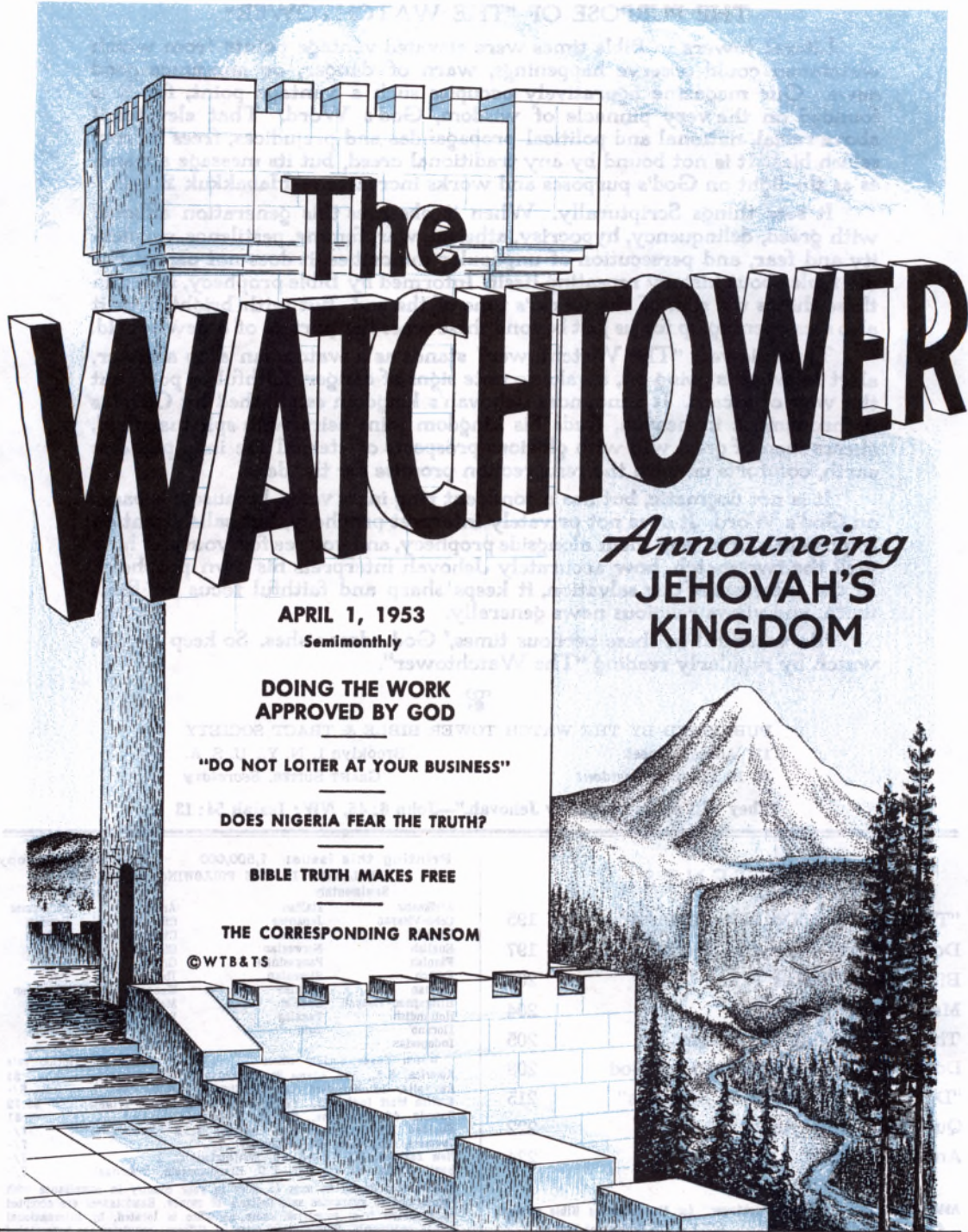




The WATCHTOWER

APRIL 1, 1953

Semimonthly

**DOING THE WORK
APPROVED BY GOD**

"DO NOT LOITER AT YOUR BUSINESS"

DOES NIGERIA FEAR THE TRUTH?

BIBLE TRUTH MAKES FREE

THE CORRESPONDING RANSOM

©WTB&TS

Announcing
**JEHOVAH'S
KINGDOM**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

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

CONTENTS

"They Say but Do Not Perform"	195
Does Nigeria Fear the Truth?	197
Bible Truth Makes Free	201
Maturity by the Spirit	204
The Corresponding Ransom	205
Doing the Work Approved by God	208
"Do Not Loiter at Your Business"	215
Questions from Readers	222
Announcements	224

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

AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World 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

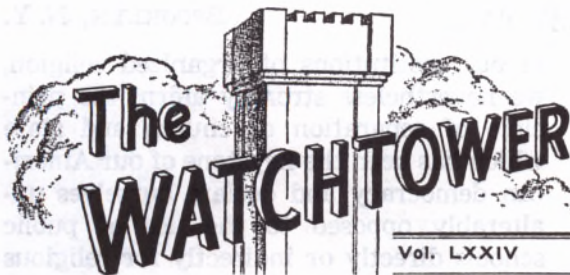
Printing this issue: 1,500,000 Five cents a copy
PUBLISHED IN THE FOLLOWING LANGUAGES

Semi-monthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Cibemba
Danish	Cinyanja
English	Cishona
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	
Indonesian	
Italian	Portuguese
Japanese	Russian
Korean	Siamese
Norwegian	Silosi
Pangasinan	Slovak
Slovenian	Twi
Spanish	Ukrainian
Swedish	Yoruba
Tagalog	
Zulu	

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, F.O. Elandsfontein, Transvaal	7/-

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIV

April 1, 1953

Number 7

"THEY SAY BUT DO NOT PERFORM"

CONCERNING the religious leaders of this day, Jesus once said: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform." (Matt. 23:2, 3, NW) Are the religious leaders of our day any different? Let us see.

Certain Protestant clergymen of the United States give much lip service to the principle of the separation of church and state. They loudly denounce any breaching of that wall by others, such as former President Truman's proposal to send an ambassador to the Vatican. But do they respect that wall of separation between church and state when it conflicts with their own interests to do so? They do not. The "Released Time" program by which school children are released from public schools so that they can take religious instructions elsewhere is a case in point. This program breaches the wall of separation in that it uses the state's compulsory school machinery to supply classes for religious organizations.

Clearly the issue is not merely one of whether or not provision should be made for religious instruction, as the clergymen sponsoring the "Released Time" program are not satisfied with having the schools dismissed one hour earlier so that those who want to can proceed to religious houses for instruction, for they well know that

they cannot depend upon the children to voluntarily find their way to the places where such classes are being conducted. Only to escape school will the children submit to religious instruction. Thus we have a union of church and state whereby the state furnishes classes for the church. The clergy preach separation of church and state to others, but do they practice it themselves? They do not.

Nor is that all. By advocating the "Released Time" program clergymen not only show inconsistency with their professions regarding the separation of church and state but do violence to the principle expounded by the One they claim to follow, Christ Jesus, who once said: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12, NW) How so?

Because the "Released Time" program penalizes all not attending religious classes in that all vital instruction is suspended so that those attending the religious classes will not miss out on anything. So it is a case of taking religious instruction or wasting an hour. If the majority of the pupils were taking the religious instruction there would still be real injustice done and the harm be far from negligible. But what shall we say when 90 per cent of the pupils have to waste an hour so that 10 per cent can have the convenience of religious instruction during school hours as is the case in Chicago, Illinois; or when 98 per

cent must waste an hour so that two per cent can benefit by this arrangement as is the case in one elementary school in Westchester county, New York state, where out of 500 pupils only 10 attend religious instruction? By what kind of reasoning can one justify the wasting of an hour by 490 pupils just so 10 others can have the advantages of the "Released Time" program?

Objections of parents in many instances have proved unavailing. The pressure on the part of the clergy is such that school boards, superintendents and principals are afraid to remedy the situation and school teachers dare not even express themselves on the matter. Is that justice? Is that brotherly love? Is that true Christianity? Is that doing to others as you would have them do to you?

That the "Released Time" program improves morals is open to question. Reliable statistics show that as many as forty per cent of the pupils dismissed for religious instruction fail to show up for it. And when we take into consideration time spent in going from school to the place where religious instruction is given, only a half or three-quarters of an hour remains. How much training in religious principles and teachings can be given in 30 to 45 minutes once a week?

It was in view of such facts that the last session of the White House Conference on Children and Youth, held in December, 1950, composed of 4,620 delegates who represented three-fourths of the total population of the United States, by a two-to-one vote adopted the following resolution: "Recognizing knowledge and understanding of religious and ethical concepts as essential to the development of spiritual values and that nothing is of greater importance to the moral and spiritual health of our nation than the works of religious education in our homes and families and

in our institutions of organized religion, we nevertheless strongly affirm the principle of separation of church and state which has been the keystone of our American democracy and declare ourselves unalterably opposed to the use of public schools directly or indirectly for religious educational purposes."

Commenting on the foregoing a prominent United States woman educator, Mrs. Agnes E. Meyer, had the following to say in the *Atlantic Monthly*, March, 1952: "The child is robbed of its full development if it receives no guidance in early years toward recognition of the religious aspects of life. But this teaching, to be effective, must originate in the home and family life with the cooperation of the Churches. . . . Having failed in their primary mission to strengthen the family and reach the children during their most impressionable and formative years, the Churches now seek a short cut, through the released time program, which will cure overnight the moral defects of children who have been neglected throughout infancy." Underscoring the truth of the above is the news item that appeared in the *New York Journal-American*, November 8, 1952, which told of an eight-year-old boy in Newport, England, beating to death his 17-day-old baby brother with a feeding bottle.

The remedy for juvenile delinquency lies not in having the clergy say one thing and do another; it lies not in the unchristian and undemocratic "Released Time" program. The remedy lies in parents' heeding God's command:

"Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."—Deut. 6:4-7, AS.

Does Nigeria Fear the Truth?

JUST before leaving his disciples Christ Jesus commissioned them to "make disciples of people of all the nations". (Matt. 28:19, NW) In obedience to this command the Watch Tower Society has sent missionaries to all parts of the earth.

In the interests of freedom of worship, in the spirit of fair play and in view of the good work done by such missionaries, they have, in the main, been welcomed by the officials of the various countries to which they were sent. Not so Nigeria, however, for during the past year it has not only refused entry to Watchtower missionaries seeking to enter but has expelled two of the six that were in the country, and even going to the extreme of refusing entry to two traveling representatives of the Watch Tower Society, N. H. Knorr and M. G. Henschel, for just a few days.

