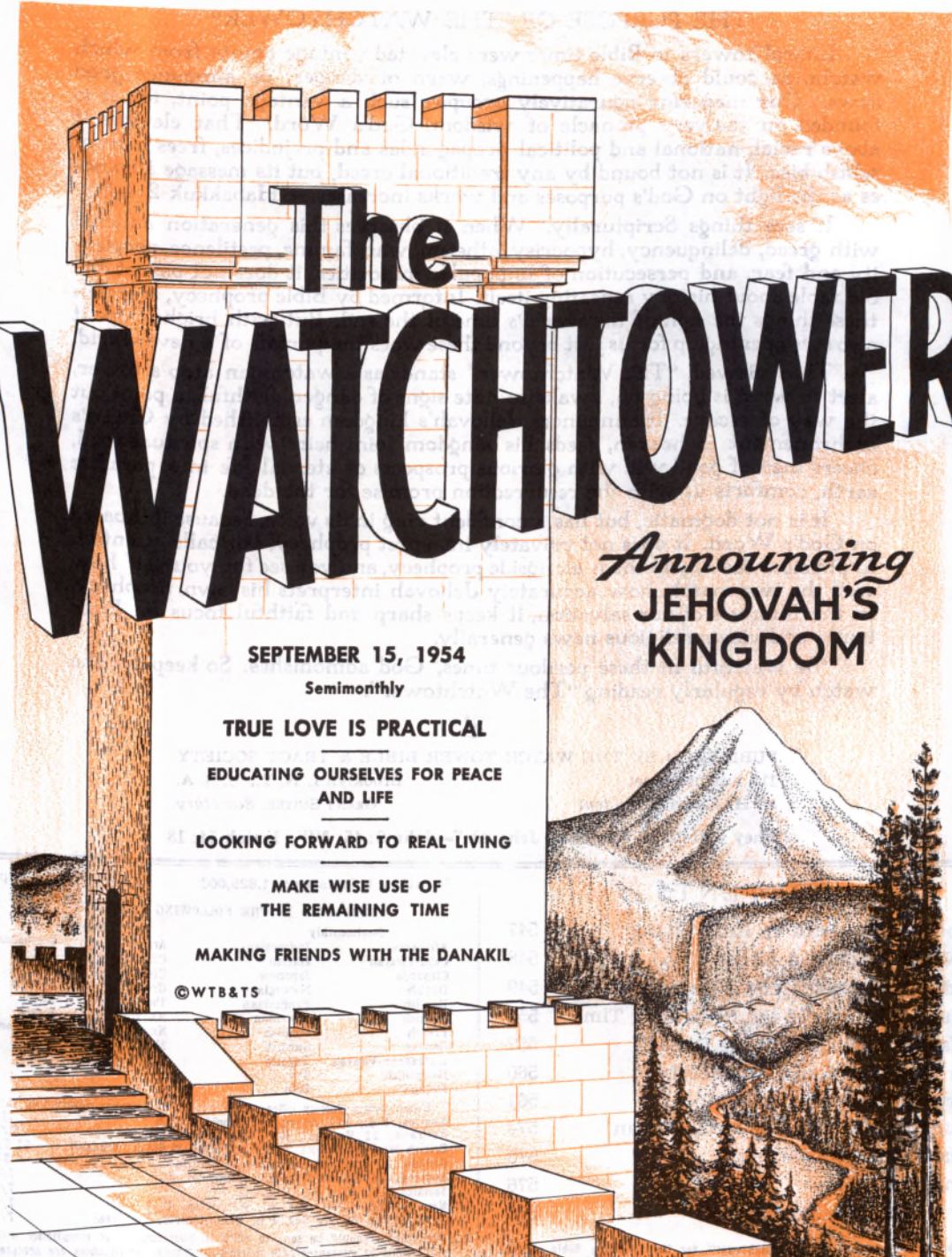




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1954

Semimonthly

TRUE LOVE IS PRACTICAL

**EDUCATING OURSELVES FOR PEACE
AND LIFE**

LOOKING FORWARD TO REAL LIVING

**MAKE WISE USE OF
THE REMAINING TIME**

MAKING FRIENDS WITH THE DANAKIL

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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LOOKING FORWARD TO REAL LIVING

IT IS amazing what a beautiful day will do for one. And we have so many of them, too, in a year. It is a pity, however, that we cannot enjoy them more. Perhaps we could if conditions in the world and life itself were as peaceful and beautiful as some of our days. Do you realize that soon now people will enjoy just such a life right here upon the earth? Note what the Bible says at Psalm 72:1-8:

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

It will be a glorious occasion to live during that time; then living, no doubt, will be more beautiful than the best of days. And what will make them beautiful is the fact that God himself will be with his people, representatively, that is, and he will do

things for them. We learn this at Revelation 21:3-5, according to the *New World Translation*: "'Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he 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.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.'"

Today it is difficult for us to imagine a world without tears, death, mourning or pain. But under the kingdom of God these evils will be done away with and God's mighty acts will cause people to want to praise him and extol him to the ends of the earth. That is what David said at Psalm 145:1, 3, 4, 10-13, 15, 16, (AS):

"I will extol thee, my God, O King; and I will bless thy name for ever and ever. Great is Jehovah, and greatly to be praised; and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom. Thy

kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The eyes of all wait for thee; and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing."

We need such a God that can satisfy our every desire. We need such a government that can bless humankind with enduring peace. That is why Jesus urged his followers to pray for the coming of the Kingdom and that Jehovah's will be done on earth as it is done in heaven.

But what we are primarily interested in is, When will all these good things come? Shall we be able to see them? Will they come in our time? The prophet Daniel answered those questions for us, saying, at Daniel 2:44: "And in the days of these kings [the kings and rulers of our day] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." So in this verse God shows us that he purposes to remove all kingdoms of this world and replace these kingdoms with his kingdom under the direction of his Son Jesus Christ. Following the removal of

these earthly kingdoms by God humankind will enjoy peace, for the ruler of God's kingdom is the Prince of Peace. As Isaiah stated: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." —Isa. 9:6, 7.

Today we can see that we are living at the portals of that New World government—a government by the Most High God Jehovah which will be administered through his reigning King Christ Jesus. It is imperative that all mankind hear of that kingdom, learn of its mighty acts and what it will do for humankind, that they may live in hope during these trying times to the honor of God and to the fulfillment of his Word.

Men have failed to bring peace and to teach humankind how really to live. God will not fail. Make these Kingdom promises yours by believing them and by trusting in God to bring them to pass. In that kingdom all those exercising faith in Him will enjoy life to the full and taste of life that is life indeed!

"Never in Such a Mess"

Ⓜ Nineteen centuries ago the apostle Paul wrote: "Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?" (1 Cor. 1:20, NW) That Christendom today is no different from the world of Paul's day is apparent from the following observations made last April by Dr. T. Lord, president of the World Baptist Alliance, as reported by Leicester *Evening Mail*, April 17, 1954: "It will avail us nothing, our cleverness, our mighty power, unless the Lord himself comes into the midst of our councils, and directs them with his compassion. If we don't turn to the Lord Jesus Christ, we are lost. Civilisation can be saved if we put the Lord in the centre."

"I get worried about it. We are so clever, so erudite, we have never had so many degrees in the world, so many erudite preachers, so many DDs, so many undergraduates and so many scientific advances, and yet we were never in such a mess. We never had so many broken homes, so many children growing up into crime and we have never lived in such a perpetual state of fear as we are doing now."

Educating Ourselves for Peace and Life

EDUCATION is proclaimed to be the backbone of this civilized world. Without it this world could not continue for long. It would soon sink back into the primitive past, like uncultivated and uncared-for land reclaimed by nature. Therefore, for continued enlightenment and progress, accent is on higher education.

This century boasts of this as being the age of enlightenment, the golden era of learning. It points to the many human conveniences and discoveries of science as progress and it claims to possess the ability to make advancement also in the art and wisdom of government and to be capable of providing men with a stable, satisfying system of global rule.

In its libraries this world has the accumulated knowledge of centuries of human experience. It does not believe that this knowledge is all vain, but it claims that by it man has learned practical wisdom. Such is the wisdom of this world. Following that wisdom the world has not come to know what it has desired most, namely peace and life. It fights, bleeds and tortures itself in order to run itself and govern itself without divine help and without caring for the divine will. Thus it is that the world by its own wisdom has not come to know God, but leaves Jehovah God out of all its calculations and relies upon its own wisdom, ability and schemes.

Therefore we ask: How intelligent is this world? What has it gained from its intellectual achievements? How far has it



Your education—harmful or helpful?

Does higher education create peace or make war, free or enslave, protect or destroy? Read the following, it concerns you.

progressed toward a better world? Is it capable of governing itself? Is its education harmful or helpful? True, this is an age of streamlined trains and automobiles, of jet-propelled airplanes and atomic-powered submarines, an era of electricity and harnessed power. But where are its moral and spiritual values and achievements? What are its principles? Its standards? What is its wisdom? As President Eisenhower so aptly stated at the Columbia University bicentennial dinner: "Let us not, however, define truth or knowledge of the truth solely in the narrow terms of mere fact or statistics or mathematical equation. Wisdom and human understanding—a sense of proportion—are essential. Knowledge can give us nuclear fission; only wisdom and understanding can assure its application to human betterment rather than to human destruction."

The extent of human carnage in this world committed with instruments of knowledge condemns this world as void of wisdom and understanding. It has grown up like a freakish monster, strong and fearsome with might and power, but void of all moral and spiritual responsibility. Consequently, we live in a world of miraculous gadgets, television, telephones and antibiotics, while at the same time being plagued with corruption, immorality, crime, fear, anxiety and trepidation. This lack of moral fiber was made clear by Bernard M. Baruch, who, when speaking

to a group of college students at City College, New York, declared:

"This same half century or more which has brought such astonishing material advances has been marked by two terrible world wars and by a revival of ancient tyrannies, made all the more barbaric through being technologically refined."

Continuing, Baruch briefly reflected on the course of this atomic age, giving reasons for its failure. Some sixty years ago, he said, all nations were thought to be evolving steadily toward a better life and increased freedom for the individual. But, he added, "that simple faith in the certainty of progress is gone. In this twentieth century we have sniffed the horrible stench of gas chambers; we have seen the return of slavery as a human institution, both in Germany under Hitler and behind the Iron Curtain. Why is it that we perform miracles almost daily in our laboratories but fumble like children when governing ourselves? Is it not largely because we are so poorly educated?"

