



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JANUARY 1, 1955

Semimonthly

**HOLDING FAST THE PUBLIC
DECLARATION OF OUR HOPE**

**'CONSIDER ONE ANOTHER,
TRUSTING IN JEHOVAH'**

THEY ARE NOT AFRAID

**MODERN HISTORY OF
JEHOVAH'S WITNESSES**

**BRACING UP THE MIND
FOR NEW NATION ACTIVITY**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, President

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, Secretary

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

CONTENTS

Bracing Up the Mind for New Nation Activity	3
Modern History of Jehovah's Witnesses	4
The True Riches	8
Holding Fast the Public Declaration of Our Hope	9
'Consider One Another, Trusting in Jehovah'	16
They Are Not Afraid	24
Announcements	32
Check Your Memory	32

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

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

Printing this issue: 1,950,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Cibemba
Cinyanja	Cishona
Danish	Greek
English	Ibo
Finnish	Kanarese
French	Korean
German	Malayalam
Hiligaynon-Visayan	Polish
Hollandish	Twi
Ilocano	Zulu
Portuguese	Russian
Sesotho	Siamese
Slovak	Slovenian
Ukrainian	Urdu
Yoruba	

Watch Tower Society offices Yearly subscription rate

America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1

Australia, 11 Beresford Rd., Strathfield, N.S.W. 8/-

Canada, 40 Irwin Ave., Toronto 5, Ontario \$1

England, 34 Craven Terrace, London, W. 2 7/-

Jamaica, 151 King St., Kingston 7/-

New Zealand, G.P.O. Box 30, Wellington, C. 1 7/-

South Africa, Private Bag, P.O. Elandsfontein, Transvaal 7/-

Trinidad, 21 Taylor St., Woodbrook, Port of Spain \$1.72

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

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



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVI

January 1, 1955

Number 1

BRACING UP THE MIND FOR NEW NATION ACTIVITY

THE new nation is not modern Israel in Palestine nor any other nation formed by imperfect men who are a part of this old world or old system of things. The new nation is the nation foretold by Isaiah as being "brought forth at once." (Isa. 66:7, 8, AS) It is the nation that is happy, because its God is Jehovah. (Ps. 33:12, Ro) It is made up of the remnant of the members of Christ's body, and the glorified enthroned Jesus Christ is their reigning King; but now there associate with this spiritual nation a growing flock of the other sheep of the King-Shepherd. —John 10:16, NW; Ezek. 34:23, 24.

And what is the activity of this new nation and its good-will companions? It is that of bearing witness to the great King of eternity, Jehovah God, and preaching "this good news of the kingdom" "in all the inhabited earth for the purpose of a witness to all the nations." —Matt. 24:14, NW.

And why should it be necessary to brace up our minds for such activity? As Christians we need to brace ourselves, because the whole world is going in the opposite direction and is arrayed against us even as it was arrayed against our Master when he was on earth. It was foretold regarding him: "I have set my face like a flint"; and as the time drew near for his being offered up "he firmly set his face to travel to Jerusalem." Because of this de-

termined bracing of himself he was able to say, by way of encouragement to his apostles on the night of his betrayal: "In the world you will have tribulation, but cheer up! I have conquered the world." (Isa. 50:7, RS; Luke 9:51; John 16:33, NW) And that world includes not only the visible enemies of the new nation but primarily its invisible enemies, Satan and his demons. —Eph. 6:10-12.

Because of this opposition to New Nation activity Peter admonishes us: "Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. —1 Pet. 1:13-15, NW.

It is with the girdle of truth that we must brace up our minds for the strenuous activity that must be carried on by those who belong to the new nation. It means "keep on watching and praying." It means diligently studying God's Word, not contenting ourselves with a mere superficial reading of it and the spiritual food Jehovah provides at the present time. It means being alert to one's opportunities of service and to the snares that lie in one's path. It means being forward-looking, of a positive frame of mind, strong in faith, firm in hope, having our minds filled with thoughts that are 'righteous, chaste, true, praiseworthy and virtuous.' —Phil. 4:8.

MODERN HISTORY of

Jehovah's Witnesses

EARLY VOICES (1870-1878)

Part 1



“SO, THEN, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus.” (Heb. 12:1, 2, NW) The writer of that advice was not referring to eyewitnesses of his own running the race as a Christian but was referring to witnesses whom he describes, many of them by name, in his preceding chapter, men and women all the way back to Abel who lived before Jesus finished his earthly ministry and who “had witness borne to them through their faith” that they pleased Jehovah God. (Heb. 11:1-40, NW) They were witnesses of Jehovah the same as Jesus was on earth. (Rev. 1:5; 3:14) In the Bible we have an authentic history of those ancient witnesses, written by some of these witnesses of Jehovah themselves, and all together those writers mention God’s name *Jehovah* 6,823 or more times.

In the Christian Greek Scriptures, from Matthew to Revelation, we have a history of the Christian witnesses of Jehovah during Jesus and his apostles’ days, written by inspired disciples of his. Since then over eighteen centuries have passed, and in recent years Jehovah’s Christian witnesses have again come to the fore, becoming a subject of much inquiry and controversy. Many have wondered how Jehovah’s witnesses came into existence. Multitudes have

gone to accusers and attackers, thinking to get unprejudiced, undistorted information about the modern witnesses of the Most High God. That authentic information may be made available to all for general enlightenment and for the correcting of many who have been misled by antagonistic would-be informers we begin here a series of articles on a “Modern History of Jehovah’s Witnesses.”