Why should Nigeria so discriminate against ministers of the Watch Tower Society? It allows ministers of other religious groups to enter. Is it because of the record made by Jehovah's witnesses in Nigeria? Is the message they bring to the people too controversial? Do they engender strife and ill will? Lest any should think that such is the reason, we will briefly present the record made by Jehovah's witnesses during the past thirty years in Nigeria.

It was back in 1923 that the first missionary of Jehovah's witnesses came to Nigeria. He came with his family from the West Indies and settled down to give twenty-seven years of his life preaching the gospel. By the power of Jehovah's spirit and with the aid of the Bible and Bible helps the Kingdom message began to penetrate into almost every town and

village. Printed Bible sermons translated into many vernacular languages opened the field of gospel-preaching to many who could not read English. Thousands of truth-hungry people now began to see in the light of God's Word the clear outline of his purposes.

Many of these saw their privilege now to preach to their neighbors and slowly congregations of Jehovah's witnesses began to spring up, until in 1941, at which time a war ban was imposed, there were 1,800 active preachers in 83 congregations. When the ban was lifted in 1945 their ranks had swelled to 3,542 ministers working with 165 congregations.

The year 1947 saw the arrival of the first European missionaries that were graduates of the Watchtower Bible School of Gilead. Then, in December of that same year, came the first visit to Nigeria of the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel. This was an occasion of great rejoicing for all the brothers.

There is no doubt that this visit did much good in many ways. In a country sharply aware of color, race, social distinction and other divisive factors, it was a revelation to see these Christian people overcome these things and demonstrate, in practice, Christ's way of life based on brotherly love.

Many were the expressions of gratitude that Knorr and Henschel should spend much time and money to come to Nigeria to help and advise their African brothers. They had preached to 4,800 people in Lagos and 6,000 in Ibadan. Although their stay had been for only a few days, they had established a firm bond

of love, in addition to giving sound Scriptural admonition on many problems and planning a great expansion campaign that would bring the peaceable Kingdom message to thousands more.

The months that followed showed unmistakably what a blessing that visit had been, not only to Jehovah's witnesses but to the people of Nigeria as a whole. Thousands who had formerly heard and watched now came out and boldly took their stand with Jehovah's witnesses as preachers of peace and righteousness through God's kingdom. During the next year, the number of active ministers rose sharply, to 5,500. The increase has been continuous each year since, rising recently, in October, 1952, to a peak of 12,835.

ASSEMBLY PREPARATIONS

At each assembly held during those years one could expect the same questions to be asked by the brothers: "When is Brother Knorr coming to Nigeria again?" "When shall we see Brother Henschel again?" We had to point out that Brother Knorr had to visit many countries all over the world because the good news is being preached in all the inhabited earth, but we knew that he would come to Nigeria again in its turn.

Just imagine the joy and gladness it brought to the hearts of the Nigerian publishers when the announcement was made in September, 1952, that Brothers Knorr and Henschel had planned an African tour and would be in Nigeria from November 26 to December 4. At once arrangements were made to hold two assemblies, at Ilesha and Port Harcourt. It would not be possible to hold more than two assemblies in this short visit, so arrangements must be made to bring together many different language groups at each assembly and to provide a good system of interpretation for them.

To properly grasp the work involved, let us recount a little of the labor put into the Ilesha assembly. Everything had to be built from scratch, or, more appropriately, from "bush". Permission was obtained to use an old football field now overgrown ten feet deep in "bush". Scores of brothers went to work with machetes, and inside a week a 3½-acre location had been cleared and half a dozen poisonous snakes killed in the process. Then came the work of assembling the building material. The brothers went out for miles around cutting long bamboo poles, and the work of the sisters, many with babies on their backs, was to carry these 40-foot poles on their heads to the assembly grounds. There the booths were being marked out, one for each language group, Yoruba, Urhobo, Bini, Ijaw and Isoko. Similarly, at Port Harcourt, the brothers were working hard with the same object in view.

ENTRY REFUSED

At the same time as this, work of a different nature was in progress in Lagos, where the Society's representatives were busy trying to expedite the granting of temporary visas to Knorr and Henschel to cover their eight-day visit. Time was running short. Knorr and Henschel were due to leave New York on November 17 and must have their visas before they left. However, the principal immigration officer was unable to grant these temporary visas himself. The matter had to be referred to a higher government office. It was suggested that a decision would be reached by the 12th. But the 12th came and went and so did the 13th and no decision had been given. It was not until the 14th, a bare three days before Knorr and Henschel were due to leave New York, that a decision was handed down, refusing visas. Why? No reason was given.

Further efforts were put forth. Phone calls were made to try to arrange personal interviews with the governor and the chief secretary, but in each case it was impossible to get nearer than a polite private secretary. An appeal was immediately written out and taken to the office of the chief secretary with the request that it be placed before him at once. An official reply was received on November 19, stating that the government was "not prepared to vary its previous decision". But still no reason was given!

Why should the administration of this British colony refuse to permit two American Christians to visit and talk with their Christian brothers in Nigeria? Did their first visit bring trouble to the government or the people of Nigeria? No, but rather to the contrary, their peaceable preaching of the good news brought joy and hope to many hearts. Is it that Jehovah's witnesses have fomented trouble by joining in the bitter political struggles centering around the burning issue of self-government for the Nigerians? Again the answer is No. Jehovah's witnesses are known throughout the length and breadth of the country as a people separate from all brands of politics. Then maybe Jehovah's witnesses have come into disfavor for being obstructionists and promoters of civil disobedience? Once more, the answer is a definite No! They are not mixed up with the scores of cases of theft, embezzlement, bribery, etc., which daily crowd the courts. They give help to the government in one of their big problems, the collection of taxes, for Jehovah's witnesses adhere strictly to the Scriptural rule to 'pay back Caesar's things to Caesar'.

WHY THE DISCRIMINATION?

Can it be that their great assemblies have brought an official frown for being conducted in a disorderly manner? Read

the answer in the West African *Vanguard* in its editorial comment of November 28, 1952, entitled "Witnesses' Convention": "Ilesha town had been host to thousands of religious guests belonging to the sect known as Jehovah's Witnesses since the beginning of the week and, we are sure, the public will be sorry to see them go at the end of their convention today. The town had been buzzing with activities since the influx of these 'brothers' and 'sisters' in Christ, and there can be no doubt that their way of life these few days had influenced, and will surely change, the life of many a doubting Thomas."

"Christians of other denominations should learn the lesson of brotherhood in the Fatherhood of God and of togetherness as taught by these brothers and sisters of the one Holy Father. They should be less critical, less suspicious and less destructive, but rather, examine, with clear consciences, sans prejudice, the teachings of these Witnesses, their preachments and, what is more, the way they live one with the other. It may well be the road to a happier world lies with the Watch Tower section of the Christian world."

This candid comment sums up the friendly attitude of the townspeople of Ilesha. Many of them came to see the assembly in session and stayed to marvel at the clean, neat orderliness of the people and grounds, and especially the way in which thousands of people from different tribes lived and worshiped together in perfect peace and concord. One man was so impressed by what he saw and heard that he exclaimed, "This is God's way and these are God's people. I must be one of them." True to his word, he returned the next day and was numbered among the 541 persons who were baptized.

A report in the Lagos *Daily Times* of August 25, 1952, announced that Dr. J. D. Grey, president of the Southern Baptist

Convention of America, had arrived in Nigeria to tour Baptist centers. Quite rightly he found no difficulty in getting a temporary visa for his good-will mission to Nigeria. The same newspaper in its issue of October 22, 1952, published a photograph of a special plane-load of Roman Catholic missionaries, 32 Holy Ghost fathers and 4 Holy Rosary sisters, setting out for Nigeria to do missionary work. For years Jehovah's witnesses have been trying unsuccessfully to get more European missionaries into Nigeria. During the last two years they have pushed ahead their expansion program with only six European missionaries. And then, in September, 1952, the government ordered two of these to quit the country, leaving only four. Hard on the heels of this came the refusal to grant even temporary visas to Knorr and Henschel. Contrast this treatment with the liberal help given to other religious bodies, and the facts point unmistakably to religious discrimination.

But what of the future? What will Jehovah's witnesses do even though Knorr and Henschel could not visit them? Judging by the success of the assemblies at Ilesha and Port Harcourt, they are due to enjoy in the future greater increase than ever before. In spite of the absence of their American brothers, these assemblies were easily the largest and most joyful ever held in Nigeria. Some 10,300 assembled at Ilesha and 5,500 at Port Harcourt, and a grand total of 1,062 were baptized. Recovering swiftly from their initial disappointment, their spirits soared high as

they settled down to enjoy the program of wise Scriptural counsel and guidance. When it was pointed out that, although the government could keep out Brothers Knorr and Henschel, no power in heaven or earth could keep out Jehovah's spirit, they roared their approval and it was clear that the government's action was really becoming a stimulant to them. Time and again they affirmed their determination to hold on to their Kingdom hope and demonstrate even greater zeal and loyalty.

This action of the government might disappoint them but it would not disturb them at all or cause anger or bitterness to well up in their hearts. Their dedication of their lives is to Jehovah God, and they are not Jehovah's witnesses because of any man. They are slaves of the Most High and are interested only in glorifying their Father's name by joyful obedience to his Word. Their work of bearing fruit to the honor of his name is a peaceable work. They have no part with the lawless elements of the world, but they will continue to work quietly, pleasantly and peacefully in preaching the good news, for they know that "the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace". Whatever the future may hold for them, they will continue to do good to all men by educating them in the peaceful ways of God's Word and encouraging them to lay firm hold upon the glorious hope of everlasting life in his new world of righteousness and peace.



Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight . . . against the wicked spirit forces in the heavenly places.—Eph. 6:11, 12, NW.

BIBLE TRUTH MAKES FREE

HOW can the claim be made that Bible truth makes free when some of the Bible's most devout students, proclaimers and supporters languished in prisons or were exiled as slaves to pagan lands?

The nation of Israel is a typical example of this. As a nation it was the first to champion the Bible, and yet it was reduced to serfdom by the Assyrian and Babylonian hordes who had absolutely no regard for the Bible. Was Bible truth in this case a freeing agent? If so, in what way? The apostle John closed the canon of the Holy Scriptures when he completed the writing of his Gospel and letters and the book Revelation, which, incidentally, tells of the emancipation of the people of God from sin and death during the reign of Christ. Yet, John wrote this inspired book while he was a prisoner on the Isle of Patmos in his old age. David, often referred to as a man after God's own heart, wrote many of the Psalms that praise Jehovah God as the Great Shepherd and Deliverer. Still, David spent many of his years in "hideouts" dodging his enemies. Jeremiah, a faithful prophet and a Bible writer, tells of his experience in a slimy dungeon. Daniel, a prophet and a conscientious student and observer of Biblical law, was tossed as a tidbit to hungry lions.