Illustrating his point Baruch chose the framers of the United States Constitution as an example, saying: "The men who framed the Constitution would not today be called a highly educated group, by academic standards. There was not a professor of government among them. . . . I daresay that most of the men who drafted the Constitution could not have met the entrance requirements for this college. Still, despite their lack of formal education, the men who met in Philadelphia in 1787 were well-educated in the true meaning of the term. First, and most important, they knew how to think. . . . The fathers of our country were well-educated in still another sense—they were deeply imbued with moral values. Their minds drew a clear distinction between good and evil, between principle and expediency. They were not uncertain

of the values they believed in and were determined to uphold. . . .

"Today, in contrast, thinking has become a generally neglected art. Although we read prodigiously we seem to have lost the faculty of learning from the past. We lack any sure sense of values. Never in history has mankind boasted superior means of communication, high speed printing presses, profusely illustrated magazines, the radio, movies, television. Yet all these miraculous forms of communication seem less conducive to thought than a log in the woods. Almost, in fact, these jet-propelled, streamlined means of communication appear the enemies of thinking. They bombard us daily with fresh distractions and new alarms. The net result is that our energies—not only our intellectual energies but our economic and military resources—are dissipated on side issues, while the fundamentals of the critical problems before us remain untouched and ignored. Not too long ago, it was fondly thought that ours was 'The Age of Enlightenment.' More and more it is becoming 'The Age of Distraction.' . . .

"Over the last half century or more our hopes for a better world have revolved mainly around material advances. We have pressed this technological quest to the point where nothing seems beyond man's capacity—nothing physical or material, that is. We can level mountains, irrigate deserts, fly faster than speed of sound. Reflecting this rage for technological advance, our colleges and universities have tended more and more to emphasize technical skill rather than thinking ability. And where has it all brought us? It has brought us to where we live in fear that this incredible energy at man's command will become the means of destroying civilization as we know it. Clearly something is missing. That something can hardly be still more power, still newer technological advances. The some-

thing we lack is discipline, the capacity to govern ourselves and to control the power that is already ours.”—*Vital Speeches of the Day*, June, 1953.

ADMISSION OF FAILURE

This world lacks discipline, true, but does not want to be disciplined in righteousness. It lacks the capacity to govern itself, but rejects Jehovah God to rule over it. It lacks the good sense to control its prodigious power, but does not want the wisdom that could control it. It cries and longs for peace, but madly prepares for war. It professes great piety and godliness, but wants none of God or his Word. Its educators have either minimized or totally ignored mankind's spiritual welfare. They have turned away from the Bible as a textbook of knowledge and, in accord with their own selfish desires, pursued a course contrary to it, and thus contrary to peace and life. How appropriate are the prophet's words: “How do ye say, We are wise, and the law of Jehovah is with us? But, behold, the false pen of the scribes hath wrought falsely. The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?”—Jer. 8:8, 9, AS.

Proclaiming a remedy for this failure, President Eisenhower called on people everywhere ‘to preach the truth and to practice it fearlessly.’ “Truth,” he said, “can make men free! And where men are free to plan their lives, to govern themselves, to know the truth and to understand their fellow men, we believe that there also is the will to live at peace. Here, then, in spite of A-bombs, H-bombs, all the cruel destructiveness of modern war; in spite of terror, subversion, propaganda and bribery, we see the key to peace. That key is knowledge and understanding—and their constant use by men everywhere. . . . Here is

the unending mission of the university—indeed of every educational institution of the free world—to find and spread the truth!”

TRUTH AS A REMEDY

Over nineteen hundred years ago, the greatest educator of all time, Jesus of Nazareth, proclaimed this principle of truth up and down Palestine. But the truth he proclaimed was not the wisdom of this world. Therefore Pilate retorted to Jesus: “What is truth?” To him Caesar's political ambitions, institutions, traditions, etc., were justifiable truths to be preached throughout the Roman Empire. But to Jesus truth was something entirely different, something foreign to this world, something this world knew nothing about. Jesus announced God's Word to be truth. “Your word is truth,” said he. On a previous occasion he told his disciples: “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 18:38; 17:17; 8:31, 32, NW.

The great truths that Jesus proclaimed were regarding Jehovah God and his kingdom by Christ, that these were no part of this old world, that this world was heading for an abrupt end at the battle of Armageddon, that mankind's only hope for survival of that battle was by their gaining an accurate knowledge of the Almighty and his Word and living lives in accordance with it. “This means everlasting life,” said he, “their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.” To this end he commanded: “This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come.” These were the truths that would set men free. “This wisdom,” said Paul, “not one of the rulers of this system

of things came to know, for if they had known it they would not have impaled the glorious Lord."—John 17:3; Matt. 24:14; 1 Cor. 2:8, NW.

Those desiring peace and life must come to know of this wisdom. But how? For over seventy years Jehovah's witnesses have been engaged in the most intensified educational campaign ever to hit this earth in an effort to bring these truths to the people. Their work carried on in over a hundred languages and in 150 countries and lands has been a strange work with marvelous results.

By educating themselves in God's Word, the Bible, Jehovah's witnesses have been able to do that which the nations round about them have been unable to accomplish for the past four thousand years. Knowing and believing the Bible and living according to its divine principles have enabled them, even though of many different nationalities, colors and languages, to meet together in unity and peace. Knowledge that man should do no murder, nor steal, nor bribe, backed up by the spirit of God and a strong desire and drive to do God's will, has enabled them to lay down their warring arms, racial differences, political and national barriers. These do not steal or bribe. They have beaten their swords into plowshares and their spears into pruninghooks. They do not rise up against one another, neither do they learn war any more. They live at peace with one another.

Their being motivated with proper thinking, with right principles, has enabled them to cleanse out all delinquency from their midst, stem the tide of crime, turn back loose living and triumph over wickedness. In other words, Bible truth has freed them. It has made them a society distinct from this old world. It has made them a New World society, glorifying God's name.

HOW TRUE KNOWLEDGE FREES

The main procedure is to change over our mind, which directs our desires and course. By changing our desires, will, interests, disposition, mental outlook and heart attitude to conform to God's will and Word, our actions will correspondingly change for the better. The key to effecting such a change is truth, Bible truth. Serious Bible study will change our views on many things. It will refashion our mind and make it over according to God's righteous view of matters. This we are advised to do by the apostle Paul: "Quit being fashioned after this system of things, but be transformed by making your mind over." "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Rom. 12:2; Col. 3:9, 10, NW.

Education does make a society, but only proper education can make a New World society, one that conforms itself to the will of God. Despite all its so-called wisdom this world is considered foolish in the sight of God. It struggles, fights, bleeds and tortures itself in order to run and govern itself independently of God. For this it will be destroyed. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hos. 4:6.

Paul advises: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.'" To be truly wise, go to the Bible. Study it.

Follow its counsel closely. Its words of wisdom will free you from the entanglements of this old world and will truly enlighten you with hope of life and peace in the new

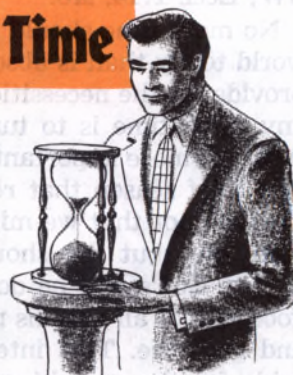
world of God's making. This is education of the highest order. Educating ourselves in these truths guarantees for us peace and life.—1 Cor. 3:18-20, NW.

Make Wise Use of the Remaining Time

IT IS God who sets the time for all things. He has a set "time to every purpose under the heaven." The time limit for this old world ran out A.D. 1914. It now exists on borrowed time, which is fast running out. How long the remaining time is can be determined from the Word of God, which says: "The great day of Jehovah is near, it is near and hasteth greatly." Jesus declared that "this generation will by no means pass away until all these things occur." And his apostle Paul added: "The time left is reduced." Time to prepare for survival of this old world is short indeed! —Eccl. 3:1; Zeph. 1:14, AS; Matt. 24:34; 1 Cor. 7:29, NW.

This is not the time to be deceived by the boastful prophesyings and foundationless promises of imperfect men facing destruction at this world's end. Nor is this a time to be caught napping or living as does the perishing old world. The remaining time is too short to take chances with our life. The new world is upon us, bringing the old world to its terrible end. "For the time that has passed by," said Peter, "is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. . . . But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another." —1 Pet. 4:3-8, NW.

Now is the time to redeem or buy out time by casting aside all the nonessential things for New World living. All professing Christians must now



prove whether they are living for this old world or for the righteous new world of endless success. It is ruinous for Christians today to be careless with their time. Time is precious; with it we can save or lose lives. Our talents, our time, our opportunities are all perishable and passing. Time to take in knowledge of Jehovah and Christ, which means everlasting life, is also passing. Satan's world is passing. The remaining time, therefore, is extremely valuable. Jehovah has provided it for man's good, for man to study his Word, for man to see the foretold visible sign of Christ's second presence and conform himself to the requirements of the Kingdom. But Satan opposes this wise use of time. He drives frustrated masses into various ways to escape from the reality of these perilous times. But "a wise man's heart discerneth both time and judgment" and is not ensnared.—Eccl. 8:5.

How foolish it would be for us to spend our lives accumulating wealth and power as the old world does. A lifetime spent amassing wealth is a lifetime wasted. Jesus wisely reasoned: "For what benefit will it be to a man if he gains the whole world

but forfeits his soul? or what will a man give in exchange for his soul?" Wealthy King Solomon spent much of his time acquiring homes, gardens, provinces and all sorts of luxury and he concluded that "it is a vain, futile business."—Matt. 16:26, *NW*; Eccl. 1:14, *Mo*.

No more time should be spent in the old world today than is absolutely essential to provide for the necessities of life. To spend any more time is to turn the mind away from the more important things to be done. The brief season that remains for the old world is not that we might follow its pursuits. No; but the short spell remaining is that God's will be done, that people of good will of all nations might learn of him and gain life. This interval has been set aside for the preaching of the good news of the Kingdom. Therefore, preaching the Kingdom is the most profitable manner in which we could possibly spend our time.