EARLY HAPPENINGS (1870-1878)

Gradually ‘called out of darkness into God’s wonderful light!’ That briefly describes the modern history of Jehovah’s witnesses as they advanced out of the darkness of Babylonish religious thinking toward increased restorations of new Bible truths. (1 Pet. 2:9, NW) The long night of spiritual darkness out of which these Christian witnesses came had existed from the early part of the second century following the death of Christ’s apostles right up to the latter half of the nineteenth century. Early Christianity with its brilliance of right doctrine and cleanness of theocratic organization began to be eclipsed after the year 100 by a creeping spiritual darkness of Babylonish religious teachings, Grecian and Roman pagan philosophies and rank apostasy. Satan the Devil, ever active to defeat the true worship of Jehovah God, had produced apostate, false shepherds, “wolves in sheep’s clothing,” eventually to bring about desolation to the once spiritually flourishing Christian con-

gregation. In spite of the Protestant Reformation of the sixteenth century, which really effected no restoration of true worship, the pall of darkness continued over the minds of misled Christians until the time came for Jehovah to send forth his Liberator, the Greater Cyrus, Jesus Christ, to deliver the true Christian witnesses from their Babylonish bondage.

While their complete release from Babylonish captivity did not come until A.D. 1919, prior thereto for a period of nearly fifty years the witnesses experienced a gradual awakening to prepare them for their hour of liberation as a New World people. This proved to be similar to the case of the natural Jews in captivity to ancient Babylon, where Daniel and many others of Jehovah's faithful witnesses were aroused to wakefulness years before, to be ready for the restoration of true worship in Jerusalem when it came at last in 537 B.C. So, too, with Jehovah's witnesses in these modern times, a stir to spiritual wakefulness became apparent from the 1870's forward.

As to the old-world background and setting for the re-entry of Jehovah's witnesses on the world scene, the period from 1870 to 1900 proved to be destiny-shaping years for this "atomic-age" twentieth century. Forces political, religious and commercial began to maneuver for position to control the incoming new scientific era. Men and organizations were filled with forebodings as to the weird fast-moving days of the future, which some even visioned correctly as being cataclysmic. At the Vatican Council of 1869-70 the Roman Catholic cult sought to

strengthen its organization for the immediate future by declaring its autocratic head, the pope, infallible. The leading Protestant religious organizations became spiritually unprogressive in their ways. Their clergy sought to consolidate their power over the laity. This clerical assumption of greater authority over their flocks meant a backward step from freedom of Christian thought and worship on the part of the masses of professed Christians. Infidelity, higher criticism, evolution, spiritism, atheism and communism began to invade and decimate the great world religious organizations. Many of the evangelical churches began to "modernize" their false religious doctrines, not according to restored Bible truths, but according to theories of higher criticism and evolution. The paganized modernist form of theology inundated the churches.

Politically great forces were stirring. The United States of America was just recovering from its Civil War (1861-1865) to regain its strength rapidly for phenomenal expansion into a great world power. Germany had won the Franco-Prussian war of 1870, to be further built up into a powerful European colossus. Britain was passing through golden years of her Victorian era, sparring for future bids of world control. Industrially, the United States, Britain, France and large portions of Europe were undergoing a revolution in consequence of the invention of the steam engine. The industrial revolution was augmented, as the years progressed, by the discovery of electricity, invention of the telephone, the motorcar and the dozens of other "miracles" of this



new atomic-destined civilization. Commercialism likewise rose to new heights as a consequence of the industrialization of leading nations and the creation of new "gold mine" business enterprises. Labor unionism also came to the fore to become an antagonist of advancing capitalism. All this meant a wave of materialism, money-making and pleasure-seeking. The invisible demonic powers of this old world produced glittering snares of new enticements to blind the peoples to the incoming higher and finer values of restored Christian truth.

Amid these rumblings of industrial, commercial, social and religious changes early voices of small religious groups were heard in their efforts to read the signs of the times and predict the imminent second coming of Jesus, Jehovah's Christ. Various adventist groups were busy in the United States and Europe, proclaiming a visible return of Christ for 1873 or 1874, even though the American founder of their movement, William Miller, had acknowledged his error and disappointment as to the former set dates of 1843 and 1844. Earlier, the German Lutheran theologian Bengel (1687-1751) had fixed upon 1836 as the marked date for the beginning of the millennium of Revelation 20:6. In Scotland and England others, commonly known as "Irvingites," raised their voices to announce 1835, 1838, 1864 and finally 1866 for Christ's return. Christian writers such as Elliott and Cumming looked for the end in 1866, Brewer and Decker predicted 1867 and Seiss favored 1870. In Russia, Claas Epp, a leader of the Mennonite Brethren (*Brudergemeinde*), and his associate fixed upon the date of 1889 for a great cosmic happening.^a But all these widely proclaimed predictions came to complete disappoint-

ment because they were not based on accurate Biblical knowledge of Jehovah's prophecies. Christ's return was destined to be, not a physical manifestation as they had assumed, but rather, as the Scriptures now clearly indicate, an invisible presence of glory and power to provoke the greatest crisis ever experienced by man on earth.

Still other voices were heard, but these began to proclaim an impending invisible return of the Messiah. One of these groups was led by George Storrs of Brooklyn, New York. He and his associates after 1870 published a magazine entitled *The Bible Examiner*, setting forth their views that Christ's return would be an invisible one. Another group headed by H. B. Rice of Oakland, California, published a magazine called *The Last Trump*, heralding an invisible return as occurring in the 1870's. A third group comes to our attention, this time of disappointed Second Adventists who forsook that movement because of the failure of the Lord to return in 1873 as the Adventists had further predicted. This group was led by N. H. Barbour. They radiated their activities from Rochester, New York, performing a preaching service by sending out speakers to whatever churches would open their doors to them. They also published a monthly, *The Herald of the Morning*. One of this group came into possession of B. Wilson's *Diaglott* translation of the "New Testament," noticing in it that, at Matthew 24:27, 37, 39, the word the *King James Version* rendered *coming* is translated *presence*. This was the clue that led this group to advocate an invisible presence of Christ, claiming it began in the fall of 1874.^b

Yet a fourth voice of proclaimers of an invisible presence of Christ comes to view, a group of sincere students of the Bible at Pittsburgh, Pennsylvania, U. S. A., with its

^a *The Small Sects in America* (1949 revised edition) by E. T. Clark, pp. 33, 34. *Catholic Encyclopedia* (1910, New York), "Irvingites," *Cyclopædia* (McClintock & Strong, 1882, New York), "Millennium"; "Bengel, John Albert."