The apostles Peter and Paul wrote much of the Greek Scriptures. They spoke of freedom while they themselves were in iron chains and behind cell blocks. Jesus proclaimed liberty to the captives and the opening of prisons to them that are bound. He himself became a prisoner and was finally staked. In view of the foregoing facts, how can it be claimed that the Bible and its truths make one free?

It is quite obvious from what was just stated that the Bible does not free one from literal prisons or torture chambers, nor does it free one from poverty or temptation. Jesus declared very frankly that "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". (Rev. 2:10, NW) "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, NW) So, it is quite evident that the Bible does not free one in a physical sense. Then, how does it? It frees one mentally—from worldly cares, fears, anxieties, traditions, superstitions and hopelessness. However, it does not do this miraculously.

The Bible itself is not a "charm" book or a "good luck" piece that by merely having it in one's own possession will ward off disaster or usher in happiness. The Bible in simple language is God's Word. And as such it is a sure guide to follow. There is nothing mythical or mysterious about it. Although it is a perfect guide for men, it cannot guide us unless we let it. That is, unless we let its principles influence our lives. Unless we believe and



abide by its principles the Book itself is like any other book—inanimate. If we do make it a part of our living it becomes a freeing agent and a tremendous force for good. Its truths brighten our pathway, showing us danger zones and the proper decisions to make on the way to life. It is this truth that sets one free. Jesus emphasized this when he said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:32, NW) Freedom then rests on two factors: knowing God's Word and remaining in it. Israel's conduct is a forceful illustration of this fact.

The nation of Israel had God's Word of truth. They were familiar with its principles. Its kings and priests were obligated to keep it. As long as they remained in harmony with Bible principles they were free as a nation, but when they abandoned these principles for their own ways of doing things they lost this freedom and were reduced to slaves by their enemies. However, there were individuals within the nation of Israel, such as Jeremiah, Daniel, the three Hebrew children, and others, who remained free as individuals even though Israel was reduced to serfdom. They maintained their freedom by not compromising Bible principles. Theirs was a mental freedom. They had peace of mind and joy of heart, a token of God's approval for integrity. The apostle Paul testifies to this fact, saying: "And the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:7, NW) It was because of this soothing, assuring, precious gift of peace, one that "excels all thought", that Bible writers, supporters and proclaimers could say they were free even though they were languishing away in some filthy prison or exiled on some island for proclaiming its truth. It is this

same peace that made them stand fearless before rulers and kings and in the face of death without wavering. This peace comes from knowing the truth of God's Word, the Bible.

FREEDOM TODAY

This same peace exists in the hearts of those who know the truth of God's Word today, when men's hearts are failing them for fear and the end of all things seems to be at hand. This truth with peace that "excels all thought" is still gathered from the same source, the Bible. It continues to make free.

There is great need for Bible truth at this time, because truth is no longer accepted as such. Scientific theory, political philosophy and false religious traditions are the recognized authorities in the field of knowledge. Bible truth has been shelved as fiction. But men's ways have not brought enlightenment; instead, darkness has settled over the whole earth. True to the prophet Job's words, men "meet with darkness in the daytime, and grope in the noonday as in the night". (Job 5:14) And as Isaiah stated: "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Mankind's groping in this mental darkness has caused great unrest and fear. Their only way out is God's prescribed way, the Bible. They must recognize it to be the Word of God, study it in order to ascertain his direction, and remain in his direction until freedom is ultimately won. There are no short cuts. There is no other way out from this human impasse.

But just how does the Bible free one who has been both mentally and physically enslaved to this world? By extending hope to such a one with its truthful message. "For all the things that were written aforetime were written for our instruction, that through our endurance and through the

comfort from the Scriptures we might have hope." (Rom. 15:4, NW) This hope is about the incoming new world of righteousness, wherein righteousness is to dwell. It is concerning God's kingdom rule that is to do away with sickness, wars and death. A student of God's Word is greatly relieved when he reads such promises as: "And he [God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away"; (Rev. 21:4, NW) and, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And when he reads promises about mankind's not laboring in vain, nor bringing forth for trouble; about this earth's being made a glorious footstool under God's feet; about people's living on earth forever, never dying, but instead living in perfect health under a perfect government, such Bible truths energize the hearts of the righteous, creating hope and vision, freeing them from the darkness of this present old world and its dismal outlook to a new look that is a vision of the incoming new world with its attending blessings. (Isa. 2:4; 33:24; 2 Pet. 3:13) This truth has a wholesome effect. Bible truth also frees in another way.

RELEASE FROM FALSEHOODS

There are, no doubt, millions of sincere people that belong to religious organizations that believe that their dead relatives or friends are in purgatory or a hell of torment conscious and suffering, and that they could be aided by the prayers of men on earth. Such teaching has caused people much sorrow. How can the Bible set such sincere people free? By revealing the state

of the dead. God, who knows the condition of the dead and where they are, sets down in simple phrases in the Bible their exact state. When the truth of the state of the dead is learned, this truth sets free.

For example, the Bible says: "For the living know that they shall die: but the dead know not any thing." Reason for a moment. In order for the dead to suffer they would have to know it. They would have to be conscious, cognizant of their status. But the Bible tells us "the dead know not any thing". It is impossible for them to be suffering, because they do not know of their condition. They are not conscious of it. They are dead. In fact, the Bible goes on to say that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest". (Eccl. 9:5, 10) If there is no work, knowledge or wisdom, how can there be suffering? Impossible. The dead are where Jesus said they were, in their graves awaiting a resurrection. (John 5:28; Ps. 146:4; 115:17) The dead are not suffering in any purgatory, because no such place exists. Nor are they alive in a fiery hell, conscious, enduring painful torment. The Bible very plainly states that the dead are dead, unconscious, in their graves awaiting a day of resurrection. When such truths are learned from God's Word it opens the prison house of darkness and frees one from superstition, pagan mythological teachings, traditions and falsehood. The Bible does make free.

It is urgent at this time for all to turn to the Bible for a study of its truth and say: "This is what the Bible teaches regarding the distress in the world, the cause of death, hereafter, human destiny, and our only hope"; and not: "This is what my church teaches, or what my teacher believes, or what I think is right." Human reasonings have led this world into its present fearful, perilous condition.

MATURITY BY THE SPIRIT

THE Jews in Jesus' day thought that their form of worship was pleasing to God. Jesus, however, showed them that for them to be pleasing to God required far more than concern with mere outward forms and ceremonies, and more than concern about time, manner and places. He said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24, NW) That requires being mature in one's worship.*

To be mature means first of all to have an accurate knowledge of Jehovah God and his purposes and his will for us. Without such maturity of knowledge we are in danger of being "carried hither and thither" "with various and strange teachings". (Eph. 1:17, 18; 4:14; Heb. 13:9, NW) Additionally, maturity means having one's powers of perception trained so as to be able to distinguish between the good and the bad, between what is right and what is wrong. Further, the one who is truly mature not only can distinguish between right and wrong but has in his heart the right attitude toward these, a deep warm love for righteousness and a burning hatred for lawlessness. Maturity thus gives us the strong balance needed to resist temptations and pressures.—Matt. 5:21-28; Heb. 1:9; 5:14; 6:1, NW.

Maturity makes for increase, for the mature minister appreciates that the purpose of his dedication is to be a witness for Jehovah, is to bear Kingdom fruit. While properly concerned with the quantity of his work he is far more concerned with the quality of his ministry. Effective preaching requires accurate knowledge, unselfish motives, control of spirit and

wisdom. All such are the fruits of maturity.—2 Pet. 1:5-10, NW.

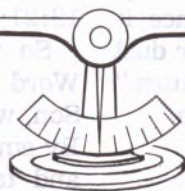
The minister who is mature is able to rise above petty personal matters and so work in unity with his brothers. He appreciates that all the members of a body need each other, and so he not only attends meetings but takes part in them. Instead of looking for someone to help him the mature minister is seeking whom he may help.—Eph. 4:16; Col. 2:19, NW.

God's spirit is indispensable to maturity. Only by means of it was Peter able to identify Jesus as the Messiah, and all the apostles were able to understand the sacred secret of Jehovah's purpose regarding the body of Christ. (Matt. 16:17; Eph. 3:5-9, 18-20, NW) An orchestra conductor, to properly interpret the composer's musical message, needs not only a musical score but also to imbibe the spirit of the composer. So likewise, for us to properly present God's message to the people we must have his spirit by which only we can search out the deep things of God. To get that spirit we must not only study and meditate on God's Word but also pray to God for it.—Luke 11:13; 1 Cor. 2:10, 12; Jas. 1:5, NW.

By means of God's spirit we gain depth of sincerity and heart devotion, we improve the quality of our understanding, we make progress toward maturity. So, having begun in the pure worship, let us continue in the same routine, reading and studying privately and with others, pondering over these things and being absorbed in them, telling others about them and at all times looking to God's spirit to guide and motivate us. Thus we shall progress to maturity.—Rom. 10:10; Phil. 3:13-16; 1 Tim. 4:15, 16, NW.

* For details see *The Watchtower*, August 15 and September 1, 1952.

The Corresponding Ransom



TO RANSOM means to provide release and deliverance on the basis of a price or consideration of value. The price or valuable consideration involved is also termed a ransom. In modern usage the term *ransom* generally designates the sum demanded for the release of one who has been abducted or kidnaped. In the Bible, however, the term is primarily used to describe the provision God has made to release imperfect man from the bondage of sin and death and give him the opportunity to gain eternal life. The idea of a ransom as a loosing from sin and death is peculiar to the Christian religion as well as one of its most basic teachings.

We cannot expect to understand and appreciate the teaching of the ransom unless first we are prepared to accept two basic truths, namely, that God exists and that the Bible is his Word. Why should not God give us a revelation concerning himself and inform us as to where we came from, why we are here, what our destiny is, and why evil has been permitted? Since God made ample provision to supply all our material needs, is it not reasonable to expect that he would also make provision to satisfy all our spiritual needs, our hunger for truth and for righteousness? Certainly it is. And so, as we examine the Bible, and note its harmony and candor; its history so abundantly verified by both archaeology and geology; its lofty principles and wise proverbs; and, above all, its prophetic element, we are forced to the conclusion that this book simply could not have been the work of

imperfect men but must indeed be what it claims to be, the Word of the Almighty God Jehovah. —John 17:17; 1 Pet. 1:25; 2 Pet. 1:20, 21, NW.