MAKING THE MOST OF OUR TIME

To improve our abilities as ministers of God through study is to spend time profitably. Such time is never lost. No Christian should allow himself to think that he is too busy to study. To preach successfully to others the wells of truth must be kept filled and flowing. The clergy, who waste their time on philosophy and the writings of men instead of studying God's Word, are referred to in the Bible as wells without water. We might become dried-out wells, unless the waters of truth are replenished. Being concerned with how we spend time, knowing that it is more precious than rubies, silver or gold, we should desire to become efficient, organized and regular as Bible students and as theocratic ministers. These qualities are timesavers and lifesavers.

To be efficient concentrate on one thing at a time. Do not try to listen to a radio program, or watch television, or try to

carry on a conversation and study the Bible at the same time. Do one or the other. The Bible to be digested must receive the student's undivided attention. Otherwise he wastes his time. Learn to make efficient use of the Watch Tower Society's publications. They will save many tedious hours. Learn to use the subject indexes, scripture indexes, concordances, etc. Seek knowledge of God as you would silver, and search for wisdom and understanding as for hidden treasures. Then you will understand the fear of Jehovah and find the knowledge of God. "For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." Do not be content to take just anything for an answer. But do as the Bereans who "received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."—Prov. 2:6, *AS*; Acts 17:11, *NW*.

Do not thrust your burden of study on any man. Bear your own burden if at all possible. Do not say, "I will ask Brother So-and-So; he always knows the answers." Or, "What I will do is write to the Society; they will answer me." Before inquiring of your brother or the Society, do as Jesus suggested at Matthew 7:7-11 (*NW*). Ask and keep on asking Jehovah for an answer; keep on searching his Word for a reply; knock or work for an understanding of his Word, "and it will be opened to you." Letter writing requires time. Reading letters requires time. And answering letters requires time. And it is a waste of time of many brothers if the answer could be had by putting forth a little effort consulting the Society's publications. Save time, your time and your brothers' time, by being time-conscious. When writing be brief, clear and to the point. Remember, time is precious. It means life.

Jehovah's organization is a timesaver, because it is efficiently organized. Its min-

isters and congregations reflect such efficiency. Instruction imparted at Christian meetings such as conducted by Jehovah's witnesses saves time. The congregation learn from one another. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Regular attendance at studies of *The Watchtower* and the service and other meetings is a profitable way to spend time. Time spent in company with men and women whose minds and hearts are set upon serving Jehovah is exhilarating, refreshing, lifesaving. But time spent in the old world is demoralizing, depressing and increasingly hazardous. So why waste time to your hurt? Why gamble with your life and time?—Prov. 27:17.

WAYS TO WASTE TIME

Whether we waste time or not largely depends upon our habits. If we have formed good habits we are making good use of our time, and, if not, we are most likely wasting valuable time. Long hours watching television deprives one of wholesome conversation, study time and preaching time. Used with wise limitations, television, gatherings, good music, etc., can provide relaxation for Christians and should be used in moderation. The remaining time can be utilized to a better purpose if one is wise. To waste time is to waste Jehovah's patience and mercy. It is wasting a priceless opportunity for endless life in a new world. The dedicated servant of Jehovah God has no life to squander. His life is no longer his own to waste. He was "bought with a price." Therefore, his time, yes, his very life, belongs to Jehovah God.—1 Cor. 7:23, NW.

Consider what a tremendous amount of time is wasted daily through worry alone! Worry accomplishes nothing. We cannot lengthen or shorten the remaining time by worrying. The best we can do is to share in comforting others with the good news of

the Kingdom. If Christians keep worrying over or fleeing from the old-world fears, certainly they will have time for nothing else. "The wicked flee when no man pursueth: but the righteous are bold as a lion." Lionlike Christians devote their time to profitable pursuits.—Prov. 28:1.

Another waster is irregularity in the preaching work. When one stops he loses the swing of house-to-house preaching, becomes rusty in his use of the Bible, new habits crowd in and take the place of the former good ones. So, not only is the time lost that is not spent in praising Jehovah, but time is also consumed in regaining past efficiency. The remaining time is too short to permit such losses. Now is the time to be awake, active and consistent in Jehovah's service.

WASTING TIME OVER TRIVIALITIES

Often trivial things not worth mentioning consume a tremendous amount of time if we are not careful. Little misunderstandings, oversights, can cause no end of headaches, heartaches, if we let them. These differences are bound to arise as long as men are imperfect. The Devil will see to it. He is greedy for our time. It is a refreshing contrast to consider what a great amount of time, mental concern and productive effort can be saved when the Scriptural rule at Matthew 18:15-17 is followed. Try it. We are too busy today to listen to trivial matters. We have less time to repeat them. Time can be much more profitably spent examining our own mistakes which we are in position to correct than in being concerned about another's shortcomings which we cannot change. (Matt. 7:3, 4) Nip waywardness and time wasting in their beginnings by keeping the mind in check, harnessing it for profitable work, directing it in righteous ways.

Arguments over inconsequential matters, long-winded discussions on hypothet-

ical situations and personal theories, these, too, claim valuable time from any who are foolish enough to allow it. "Further, turn down foolish and speculative questionings, knowing they produce fights." (2 Tim. 2:23, NW) Wasteful hours might be spent with those wise in their own conceit, who desire only to make a show of their own wisdom and pet theories. Usually these have no time to listen to the good news of God's kingdom. The servant of Jehovah who is concerned with his time will not spend unnecessary time with those who are willfully ignorant of God's purposes. At Matthew 7:6 is recorded some good advice for the faithful servant. There are too many people of good will with whom time can be profitably spent, who are more anxious to listen and learn than hear themselves talk. It is with such meek ones that the preacher can profitably spend his time. Jehovah promises that "the meek will he guide in judgment: and the meek will he teach his way."—Ps. 25:9.

SEIZING HOLD OF OPPORTUNITIES

But what has been done or what we have failed to do in the past cannot be changed. Wasted time cannot be bought back. That time is gone forever. It cannot be regained or used again, no matter how we try. But the present time and the future time offer opportunities. These opportunities may present themselves in various ways. But however they come, sensible man will make the most of them, buying them out and putting them to good use so that they will not be wasted. For some it will mean an opportunity to pioneer, for others an opportunity to go to Gilead and for still others a priceless opportunity to serve at

the Society's headquarters or its foreign branches. Look for these opportunities. Make way for them. Time cannot be spent more wisely than in full-time ministry. That is how Jesus spent his perfect life. The best we can do is to copy him.

A life spent in Jehovah's service is never wasted. It is one sure way to store up "treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal." Never "give up in doing what is right," urged Paul, "for in due season we shall reap by not giving out." Even now we see the results of our labors, men hearing and turning to obey the commandments of Jehovah God, an ever-increasing crowd of gospel-preachers profitably using the remaining time. We likewise see and experience evidence of Jehovah's approval upon our actions, his assurance of a work well done. If he is patient enough to allow men a little more time to heed and turn from their time-wasting, life-wasting course, surely we should exercise the same patience.—Matt. 6:19, 20; Gal. 6:9, NW.

Armageddon will come on time. We can keep close in mind that day by being busily engaged in Kingdom service. For those praising Jehovah time does not drag; it flies by. Do not just count or mark time, but make your time count and work for you. Study about Jehovah's kingdom. Proclaim his name and Word. Buy out opportunities. Make greater room in your life for New World living. Spend the remaining time to Jehovah's praise and vindication. In this way you will make wise use of the remaining time and with it attain the prize that comes with faithful service—everlasting life!

So keep strict watch that how you walk is not as unwise but as wise persons,

buying out the opportune time for yourselves, because the days are wicked.

—Eph. 5:15, 16, NW.

Making Friends with the **DANAKIL**

By a Watchtower Society missionary in Ethiopia



HAVE you ever tried to imagine what it would feel like to have to make a forced landing in the heart of savage territory in dark Africa? Well, that is just what happened to three of us, a pilot, another passenger and myself on February 2, 1954. We were flying back to Addis Ababa, Ethiopia, from Asmara, Eritrea, when bad weather forced us over northeastern Ethiopia, a section inhabited by the Danakil, a tribe having a long record of murders. According to their custom, to show he is qualified to marry, a young man kills another, cuts off his genitals and presents them to the people of his village.

Getting lost while flying over this country, the plane ran out of gas and so we had no alternative but to make a forced landing. Picking a place that looked fairly clear the pilot landed the plane and we got out and began to fill the gas tanks with the reserve gas we had taken along in cans. For a minute or two no one was in sight and then we saw two bushy-headed natives coming toward us with long spears and hooked knives. Soon natives were coming from all directions.

What to do? We agreed that we would try to make friends with them and that we would stick together as closely as possible. After we tried a half-dozen different languages some of the natives responded to our greeting and in reply to our inquiry we received the answer that confirmed our worst fears. Yes, these were the uncivilized Danakil! Little by little the natives

surrounded the plane and watched with great curiosity as we poured the gasoline into the plane's tanks.

Finally one young Dankali approached and gave a greeting in Amharic, "*Tinaye-steling!*" How welcome that sounded! Yes, all three of us could speak Amharic. We told him where we were going and that we had run out of gas. He seemed friendly enough, but we just did not know what to expect from this band of curious, expressionless people. After filling the tanks the three of us jumped into the plane and the engine was started, at which the natives ran in all directions. However, we soon found that we could not gain enough speed in that rough country to get off the ground.

We had to face it, it was a case of going by foot to civilization, coming back with a crew to clear a runway for the plane—provided we were fortunate enough to get out alive. Again the Danakil surrounded us. We got out and told them about our need to get to the road, asked in what direction it was and if any of them would accompany us. They discussed it among themselves, in their own language, and then told us they would take us to their village.

Although we had explained it was necessary for us to get out to the road they took us to their village instead. On the way there, a thirty-minute walk, we tried to make friends with them by fascinating

them with the ticking of our wrist watches and by flashing our flashlight on and off.

Entering the village, which had a fence of brambles and thorns around it to keep out the wild beasts, we saw the Danakil about a fire. The houses were no more than three feet high and were made of mud and brambles, not being made to live in but just to sleep in at night. They brought us some water in dirty gourds, and although it was muddy it tasted good, for we were thirsty.