^b *Zion's Watch Tower*, Extra Edition, April 25, 1894, pp. 97-99 ("Harvest Siftings"); W October-November, 1881, p. 3.

chairman, C. T. Russell. Charles Taze Russell was born in Old Allegheny (now part of Pittsburgh) February 16, 1852; he was one of three children of Joseph L. and Eliza Birney Russell.^c Both parents were Presbyterians of Scottish-Irish lineage. Russell's father operated a clothing store business. His mother died when he was only nine years old. While still a boy, he used to write Bible texts with chalk on the sidewalks, and although brought up a Presbyterian, he joined the neighborhood Congregational church, because it was more liberal. At fifteen years of age Russell was in partnership with his father in a growing chain of men's clothing stores. But while things went well for young Russell in business, he was troubled in mind. The doctrines of predestination and eternal punishment gave him particular difficulty, and by the time he was seventeen he had become an avowed skeptic, discarding the Bible and the creeds of the churches.

During the next few months Russell continued to reflect over the subject of religion, unable to accept it, and yet unwilling to let it go. Finally one day in 1870 he dropped into a dusty, dingy little basement hall near his Federal Street store—

"to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jones Wendell . . . Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indisputably linked."^d

Shortly after this Russell and about five others began to meet together regularly

from 1870 to 1875 to make a systematic study of the Bible. Note the following description of the change-over of thinking that was the fruitage of these five years of joint Bible study.

"[We] soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. . . . We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, might then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. . . . We came to recognize the difference between our Lord as 'the man who gave himself,' and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men. . . . We felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom. These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—*The Object and Manner of Our Lord's Return*, of which some 50,000 copies were published."^e

In January, 1876, Charles Russell for the first time received a copy of the monthly magazine *The Herald of the Morning* as published by the Rochester group headed by Nelson H. Barbour. A meeting was soon arranged between Russell and Barbour, since it was discovered that their views were the same concerning Christ's second coming as being invisible. As a result the Pittsburgh Bible group of nearly thirty decided to affiliate with the Rochester

^c J. L. Russell died in 1897 at 84, having been a close associate of his son in the Society's activities. *W* January 1, 1898, p. 4.

^d *Harvest Siftings*, 1894, published by the Watch Tower Society, pp. 93-95.

^e *Ibid.*, pp. 95-97.

group slightly larger in number. Russell became a joint editor along with Barbour for *The Herald of the Morning*. The Pittsburgh group on Russell's initiative agreed to finance a small printing place in Rochester for the joint printing undertakings. It was also decided to publish a bound book containing their joint views, the work being completed by 1877. The 194-page publication was entitled "Three Worlds or Plan of Redemption," by Barbour and Russell as joint authors. During this time Russell at the age of twenty-five began to sell out his business interests and went full time into the preaching work, going from city to city to talk to various gatherings of the public, on the streets and, Sundays, in Protestant churches, where he could arrange such with the clergy.

This book set forth their belief that Christ's second presence began invisibly in the fall of 1874 and thereby commenced a forty-year harvest period. Then, remarkably accurately, they set forth the year 1914 as the end of the Gentile times.—Luke 21:24.

"Hence, it was in B.C. 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B.C. 606 will end in A.D. 1914, or forty years from 1874; and this forty years upon which we have now entered is to be such 'a time of trouble as never was since there was a nation.' And during this forty years, the kingdom of God is to be set up (but not in the flesh, 'the natural first and afterwards the spiritual'), the Jews are to be restored, the Gentile kingdoms broken in pieces 'like a potter's vessel,' and the kingdoms of this world become the kingdoms of our Lord and his Christ, and the judgment age

introduced."—*Three Worlds or Plan of Redemption*, pp. 83, 189.^f

After two years of affiliation a testing occurred that brought about a parting of the ways. In 1878 Barbour began to fall victim to higher criticism. He published an article in the *Herald*—

"denying that the death of Christ was the ransom-price . . . saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child."^g

This plain denial of basic Bible doctrine amazed the Pittsburgh group and Russell. Months of argument ensued in publishing articles in the *Herald* pro and con on the ransom issue. Finally the Pittsburgh Bible group withdrew association from the Barbour group to undertake a separate Bible publishing work. Many of the Rochester group sided in with Russell and his associates on the ransom issue and they too came over to the Pittsburgh association. This parting proved fatal to the Rochester group, for within a few years the *Herald* ceased to be published and nothing more has been heard from this early voice sounding the "second coming" call. In our next article we shall see who of these many early voices finally received the go-ahead signal from Jehovah to represent him as His witnesses for future ministerial work.

^f New York Sunday World Magazine, August 30, 1914, "End of all Kingdoms in 1914"; Pittsburgh Press Sunday Magazine, August 23, 1953, "Pastor Russell"; Pittsburgh Sun-Telegraph, September 4, 1954, "Jehovah's Witnesses Continue to Grow in Strength, Faith."

^g Harvest Siftings, p. 104.

THE TRUE RICHES

Paul said he was "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:10) How was this possible? How could a man who was poor possess all things, and make many rich? He could do this because, though his worldly possessions were limited, he had the greatest of riches—the riches that this world frequently ignores. What were they? A knowledge of the truth and the blessings of Jehovah God. Which riches do you value?

Holding Fast

the PUBLIC DECLARATION OF OUR HOPE



"Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."

—Heb. 10: 23-25, NW.