From the Bible we learn that God has four cardinal attributes or qualities. He is perfect in wisdom, justice and love and almighty in power. (Job 12:13; Ps. 62:11; 97:2; 1 John 4:8) By virtue of his supremacy he is our King, Lawgiver and Judge to whom we are at all times accountable; and by reason of his being our Creator we are wholly indebted to him for all we have.—Isa. 33:22; Jas. 1:17.

Jehovah God created the first human pair in his image and likeness, therefore with a measure of wisdom, justice, love and power. (Gen. 1:26) He gave them a moral sense, a conscience, so that they could distinguish between right and wrong. He did not owe our first parents anything, but they owed God a debt of appreciation. As a test of their appreciation God commanded them: "From every tree in the garden you are free to eat; but from the tree of the knowledge of good and evil you must not eat; for the day that you eat of it you shall certainly die."—Gen. 2:16, 17, AT.

All of God's work being perfect, Adam and Eve could have perfectly obeyed that command had they chosen to do so. Adam deliberately chose to disobey and thereby sinned ("to sin" literally meaning "to miss the mark"), and so was sentenced to death. (1 Tim. 2:14) "Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat,

cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live. By the sweat of your brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return." (Gen. 3:17, 19, 47) A just sentence.

MERCY FOR OTHERS

That sentence upon Adam, though just in itself, did work a hardship upon others, his offspring. Not that God wronged them; no more than in modern times the state wrongs the children of a murderer by executing their father for murder. The sinning father is the one that wrongs his children. And so Adam, by his disobedience, cheated all of his offspring out of the right to life, they all being born after he had sinned and lost that right. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." —Job 14:4; Ps. 51:5; Rom. 5:12, NW.

While God's justice was satisfied with the execution of the death sentence upon Adam and did not require that he do something for Adam's offspring, it being Adam and not God that caused them to lose their right to life, yet in his great love and wisdom God saw an opportunity to do something for such of Adam's offspring as would not share their father's selfish disposition but would have a love of righteousness. By means of a ransom he would uphold the majesty of his law and at the same time provide release for such of Adam's offspring as were deserving.

Who could provide such a ransom? Certainly none of Adam's offspring, for none of these had the right to life. (Ps. 49:7) The Bible shows that God extended the privilege to be man's ransom to his first-born Son, the Word or *Logos*. He being a spirit creature, this meant that he had

to become a human, for God's law required justice, a "corresponding ransom"; a spirit creature could no more provide release than could an imperfect human.—Deut. 19:21; John 1:1; Col. 1:15, NW.

So when God's due time came, "the Word became flesh"; "God sent forth his Son, who was produced out of a woman." By emptying himself of his spiritual glory and taking on the form of a slave, he "came to be in the likeness of men". (John 1:14; Gal. 4:4; Phil. 2:7, NW) He was to be called Jesus, "for he will save his people from their sins," and so John the Baptist introduced him as "the Lamb of God that takes away the sin of the world". Jesus himself bore testimony that "the Son of man came, not to be ministered to, but to minister and to give his soul [or, life] a ransom in exchange for many". As Paul succinctly states the teaching of the ransom: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—Matt. 1:21; 20:28; John 1:29; 1 Tim. 2:5, 6, NW.

Jesus as a perfect man corresponded exactly to Adam before that one sinned. When he voluntarily laid down his forfeited life on the torture stake, and God raised him from the dead as a spirit creature, Jesus had in his possession the right to human life with all its prospects; exactly what Adam had lost for the human race. This ransom price Jesus presented in the presence of God and in exchange therefor received the human race for the purpose of giving deserving members of it the opportunity to gain everlasting life. —1 Pet. 1:18, 19.

This offering for sins was foreshadowed by the annual atonement-day sacrifices required under the law of Moses, in which a young bull and a he-goat were sacrificed for the sins of the people, and then their blood, representing the life, was presented

to God in the most holy compartment of the tabernacle or temple, where God's presence was indicated by a supernatural light.—Heb. 9:24-28.

BENEFITING FROM THE RANSOM

The question now presents itself, Since Jesus purchased the human race more than nineteen centuries ago for the purpose of giving it life, why is mankind still dying? Because just as God had an appointed time for Christ Jesus to come to earth and provide a ransom, so he has an appointed time for mankind to receive the benefits of that ransom. (Rom. 5:6, NW) However, since Pentecost A. D. 33 a small body of called-out Christians, referred to by Jesus as a "little flock", have been receiving the benefit of Christ's ransom. By reason of their faith in it and their dedication to God they have been declared righteous in God's sight and have been given the holy spirit or active force of God in a way as to constitute them spiritual sons of God. Continuing faithful until death, they have the hope of sharing in the "first resurrection" with Christ Jesus and reigning with him a thousand years as part of the spiritual seed of Abraham that is to bless all the families of the earth.—Luke 12:32; Rom. 5:1; Gal. 3:29; Rev. 20:5, 6, NW.

However, the vast majority of those who will benefit from Jesus' ransom sacrifice receive what Adam lost for them, namely, life on earth. This will be in a new world, concerning which Peter wrote: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13, NW) And, since most of Adam's offspring lie sleeping in the grave, the ransom assures that all such as are in the memory of God will have a resurrection: "Do not marvel at this, because the hour is coming in which all those in the

memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29, NW.

Bible prophecy shows that the new world is at the door and God's Word holds out the hope that many now living will pass through the period of transition from this old system of things to the new system of things, just as did Noah and his family. And, since in that new world all sin, sickness and death will be done away with, it can be confidently stated that some now living will never see death, because of surviving into the new world. Toward them apply the words of Jesus recorded at John 8:51 and John 11:26 (NW): "Most truly I say to you, If anyone observes my word, he will never see death at all." "He that exercises faith in me, even though he dies, will come to life, and everyone that is living and exercises faith in me will never die at all."

Thus by means of the ransom the effects of Adam's transgression will be wiped out as regards all those who love truth and righteousness and who avail themselves of the opportunity for life that God presents to them. By it God will be shown to be, not only a God of perfect justice, but also a God of perfect wisdom, almighty power and, above all, a God of love.

Additionally, by the ransom God vindicates his supremacy. He demonstrates that regardless of what his creatures, spirit or human, may or may not do, his purposes will be accomplished; his word will not return to him void. (Isa. 55:11) And finally thereby he is able to reward all those of Adam's offspring who prove the Devil a liar by maintaining their integrity in spite of all that the Devil can bring against them in the way of temptation and pressures. (Job chapter 1 and 2) Truly the ransom is as logical as it is just.

Doing the Work Approved by God

"Do not loiter at your business. Be aglow with the spirit." — Rom. 12:11, NW.

JEHOVAH hates laziness. Slackers

and sluggards are certainly an abomination to him. Indifferent and slothful ones who are negligent in their work cannot hope to have the blessing or approval of Him who from the very beginning of creation has labored with matchless zeal and diligence. "My Father has kept working until now," said Jesus, "and I keep working." (John 5:17, NW) Never does Jehovah tire of his work. Never does he grow weary or become bored in doing what he sets out to accomplish. Never does he slow down and quit before obtaining complete success. "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary." Even his name, Jehovah, defines the Most High and Lofty One as a God of purpose and activity, for it is drawn from a word of action, the causative form of the Hebrew verb *havah*. "I have purposed, I will also do it," he says. So after immeasurable eons of time we find Jehovah still faithfully sticking to his stupendous work, discharging his heavy responsibilities both as Creator of the universe and as its Sovereign Lord and Eternal Governor.—Isa. 40:28; 46:11, AS.

² Reflect for a moment what a vast expanse the Creator's material universe covers, that is, the limited portion so far explored by man. Our galaxy, or Milky Way, made up of no less than three thousand million stars is so incomprehensibly large it

1. What example does Jehovah set as regards work, and how does he regard the slothful and negligent ones?
2. What are some of the superlative examples of Jehovah's workmanship?

takes a beam of light, traveling at

the sensational speed of 186,000 miles per second, over 33,000 years to cross its diameter. And yet this system of stars by no means fills outer space. Within the outer perimeter to which present telescopes reach a great host of other island universes or galaxy systems have been found and photographed. Stellar wonders staggering the imagination! There are stars so heavy that a cubic inch of their substance weighs as much as 2,000,000 pounds. There are stars so large that their diameters are more than sixteen times the distance from the earth to the sun. There are stars so speedy that they race around their orbits at velocities of more than 1,600,000 miles per hour. Moreover, these myriads of heavenly objects have not been thrown together in scrambled disorder, nor do they wander about in chaotic confusion. No, each star, each planet, each constellation, and each galaxy is governed by Jehovah's fixed laws of motion. Each travels its properly assigned course. Each operates on a precise and absolutely accurate time schedule, and they have been doing it for hundreds of millions of years. Truly these are superlative examples of Jehovah's workmanship! "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."—Ps. 19:1; 104:24; AS; Isa. 40:26; Rom. 1:20.

³ Now think what a very, very small speck this earth of ours is in the boundless expanse of cosmic space, and yet Jehovah God did not lose track of it or

3. In what ways has Jehovah provided for man, and to what does all creation testify?



overlook any detail in making it fit for man's habitation. All about us are marvelous specimens of the Creator's delicate and artistic handiwork, both micro- and macro-forms, each an awe-inspiring wonder to behold. No effort or labor did he withhold in providing for the needs of every living creature, for man and beast alike. (Gen. 1:29, 30; 3:21) "Jehovah is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Jehovah; . . . thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing." (Ps. 145:9, 10, 15, 16, AS) Yes, all animate and inanimate creation testifies to the great Master Worker's untiring zeal and energy and precision. No one can justly find fault with his work. It is perfect. Neither is he dilatory, slack or behind time in any way. Jehovah accomplishes all his declared purposes exactly on time. —Deut. 32:4; 2 Pet. 3:9.

* Work, good, wholesome work, that requires the co-ordinated use of mind and muscles is also among God's loving provisions for man. (Gen. 1:28; 2:15; 9:1, 7) Even the Sabbath commandment was primarily one of work rather than of rest; for had it been God's purpose that man should lounge around most of the time and do as little as possible, then he would have said in substance, 'Six days you shall loaf, but the seventh you may work.' No, not that! By far the greater amount of man's time and energy was to be spent in profitable labor, and this for man's good and to the praise of his Creator. Those, therefore, hoping to have God's approval



must take up the work he assigns them with enthusiastic (God-inspired) zeal. They must attack their assignments with determination and industry, sticking to such despite all efforts of Satan the Devil, the adversary of both God and man, to slow them down, turn them aside, or make them quit altogether. And how happy are those who thus continue working, for not only do they eventually prosper and succeed, but they also reap along the way satisfying fruit for their labor in the form of extreme joy and contentment without measure. This divine principle is beautifully portrayed in the following example.