The three of us then busied ourselves trying to make friends with the Danakil. I watched one woman milk a goat as though I had never seen it done before and she seemed highly amused at my curiosity. She even let me try to milk the goat, but I did not do so very well. I showed her how my flashlight worked and with it furnished her light while she milked. When she had finished she handed me some milk in a dirty gourd. I took a drink and then handed the gourd to my two companions, who also drank some.

While we sat there we did our best to entertain the children, and although we seemed to be making friends with the Danakil we kept wondering all the time what the next minute would bring. Then our young Dankali friend who spoke Amharic informed us that they would take us to the road that night if we wanted to go now or we could stay in their village until morning and then they would take us to the road. We thanked them and assured them that we would like to go right then. So off we started through the wild Dankali country at night with two natives as guides, both of whom were armed with a spear and a knife, one of them also having a rifle.

We walked and walked and walked. One hour, two hours, three hours, and then we reached a dry river bed. Another such river bed, we were told, and then we would reach the road. After walking another

hour we arrived at the second river bed. While the younger of the two guides ran up the way to get us some water, we stretched out to rest, and as we noted the big Dankali in our midst, with spear and knife and rifle strapped across his back, the thought of these fellows' harming us was becoming more and more remote. In a few minutes the lad was back with some muddy water and then we were on our way again. At last we came to the road. How good it looked!

Our young guide told us that there was a hotel down the road where they would take us in. A hotel? What good news! By this time one of us, Bruno, was so tired he could hardly stand up and so our big Dankali friend gave me his spear and rifle, and, putting his arm around tired Bruno, held him up and assisted him on the road. A far cry, that gesture of friendliness, from the reputation generally accorded the Danakil!

As we slowly hobbled along the Dankali lad ran ahead with a message for the folks at the hotel, and before long we could see the lights of the hotel. A hotel? Well, you would have to stretch your imagination a bit to call it a hotel, as it was but a small hut of one room, built with sticks and branches. A lantern furnished the light and from the inside we could look out through the branches that constituted the walls of this "hotel." Surrounding this hut was a fence of brambles to keep out the leopards, this section being full of them.

Though only a hut that could keep out neither the wind nor the rain it was truly a hotel for us, for it was run by two Amharas, people whose language and customs we understood. Their business consisted chiefly of serving beer, soda and other refreshments to the truck drivers that passed by. These Amharas killed and cooked a chicken for us, all the while stressing the fact that it was nothing short of a miracle that we had gotten out of the Dankali coun-

try alive. We ate and then stretched out on the tables for a nap.

In the wee hours of the morning we heard a truck winding its way up the mountain road toward us, whose driver we signaled with our flashlight. After hearing our story he likewise wondered how we got out alive. He had tire trouble along the way, but rather than take a chance with the Danakil, by stopping to change or mend them, he drove on with flat tires. He gave us a ride to the next village, which was quite some miles away. We were put up in a small tin hut, where we slept until daybreak, at which time another truck came along and took us up near Dessie, where the Americans had a road camp with jeeps and road-building equipment.

It was now almost noon. We obtained permission to take a jeep and a truck and a crew of coolies equipped with picks and shovels back with us to help prepare a take-off strip for the plane. That meant going back to the Danakil again. We loaded up and started out, but at the very next village the police stopped us and said that the governor had ordered that we be provided with police protection. However, we did not want to take them, as we knew that the police would be helpless against the Danakil should they decide to make trouble, and that our best protection was friendship. After much argument we settled for one policeman to go along with us in our jeep.

When we arrived at the spot along the road where we were to turn in to the interior, we found eight Danakil waiting to show us the way back to the plane. We still had some twelve miles to go, and after about three hours of winding in and out, through bushes, over hills, across river beds, time and again the coolies being required to make the way passable with their picks and shovels. The terrain got so rough

that we had to leave the truck behind, the coolies walking while the three of us and the policeman rode in the jeep. At last we came to the plane.

I was under the plane trying to fix a few things that had been knocked loose by the impromptu landing when Bruno and the other companion decided to take the jeep and look for a good clear place to serve as the landing, or rather, the taking-off strip. This left me alone with the Danakil and the policeman, who was trembling with fear. I joined the Danakil and encouraged them to show me how to throw a spear and they put on a show for me, proud of their skill of being able to throw a spear a long distance and hit the target in the middle. They certainly were good shots. They were amused at my efforts, not being able to throw a spear even near the target, let alone hitting a bull's eye with it.

Then everything grew silent as we sat down in a little group and one of the old Danakil, most likely the chief, began to talk to the policeman in Dankali, he having some knowledge of the language. The old fellow began gesturing as though he were cutting up something and I began to grow panicky wondering if he meant me. I asked the policeman what it was all about and really felt relieved to learn that they wanted him to go with them to get a goat, which they would then cut up and roast, so that we could all have something to eat. I thanked him for his kind offer but suggested that he wait until the others arrived. In just a few minutes the other two did return with the jeep, and shortly thereafter the coolies with their Dankali guides. Although the sun had already set we got busy with the work at hand. Having found a good place for the taking-off strip the coolies were put to work clearing it while we pulled the plane over to this place with the help of the jeep. But work soon had to stop, as it

became too dark to do anything. What now? Return to the road and come back in the morning? No; so as to be able to start work again at daybreak we decided to stay and to sleep with the Danakil. While the coolies and the policeman were grumbling about its not being safe, our fears were now passing. Had we not shown the Danakil friendliness and were they not showing themselves friendly? They certainly were.

Being dead tired and wanting to get some sleep myself, I decided to make my berth right in the midst of the Danakil. After all, if they wanted to harm me they could do so regardless of where I slept. This gesture of trust aroused some of them and caused them to make comments to one another, one even handing me a leopard skin and motioning for me to lie down on it, which I gladly did. Noticing one of the Danakil looking in an empty gourd for water, I got up, filled the gourd with the water we had brought along in the pig skins, and handed it to him. He smiled and drank and then passed it on to others. Soon all of us were snoozing away. But after a few hours my traveling companions awoke me to let me know that they had a place for me to sleep in the plane, and so all of us slept in it for the remaining hours of the night. At five we rose and set the coolies to work on the take-off strip.

Because of fear they had not gone to sleep at all and so were only too glad to busy themselves with their picks and shovels. By about eleven o'clock the run-

way was ready, and, after unloading all the baggage, the plane started out with just one man aboard, it having been decided to have the plane as light as possible for the take-off, the two of us going back in the jeep with the baggage. The plane got in the air before reaching the end of the take-off strip and, after circling a few times, it rose and soon faded out of sight beyond the distant hills.

We went over to the Danakil—there were forty-five of them on hand now—and shook hands. Each one kissed my hand after I had shaken his and then put his hand up to my mouth for me to kiss, which I did. After loading picks, shovels and baggage in the jeep we started back. Upon reaching the place where we had to leave the truck we waited for the coolies, who came followed by some of the Danakil. As we got ready to leave, the Danakil came over to say good-by again and invited me to return sometime.

You may wonder what I did about preaching to the Danakil. I did try to tell them about God's kingdom, Armageddon and the new world. They showed no expression nor did they have any questions. To what extent my remarks had any effect I cannot say, world conditions meaning nothing to them, but at least some of the Danakil heard about God's kingdom and Armageddon.

I certainly am grateful to Jehovah that I came out of the Dankali country unharmed and so still able to serve him.

IN BEHALF OF RELIGIOUS LIBERTY

☛ A United Press dispatch for May 22, 1954, reported the following: "The Unitarian Ministers Association has gone on record against a proposal to include the words 'under God' in the pledge of allegiance. The association—at its 129th annual meeting in Boston—also protested against a proposed constitutional amendment which would say the United States 'recognizes the authority and law of Jesus Christ.' The association says the 'under God' phrase in the pledge of allegiance violates religious liberty . . . while the constitutional amendment would 'imply a theological test for citizenship.'"

TRUE LOVE IS PRACTICAL

"Let us love, neither in word nor with the tongue, but in deed and truth."

—1 John 3:18, NW.

LOVE is, because God is. If there were no love, there would be no God. The existence of love is proof that God is. Love could come only from God. The materialistic way that modern-day scientists try to explain all creation is absolutely loveless and can never explain how that heart-warming, motivating quality came to exist. What their theories of creation result in is just a cold universe, without love, without a purpose. Hard, matter-of-fact, physical science is their god, their idol of worship, which has no appeal to the heart. No less void of love are the gods of the pagans. They are gods of passion, but their passion even for sex is not true love. One feature about these gods that makes them unloving is the fiendish, sadistic delight they are said to take in horribly torturing creatures in an afterlife for not pleasing these gods during life now in this wicked world. Which one of such gods sets forth the principle of love as the one living and true God does in his Word, the sacred Bible? Among all the religions built around such gods which one gives examples of love like that of Jehovah God through his Son Jesus Christ? Not one! No, not one of such religions and its literature has the spirit of true Godship working through it as the Holy Bible has. Therefore the Bible must be God's Book, because it teaches and is pervaded with divine love.

² How did man come to have this quality

1. Why is love a proof that God is, and so how is the Holy Bible proved to be his Book?

2. Why did the first man and woman have love for God, but what stunted the growth of their love for God and for each other?

of love? Because it was originally the Creator's gift, God's gift. He endowed man with it at man's creation.

Without it the original, perfect man could not have been made in God's image and likeness. Woman was man's first and closest neighbor, and man was made to love her. The first man showed the affection he had for his wife, illustrating the affection all future husbands should have for their wives, when he said concerning the beautiful woman God gave him: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken." That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:23, 24, NW) Adam and Eve originally had love for God; it was implanted in them. But they stunted the growth of their love for him and for each other by letting selfish desire for something God forbade take possession of them. Contrary to his will and command they ate fruit off the forbidden tree of the knowledge of good and bad. (Gen. 2:16 to 3:7) This led to the death of their love for God. Eventually when they paid the penalty of their sin and returned to the dust they could not exercise any trace of such a quality there. (Eccl. 9:5, 6, 10) Furthermore, their sin against their Creator and heavenly Father produced a hater, a murderer, in their first son, Cain.—Gen. 4:1-12.