JEHOVAH is the Giver of life. He also gives knowledge to man as to how he can attain life. Jehovah's witnesses have the hope of eternal life and are grateful for the knowledge they have of how life can be theirs unendingly through Jehovah's undeserved kindness. They want to live, for with life they can worship the Sovereign Ruler of the universe. (Ps. 118: 17) The majority of human creatures do not want to die and return to the dust, for in the grave where man goes there is no knowledge or wisdom, nor can the dead do any work. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." (Eccl. 9:5, 10, AS) Life, living in God's new world, is the hope held out for man. Jehovah's witnesses have hope in that new system of things, and this faith and hope are based on their knowledge of Jehovah's Word.

² Jehovah's words have power. "For the word of God is alive and exerts power and is sharper than any two-edged sword."

1. (a) Why do Jehovah's witnesses desire to live? (b) On what solid basis is their hope of life fixed?
2. Why should we study Jehovah's Word?

(Heb. 4:12, NW) With this truth in mind we should want to know what Jehovah says at any time, if it is within our finding out. We should certainly want to study his sayings. When God says something we should listen, because what he says has a tremendous effect on animate and inanimate things. "By faith we understand that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear." (Heb. 11:3, NW) David, a man who was after God's own heart, appreciated the power of Jehovah's word, for he stated: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth." (Ps. 33:6, AS) Man cannot conceive the power in the Creator's words. It is written that "power belongeth unto God" and "the Almighty . . . is excellent in power." (Ps. 62:11; Job 37:23, AS) With all the power in heaven and earth as Sovereign Ruler, he can certainly make his Word to stand and never return to him unfulfilled. Hence he himself says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I

please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) Words so powerful we should study.

³ When Jesus walked this earth he spoke the words of his Father in the heavens. He had faith in Jehovah's words. His course of life was based on his Father's promises. It was Jesus himself who said: "The sayings that I have spoken to you are spirit and are life. But there are some of you that do not believe." (John 6:63, 64; 8:26-28, NW) It is a fact that the majority of humans who lay claim to being Christian set themselves up as judges of God's words and they individually decide whether certain texts of the Bible are true and can be accepted or whether they should be discarded. Their wisdom they set above that of Jehovah God himself. They class themselves with those who do not believe. Marginal reading of John 6:63 (NW) makes Jesus' expression even stronger: "The sayings that I have spoken to you *mean* spirit and *mean* life."

⁴ This is no time to push aside the Word of God and say: "I'll look into that some other time. I have yet many years to live; so I'll do it later when convenient." Man reasons that there is so much of importance in this world to care for that he does not have time for the 'old' Bible. He wants to keep up to date. He thinks that accumulating riches will make him enjoy life in his later years. But he may never enjoy his savings and he can easily lose out on living eternally. At one time Jesus illustrated this: "The land of a certain rich man produced well. Consequently, he began reasoning within himself, saying: 'What shall I do, now that I have nowhere to gather my crops?' So he said: 'I will do this: I will tear down my storehouses and build bigger ones, and there I will

gather all my grain and all my good things, and I will say to my soul: 'Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself.'" But God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God."—Luke 12:16-21, NW.

⁵ To be rich toward God, to hold fast your hope, you must study the precious Word of God and continuously make public declaration of it. Anyone having the hope of life in the new world must boldly and thoughtfully tell out this good news, making it known to everyone who will listen. "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness," said Jesus, because words so preached would be words of life. (Matt. 24:14, NW) Faith in the true God on the part of any individual comes by hearing the words of God. "However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" (Rom. 10:14, NW) One who knows the words of eternal life must teach them so that others can hear and so that those who do hear can have faith. Then these in turn will study God's Word like the teacher. "Preach the word" is the admonition of that faithful follower of Christ Jesus who knew that faith is built on accurate knowledge. (2 Tim. 4:2) To live in the new world one must be filled with the knowledge of God. If you could not be filled with the knowledge of God, then you would have to say that God is not a good teacher. True Christians realize, however, that they will "all be taught by

3. How should we regard the words of Jehovah's chief spokesman, Christ Jesus?

4. How did Jesus illustrate the danger of false reasoning?

5, 6. Contrastingly, what do those who reason correctly do?

Jehovah." (John 6:45, NW; Isa. 54:13, AS) Learning from such a wonderful Teacher you will not want to keep the knowledge to yourself, "for with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10, NW.

⁶ Our concern, then, is with ourselves, making ourselves a group of good preachers. Paul urged: "Pay constant attention to yourself and to your teaching." (1 Tim. 4:16, NW) Wisely, then, each of us determines to study God's Word, the Bible, thus paying attention to ourselves and assuring ourselves of everlasting life. At the same time, by studying the Bible diligently we are able to pay constant attention to our teaching; we can be sure that that which we tell others is the truth. As Christians we must follow Jehovah's instruction. "Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it, and pass on." (Prov. 4:13-15, AS) How much more clearly can it be stated? Here it says instruction is our life! Better, then, that we pay attention to instruction, learning how to live.

'A TIME SUCH AS NEVER WAS'

⁷ Ours is a very wicked day, the worst in all history. On every side of us we see hatred, strife, war. Nearly every man's hand seems to be against his neighbor. The world is filled with selfishness, fear. Such are products of a mad, hateful world whose god is Satan the Devil. Yes, God's Word says that Satan is the god of this system of things. On this vital subject Jehovah's witnesses are trying to enlighten the people's minds. At the same time we hold out to peoples of all nations the hope that Jehovah holds out: His kingdom, the only

hope for mankind. This old world's inhabitants need instruction so that they can turn from the wicked course that will lead to death. "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:3, 4, NW) Today as never before the light is shining through in the message that Jehovah's witnesses regularly take to willing listeners in all nations of the world. Hundreds of thousands are listening. More and more are taking in knowledge and instruction and thus starting on the road to life everlasting. This is the time for the great witness to be given as Jesus foretold: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) Will you share in this great work of "announcing Jehovah's kingdom"? You can, and you will want to if you make it your business to heed instruction from God's Word and hold fast to that instruction.

