—Deut. 19:21.

Jesus Christ offered that sacrifice once for all time, and it needs no repeating. Thus we read: "Christ was offered once for all, to drain the cup of a world's sins." (Heb. 9:28, *Knox*) "But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God. For by one oblation [sacrificial offering] he hath perfected for ever them that are sanctified." And after showing how the new covenant (testament) will cause the sins of God's people to be forgiven, Paul goes on to say: "Now, where there is a remission of these, there is no more an oblation for sin."—Heb. 10:12, 14-18, *Dy.*

In Paul's comparison of the animal sacrifices of the Mosaic law with the sacrifice of Christ another weakness of the mass is made apparent. The sacrifice of Christ did not need to be repeated, because it actually took away sin, but the sacrifices under the law were repeated because these removed sin only in a pictorial sense. The very fact that the mass needs to be repeated shows that it is like the animal sacrifices, unable to actually take away sin.

The fact that the Catholic priest is unable to appear in the presence of God to

present his sacrifice is further proof that Christ did not institute the "sacrifice of the mass". Paul shows that just as the high priest entered into the most holy compartment of the temple with the blood of the sacrifices made for sin, so Christ "entered heaven itself, where he now appears in God's sight on our behalf". —Heb. 9:24, *Knox*.

But since "the kingdom of God cannot be enjoyed by flesh and blood; the principle of corruption cannot share a life which is incorruptible", it was necessary that Christ be raised as a spirit creature; which he was. (1 Cor. 15:50, *Knox;* 1 Pet. 3:18, *NW*) If it was necessary for the Jewish high priest to appear in the typical presence of God with the blood of the typical sacrifices, and it was necessary for Christ to appear in the actual presence of God with the merit of his own sacrifice to take away sins, then the priest must also appear in the presence of God if his sacrifices of the mass are to remove sins. Does he? Of course not!

FRUITS AND ORIGIN

That Christ did not institute the mass is also to be seen from the fact that in the mass only the officiating minister partakes of the wine. Endeavoring to justify this departure from Christ's example and instructions, the Baltimore (1949) Catholic Catechism states: "Christ is entirely present under the appearances of bread, and also entirely present under the appearances of wine. Therefore, we receive Him whole and entire under the appearances of bread alone or of wine alone."

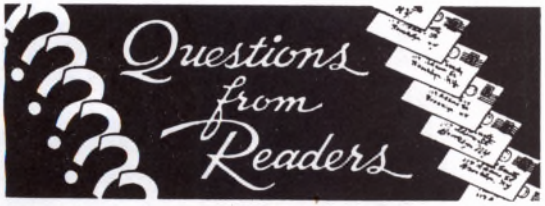
Even if we were to grant, for the sake of argument, that the Catholic Church improved upon Christ's method, what justification can there be for Pope Pius II, on March 31, 1462, to threaten to excommunicate all who administered both the wine and the bread to the laity, which was what many of the followers of Huss were doing at the time and against whom this threat was directed? (*Schaaf-Herzog Encyclopedia of Religious Knowledge,* page 1046) On that basis all the early Christians, the apostles, including Peter, of whom the pope is supposed to be successor, should have been excommunicated, because they all made no such distinction, in fact, not even recognizing a clergy-laity distinction, but appreciating that "you have but one Master, and you are all brethren alike". (Matt. 23:8, *Knox*) Not only that, but even Christ Jesus would have been subject to excommunication, since he administered both the cup and the loaf to the eleven apostles, after Judas' departure.

Instead of Christ's instituting the mass, or its finding its precedent in the sacrifices of the Law, the facts show that the mass is of pagan origin. According to Cardinal Newman, the *Kyrie eleison,* "Lord, have mercy upon us!" which words, set to music, begin the first movement of the mass of the Roman Catholic Church, are of pagan origin and have been "sanctified by their adoption into the Church".—*An Essay on the Development of Christian Doctrine,* page 373.