³ Love of God in the earth did not perish with Adam and Eve. It manifested itself

3. How does the Bible tell of love from its first book to its last book to be written?

again with their second son Abel, the acceptance of whose sacrifice by Jehovah God incited his brother Cain to murder him. (1 John 3:12, 13) About two thousand years later love more for God than for an only son moved faithful Abraham to offer his beloved Isaac for sacrifice to Jehovah God. The record of this is in the very first book of the Bible, in the twenty-second chapter. The last books to be written as part of the Bible were the apostle John's account of Christ's life and also John's first, second and third letters to Christians, and these four books of the Bible specially talk of this divine quality and how it should be expressed. So the Bible, from its first book through its last book to be written, tells us of love in its purest form.

⁴ The noblest expression of this quality is described at John 3:16, 17 (NW) by Jesus in these words: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life. For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him." To deny the gift and sacrifice of God's only-begotten Son is to deny God, to deny the fullness of his love, to deny his capability of going to such depth of love. The gift of his Son for sacrifice was not a barbarism but was an expression than which there could be no greater unselfish affection. Parents that give up their sons to carnal war and the dangers of being killed in it do not think themselves barbaric for having parted with their sons if killed in battle. Smothering their grief they say with patriotic pride that their sons paid the supreme sacrifice for their country. What, then, of God? He saw the need of a human sacrifice for the sake

of men who would like to live forever in a new world, but God did not force his Son into such a sacrifice. God's Son willingly laid down his life, and that without shooting anybody, without threatening anybody's life or without harming anybody, but only meaning to do mankind good. His enemies, not his Father, were the barbaric ones. In spite of his innocence they maliciously had him killed.

⁵ Did God turn against all mankind because representative members of it did this barbaric deed? No. He accepted the willing sacrifice of his Son's life, for it to be used in behalf of those who would appreciate its value and what it meant on the part of God and his Son. Thus his supreme love in giving his Son was not in vain. It was most practical. The faithful sacrifice of human life also brought the Son the reward of immortal privileges and honors in heaven, and his sacrifice was used in laying the foundation for a clean, upright new world. Denying God's sacrifice of his Son as if it were a barbarism means not knowing God, really not loving him, for God is love. That means he is permeated through and through with it and expresses it perfectly. "He that does not love has not come to know God, because God is love. By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins."—1 John 4:8-10, NW.

⁶ Since God went to such lengths to express this quality toward us, it is only reasonable that he commands us to express it to him and to one another. In all the

5. How was this expression of love most practical, and what does denying God's sacrifice of his Son as if it were a barbarism mean?

6. Why is it reasonable for God to command us to love him and one another, and whom must we include in our love?

4. How is the noblest expression of love described briefly, and why was this expression of it not a barbarism?

religions of this world, what one is there whose god commands us to love in imitation of him? In the third book of the Bible, at Leviticus 19:18 (NW), we read: "You must not take vengeance nor have a grudge against the sons of your people; and you must love your fellow as yourself. I am Jehovah." Not just brothers but strangers also must receive this consideration, for God's command to his people was: "Executing judgment for the fatherless boy and the widow and loving the temporary resident so as to give him bread and clothing. You, too, must love the temporary resident, for you became temporary residents in the land of Egypt." (Deut. 10:18, 19, NW) God wants even enemies to be shown that rendering evil for evil is not the best method, for he commands: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt heap coals of fire upon his head, and Jehovah will reward thee." (Prov. 25:21, 22, AS) Even if the enemy thus treated did not feel hot remorse in his heart and become your friend, yet Jehovah would reward you for obeying his command.

⁷ Such divine instructions we sorely need, for they are not part of the religions of this world, and through heredity we tend to be selfish, greedy, inconsiderate, envious, jealous, hateful, unforgiving, vengeful, and the great Hater tries to make us more so. "God is love." Satan the Devil is hate. He tries to make us in his image as his children, just as he made Cain. "The children of God and the children of the Devil are evident by this fact: Everyone who does not practice righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother.

And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous." —1 John 3:10-12, NW.

⁸ Cain, though Abel's own brother and hence a close neighbor of his, came to hate him. In this world it is not unusual for a person not to have the best of feeling toward his neighbor, even one in the same family or congregation. Favoritism for some neighbors and arrogant contempt for others can exist or crop up through selfishness. This is contrary to one of the two greatest laws. Recommending to lax Christians to quit violating it through favoritism, the disciple James wrote: "If, now, you practice carrying out the kingly law according to the Scriptures, 'You must love your neighbor as yourself,' you are doing quite well." (Jas. 2:1-8, NW) This means loving poor neighbors as well as rich ones, without any favoritism by you in the hope of selfish gain or in the thought that rich ones deserve better treatment. We do not love ourselves less than the rich because we may be poor. The law to love neighbor as oneself is "kingly." What, then, is the greatest law, the law to love God with all we are and have? Upon these all-embracing commands the whole Bible hangs. (Matt. 22:35-40; Rom. 13:8; Gal. 5:14) The rest of the Bible shows how we must put love of God and love of neighbor into action. "Let all your affairs take place with love." (1 Cor. 16:14, NW) Showing partiality that discriminates unneighborly against the poor is not obedience to the kingly law. It does not lead to the best results, hence is not practical.

⁹ God wants our love of him to be, not something sentimental and formal, but something practical that expresses itself toward his people, his children, our Chris-

8. What law does favoritism in a congregation break, and why?

9. Why can we not, while thus breaking the law of neighbor love, be loving God in a practical way?

7. Why do we sorely need such instructions from God?

tian brothers. "If anyone makes the statement, 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. And this commandment we have from him, that the one who loves God should be loving his brother also." (1 John 4:20, 21, NW) Partiality against the poor brothers is not in harmony with this commandment. So we cannot carry out the greatest of the commandments, to love God with all we are and have, and at the same time be violating the second-greatest commandment, the kingly one of neighbor love.

"NEITHER IN WORD NOR WITH THE TONGUE"

¹⁰ Are we not to love in word and with the tongue? No; that is to say, not in a hypocritical way, in a way that belies what we say. There is so much hypocritical love expressed in word and with the tongue. Those who are moved to make such expressions usually have a secret selfish purpose and seek some advantage, even if it means breaking up the unity of a congregation. The apostle Paul warns: "By smooth talk and complimentary speech they seduce the hearts of guileless ones." (Rom. 16:18, NW) That is the way those who have left the theocratic organization usually approach those who are holding fast to it. Treacherous are their words! In Ahithophel, who forsook Jehovah's anointed king to seek selfish advantage with the rebel Absalom, King David had an experience with such words. Respecting this unfaithful counselor David wrote: "But it was thou, a man mine equal, my companion, and my familiar friend. We took sweet counsel together; we walked in the house of God with the throng. His mouth was smooth as butter, but his heart was war: his words were softer than oil, yet were

they drawn swords." (Ps. 55:13, 14, 21, AS) Unless we see behind a person's mask, his pretending to love us by his words disarms us of our fear of him and we are apt to be thrown off guard by the hypocritical, suave speech. For our spiritual safety we need to become trained to see through hypocrisy and guard ourselves against being misled. (Mark 12:15-17; Luke 20:20-25) And even as we do not want to be misled ourselves we do not want to mislead others with hypocritical expressions in word or with the tongue.

¹¹ The love we must cultivate must be "love out of a clean heart and out of a good conscience and out of faith without hypocrisy." (1 Tim. 1:5, NW) The command is: "Let your love be without hypocrisy." We should not corrupt the purity of our brotherly affection: "Now that you have purified your souls by your obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart." (Rom. 12:9; 1 Pet. 1:22, NW) By purity and sincerity in this regard we can recommend ourselves to others, so that they have no fear of evil motives on our part. Paul did that. He wrote: "But in every way we recommend ourselves as God's ministers, . . . by kindness, by holy spirit, by love free from hypocrisy, by truthful speech." (2 Cor. 6:4, 6, 7, NW) Hypocritical love makes its possessor, not something, but nothing. It is not the greatest quality when ranked with faith and hope. It is the worst thing, because it is a counterfeit of the greatest thing. Quite fittingly the hypocrites come into the judgment of Gehenna. The "evil slave" class who abuse their brothers are cast out by the Lord, to have their part with the hypocrites.—Matt. 24:48-51; 23:3, 29, 33, NW; 1 Cor. 13:2, 13.

10. Why do we have to be on guard against those who hypocritically express love in word and with the tongue?

11. How may we, like Paul, recommend ourselves to others, and why does not love if hypocritical make us something?

¹² But while avoiding hypocrisy in word and with the tongue we should try to avoid needlessly hurting and offending others in word and with the tongue by our very frankness. For example, a congregation invites an outside speaker to give a public talk. When he arrives to keep his appointment, the congregation servant or chairman learns he has his talk written out and will read it. In the face of this the servant or chairman could say: "A written talk! Why, the public here do not want to hear a talk read. They want to hear a talk given extemporaneously." Or, he could say: "I am confident you spent much time in composing that talk and that it will be a good one. We look to you to give it your best reading and to make the manuscript just live to us by the fine expression you put into it."

¹³ Under the circumstances the first comment would tend to discourage the public reader before ever he started reading it, taking out the fire and enthusiasm that he had been feeling at the very thought of reading his carefully prepared paper. It would thus result in his reading it in a timid, apologetic, inferior, uninspired way. The second comment would show that the preparation the brother had made in composing the paper and fitting himself to deliver it was appreciated and this would encourage him to his very best presentation so that the audience would hardly think it was a reading and would get the fullest benefit out of it and enjoy it hugely. After the reading was all over, the servant or chairman could express his own genuine appreciation and offer the suggestion: "Brother, we should also like to hear you give a public talk extemporaneously some time. It takes a bit more courage to do it, but by getting filled to overflowing with your material and getting very familiar

with it we know you can do it. We shall be glad to have you try it on us." The second type of comment is therefore the practical, considerate one.

¹⁴ In another case, one of the servants of a congregation might talk at a service meeting, Thursday or Friday night of the week. He gets onto field service arrangements for the coming week. He proposes a certain type of field service for a certain open evening. "Now, how many in the congregation will take part in this activity that night? Kindly raise the hand." Up go four hands among an audience of over fifty. Thinking to shame the majority of them into a larger participation in the activity, the servant might say: "So only four are supporting the organization, are they?" Such a comment would be injudicious. It would be certain to stir up resentment because of its inconsiderateness. Support of the organization in its activity is not gauged by special activity suddenly brought before the congregation that night. What will the others besides the four hand-raisers be doing the rest of the week in the way of regular field activities? That must be kept in mind. So the wiser comment would be: "Well, now, we are glad that four can volunteer right off. If there are any others who find later on that they can arrange to join the four in this activity this particular night, I shall be very glad to hear from them. And let the rest of us keep on faithfully at our regular activities this coming week." This comment would avoid our stumbling in word and would cut and hurt no listeners but would encourage all.