⁸ Now is the time when those desiring to live in Jehovah's new world must stick together. Privately studying your Bible is necessary, but jointly studying with those of like precious faith is even more necessary. Since the words of God, as set forth in the Bible, are so powerful that by holding on to their instruction life can be gained, what should a believer in God's Word do? He should first study, then talk about that which he studies. To gain knowledge one must work. To retain that knowledge he must use it. You will want others to know what you know, therefore you will

7. In what outstanding respects is our day unlike any other "since there was a nation"?

8, 9. Why is it so very important for the true God's worshippers to be now genuinely united in study and work?

talk. As Jehovah's chief witness Christ Jesus preached the good news and brought salvation to mankind. But now he is not with us in the flesh as he was nineteen hundred years ago when he led the apostles and set them the proper example. "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:20, NW) Those words Paul addressed to the congregation at Corinth. Today Jehovah's witnesses everywhere are a united congregation of Jehovah God. Unitedly, jointly they have a work to do, that is, to preach to all the world, to show all lovers of righteousness the way to life. Every one of Jehovah's witnesses must keep alive to the truth as expressed in His Word, because it is necessary for every individual in his theocratic organization to think as Jehovah thinks. He being their Teacher and his Word being their textbook, they will think alike, work alike and worship alike. Hence their sticking together in Jehovah's theocratic organization means for them their everlasting life. Were any individual in this New World society to try to go alone, he soon would see that he never could succeed or realize his hope in life. That individual never would get into the new world. So individually each one of us must stay in Jehovah's New World society and at the same time be active as a part of it.

⁹ Clearly now Jehovah God through Christ Jesus is gathering together all who are of good will and who love righteousness. (Zeph. 2:1-3) This he is doing before his battle at Armageddon. Those who now lay hold on instruction will flee from this old world and get into the new system of things. With so many of the "other sheep" being gathered into the New World society it is essential that Jehovah's witnesses must get to know one another, especially

within each of their congregations. They must learn of the benefits of that congregation and what it will do for them. Jehovah's witnesses soon learn that it is essential for them to go to every meeting arranged for them for their education and instruction. To get life they must constantly seek knowledge and learn more of Jehovah and his purposes. They must fully appreciate they cannot get along without his written Word. Also, they will learn that they cannot get along without Jehovah's organization. Their sticking together, their jointly studying God's Word, makes Jehovah's witnesses very vigorous. It sets them apart distinctly from all others in this world. They truly are Bible students; they constantly practice the teachings of God's Word.—John 13:17.

¹⁰ "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25, NW) This sound counsel has been talked about many times. Probably all in your congregation have used this scripture, either at service meetings or at the theocratic ministry school, pointing out how necessary it is for every one of Jehovah's servants to assemble with his brothers, now more than ever because we are living at the end of this old system of things. Let us here examine this text to see what vital force there is in it and how it must affect us in our daily lives.

"PUBLIC DECLARATION OF OUR HOPE"

¹¹ This scripture that says "Let us hold

10. What proof of present-day widespread appreciation of the sound counsel of Hebrews 10: 23-25 can we recognize?

11. Is house-to-house witnessing the "public declaration" mentioned at Hebrews 10: 23, and why do you answer yes or no?

fast the public declaration of our hope" does not mean merely doing this by going from house to house witnessing day by day throughout our lives. Many other scriptures definitely prove we must go from home to home preaching the good news of the Kingdom. That is a point beyond dispute. But what important fact is brought to our mind in this text under consideration? Does its statement—"Let us hold fast the public declaration of our hope without wavering"—apply to our house-to-house witnessing? Have in mind the context. What is Paul talking about here when addressing the Hebrews? He tells them to make a public declaration, but where? The context shows it must be in the congregation of Jehovah's people. There is a definite reason, too, for making this declaration and coming together in the congregation to do it. It must be a declaration that will incite to love, to help others in right works and to encourage one another in the Christian ministry. By doing these things all will be helped to remain united, to stay in the organization. Our congregation meetings themselves provide positive assistance to others. Yes, it is our public declaration of our hope in the congregation that does much for others of the congregation.

¹² The New World society consists of many congregations scattered all over the earth. Many are in English-speaking communities. Others are among Germans, French, Japanese; in fact, assemblies are held in more than a hundred tongues in all parts of the world. But regardless of what language is spoken Jehovah's witnesses must come together in congregation meetings. Every dedicated member of the New World society must regularly assemble with others and get the benefit of his brothers' knowledge as well as give to his

brothers the benefit of his knowledge. Before one makes his public declaration in the congregation of God's people it is essential for him to engage in private study. But that is not all. After the private study you must meet with the congregation and make a public declaration of what you have learned. If one tries to go alone without the organization, it will be only a matter of time until he will be in want; and if he stays away from the congregation too long, he will die of starvation for spiritual food. A Christian witness of Jehovah cannot get out of line for New World living and survive for the new world. After one has made his day-by-day and week-by-week private study he should make his 'advancement manifest to all persons' by expressing before the congregation what he believes so that the other members of the congregation may thereby be incited to love and right works and encouraged to greater activity.—1 Tim. 4:15, NW.

¹³ Daily reading and study of the Bible are needful. Bible study aids also should be read, such as the *Watchtower* magazine and books distributed by the Watch Tower Bible and Tract Society; for every reasonable observer knows there are no other publications like these. All these printed products will help the truth seeker to get a broader understanding of the Word and purposes of Jehovah so that he will be able better to express his hope at the congregation meetings. By filling the mind with divine instruction and truth it will help the witness of Jehovah to prepare his talks for the theocratic ministry school that he attends; it will aid him in sharing in the service meeting and *Watchtower* study meeting, and it will help him in preparing short sermons to use from house to house. God's Word says we are to make a "public declaration of our hope." Ask yourself:

12. How are the true worshiper's "public declaration" and his survival for life in the new world inseparably linked?

13. What benefits result to the true worshiper who now recognizes and discharges the twofold obligation resting upon him?