* Christ Jesus, the beloved and only-begotten Son of Jehovah God, in his prehuman existence as the *Logos* (meaning the Spokesman or Word of God) enjoyed the rare and singular privilege of working alongside his Father in the monumental task of building this universe in the first place. "All things came into existence through him, and apart from him not even one thing came into existence." (John 1:1-3, 10, NW; 1 Cor. 8:6; Col. 1:16) Having faithfully completed that assignment this close associate of the Creator was sent to earth on a special threefold mission. As a human creature he bore witness to the truth that sets men free, gave his perfect human life as a ransom for fallen man's redemption, and under the greatest satanic pressure proved worthy to be Jehovah's vindicator, worthy to sit upon the great throne of Jehovah as king of the new world of righteousness.—John 8:32, 45, 46; 18:37; Matt. 20:28; 1 Tim. 2:6; Titus 2:14; Phil. 2:5-11; Heb. 4:15; 5:8, 9.



4. (a) What provision for man's working did Jehovah make, and why? (b) How should we attack a Jehovah-given assignment, and why?

5. (a) What privileges of work did Jesus enjoy in his prehuman existence? (b) What threefold mission did he accomplish on earth?

* Without grumbling, without rebelling, without complaining or finding fault with this earth-bound assignment, the man Jesus pushed ahead with a fiery and consuming zeal. (Ps. 69:9; John 2:17) Night and day he labored, disregarding his own personal interests, comforts, advantages and desires. "Not as I will, but as you will," was his prayer to his heavenly Father. "We must work the works of him that sent me while it is day; the night is coming when no man can work." "My food is for me to do the will of him that sent me and to finish his work." (Matt. 26:39; Mark 14:36; Luke 22:42; John 4:34; 5:30; 6:38; 9:4, NW) Hardships, persecutions, shame, ridicule or personal likes or dislikes, none of these things did Jesus allow to turn him aside or impede his accomplishing Jehovah's righteous purpose regarding him.—Heb. 12:2, 3.

† Now, plowing and harvesting is real work, hard work, requiring great strength, endurance and perseverance. It is not a lazy man's job. "The sluggard will not plow in autumn; so [the following year] in harvest he looks for a crop in vain." (Prov. 20:4, AT) "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." (Prov. 10:5, AS) Jesus was a very wise son and brought no reproach upon his Father. He was fully aware of the fact that a great harvesting work must be done, and yet the laborers were few. (Matt. 9:37) So up and down the land he trudged, afoot, mind you, visiting all the cities and villages, curing the sick ones, healing the afflicted, comforting the poor and oppressed, gathering together wheatlike ones out from that nation's weed patch of apostasy. (Matt. 4:23, 24; 9:35, 36; 14:14; Mark 1:38, 39) Indeed Jesus was a very

busy man! Hardly could he find a lonely place in which to rest; often not so much as an opportunity to eat a quiet meal by himself. (Matt. 14:13; Mark 3:20; 6:31-34; Luke 4:42, 43) As a consequence, on Passover night, A. D. 33, exactly on time as foretold in ancient prophecies, Jesus was able to report to his Father: "I have glorified you on the earth, having finished the work you have given me to do." So by eagerly taking up the divine assignment and persevering in it Jesus was able to complete it, gain the great victory, and receive Jehovah's cherished approval.—John 17:4; 19:30; Matt. 17:5, NW.

SERVICE ORGANIZATION ESTABLISHED

* Jesus knew that in the years ahead the pure worship of Jehovah would be expanded to the ends of the earth. This would require an efficient theocratic organization, and so at the outset of his ministry Jesus gathered about him a body of disciples to whom he gave special training and instruction for the work ahead. Note the type of individuals whom he picked as his close associates. Not the lazy and sluggish aristocrats or the indolent and parasitic Pharisees of that day. Rather, the disciples of Jesus were for the most part chosen from among the working class of people—rugged fishermen, hard-working tax collectors, men and women of action who could be depended upon to get things done. And it was good that they were ambitious and energetic individuals, for much work was required of them. Like Jesus they too had to be witnesses and teachers among the nations, preachers and proclaimers of the good news of the kingdom of heaven. They too had to work hard in the wheat harvest together with the "Master of the harvest".—Luke 10:2, NW.

6. With what mental attitude did Jesus push forward in his God-given work, ignoring what?

7. Harvest work involves what, and how did Jesus' course bear this out?

8. What kind of persons did Jesus pick for his service organization, and why?

⁹ During his three-and-a-half-year ministry Jesus gave these followers of his much oral counsel on proper worship, devotion and service to God, as well as instruction in the basic laws governing the theocratic organization, namely, the fundamental principles of love, truth and righteousness. This was necessary, for all their former lives when alienated from God the minds of these men and women had been shaped according to the pattern of this old world. Now they were called out of darkness into glorious light to be footstep followers of Jesus, devoted as he was to pure, undefiled worship of Jehovah God. They must therefore make their minds over, get rid of their false ideas, practices and preconceived notions based on human reasonings and man-made theories and traditions. From now on they were to be part of a holy nation of kings and priests, completely devoted to God and his righteous kingdom under Christ. This is why they held nothing back, but dedicated their lives to God's service, devoting everything they had, their heart, soul, strength, substance and mind, to his service. Henceforth they were to be governed by an entirely new rule of conduct, one of love. "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." This making of their minds over for a new way of life was certainly no easy task, but required much effort and exertion on the part of each one.—Mark 12:29-31; John 13:34, 35, NW.

¹⁰ Then, too, in addition to giving oral instruction, Jesus took his disciples along with him in the witness work from house

to house and from city to city, in order that they might learn by practical observation how to handle their assignment to preach, how to be efficient in their work and thorough in covering their territory. And from time to time these newly trained witnesses were sent out on their own so that they could gain valuable experience through practicing in the field what they had been taught in class. (Matt. 10:1-11:1; Luke 10:1-17) Of course, training these other members of the theocratic organization placed an extra burden on Jesus, since it was often necessary to give them additional instruction privately after long hours of tiring preaching to the multitudes. But Jesus did not complain. He was no clock watcher, nor did he labor under the critical eyes of a union boss who would have penalized him for working overtime without drawing a bonus. (Matt. 13:1-16, 36-43; 24:3) And because Jesus was so diligent in looking after every detail he was successful in laying the foundation for a good service organization, a society of Christian ministers, one composed of individuals who not only were hard workers but were governed by theocratic principles, persons who recognized that Christ Jesus by divine appointment was directing the organization's activity even down to the consummation of this system of things.—Matt. 24:14; 28:19, 20, NW.

¹¹ No doubt about it, Christianity was planted in good soil as a noble vine. "I am the true vine," said Christ, "and my Father is the cultivator. I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit, because apart from me you can do nothing at all." (John 15:1, 5, NW) God's spirit or active power has certainly been upon this theocratic organization, and, as a result, now after more than 1900 years this fertile vine stalk together with its spreading branches is con-

9. Jesus gave what kind of instruction to his followers? Why was this necessary, and how did they respond? 10, 11. (a) What practical training did Jesus give his disciples, and what did this require of him? (b) What kind of organization resulted?

tinuing to bring forth an abundance of good life-sustaining fruit, Kingdom fruit, to the praise of Jehovah God the great Cultivator. And where today is such an upright and fruitful organization to be found? Where is there a theocratic organization headed by the Superior Authorities, Jehovah God and Christ Jesus? Where today is that body of true footstep followers of Christ that is doing the work approved by God, expanding pure worship of Jehovah to the ends of the earth?

CHRISTENDOM'S WORKS

DISAPPROVED

¹² Boisterously and with great arrogance Christendom's leaders brag that she is this favored organization of God. But a quick survey of her works and the fruit she bears should thoroughly convince any seeker of truth that Christendom is anything but Christian. Read her newspapers and magazines, listen to her radio and television programs, look at her conduct in general. What a hideous sight she presents! In every branch and department of this corrupt system "the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these".—Gal. 5:19-21, NW.

¹³ Even if the apostle Paul were living today he could not have done better in describing the works of Christendom. Not only among the common laity of the many religious denominations does one observe a constant downward drift in loose con-

duct, uncleanness and fornication, but also among her clergy class spiritual delinquency is manifest. Her great religious leaders have openly played the harlot with the political, military and commercial rulers of the world. This they have done by backing up anti-Christ schemes for world domination (schemes like the League of Nations and the United Nations); by signing working agreements and concordats with

ruthless, worldly dictators (Hitler, Mussolini); and by swearing oaths of allegiance to wicked rulers of this world (to red Communist bosses behind the Iron Curtain) as if such profane men were the "higher powers" whom Christians must obey.—Rom. 13:1; Rev. 17:1, 2.

¹⁴ Furthermore, as the apostle declares, every form of idolatry is practiced within Christendom's borders. Spiritualists who are in constant communication with the invisible wicked demons flourish in all her great cities. Her hatreds, strifes, jealousies and fits of anger often break out into international wars, and in the flames of such senseless conflicts the lives of millions of innocent people are snuffed out. Contentions, divisions, sects and envies among the Catholic, Protestant and Orthodox factions are too numerous to mention. And as for the drunken bouts, revelries, and the intoxicating pleasures of Christendom, these have certainly caused the inhabitants of the land to reel to and fro, backward and forward, dizzy from the wine of fornication fermented by modern Babylon.

¹⁵ Warning that such a degenerate society as this would sprout in the last days



12-14. What evidence is there among the religious leaders and among the "laity" proving that Christendom is not the true vine?

15. What does the fulfillment of 2 Timothy 3:1-5 indicate as to Christendom's condition?

of this system of things, Paul wrote Timothy: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5, NW) Obviously Christendom is rotten to the very core, otherwise she could not produce such a wild crop of putrid fruit as this. "By their fruits you will recognize them," for "every good tree produces fine fruit, but every rotten tree produces bad fruit".—Matt. 7:16, 17, NW.