¹⁵ There are proper ways of shaming people with a view to their taking the right course. (2 Thess. 3:14, 15; Titus 2:8; 1 Pet.

12, 13. While avoiding hypocrisy, yet what should we try not to do in word and with the tongue, and so how could speech be practical?

14. Before others, how could injudicious words and how could encouraging words be said regarding a poor showing of volunteers for service?

15, 16. How should those older in the truth or in age be commented upon, and how did Paul handle Peter for inconsistent conduct?

3:16) But never be caustic. Consider, too, the years of the individual in the truth or in physical age. "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." (1 Tim. 5:1, 2, NW) You may think an individual who is older in years or in the truth is slackening or not up to standard. Do not twit him by comparing him to his face with an odious thing or an odious religious class, thinking you are correcting him or reminding him of his shortcomings. By such remarks you may do injustice and are likely to cause deep hurt and painful offendedness. Youthful bustle does not always mean that much is being accomplished, nor does an aged, slowed-up pace mean that little is being accomplished where there is a patient, steadfast plodding along with regularity. So do not be severe in criticism or comparison. If comment you feel you must make, try tact. Note how tactfully Paul handled Peter (older in the truth) for his conduct that did not harmonize with his enlightened faith but bordered upon hypocrisy through fear of the circumcised Jews.

¹⁶ Paul, telling how he used tact, says: "The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense. But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?'" (Gal. 2:11-14, NW) Peter got the point but was not hurt.

¹⁷ The proverb sagely says: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." (Prov. 21:23, AS)

17. How may we avoid troubles for our soul by our course in word and with the tongue?

That includes keeping the mouth and tongue from gossiping about others, especially backbiting and making adverse criticism about private, personal affairs of others, oftentimes judging others by one's own standards of measurement and not by the best interpretation of God's Word. Some, because the battle of Armageddon is so near, might lift their eyebrows and hands in a surge of horror at other brothers and sisters' getting married these days or at some married sister's getting pregnant. But is such openly displayed, openly voiced horror based upon the right view and understanding of the Scriptures concerning these last days with Armageddon impending? No. Generally the gossip, the back-biter, the hasty critic has what he said swing around back at him, and then there is trouble for him, trouble explaining, trouble apologizing, trouble in grief at seeing the harm he has done to those who have become offended at God's truth and the organization. There is a practical way of avoiding such troubles: keep your mouth and tongue and pen.

¹⁸ Certainly, then, we are to love in word and with the tongue. Now in this time of judgment of the nations is the season of all seasons when we should use word and tongue in a right way and when withholding proper words would be disobedience. Is not now the time when God commands us to preach the good news of the Kingdom in all the inhabited earth for the purpose of a witness to all the nations? Jesus Christ says Yes. (Matt. 24:14, NW) Is not this the season to give faithful counsel to those in peril of being destroyed in this judgment day and at Armageddon? Yes. How much good we should fail to do by keeping back a word in season and fitly spoken when our tongues have the power and opportunity to utter it! "A word

18. When may failure to use the tongue show a lack of love?

in due season, how good is it!" "A word fitly spoken is like apples of gold in network of silver." (Prov. 15:23; 25:11, AS) If we must give a reproof in season, then to be fitly spoken it must be given in love. A failure to reprove in season may show a lack of love in using word and tongue. (Prov. 6:23) "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." "For whom Jehovah loves he disciplines."—Prov. 13:24, AS; Heb. 12:6, NW; Prov. 3:12; 27:5.

¹⁹ Members of a congregation must speak God's Word to one another to build them up spiritually, to comfort them and to urge them onward in the right course. Instructing us on how to use word and tongue aright is the advice: "You, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love." Also, "Comfort one another with these words." (Jude 20, 21, NW; 1 Thess. 4:18) Speakers appointed to do so should preach the Word to the congregations, and all the members of the congregations must preach the Word to all the inhabitants of the land. Not only should love be shown by speaking at all but love should be shown by the care we use as to our words and forms of expression and illustrations: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Col. 4:6, NW) The tongue must be used, not as a fire set aflame by Gehenna to cause our hearers everlasting destruction in that symbolic lake of fire and sulphur, but as the "tongue of the wise," which imparts health mentally and spiritually to the hearers. (Prov. 12:18; Jas. 3:5-8, NW) Let our tongues be the medium of the words of life; let the printed page, the printed sermons, we hand out be words of life, expressed in Bible

language and tending to salvation. There is no arguing about it: we must love in word and with the tongue, and we must do that toward God as well as our neighbor.

"IN DEED AND TRUTH"

²⁰ What the apostle John means when saying, "Let us love, neither in word nor with the tongue, but in deed and truth," is that we must not love in word and with the tongue *only*, especially when it is the time for deeds, for action, to put into effect what we say in word and with the tongue. (1 John 3:18, NW) That is the conclusion we draw from the verse (17) immediately preceding the above and which reads: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" (1 John 3:17, NW) What he may say in word or with the tongue will not hide the fact that he has fallen short in love of God as well as love of one of his nearest neighbors, his Christian brother.

²¹ This reminds us of James' illustration of what a living faith is: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them, 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself." (Jas. 2:14-17, NW) That illustration applies just as well to love. Live love must have works. To be the true thing it must be evidenced, not by just words of the tongue when such are cheap and cost us no more than a wag in the mouth, but by works, by unselfish

¹⁹ Must we, then, love in word and with the tongue? If so, how?

²⁰ What, then, does the apostle mean at 1 John 3:18?
²¹ How does love thus correspond with faith?

deeds, by giving at cost to ourselves and without calculating on some return.

²² It is simple to quote scriptures about love and discourse about it before an audience, but practicing it when it costs something to the flesh and its possessions is another thing. It is a surer test of the truthfulness of the love voiced. Sometimes it may call for us to give forth a little strength to do something for others rather than to be waited on all the time. It will not allow us to be supercilious, putting on airs and, because of our position or education or material goods, expecting to be waited on without at least offering some return help. When it comes to doing something for others, we should try to be first in rendering service. "In brotherly love have tender affection for one another. In showing honor to one another take the lead." (Rom. 12:10, NW) Jesus did that. It was no idle word when he said: "Whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave. Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:26-28, NW) Trying to take the lead in doing honor to one another as servants of God will keep us from becoming a dead burden, so that people tire of having us around as guests over a period of time. We should try to relieve people of their burdens so as to free them and allow them more time for spiritual matters that they as well as we need.

²³ Sometimes brothers may be a burden to you, not in a financial way or a physical way, but by their conduct, their weaknesses and Christian immaturity. But love should be equal to this. "Have love for the

whole association of brothers." (1 Pet. 2:17, NW) That means not just praying for all the brothers throughout the earth and trying to aid them in some trouble sector. It means putting up with the brothers in our very own congregation in spite of their slips and failings, and not getting tired of it and losing patience. Our close, regular association should not breed contempt because we get to know our associates like a book that has been read and reread. In an Antarctic exploration of 1939 the commander of the expedition expressed the desire to be stationed alone in an advanced outpost for making scientific observations during the long winter night. Why? Well, said he, two men might be the best of friends, yet put them together in close quarters, force them to sit opposite each other and look each other in the face a long time and finally they will tire of each other, get disgusted, feel burdened with each other and at last be unable to bear the sight and presence of each other. So let me occupy the observation post alone!

²⁴ This almost proved his undoing. He was almost overcome with the fumes of his lamp, and, on the failure of radio messages from him, a rescue party was sent out from the base of operations, and it located his snow-covered hut, dug through the snow and brought him out alive, in the nick of time. No less so it is dangerous for Christians to go into isolation voluntarily and into aloneness, tiring, becoming bored at the association of brothers and preferring aloneness or the society of animals or, worse still, the society of this world. Such aloneness may indeed lead to madness, a madness in a spiritual way, for it cuts us off from the theocratic organization through which Jehovah's food, direction and protection come, and so it leads us to destruction.

22. What will love prompt us to do toward those serving us, and in what will love try to take the lead?

23, 24. How may we express love for the whole association of brothers, and why may seeking aloneness lead to disaster?

²⁵ In the world it may be true that close association and familiarity breed contempt. But the world does not have Jehovah's spirit. We of his New World society do. Its fruitage is love in a true way. If we really love the whole association of brothers we shall find ourselves unable to isolate ourselves from them. Love always seeks the object of its affection; it cannot stay alone. If a young man has a consuming fondness for a young maid, then you just try to keep him away from her. Some way or other he will get to her and pour out his affection upon her. That, says the wise man, was one of four things too wonderful for him to understand: "the way of a man with a maiden." (Prov. 30:19, AS) So must we be toward our brothers. Of our own choice we cannot keep away from them, and not just because God *commands* that we do not forsake meeting with them. We must mix with them, and must do so with positive ideas, to do good to others, to be profitable, and not just to be benefited personally, being only on the receiving end. Missionaries that live in the same missionary home or those who work in the same

group should grow in appreciation of one another, put up with one another at times when it is a bit trialsome, and be a strength to one another, since two in co-operation are better than one. (Eccl. 4:9-12) Missionaries need one another in the field activity. They should try to safeguard one another from local dangers. All this, which may be at

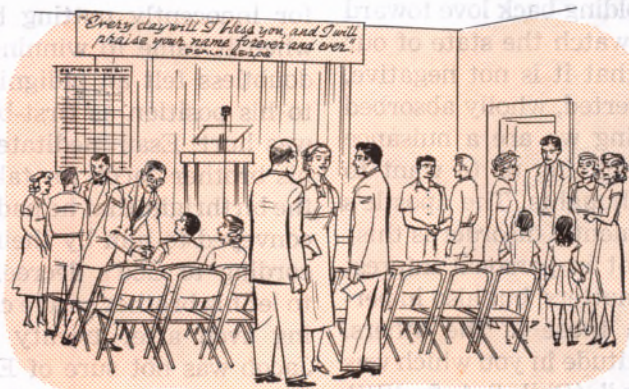
some cost to their own personal feelings, they ought to do in the interest of the *work*, to build up a local congregation of native witnesses of Jehovah.