'How many times have I expressed myself in the *Watchtower* study meeting during the last six months, or the last year?' It is very important that in these studies each one speak up as he has opportunity, because upon each one rests a twofold obligation. First, you have opportunity to make public declaration of your hope; and, second, the expression affects those who are listening and should incite them to love and the right kind of works. This you can do when you do not forsake assembling with your brothers in the congregation.

¹⁴ Another point: "Keep testing whether you are in the faith, keep proving what you yourselves are. Or do you not recognize that Jesus Christ is in union with you? Unless you are disapproved. I truly hope you will come to know we are not disapproved." (2 Cor. 13:5, 6, NW) Under that wholesome counsel by Paul it is very necessary for each one of us to look after himself. It is not just a matter of saying, 'I am one of Jehovah's witnesses,' or one's coming to a meeting and there sitting quietly. It really is a matter of inspecting yourself, testing or proving yourself by answering questions in public, voluntarily or when called upon. How can anyone say he is one of Jehovah's witnesses if he does not attend and participate in the meetings of true worshipers of Jehovah? (John 4:23) How can he say, even to himself, that he believes the truth of God's Word if he never expresses that truth to his brothers? One might be born a Catholic and be baptized into that religious cult when he is but a few days old and be called a Catholic for the rest of his life. Or he may be born of Protestant parents or Moslem parents or Jewish parents, and the name of his parents' religion will go with him the rest of his life unless he personally decides to progress. But as for Jehovah's witnesses,

14. Among Jehovah's true worshipers what responsibility is individually discharged in this "day of judgment," and how?

each must make a decision for himself. It is not for any parent to decide for his child to make a dedication to Jehovah God through Jesus Christ. Each must personally prove that he is one of Jehovah's witnesses through public expression of his faith and hope in Jehovah's new world before the congregation of Jehovah's people. It is your active belief that will incite others to greater activity; therefore the knowledge you have gained should be expressed aloud before the congregation for the benefit of all.—1 John 4:17, NW.

¹⁵ Needful it is, then, to keep testing ourselves, keep on proving what we ourselves are, as to our faith. We can make mistakes, we can get out of line with Jehovah's principles of truth and righteousness, we can drift, think on wrong things; and, not having read and studied the Word of God enough, we can get to forming our own philosophies on life. Individuals may even go so far as to express what they think God himself should be like and what he should be doing. But one knows that he cannot become acquainted with another unless he talks to him or reads about or otherwise communicates with him. No one can come to know God unless he listens to him through his written Word. In private study you can take in much information about God, but by attending congregation meetings your advance study, having equipped you, enables you to *express* your belief and hope, to benefit others. It is very unprofitable for a Christian witness of Jehovah to forsake regularly assembling with other dedicated Christians. Think of the harm he does to himself and also to others. He is not incited to love and right works, for he does not hear his fellow workers comment and he is not there to give comment to help them.

15. Benefit to others who attend congregation meetings results from what individual action on your part?

"WE MAY HAVE FREENESS OF SPEECH"

¹⁶ Jehovah's visible organization has arranged for weekly *Watchtower* studies in every congregation throughout the world. It is advisable to attend these. Other meetings, too, such as the theocratic ministry school and the service meeting, yield a rich blessing and help one to hold on to instructions. Whenever you attend these meetings do not sit back and feel that it is so much better for any other person to express himself. In your simple, pleasant manner and with, probably, hesitant speech, even you can incite others to love and right works. You *can* encourage others by your right expression. Were you ever in a *Watchtower* study where a brother or sister you have been working with for months spoke up for the first time? It gave you a little thrill to hear this one speak, did it not? After the meeting you very likely complimented that one. To you it was a joy and a real pleasure to hear that person speak. It encouraged you to do greater works, as Paul said; and so, by making public declaration of your hope, you will be inciting and also be incited yourself to love and right works. Why not, then, give the other persons that same sense of joy, that same pleasure you had, by letting them regularly hear you speak in the *Watchtower* study? Without question they will appreciate your comment. You may be older in the truth and so they will be happy to hear what you have to say. Or you may be new in the truth and then they will rejoice to see your progress in understanding.

¹⁷ To express ourselves is both practical and necessary, for to a great extent we really do not know what we do believe until

we start talking or start writing, that is to say, communicating. If we never express ourselves, then our thoughts never come into a form to benefit others or even ourselves. Some excuse themselves by saying that if they speak they may give an incorrect or misleading answer. Do you keep quiet because you might make a mistake? Even your making that mistake is to your benefit. How so? Because then someone else will give the correct answer and, additionally, the chairman will express himself and point out the right answer and finally the paragraph will be read to complete the answer to the question. For a moment you may be a little ashamed, but you did express to the congregation what you believe. You found out you were wrong and so by studying along with other members of the congregation and by expressing yourself you discovered your error. By keeping quiet you may never have known of your error. So now you have the opportunity of changing your thinking. You want the right ideas in your head, and now you have changed some wrong thought and have substituted the correct one. No worshiper of Jehovah wants to go from house to house talking about Jehovah's purposes and telling householders the wrong things. So, then, your brothers helped you to correct the error you made in your public declaration in their hearing. Do not let the error you think you might express hold you back from speaking. Your mistake may sharpen the correct answer in the minds of others. If one did all his own thinking and never consulted anyone else or expressed himself to others, he never would be able to test himself. That underscores the value of "freeness of speech"; and that is why we have the admonition, "Keep testing whether you are in the faith, keep proving what you yourselves are."

16. How may one incite others and also himself be incited to love and right works?

17. When one's exercising "freeness of speech" results in an erroneous expression in the hearing of other Bible students, how do all jointly profit?

¹⁸ We must advance, increase, grow up in Jehovah's organization; we cannot stand still. Through the *Watchtower* magazine and all companion publications, as well as through the congregation, circuit and district servants, the Watch Tower Society constantly stresses that we must study. Serious study is hard work. But it does yield happy results. It takes effort to search the Scriptures, but you know that the knowledge gained spells out life. Taking in knowledge of Jehovah God and of his Son, said Jesus, means everlasting life.