The unbloody feature of the sacrifice of the mass goes back to ancient Babylon. (*The Two Babylons,* Hislop, pages 156-158) The wafers used in the mass must be round. Here again there is nothing in the Scriptures to support this requirement, but we do find a precedent in ancient Egypt. Says Wilkinson, in his *Egyptians,* Vol. 5, page 353: "The thin round cake occurs on all altars" and was a symbol of the sun. The requirement that one must have fasted from midnight until the time of mass likewise finds no support in the Scriptures, for the apostles had just finished eating the passover when Jesus of-

fered them the loaf and the wine. (Matt. 26:26) But such a custom did prevail in ancient times among pagan peoples.

Trying to graft such pagan teachings and practices results in many inconsistencies, as we have already seen. Two more of such may be noted. Christ Jesus is the high priest. (Heb. 8:1) Yet in the mass he is at the beck and call of every Catholic priest. According to Catholic teaching Christ Jesus is a member of the triune God, the trinity, which would mean that in the mass the people are eating their God!



● Galatians 3:17 shows the Law covenant was made 430 years after the Abrahamic covenant. Exodus 12:40 states that Israel dwelt in Egypt 430 years, at the end of which time the Law covenant was made. Yet the Abrahamic covenant was made with Abraham centuries before his grandson Jacob, or Israel, entered Egypt with his offspring to sojourn there. So how could the time between the making of the two covenants be the same as the time of sojourning in Egypt?—R. D., Maryland.

By referring to the "Chart of Outstanding Historical Dates", published in the April 1, 1951, *Watchtower*, you will see that Scripture citations indicate that the Abrahamic covenant was made in 1943 B. C., in which year Abraham also entered Canaan and began sojourning there. This marked the start of the 430-year period. Thirty years later, when Isaac was mocked and taunted by Ishmael, the 400-year period of affliction began. (Gen. 15:13; 21:8, 9; Acts 7:6) In 1728 B. C. Jacob and his whole family joined his son Joseph in Egypt, to start the sojourn in Egypt, after a 215-year period of sojourning in Canaan that was started with Abraham. Then it was another 215 years before Israel was delivered from Egyptian sojourning and affliction, in 1513 B. C., at which time the Law covenant was established with Israel. The Scripture backing for this chronology will be found in the chart mentioned above.

Hence it is clear from the Bible record that from the making of the Abrahamic covenant to the establishment of the Law covenant 430 years elapsed, in harmony with the record at Galatians 3:17. It is also clear from this that there was a period of sojourning stretching over 430 years, half of which was in Canaan and half in Egypt. But this seems to clash with Exodus 12:40, which states: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The clash is only a hastily assumed one. The text does not say they dwelt in Egypt 430 years, but that they sojourned for that period of time. The last half of the period they did dwell in Egypt, but not all of it. The *Septuagint* rendering of this text presents the accurate thought: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years."

The *Septuagint* is a translation made in the second and third centuries before Christ, the Exodus portion doubtless being completed during the third century, and was based upon Hebrew manuscripts older than those of the accepted Masoretic Hebrew text. For this reason it may well be more accurate in many of its renderings than the standard Masoretic text. The Samaritan Pentateuch, a transliteration of the Hebrew text into Samaritan characters and interspersed with some Samaritan idioms, was produced in the fifth century before Christ and it also includes the sojourning in Canaan with that in Egypt. So it was the sojourning in Egypt and Canaan combined that totaled 430 years, and not the time spent in Egypt alone. Hence the time between the making of the two covenants (430 years) was not the same as the time of sojourning in Egypt (215 years), and there is no clash between Galatians 3:17 and Exodus 12:40 when the latter is correctly understood.

"WATCHTOWER" STUDIES

Week of April 12: Why the Struggle to Keep Integrity? Also, Integrity Leads to Life, ¶ 1-5.

Week of April 19: Integrity Leads to Life, ¶ 6-26.