²⁶ We cannot afford to ignore our brothers in the New World society. There is no reason or excuse for the conduct described in the following quotation from a letter to the Society: "Much more I could say, but must get down to the reason for writing. Please answer in *The Watchtower*. Can it be possible that one being a consecrated witness of Jehovah can sit with other witnesses for years in the same Kingdom Hall, in the same pew side by side, walking past each other, not for months, but for years, and not once speak to your sister or brother? Not even say 'Hi!' or 'Hello!'? And when an effort is made at speaking, the individual would turn away without response. Does this prove neighbor love? Jesus admonished, 'Love one another,' etc.

Regardless of race or color the great multitude is not divided."

²⁷ The one the letter describes may think that by attending the meeting at the Kingdom Hall he shows love of God; but he fails to consider that such love of God

is incomplete, is merely formal, for there is a failure to love him by keeping his commandment to love our neighbor as oneself. We should support meetings, not just by attendance, but by taking part in them where there is such an opportunity. After the meeting, mingle with those in the hall, giving attention to



25. Why should not our close association breed contempt, and why if love is there will we be unable to keep apart?

26, 27. How may attendance at a meeting be mere formal love of God, and how should we take advantage of meeting and being together?

those who appear to be overlooked. Thus you will get extra happiness out of attending the meeting, through giving to others while there. Try not to be latecomers, especially to public talks. If strangers are there on time it makes a bad impression if they see many empty seats and see that members of the congregation are late at attending. Empty seats may also be a loud testimony to them that the congregation members do not attend their own meetings. If obliged to go out alone in the field service, do so. But, if possible, join in group service. Build up others who then become your companions, that they may develop greater fitness for preaching from door to door and from store to store. Let the weak absorb strength and warmth of zeal from you the stronger ones. Give and get more happiness.—1 Ki. 1:1-4.

IN MIND, TOO

²⁸ The mind is a dynamic factor toward our expressing or holding back love toward others. We need to watch the state of our mind, so as to see that it is not negative, self-centered, introverted, wholly absorbed in oneself or thinking we are a nuisance to others, and so inclining us to want to be alone with our thoughts. The apostle's antidote for such a mental disorder is this: "Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others. Keep this mental attitude in you which was also in Christ Jesus." (Phil. 2:4, 5, NW) Following this antidote we shall be moved to act unselfishly toward others in the New World society. This should not be too hard. If Christ's sermon on the mount commanded us to love even our enemies and do good to them, how much rather should we love our lovers, our brothers in the family of God? Be a loving extrovert.

28. Against what do we need to watch the state of our mind, and what is an antidote for that?

²⁹ Describing how this divine quality works, 1 Corinthians 13:5 (NW) says: "It does not keep account of the injury." In other words, do not hold a grudge against a spiritual brother. If anyone stubbornly does so, he may turn out to be as irreconcilable as the offended brother described in Proverbs 18:19: "A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle." (AS; *Nácar-Colunga*) "A brother estranged is worse than a strong city, and contentions are as the bar of a citadel." (Ro) "A brother transgressed against is as a strong city, and contentions as the bar of a palace." (Yg) Yes, contrary to what might be expected, a brother will refuse to show family affection and forgive his own flesh-and-blood brother, evidently taking the attitude that his brother should not have offended or transgressed against one so close to him as his own brother.

³⁰ Cain never forgave his brother Abel for innocently putting him in the shade when it came to winning God's favor; he doubtless felt an indignity had been done to his position as first-born and his pride was hurt. Esau meditated murder against his brother Jacob for taking steps to have the birthright that he had legally purchased conveyed to him by their father Isaac, according to God's decree. Jacob left home to let his brother's rage cool off. On returning even after twenty years of absence Jacob was not sure of Esau's forgiveness, but sent gift after gift ahead of him to Esau in the hope that these gifts as well as long absence with forgetfulness would soften his brother and win him to his right senses. It turned out that way, fortunately, but a long time, twenty years, was involved. How about laying siege to a strong city that long to win or capture it?—Gen.

29. What does 1 Corinthians 13:5 (NW) tell us not to keep? Otherwise, what does Proverbs 18:19 warn us may happen?

30. What examples of this do we find in Cain and Esau?

25:20-34; 27:1-45; 31:36-41; 32:3 to 33:11.

³¹ General Joab nursed a grudge against his Israelite brother, General Abner, for having killed his brother Asahel in time of civil war, and finally killed Abner by a trick. (2 Sam. 2:18-23; 3:26-39) King David's son Absalom never forgave his half-brother Amnon for violating his sister Tamar, but after two years of biding his time he schemed out an opportunity and had Amnon killed. (2 Sam. 13:1-29) So brothers in the New World society must guard against harboring resentment, sulking, getting moody, going over real or fancied injuries again and again in the mind and just growing colder and more bitter against a brother considered as an offender. The brother charged with the offense or guilty of it may follow the course Jesus outlined at Matthew 18:15-17. Still the brother stays stubborn and refuses to allow for reconciliation; he does not want to let the offender off too easy, even if he is his spiritual brother. He prefers to make the contentions unbreakable like the gate-bar of a castle. He thus misses the opportunity to imitate God: "But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you. Therefore, become imitators of God, as beloved children." (Eph. 4:32; 5:1, NW) The one he injures is mainly himself.

³² By such an unforgiving, irreconcilable spirit he tends to make his brother weak, to impede him spiritually. Better is it to forgive and dispose of the contentions and quarreling and help the brother to be like a strong city, the way some modern translations prefer to render Proverbs 18:19: "A brother helped is like a strong city,

but quarreling is like the bars of a castle." (RS) "A brother helped by a brother is like a fortified city; he holds firm as the bar of a castle." (AT; Bover-Cantera) Our responsibility and privilege is to edify our brother by extending forgiveness, if necessary, and thus help to make him strong and untakable by the enemy, able to hold out like the bar of a castle against all assaults of this world. That way a Christian benefits himself as well as his spiritual brother. "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." (Prov. 11:17, AS) Remember that Jesus said: "Happy are the merciful, since they will be shown mercy. For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 5:7; 6:14, 15, NW) Is not God's forgiveness worth gaining? It means our everlasting life in the new world.

³³ We spare ourselves much inward pain and trial by not being touchy, sensitive, easily offended. Do not imagine yourself the one hinted at in remarks by others and to be undeservedly criticized, and so take offense and feel injured. If in doubt as to who is meant, inquire of the speaker. Do not jump to conclusions and hold something against the speaker and chill against him. If his remarks fit you, they may have fitted some others too, and the speaker may have had someone else in mind as an illustration. So meekly take the benefit of his remarks along with others. How would you feel if the speaker came to you direct and said: "You are the man"? That would be something with unmistakable meaning for you to take, but, while hurting you, it would be something for you either to ac-

31. (a) What examples of this do we find in Joab and Absalom? (b) How may one thus miss an opportunity to imitate God, and whom does one thus hurt?

32. What is the better course toward a brother held as an offender, and whom does one thus primarily benefit? Why?

33. How also can we spare ourselves inward pain and trial and not let our good relations with another brother be spoiled?

knowledge as true or to defend yourself against as false. A royal dignitary higher than you took it—King David. Without feeling any offense and punishing his bold accuser, the prophet Nathan, he admitted he was the one that matched Nathan's illustration and he repented. Doing this did him good and led to his reconciliation with Jehovah God. (2 Sam. 11:1 to 12:15; Prov. 28:13) So humble yourself to accept deserved rebuke and correction and be thankful for it. But do not impute evil to another and let your imagination run wild and induce you to feel offended and grow morbid. It will unbalance you, wreck your peace and happiness, and spoil your easy, good relations with a brother not aware he hurt you.

whereas if you do not forgive men their
heavenly Father will also forgive them
for

A PERFECT BOND OF AMIABLE UNION

³⁴ God's love holds the entire universe of holy creatures in union with him. His most loving gift of his only-begotten Son is an amiable step toward finally bringing the many estranged ones on earth into unbreakable union with him. His love induced him to be positive and take the first step toward uniting us to him, and that at great cost to him. Let us follow suit and be positive, taking the first action of kindness and forgiving from the heart. That is love in practice. In our witness work in the field we show kindness to our foes, our opposers, and pray in their behalf, going over our territory again and again although we may have been abused in it by the ignorant and misled ones. How inconsistent, then, to steel ourselves against our own brothers in the congregation by the hardening thought that we can excuse the world for its ignorance but our brothers should have known better and should be dealt with with proportionate severity to make them realize it and feel it till it hurts! In

the light of God's example our obligation is to love our brothers and show them thus a better and superior way. Think good of the brothers. Plan only good for others and put the plan into action. Cultivate this greatest fruit of the spirit, love.

³⁵ Let the perfect bond of union grow strong within the New World society. "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." (Col. 3:12-14, NW) If it is a bond of union it must draw and hold us together, not separate us, not scatter us. Now in the antitypical ark of the new system of things that will ride out the Armageddon seas into the new world we must draw together, not avoid one another. Difficulties should not be of long continuance between brothers but should be ironed out at the earliest in the interest of everyone's being of the same mind in the Lord. (Phil. 2:1-4; 4:2) God's creation hangs together through power from him, like the "attractions of Kesil." (Job 38:31, Yg) The new world of righteousness will also hang together. It is just ahead, so that a great crowd of this present generation may survive in the "ark" to enter into it from its start. What, then? Why, we must live together now, before the new world. Armageddon will not miraculously change our disposition toward our brothers, suddenly making us amiable. We must change it now. True, Armageddon can blot out dispositions, but the dispositions it blots out will be of those it destroys. One thing is

34. How did God's love act positively toward estranged mankind, and so what are we under obligation to do in imitation?

35. Why must we let the bond of love grow strong in the New World society, and why must we change our disposition before Armageddon?

certain: True love will survive Armageddon and so will those who practice it.