18. Growth in accurate knowledge and in ability to use it skillfully for Jehovah's purpose comes through what simple practice?

(John 17:3) One who wants life must listen to the Giver of life, Jehovah, for it is written: "Most truly I say to you, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life." (John 5:24, NW) Everlasting life is due, then, to hearing the Word and believing Jehovah God, for it was God who sent Christ Jesus; and by having this faith we are able to pass over from death to life. By assembling ourselves together for making public declaration of our hope we continue learning and growing, advancing to maturity.

'Consider One Another, Trusting in Jehovah'

PAUL, writing to the Hebrews, wanted them to know *more* about Christ Jesus. He wrote: "Concerning him we have much to say and hard to be explained, since you have become dull in your hearing. For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to

distinguish both right and wrong." (Heb. 5:11-14, NW) A vigorous Christian himself, Paul wanted these He-

brews to advance and use their perceptive powers. In view of the time they were in the truth they should have been teachers, but they did not want to express themselves for enriching others. They preferred to take life easy and just feed on the milk of the Word and just remember the simple things they learned when they first came into Jehovah's organization without becoming acquainted with the whole Word of God and taking the solid food that belongs to mature people. Any dedicated Christian witness of Jehovah should want to grow up and make advancement in the New World society. When one gains knowledge of Jehovah's marvelous purposes it should fill him with vigor and give him vitality. Energized, he should want to help others to gain the same valuable information he has.



1. What traits identify a mature witness of Jehovah?



Therefore he should show an aptness to teach, giving out accurate knowledge so that others, too, can lay hold on instruction. When he really grows to love his brothers he will want to make a public declaration in the congregation to incite them to love and right works.

² A great change must take place in one's thinking when he becomes a Christian. There must be a making over of the mind. To quit the old way of thinking is necessary. A new form of instruction must be put on. That is why Paul wrote: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, NW) Every one of us has been born in the wicked, delinquent, fearful old world and we have been trained in the old world's way to think selfishly, as human leaders want their followers or subjects to think. From childhood we have been taught to hate other nations, peoples and races and to fear them and suspect them, thus building up barriers between certain persons and ourselves. This wrong thought was very sharply expressed in one of the popular stage successes ("South Pacific"). In that play, a young army man, distressed because he had fallen in love with a young girl of another race and nationality, sings about 'your being taught to hate and fear; that you have got to be taught from year to year, having it drummed into your dear little ear—carefully taught to be afraid of people whose eyes are ugly made and whose skin is a different shade; carefully taught before it's too late, before you're six or seven or eight, to hate all the people your relatives hate.' And that is true of the old world. Talk aplenty there is about brotherly love

and the brotherhood of man and world brotherhood; but those who have been carefully taught according to this old world's untheocratic theories prefer segregation, class distinction, the caste system.

How necessary it is, then, for a reasonable person to make his mind over, to quit thinking like the old world and, instead, take in-

struction from Almighty God! God's Book, the Bible, teaches us to love as he loves. Love casts out fear. "He that does not love has not come to know God, because God is love." "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love. As for us, we love, because he first loved us." (1 John 4:8, 18, 19, NW) When one lives by the accurate knowledge he receives from Jehovah's Word, how different his life becomes! But with these new ideas, these newly found truths from God's Word, Jehovah's witnesses must go forward to teach others so that all who eventually choose to become part of the New World society will think as Jehovah thinks and grow to maturity.



HOW VALUABLE IS THE BIBLE?

³ Every one of us can become alive to the wonderful joys and blessings that Jehovah's witnesses have if we take the time to receive instruction, associate with Jehovah's witnesses, express ourselves and advance to maturity in the congregation of God. Sometimes it is said that Jehovah's

2. (a) What outstanding practices identify the old world's wrong thinkers? (b) What basic godly quality transforms the thinking of willing and obedient humans, and why?

3. (a) Daily reading and study of any version of the Bible result in what? (b) What can justly be said about good and better translations of it?

witnesses have their own Bible, but when one reads the pages of *The Watchtower* he sees that many translations are constantly cited and quoted from. Jehovah's witnesses urge that every person read his own copy of the Holy Bible daily. It matters not which version of the Bible is read, whether the Catholic *Douay*, or the Protestant *King James* or *American Standard*, or any other Bible version in German, French, Spanish, Hebrew or Tagalog. No matter which rendering of the Holy Scriptures you read you can learn the truth. None, generally speaking, are so far off from the original meaning expressed in the Hebrew and Greek texts as to sidetrack the reader and send him into error. However, there are good and better translations. Such are available for selection; and when you can get a better one to read and study, it will be to your advantage. It will aid you to gain a clearer understanding, probably a quicker understanding, of the marvelous purposes of Jehovah. His Book, the Bible, is one you should be reading every day throughout the entire year, and year after year. It is an inexhaustible fountain of refreshing water, truth. It never becomes dry. It is always deliciously fresh, tasty. Do not be choosy in your reading, but starting with Genesis proceed through to the last book, Revelation. You will find the rarest gems of truth, marvelous instruction, sound counsel; for all this is the written word of the Supreme Sovereign, the living God JEHOVAH. For us, dwellers upon this little earth of his vast universe, he provided that Book so that we might be properly instructed and trained as true followers of his Christ.—Eph. 4:31, 32; 1 John 1:7.

* Centuries ago when Pilgrim fathers came to America's shores the Bible was their principal book. Often now we hear or read of those bygone days when persons used their Bible daily in nearly every

home. It affected the upbringing of their children, it broadened their knowledge and understanding, it helped to keep them close to the living God. They did not measure its contents with a yardstick supplied by self-serving, hostile critics or prejudiced scoffers. Indeed, the Giver's Book, the Bible, is the one volume that has solid food for thought, excellent instruction on living and on proper behavior of oneself. Today the Bible is far more valuable to us than it was to those of the past days; for all things written aforetime were written for our instruction now in these days of great trial. (Rom. 15:4; 1 Cor. 10:11) The Bible is for our comfort, and in reading the Scriptures we are able to have hope.—1 Pet. 1:3; 2 Pet. 1:19-21.