¹⁶ Christendom's sickness is caused by a lack of proper spiritual nourishment, which, in turn, is due to her laziness, indifference and preference to sleep. "Laziness ends in a deep sleep; an idle man shall be hungry. The lazy man drops his hand deep in the dish; he will not so much as lift it to his lips." If Christendom had heeded the wise man's suggestion she could have learned a lesson from the lowly ant. "Go to the ant, you sluggard, look at her ways, learn sense; for she has no leader, no foreman or chief, yet in the summer she provides her food, and gathers during harvest-days. You sluggard, how long will you sleep? When will you rise from your slumber? 'Let me sleep for a little, a little! let me fold my hands for a

little, to rest?'—yes, and poverty will pounce on you, want will overpower you."—Prov. 6:6-11; 19:15, 24, *Mo.*

¹⁷ Or as other Proverbs fitly describe sleepy Christendom's sorry plight, she only rolls over in her bed of ease, like the turning of a door upon its hinges, when she is prodded with God's Word of truth. She spurns the counsel of Jehovah, is very wise in her own eyes, proud and arrogant to the extreme. Her whole house leaks like a sieve, and in many places the roof has practically caved in upon her, yet she is too lazy to repair it. Her religious fields are nothing more than bramble patches, completely overgrown with thorny pagan superstitions, irritating traditions, and poisonous doctrines of demons, and yet she prefers to sleep and dream about her past and present lovers. "I passed by the field of the sluggard, by the vineyard of the man without sense; and lo! it was all overgrown with thistles, its surface was covered with nettles, and its stone wall was broken down. I looked, and reflected upon it; I saw, and learned a lesson. 'A little sleep, a little slumber, a little folding of

hands to rest'—so will poverty come upon you like a footpad, and want like an armed man."—Prov. 24:30-34, *AT*; 26:14-16; Eccl. 10:18, *Le.*

¹⁸ The overwhelming evidence proves Christendom is apostate, a degenerate vine, and Christian in name only. She has had every opportunity to be a fruitful organization to the praise of God, but, like the unfaithful nation of Israel, she is too lax and lazy. Her prototype, Israel after the flesh, was planted



16, 17. (a) What is the cause of Christendom's sickness? (b) What scriptures aptly describe her attitude toward work?

18, 19. In what respects is the course taken by Christendom today the same as that taken by apostate Israel?

a noble vine, and was assigned the task of conquering the God-given territory, and as long as they pushed ahead with the job they prospered. However, it was not long before they began to slow down, adopting an indifferent attitude toward their divine assignment, and finally they quit altogether. In their sluggish reasoning it seemed easier to compromise with the demon-worshipping nations that were squatters in the land than it was to oust them with a fight. Turning to their personal and selfish interests they suffered setbacks and defeats, one after another. As a nation they failed to hold to the clean worship of Jehovah. As a nation they failed to keep Jehovah's righteous laws. As a nation they failed to be Jehovah's faithful, covenant-keeping witnesses before other nations round about them.

¹⁹ So too with worthless Christendom, and for the same reasons. She has failed to hold to the pure worship of Jehovah, but instead has compromised with practically every form of demonism there is. She has transgressed, changed and broken every law and commandment in the Bible. As a consequence, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Christendom, therefore, has missed out on the special privileges of being Jehovah's witnesses in this time of the end.—Isa. 24:5.

GOD'S APPROVED ORGANIZATION IDENTIFIED

²⁰ Ah yes! Notwithstanding Christendom's miserable failure Jehovah God does have a true, covenant-keeping, zealous organization in the earth today made up of those who are faithfully following the pattern cut out by Christ. As the early dis-

ciples of Jesus were gathered out and separated from unfaithful Israel to be a special people for God's name, even so today men and women from all walks of life and from many tongues and nationalities have been called out of Christendom's Babylonish systems to form a true Christian society, the nucleus of a new world society, if you please. (1 Pet. 2:9) They are still in this old world, it is true, but they are no part of it, take no part in its political squabbles, its commercial deals and economic schemes, or its religious movements. (John 17:16; Phil. 2:15) Instead, they place their hope and trust in God's kingdom and fervently pray for its complete and triumphal success at Armageddon. They are governed by the theocratic principles of love, truth and righteousness. They observe the two great commandments, show love for Jehovah and show love for neighbor, and for this twofold reason they go among the people comforting widows and bereaved ones in their affliction and warning the wicked of impending destruction. At all times they refuse to compromise with lawless dictators and corrupt worldly rulers, and thus keep themselves unspotted from this satanic system of things.—Mark 12:28-31; Jas. 1:27.

²¹ It is not a difficult task to recognize and identify God's visible organization, for there are not many, not even a few, there is only one organization that is pursuing the above-outlined course, namely, Jehovah's witnesses. Inseparably associated with this widely known organization is its legal servant and governing agency, the Watch Tower Bible and Tract Society. Only Jehovah's witnesses and their associates are bearing the fruits of the Kingdom by public proclamation. (Heb. 13:15) They alone are heralding forth the good news that God's kingdom under Christ is man's only hope. No other

20, 21. (a) What evidence shows God has an organization on earth following the pattern cut by Christ Jesus? (b) By whom is this organization being directed and what message is being heralded by it?

group, body, association, society, or organization is proclaiming that God's kingdom is actually established in the heavens, and that shortly now this heavenly government will transform earth into a glorious paradise with wickedness and violence

replaced with perfection and peace. What a high and lofty privilege, to be engaged in a work like this! What a great and singular honor to be associated with Jehovah's organization, doing the work approved by God!

"Do Not Loiter at Your Business"

JEHOVAH GOD, the great First Cause, the Creator of heaven and earth, is the never tardy, never tiring, never quitting Craftsman Supreme, noted for his exactitude and dependability. When in the working out of his purpose Jehovah assigns creatures certain tasks to perform he expects and demands that such be done with meticulous care and accuracy. Failure in this regard brings fearful consequences upon the negligent. Again, when Jehovah declares what shall come to pass in the future he makes sure that his Word is fulfilled. The ever living, never sleeping One diligently follows through to see that everything is accomplished in accordance with his good pleasure and perfect will. Nothing is left to chance.—Num. 23:19; 1 Sam. 15:29; Isa. 55:10, 11; Mal. 3:6; Titus 1:2; Heb. 6:18.

* These points are forcefully emphasized in that long-range statement of events due to take place at the consummation of this system of things. In that prophecy recorded in the 24th chapter of Matthew, Jehovah by the mouth of Christ Jesus stated that he would have a "faithful and

discreet slave" class in the earth to whom he would entrust all his Kingdom interests. (Matt. 24:45-47, NW) It was therefore not a mere occurrence when devoted men and women began to be gathered out of faithless Christendom from and after the year 1870. God purposed to use them as an organization to do a twofold work. First, they must proclaim that the Gentile times that began in 607 B. C. were due to come to an end A. D. 1914, at which time Jehovah would take to himself his official power and begin to reign in the heavens by his anointed King. So for some thirty-seven years prior to 1914 this proclamation was sounded.* That work in reality was pictured by what John the Baptist did, a work of 'preparing the way before Jehovah'. (Ps. 110:1-3; Isa. 40:3; Mal. 3:1-3; Matt. 11:10; 25:31-33; John 3:28; 1 Pet. 4:17) Thereafter, following the Lord's coming into regal power this same faithful and approved organization was and has been used to preach the good news of the established Kingdom to the far ends of the earth. (Matt. 24:14) That Jehovah God still has such a service organization in the earth in this latter half of the twentieth century, recognized for what it is, there cannot be the slightest doubt.

1. (a) For what is Jehovah noted, and how does he expect tasks assigned by him to be performed? (b) What can be said regarding his purposes?

2. What twofold work has been done in fulfillment of Matthew 24:45-47?

* See *The Watchtower*, May 1, 1952, pp. 260-276.

³ The *Yearbook of International Organizations* (1951-52) was prepared in co-operation with the Economic and Social Council of the United Nations, and is published by the Service Centre of The Union of International Associations, Palais D'Egmont, Brussels, Belgium. It contains an exhaustive list of all known international organizations, together with a description of their structure, their purposes, and their activities. When leafing through this large volume of more than 1,200 pages, one is forcefully impressed to find that *only one* out of the more than 1,100 organizations listed is actually devoted to the work assigned by the Lord to his "faithful and discreet slave". That organization, the unincorporated body of Jehovah's witnesses, is represented by its legal instrument, the Watch Tower Bible and Tract Society. On pages 314-316, in this authoritative publication, the following appears.

WATCH TOWER BIBLE AND TRACT SOCIETY

⁴ "HISTORY Founded in 1872 in U. S. A. Incorporated 1884 as *Zion's Watch Tower Tract Society*, present name adopted in 1896. Is and has always been entirely non-political, non-profit, non-commercial, charitable, religious corporation, devoted exclusively to Bible education.

⁵ "PURPOSES To: act as the servant of and the legal world-wide governing agency for that body of Christian persons known as Jehovah's witnesses; preach the gospel of God's kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God Jehovah; print and distribute Bibles and disseminate Bible truths in various languages by means of making and publishing litera-

ture containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus; authorize and appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon; improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental scientific, historical and literary subjects; establish and maintain private Bible schools and classes for gratuitous instruction of men and women in the Bible, Bible literature and Bible history; teach, train, prepare and equip men and women as ministers, missionaries, evangelists, preachers, teachers and lecturers... use or operate radio broadcasting stations for preaching this gospel of the kingdom.... (Society's Charter).

⁶ "ACTIVITIES Jehovah's witnesses are organized primitively, as was the apostolic early church, without clergy and laity classes, all being brothers, each one individually dedicated, consecrated and ordained, without human leader, following Christ Jesus only, responsible to Jehovah God for his ministry to Him. They have congregations, cover the earth systematically from house to house, reaching all persons, conduct congregational and home Bible studies, preach from platform in and out of doors, use the radio, printing press and other modern aids in Bible education, all voluntarily.

⁷ "The program of the Society is to assist Jehovah's witnesses to direct all persons to the Bible as God's word of truth,

3. The *Yearbook of International Organizations* contains what list, and in what respect is the listing of the Society unique?

4, 5. What does that *Yearbook* tell about the origin and purpose of the Society?

6-9. How does that *Yearbook* describe the organization and activity of Jehovah's witnesses?

uphold the worship of Jehovah God, advocate his kingdom of righteousness under Christ Jesus as the only hope of mankind, teach the people the righteous principles of the Bible of honesty, integrity, unity, morality, decency, uprightness, reverence and fear of God.

⁸ "In this providing Bibles in all versions and languages, magazines, booklets, books and tracts as Bible-study aids, training ministers thoroughly for missionary work and supporting them in the missionary field, it promotes actual unity among people of all nations.

⁹ "The Society restored primitive, apostolic home-to-home ministry; organized regional, national and international Bible conferences, assemblies and conventions. Trains missionaries at *Watchtower Bible School of Gilead*. Non-commercial radio station WBBR continuously since 24 February, 1924."