³⁶ Let us be friends. He that has friends must do something: he must be friendly. (Prov. 18:24) "A friend loveth at all times; and a brother is born for adversity." (Prov. 17:17, AS) By such permanent friendship it becomes manifest to this world that we are Christ's disciples, true Christians. (John 13:34, 35) Love makes such permanent friendship possible. "Love covereth all sins." (Prov. 10:12) Love is an indissoluble tie, if it is the real article. The unity in which it holds brothers together tightly is charmingly pictured at Psalm 133:1-3: "Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there the LORD [Jehovah] has commanded the blessing, life for evermore."—RS.

³⁷ The oil with which Moses' brother Aaron was anointed and consecrated as Israel's high priest was not only smooth but very fragrant, releasing a pleasant perfume upon all round about and making it agreeable to be in the high priest's neighborhood. It was a fragrance that no other ointment had, for God did not let anyone else make an anointing oil of its composition. In the same way the fragrance of the New World society's unity makes us pleasantly conscious of an atmosphere of love such as no organization of this world exhales. We enjoy being in that atmosphere; it is good for us. It comes from God through his great High Priest Jesus Christ. It is the breath of His spirit.—Ex. 30:22-33; Acts 10:38.

36. By what quality is the world made to know we are Christ's followers, and how does Psalm 133 describe the unity it produces?

37. How is such unity like the oil upon Aaron's head?

³⁸ Dwelling as brothers in unity in the New World society also refreshes us, revives us, like the dew of Mount Hermon of the lofty Lebanon range. Hermon's perpetually snow-streaked top caused the night vapors to condense upon Zion's mountains far to the south, where Jehovah had placed his name. The dew thus falling was a saving factor for the vegetation of the Promised Land during the hot, rainless season from May to September. How so? Recently it has been discovered* that when plants wilted from the dry heat they recovered from wilting more rapidly when dew formed on their leaves at night than when the ground was watered, and that so much dew was taken up that the plants functioned normally during the next day without any watering of the ground. It had not been suspected how large an amount of water was absorbed from dew and later excreted through the roots into the soil and stored there without loss by evaporation. The amount of water thus put into underground storage by the plant was found to be measured in milliliters even in the case of small plants and occasionally to equal the entire weight of the plant itself. Doubtless this was the way most of the vegetation of the earth was watered from the third creative day down till the flood of Noah's day, when God had not yet made it rain upon the earth but a vapor went up continually from the earth and it watered the entire surface of the ground. (Gen. 2:5, 6, NW) So the dew that the snowy top of Mount Hermon induced to fall upon the sacred mountains of Zion was like that refreshing, life-sustaining moisture, to keep things green, attractive.—Judg. 6:36-40.

* At the Earhart Plant Research Laboratory of the California Institute of Technology, Pasadena, Calif., U.S.A.—See the New York Times, page E11, May 17, 1953.

38. With what else does Psalm 133 compare brotherly unity, and why was that an important factor in the region around Zion's mountains?

³⁹ As with typical Zion in Palestine, so with the antitypical Zion, God's kingdom. Because God has commanded that there, in the Kingdom, should lie the blessing for us, even life for evermore, he caused the typical Zion of old to be bathed daily with dew during the hot, wilting season, as a prophetic picture. Our dwelling as brothers in amiable unity is like that abundant dew, refreshing amid the persecutive heat of this world and conducing to our life for evermore in God's new world. It is because our dwelling thus wins the favor of our reigning King Jesus Christ: "The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass." (Prov. 19:12) To this restored spiritual Israel Jehovah God has promised: "I will be as the dew unto Israel"; and he causes his word to trickle down upon them like dew for their unfailing refreshment.—Hos. 14:4, 5, AS; Deut. 32:2, NW.

⁴⁰ By forsaking the gathering of our-

39. How is our dwelling in unity like such dew, and why does it descend upon us from above?
40. To be like what among the people of good will must we have this refreshment, and what is all-essential in this behalf?



BURNING HIS JUJU CONVERTS AFRICAN

It was back in February that some Christian ministers visited a certain person of good will who was a leader of a juju society and an ardent believer in the power of the juju. They called his attention to what the Bible had recorded regarding Baal worshipers in times past and what it said about Jehovah's being the only Life-giver. After giving careful attention to all that the witnesses had to say the juju worshiper stated that if they could prove that they had power over his juju he would believe. So on an agreed-to date the witnesses gathered together and invited all the townspeople to see what would happen. First a Bible lecture was given and then the juju idol was publicly burned. Through Jehovah's undeserved kindness not only has this leader of the juju become a witness for Jehovah but he succeeded in interesting another person of good will in the true worship. Recently both were baptized at an assembly of Jehovah's witnesses.

selves together and by failing to keep in unity as a New World society we should deprive ourselves of this life-sustaining dew. Can we afford to be without such sorely needed refreshment amid this hostile old world? No! We need it to be always fresh for our foretold work among the people of good will; as it is written: "The remnant of Jacob [spiritual Israel] shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass; that tarry not for man, nor wait for the sons of men." (Mic. 5:7, AS) We shall not be suited to be like dew to the parched people unless we ourselves have this spiritual refreshment first. Our keeping unified as a New World society will supply it to us, keeping us cool and calm and pleasant for God as well as his own people to look at. The all-essential thing to our keeping thus united is that fruitage of the divine spirit, love. It is a love, not merely in word and with the tongue, but in deed and truth, for true love is practical.



● What is the correct understanding of Jesus' words at Luke 20:34-36 (NW): "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. In fact, neither can they die any more, for they are like the angels, and they are God's children by being children of the resurrection"?—H. K., Canada.

Jesus spoke thus in answer to a question raised by the Sadducees, who did not believe in a resurrection. They posed their question to Jesus regarding a woman under the law of levirate marriage, hence under Mosaic law and not a Christian. They were interested to know whether she or those in her class of humanity would marry in the resurrection, and, if so, whose wife would she be if she had previously had as husbands seven brothers, in accord with the levirate marriage arrangement. This woman under the law of Moses would have no heavenly hope, nor did the Sadducees know of a heavenly class. The question was concerning one resurrected in the flesh to live on earth. Hence Jesus' answer concerns an earthly class.—Luke 20:27-33.

When "this system of things" is brought to an end at Armageddon, then persons can no longer be children of it. Consequently, those who were once children of this system of things but who died cannot be children of it if they come up in a resurrection. Only by a resurrection can any of the dead enter into the new world, "that system of things." Having been counted worthy of a resurrection from the dead they will neither marry nor be given in marriage, as Jesus said. In this respect they will be like the angels, who do not marry and procreate their kind.—Matt. 22:30; Mark 12:25.

But after their resurrection during the thousand-year reign of Christ under that new system of things, the question is, Will they prove worthy to become children of that system of things forever? "Gaining that system of things" means more than just rising from the

grave and entering and making a start in the endless new world. Will these ones brought back in a resurrection of the unjust take up the way of integrity to Jehovah and maintain it? We know that some will fail to do so in the final test that comes at the end of the millennium, that they will fail to gain it, going down in death, and hence will not be among those to whom it is said, "Neither can they die any more." However, many others will maintain integrity right on through this final test and will be "counted worthy of gaining that system of things," and for that reason they can never die at the hands of any other creature.—Rev. 20:7-9.

After that final test there will definitely be no marrying or being given in marriage then by those counted worthy of the new world and having the right to eternal life, just as angels have that right. But even before the gaining of the everlasting new system of things these ones brought back in the resurrection of mankind do not marry, because even prior to the final test they are children of the resurrection. Their being debarred from marrying and being given in marriage does not wait until their names are written in the book of life and they are counted worthy of the everlasting system of things. (Rev. 20:12, 15) By the time they return from the dead through a resurrection paradise will have overspread the earth and the token fulfillment of the procreation mandate will have been effected by the Armageddon survivors and their offspring. (Gen. 9:1; Matt. 24:37; Luke 23:43) That work will have been accomplished by those of the "other sheep" class now living and who survive Armageddon. They are not precluded from marriage and childbirth by the words of Jesus at Luke 20:34-36, since they never die and hence are not children of the resurrection.

It is even reasonable and allowable to entertain the comforting thought that those of the other sheep who now die faithful will have an early resurrection and live during the time when the procreation mandate is being fulfilled and when paradise conditions are being spread earth-wide and that they will share in this divinely given service. Jehovah holds that hope of service out to them now, and it seems reasonable that he will not let them lose out on it because of untimely death now, perhaps a death brought on because of faithfulness to him.—See *"The Truth Shall Make You Free"*, pages 362, 363.

ANNOUNCEMENTS

NOTICE OF ANNUAL MEETING

The Watch Tower Bible and Tract Society holds its annual meeting on October 1 in Pittsburgh, Pennsylvania. During 1954, October 1 falls on Friday, on which day the meeting will be held at 10 o'clock in the forenoon. At that time the annual meeting will be held in the newly constructed Kingdom Hall and registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh.

The members of the corporation will receive the usual letter of notice advising them of the meeting and sending them proxy forms. We should like to have all of the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. Those who are members of the corporation should be certain that the secretary's office has their proper mailing address so that the notice of the annual meeting will be certain to reach them.

"WATCHTOWER" STUDIES

Week of October 10: True Love Is Practical, ¶1-19.

Week of October 17: True Love Is Practical, ¶20-40.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Wherein the world's wisdom has failed to provide what it most desires? P. 549, ¶13.
- ✓ Why Bernard Baruch said ours was the "Age of Distraction"? P. 550, ¶4.
- ✓ What great truths, still ignored by the world, were proclaimed by Jesus? P. 551, ¶4.
- ✓ How to refashion our minds for better lives? P. 552, ¶4.
- ✓ Why this world is literally existing on borrowed time? P. 553, ¶1.
- ✓ What timesaving balance we need in our social activities? P. 555, ¶1.
- ✓ Where friendship proved to be a better defense than force would have been? P. 559, ¶2.
- ✓ Why God's sacrifice of his Son, Jesus, was not a barbarism? P. 562, ¶4.
- ✓ Why favoritism must not exist in the Christian congregation? P. 563, ¶8.
- ✓ Why seeking aloneness may lead the Christian to disaster? P. 568, ¶24.
- ✓ Why close Christian association should not breed contempt? P. 569, ¶25.
- ✓ What is the proper course to take when you are accused of wrongdoing? P. 571, ¶33.
- ✓ How Christian unity is like the oil upon Aaron's head? P. 573, ¶37.
- ✓ Whether the children of the resurrection will marry? P. 575, ¶5.