SOCIETY APPROVED FOR ZEALOUS SERVICE

¹⁰ Not among all the religious systems of Christendom is there to be found another group of people or an organization engaged in Jehovah's work today. This is not because they never had the opportunity. Rather, as illustrated in the parable of the talents, when the Lord Jesus called the lazy and slothful leaders of Christendom to account and found they had hidden what Kingdom privileges were granted them he condemned the whole of them as a "wicked and sluggish slave". All further privileges of service in connection with God's work were taken from them and given to Jehovah's

theocratic society of anointed witnesses, the "good and faithful slave". Furthermore, the Master of the parable declared: "Throw the good-for-nothing slave out into the darkness outside. There is where his weeping and the gnashing of his teeth will be." (Matt. 25:14-30, NW) It is no surprise, then, to find Christendom's sectarian denominations blindly groping in the dark, their leaders howling in a bitter rage of hatred against Jehovah's faithful and approved witnesses. On the other hand, because of their industry and skill in caring for the Kingdom interests Jehovah's witnesses have been raised out of obscurity and now stand in an honorable position of service before the Superior Authorities, Jehovah God and Christ Jesus. "You see a man skilled at his work? He will stand in the presence of kings; he will not stand in the presence of obscure men."—Prov. 22:29, AT.

¹¹ If danger is abroad the lazy choose to sleep through it; if a lion is on the prowl sluggards seek to hide while others give chase. (Prov. 22:13; 26:13, AT) So it has been since the first world war. As wild beastlike dictators roam about the earth devouring whole nations, the sluggards of Christendom follow the lazy course, the course of compromise and least resistance, but Jehovah's zealous



witnesses do not hesitate to openly confront these ravenous totalitarian beasts, cost what it may, and this they do because of their impassionate love for what is just and true and because of their intense devotion to the Most High God. Another

10. Why is there no other group or organization of people carrying on Jehovah's work today?

11. In times of danger how does the activity of Jehovah's witnesses compare with that of the sluggards of Christendom?

reason, then, why Jehovah's smile of approval has been upon his faithful people.

¹² The overwhelming evidence found in the events of recent years shows that Jehovah's organization, pictured by the ancient city of Jerusalem, has heeded the divine command not to let their hands be slack, "hang down" (*Ro*), "droop" (*Mo*), or "relax" (*AT*). "In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save." (Zeph. 3:16, 17, *AS*) As a consequence the hands of Jehovah's people are most active doing what he assigns them, doing it with their whole might, with sincere diligence and with dynamic energy—thanks to the Almighty One, Jehovah, who continually backs them up and sustains them with his holy spirit! Whether enjoying a measure of peace and quiet or undergoing the most fiendish opposition, whether inside or outside concentration camps, above or under ground, in front of or behind totalitarian curtains of iron and bamboo, Jehovah's witnesses persistently push ahead with their assignment to preach the good news of the established Kingdom to the ends of the earth.

¹³ Of course, this is not vain boasting of what mere creatures have done or are doing. All praise and honor and thanksgiving for what this organization accomplishes go to Jehovah, and not to any man or group of men, and rightly so. Just think of it! In the space of a comparatively few years since their release from Babylonish captivity in 1919, the remnant of the "faithful and discreet slave", together with their good-will companions, have phenomenally increased from a mere handful to a new peak reached in 1952 of 456,265

ministerial publishers in the field! It is just as Jehovah said it would be: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60:22, *AS*.

¹⁴ Out of all nations, from more than 127 separate lands, countries, territories and islands of the sea Jehovah has gathered his witnesses. Their activity in glorious Kingdom service over the years, if measured in time spent preaching, totals up to many hundreds of millions of hours. Why, last year alone more than 68,700,000 hours were reported by these ministers of God! The number of Bibles, books, booklets and magazines published and distributed by these ministers in more than a hundred languages amounts to far more than three-quarters of a billion copies. Truly, while Christendom's religious clergy and laity have slumbered and slept and idled away their time in worldly pursuits, the society of Jehovah's witnesses has been very busy looking after his business. "A lazy man's ease is his undoing, for his hands will not labour; all the day long he rests at ease—while the good man works on unceasing."—Prov. 21:25, 26, *Mo*.

ORGANIZATIONAL SERVANTS

¹⁵ In the early Christian society we read that Christ "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ". (Eph. 4:11, 12, *NW*) So, too, in this latter period of time the burden of the work is divided up and shouldered by various organizational servants. The global field is divided into branches, the branches are subdivided into

12. Jehovah's people have been heeding what divine command, and in spite of what?

13. Since 1919 what increase has taken place, and to whose praise?

14. To what extent has this work been carried on as regards number of lands, time spent and literature placed?

15. How is this work divided up and shouldered by the various servants?

districts, the districts are composed of circuits, and the circuits are made up of companies or congregations each having one or more service centers. All together, there are nearly 14,000 organized congregational companies throughout the earth.

¹⁶ It is a noteworthy fact: in God's theocratic organization no so-called "clergy" or "laity" classes exist. There are no Scriptural grounds for such ecclesiastical distinctions. In fact, Christ emphatically declared: "Do not you be called 'Rabbi' [My great one; My excellent one, *margin*], for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister [servant, *margin*]. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:8-12, NW) Unlike the clergy of Christendom, the servants in Jehovah's organization are not vested with special robes of honor and distinction. They are not paid fat salaries for their services. Neither do they carry a whip of authority empowering them to dictate, boss, browbeat or lord it over the congregation. Praise Jehovah, no such anti-Christian practices are found among Jehovah's witnesses! Rather, as slaves of Jehovah and as servants to their brothers these duly appointed overseers of the flock of God are prompted to serve by the pure motives of love and unselfishness. They are appointed to assist others to become better ministers of God, better preachers of the truth, better singers of Jehovah's praises. They are, as the apostle says, appointed "with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ".

16. Instead of a clergy-laity distinction, what condition prevails within Jehovah's organization?

¹⁷ The activity and accomplishments of God's organization are merely the sum total of what the individual members do, and to a large extent this depends on the example set by their overseers and servants. This was illustrated in the typical theocratic arrangement established among the people of Israel, wherein the Levites were set apart and appointed to oversee various duties. Some were priests, while others served as officers, judges, doorkeepers or musicians. Again we read how "men of valor, a thousand and seven hundred, had the oversight of Israel beyond the Jordan westward, for all the business of Jehovah, and for the service of the king". (1 Chron. 23:1-5; 26:29, 30, AS) Each one had his respective assignment of service, and as they individually looked well to these duties, to that extent the nation prospered. Contrariwise, when these servants of Israel became indolent, slothful and indifferent toward their privileges of service the nation as a whole suffered depressing setbacks.

¹⁸ So also it is today in the antitypical theocratic organization. "God has set the members in the body, each one of them, just as he pleased. If they were all one member, where would the body be? But now they are many members, yet one body. Now you are Christ's body, and members individually." (1 Cor. 12:18-20, 27, NW) A certain servant is assigned to look after the advertising activity of a local congregation. Another servant is designated to take care of the territory. Still another is given the responsibility of being the assistant company servant. In like manner other servants have other tasks to perform. Now if each one looks well to his job, works at it with zeal and efficiency with an eye single toward pleasing Jehovah, and

17. How was the need of overseers' setting a proper example shown in the typical theocratic arrangement?

18. How is 1 Corinthians 12:18-20 having application today?

not some creatures, then the congregation prospers and expands under God's blessing and direction. (Eph. 6:6-8) If, on the other hand, the servants in a company are lackadaisical or sluggish, or are tied up in the affairs of this world until they have little or no time for Jehovah's business, to that extent the company as a whole languishes in a limp state of stagnation.

AWAKE! NO LOITERING ALLOWED!

¹⁹ Dead or alive, asleep or awake, idle or active, what is your state of being? Really it is high time to be alive, awake and active. "You know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11, NW) But if you prefer a state of inactivity, then you shall have your wish, "for there is no work . . . in the grave, whither thou goest." (Eccl. 9:10) In sleepy idleness, death will overtake you when in the near future it swallows up this old world at Armageddon. "The great day of Jehovah is near, it is near and hasteth greatly." Hence, the command, "Get out of her, my people"; waste no time, move out in a hurry, flee, while there is still an opportunity! As it was when Jehovah unleashed his terrible power against ancient Egypt and delivered his people in a high and mighty way, so it is today. If you hope to reach the shores of God's promised kingdom you must keep up with God's organization under the lead of the greater Moses, Christ Jesus, as it marches out of this old system of things, through the parted walls of Armageddon's destructive waters into the freedom of the new world. To drag your feet or lag behind is to run the risk of being overtaken by the Devil and his pursuing Egyptian hordes.—Zeph. 1:14; AS; Rev. 18:4, NW.

19. Why is it now high time to be alive, awake and active?

²⁰ Loafers, beware! There are still a few who associate with the organization who claim they are in the truth, yet they have no works to prove it. If they ever had any faith it is now dead. (Jas. 2:14-26) In their dedication vows to Jehovah they said they would go to work in his vineyard, but they never did. Now Jehovah blesses those that go, not the sluggards who say they will go to work but fail to do so. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to those who send him on an errand." Let such heed the warning: No loitering allowed in the theocratic organization! If you will not work you shall not eat.—Prov. 10:26, AT; Matt. 21:28-31; 2 Thess. 3:7-12.

²¹ Then there are the quitters, those that begin working yet grow weary in well-doing, slow down and finally quit altogether. Some of these may work for a long time and endure the heat of many fiery trials, like the grumblers mentioned in the parable of the penny (denarius), before they slack off. "A man slack at his work is as bad as a waster"; and God hates wasters. (Prov. 18:9, Mo; Matt. 20:1-16) They have the same mental disposition as displayed by Adam, Esau, Saul and Solomon, to mention a few, who for one reason or another abandoned their privileges of service and quit worshipping Jehovah in holy array. "Remember Lot's wife," for she too was of that kind. (Luke 17:32) No, quitters are never winners. Hence, the apostle writes for our encouragement: "Let us not give up in doing what is right, for in due season we shall reap by not giving out." "Attend to these duties, let them absorb you . . . stick to your work." Under no circumstances should you allow Satan through any sly or cunning trickery to turn your mind away from Jeho-

20. Why should loafers beware?

21. Quitters have what mental disposition, and why should we not want to imitate them?

vah's precious service, for "no man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God".—Luke 9:62; Gal. 6:9, NW; 1 Tim. 4:15, 16, *Mo*.

²² You servants in the congregation of God, you who are given the oversight, the greater privileges of service: be proper examples by being awake, active, quick to hear organization instructions and prompt to obey. "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3, NW) Do not hang back and think you can drive the flock from behind. They are sheep, the Lord's sheep, and sheep must be led. So take the lead in the various features of the field activity and they will follow as long as you follow the Greater Shepherds of the flock.—1 Cor. 4:16; 11:1.

²³ As servants, in addition to your personal preaching activity, you must study local conditions, seek ways and means of expanding the Kingdom interests. Close co-operation too between servants and publishers is a divine requirement. As overseers, do not give all your time and attention to the strong and active, but also tenderly look after the irregular publishers, the sick and afflicted, the slow and weak ones. "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1, NW) True, all this requires much work, hard work, but it is necessary for the advancement of pure worship in the earth. Remember, hard workers in the Lord have His approval, for in the eyes of Jehovah "a diligent man is a rare treasure". (Prov. 12:27, *Mo*; Rom. 16:12) So

do not loiter, you appointed servants and prospective princes of the new world! Work hard, not beating the air. Be dependable and efficient at your business, Jehovah's business. So doing you too can join hard-working Paul in saying: "For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones."—1 Tim. 4:10; 1 Thess. 2:9, NW.

²⁴ And you publishers in the organization, you are certainly a favored lot of people, for through your efforts the work assigned to the "faithful and discreet slave" is accomplished, namely, preaching good news to the people, comforting those that mourn, binding up broken hearts, opening eyes of blind ones, showing prisoners the way to freedom, and declaring the day of vengeance of our God. What a grand privilege! What a glorious treasure of service! (Isa. 61:1-3; Luke 4:18, 19; 2 Cor. 4:7) Therefore, whether you are a company publisher putting in one or ninety-nine hours, or whether as a pioneer you devote more than a hundred hours a month preaching, you should certainly work with serious care and caution and with that energetic zeal peculiar to Jehovah and his organization. Push ahead with the work and, as you do, remember that the effort made is not everything. Results are what ultimately count, and results are obtained by applying effort in an efficient manner. Hence, plan your work consistently. Be steady. Show endurance, persistence. Put the Kingdom interests first in your lives, not second, not last, but first. As the apostle says: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled

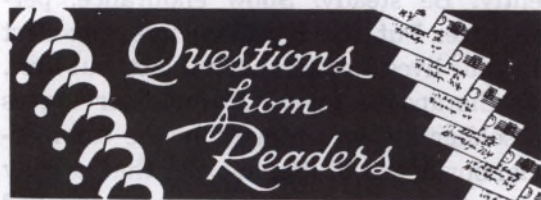
22, 23. (a) What obligations do the Scriptures place upon the servants in the congregation? (b) How should such servants go about properly discharging their obligations?

24. What grand privilege does the individual publisher in the organization have, and therefore how should he work?

him as a soldier. Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of." And again, God's Word instructs us to "repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, . . . a people peculiarly his own, zealous for good works". —2 Tim. 2:4, 15; Titus 2:11-14, NW.

²⁵ Ah yes, "we are God's fellow workers," "working together with him," a people belonging to Jehovah and devoted to his service! "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 3:9; 15:58; 2 Cor. 6:1, NW) No question about it, as Jehovah's faithful witnesses you certainly have plenty to do. Therefore, "whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." (Col. 3:23, 24, NW) Yes, Jehovah renders "to each one according to his works", for "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue

25. What incentives to zealous work do the Scriptures give us?



● In the answer on page 95 of the February 1 *Watchtower* it seems to some to imply that sex relations without having children is wrong.

ministering". For this reason, because of Jehovah's righteousness and faithfulness, the apostle urges you "to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises". —Ps. 62:12; Jer. 17:10, AS; Rom. 2:6; Heb. 6:10-12, NW.

²⁶ If you are seeking to escape the serfdom of Satan's system of things, if you are tired of the thorns and thistles of sin and corruption, if you want to walk on a smooth highway leading to God's kingdom, if you crave to live forever in a paradise of perfection, then avoid the ways of the slothful, lazy sluggards. "Slothful men will end as serfs," "the lazy man finds life beset with thorns," "the sluggard craves, but gets nothing." (Prov. 13:4, AT; 12:24; 15:19, Mo) This is no time to dillydally or hold back. The King is upon his heavenly throne. Jehovah's "strange work" is rapidly reaching its successful conclusion. The triumphal day of final victory for Jehovah's glorious kingdom is at hand. Awake! "Do not loiter at your business. Be aglow with the spirit. Be slaves to Jehovah." —Rom. 12:11, NW.

26. Why is this no time for holding back? and what may we not do if we would gain eternal life in a paradise of perfection?

Is that the impression this answer means to give?—H. M., New Jersey.

No, that is not the point being made, as shown by the setting. The question involved the practice in Scandinavia of engaged couples' having relations before marriage, and with that in mind the answer stated: "The purpose of sex relations could not be for the purpose of true marriage, namely, to bring forth children, for otherwise we should witness children's being born to such couples during their

engagement, especially in the case of long engagements, and before the legal act takes place." Such persons could not possibly have children in mind when having relations, as a married couple might. The engaged couple would fear conception because it would bring disgrace upon them and the label of illegitimacy upon their offspring. Their fear springs from a feeling of guilt, indicating that they know they do not actually have the right to sex relations, since they are not married. A child born to them would make this transgression publicly known.

Properly married persons would not fear to have children for such reasons, though they might refrain from having them for other reasons, and do this with a clear conscience. They might refrain out of regard for the frailty of a wife whose life might be endangered by childbirth. Economic reasons might deter them. Some couples might refrain from having children now so that they can remain in a position or privilege of service that makes heavy demands on their time. As to the validity of these or other reasons in the case of individual couples we do not attempt to decide; it is for each couple to know their reasons, to know whether they are of such validity as to leave them with a clear conscience, and to bear the responsibility for their decision before Jehovah God. In brief, the Watch Tower Society's position remains the same as when it was expressed more than two years ago. For the benefit of those not informed on that answer, we quote the first paragraph of it:

"We are not authorized either by the law of the land or by God's Word to advise on contraceptives. The responsibility for their use must rest with those who decide that they can conscientiously use them, and their just judgment must rest with the God whom they serve, and not with us. Whether married couples in the truth want to have children or not is for them to decide, not us. Each couple must consider its own circumstances and its own purposes in view, and decide the matter and adopt a course and then take the responsibility before God for such course and its consequences. But we do unequivocally maintain that the purpose of marriage before God is the production of

children, and hence if any married couples want children now, before Armageddon, that is perfectly proper and no one should criticize them for so doing, thereby meddling in their business. Neither should any be criticized for not having children, nor should we meddle in as to their reason why not. Private marital affairs are not the business of outsiders." —*The Watchtower*, March 1, 1951, page 159.

● In this section of the November 15, 1952, *Watchtower* it was stated: "The faithful marriage partner would not discuss religion with the apostate or disfellowshipped and would not accompany that one to his (or her) place of religious association and participate in the meetings with that one." Does this mean that if the man of the house is disfellowshipped, but attends the meetings at the Kingdom Hall, the faithful members of the family may not ride with him in the family car when he drives there?—O. G., Kansas.

No, that is not the point *The Watchtower* was making. It said faithful members of the family "would not accompany that one to his (or her) place of religious association and participate in the meetings with that one". Since the disfellowshipped one is no longer a participant in the meetings at the Kingdom Hall, and since it is no longer his rightful place of religious association, he having been disconnected from that association by disfellowshipping, and in attendance at Kingdom Hall now, not by invitation or welcome but by his unwanted intrusion, *The Watchtower* was not referring to his coming to Kingdom Hall meetings when it spoke of not accompanying him to his place of religious association. It meant that the faithful one would not accompany the disfellowshipped one to another religious group with which the disfellowshipped one might associate and in whose meetings he might participate. It is all right for the faithful members of the family to ride with the disfellowshipped one in a car bound for the Kingdom Hall, but upon arrival the faithful ones should not sit with or associate with the disfellowshipped one at the hall, but rejoin him only when departing for home.



children, and hence if any married couples want children now, before Armageddon, that is perfectly proper and no one should criticize them for so doing, thereby meddling in their business. Neither should any be criticized for not having children, nor should we meddle in as to their reason why not. Private marital affairs are not the business of outsiders."—The Watchtower, March 1, 1951, page 150.

@ In this section of the November 15, 1952, Watchtower it was stated: "The faithful marriage partner would not discuss religion with the apostate or disestablished and would not accompany that one to his (or her) place of religious association and participate in the meetings with that one." Does this mean that if the man of the house is disestablished, but attends the meetings at the Kingdom Hall, the faithful members of the family may not ride with him in the family car when he drives there?—O.C., Kansas.

No, that is not the point. The Watchtower was making it said faithful members of the family "would not accompany that one to his (or her) place of religious association and participate in the meetings with that one." Since the disestablished one is no longer a participant in the meetings at the Kingdom Hall, and since it is no longer his rightful place of religious association, he having been disconnected from that association by disestablishment, and in attendance at Kingdom Hall now, not by invitation or welcome but by his unwanted intrusion, the Watchtower was not referring to his coming to Kingdom Hall meetings when it spoke of not accompanying him to his place of religious association. It meant that the faithful one would not accompany the disestablished one to another religious group with which the disestablished one might associate and in whose meetings he might participate. It is all right for the faithful members of the family to ride with the disestablished one in a car bound for the Kingdom Hall, but upon arrival the faithful ones should not sit with or associate with the disestablished one at the hall, but return him only when departing for home.

engagement, especially in the case of young persons, and before the legal act takes place." Such persons could not possibly have children in mind when having religious as a married couple might. The engaged couple would fear conception because it would bring disgrace upon them and the label of illegitimacy upon their offspring. Their fear springs from a feeling of guilt, indicating that they know they do not actually have the right to sex relations, since they are not married. A child born to them would make this transgression doubly known.

Properly married persons would not fear to have children for such reasons, though they might refrain from having them for other reasons, and do this with a clear conscience. They might refrain out of regard for the fertility of a wife whose life might be endangered by childbirth. Economic reasons might deter them. Some couples might refrain from having children now so that they can remain in a position of privilege of service that makes heavy demands on their time. As to the validity of these or other reasons in the case of individual couples we do not attempt to decide; it is for each couple to know their reasons, to know whether they are of such validity as to leave them with a clear conscience, and to bear the responsibility for their decision before Jehovah God. In brief, the Watchtower Society's position remains the same as when it was expressed more than two years ago. For the benefit of those not informed on that subject, we quote the first paragraph of it:

"We are not authorized either by the law of the land or by God's Word to advise on the responsibility for their use. The responsibility for their use must rest with those who decide that they can conscientiously use them, and their judgment must rest with the God whom they serve, and not with us. Whether married couples in the truth want to have children or not is for them to decide, not us. Each couple must consider its own circumstances and its own purposes in view, and decide the matter and adopt a course and then take the responsibility before God for such course and its consequences. But we do unapologetically maintain that the purpose of marriage before God is the production of

"WATCHTOWER" STUDIES

Week of May 10: Doing the Work Approved by God.

Week of May 17: "Do Not Loiter at Your Business."