* Do you appreciate that when you hear or read the Bible you are actually listening to, giving attention to, Jehovah God, as he communicates his thoughts to you? He is not going to talk to you in a dream. He will not send you a special messenger, an angel, to give you private instruction. Through his written Word he now is communicating to us. "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17, NW) It is useless to look around for advice and instruction from any other source.

WHY REGULARLY STUDY AND PREACH GOD'S TRUTH?

* No one can be just satisfied with a mere general knowledge of God's truth. (Psalm 117) In one's Christian activity he must leave the elementary things and advance to maturity. That is why Paul said: "For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foun-

4, 5. How valuable is the Bible?

6. Why regularly study and preach God's truth?

dation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits." (Heb. 6:1-3, NW) Once we have taken the forward step of being one of God's slaves, it is not a matter of becoming just a 'Sunday Christian.' It must be an everyday affair. The dedicated Christian witness of Jehovah must demonstrate that he is truly an industrious minister and cannot be interested in merely gaining knowledge for himself but he must see the responsibility of maintaining his own integrity through aiding others by sensibly preaching the good news to them. (1 Pet. 3:15) Every additional responsibility should be welcomed by all in the New World society. One should not be satisfied with the idea that he will 'let well enough alone,' but, rather, will be progressive and eagerly desire to advance. "For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering. But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." (Heb. 6:10-12, NW) No matter how long we have been walking in the truth, we must continue to preach God's Word, the Bible, and study the things he has provided for us to study through his organization for his purposes. Otherwise, if we do not keep pace with the organization, sluggishness will overtake us. (1 John 2:6) The Word of God makes us alive, gives us vigor, and we have zeal peculiar to Jehovah's house. A good Christian witness will always be an industrious person. He will be found regularly at the meetings, at the service centers, and

taking the lead in gratefully expressing the truth to others.

'Do you ever feel spiritually weak? Examine yourself. Very likely you have not been going to meetings regularly. You lack association with your brothers. When one begins missing meetings one is withdrawing from Jehovah's organization, and that is when one begins to become weak. He ceases to express himself or make a public declaration of his hope. In these last days of the Devil's organization this is no time to take chances. All must be strong in powers of understanding, and the only way we can remain strong is to study Jehovah's Word and meet with Jehovah's people. "Brothers, do not become young children in powers of understanding, but be babes as to evil; yet become full-grown in powers of understanding." (1 Cor. 14:20, NW) The godly advice is that as far as the wicked things of this old system are concerned be like children, innocent toward such things and knowing only very partly or incompletely about the evil things, so as to avoid such. Do not associate in such company. But, on the other hand, when it comes to powers of understanding, do not be children; be full grown, mature.

* One who holds on to the instruction from Jehovah will be a spiritually-minded person. He will think correctly, divinely, like God. Spiritual-mindedness is opposed to carnal-mindedness. To be carnally-minded means to be thinking of the things of this world, to be carrying on the wicked practices of the Devil's organization. To be spiritually-minded is to be the opposite of carnally-minded. Life and our gaining it are the important things to have in mind. Jesus had these things in mind when he was upon earth and he told his apostles: "Stop being anxious about your souls as to what you will eat or what you will

7. How can spiritual weakness be avoided?

8, 9. By heeding what advice is spiritual-mindedness maintained?

drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?" (Matt. 6:25, NW) By far the majority of the people in the world are interested in only these things that pertain to themselves and not how they can benefit others. This is the Gentiles' or selfish way of looking at it. In his discussion with his apostles Jesus told us that there was a far greater thing to think about, the spiritual thing, the Kingdom. He said: "Keep on, then, seeking first the kingdom and his [Jehovah's] righteousness, and all these other things will be added to you." (Matt. 6:33, NW) Do not question that Jehovah God does not know our needs. He does, and he can care for them. He does not want us to be worried about them all the time. He wants us to concentrate on the greater thing, Jehovah's kingdom that will mean life to men of good will. When we follow Jesus, then we will want to "take fast hold of instruction; let her not go."—Prov. 4:13, AS.

⁹ Taking in the right kind of knowledge is important to our spiritual-mindedness and our gaining life. Jesus, when praying with his disciples, set forth the formula for happy endless living, saying to Jehovah: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3, NW) In this prayer Jesus was very anxious to see his followers take in this true knowledge of the Sovereign Ruler of the universe and to understand why he sent his Son to earth, for with this information one can know the way to everlasting living. From this we can see, then, how essential it is for every individual dedicated to Jehovah God to be busy in the congregation of Jehovah's people. Meeting attendance is a "must." Meeting attenders must speak up, communicate, express their minds, and they must keep

spiritually-minded. This is not difficult, Paul says, adding: "For I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12, NW) This spiritual gift Paul is talking about seems to be bestowed upon Jehovah's people just through communication, by one's expressing himself as others listen, by the individual's telling out his faith—by Paul's expressing his faith to and interchanging thought with others. In other words, talking about Jehovah's truth is rounding out spiritual-mindedness. (Ps. 145:9-12) This fits in with the thought that we should make a "public declaration of our hope without wavering, for he is faithful that promised." Our experiences in the field, our association with the brothers, our discussing the *Watchtower* articles, our going to the theocratic ministry school, our having a part in the service meeting, our attending and participating in the activity of the service center and our attendance at public meetings; all of this is spiritually sustaining, all this discussion, communicating and interchange of ideas is encouraging, spiritually strengthening, upbuilding to faith, as Paul says, "both yours and mine."

CONSIDER ONE ANOTHER

¹⁰ The Watch Tower Bible and Tract Society publishes the *Yearbook of Jehovah's Witnesses* during the forepart of every year, reporting the past year's activities of God's servants throughout the world. The *Yearbook* also sets forth a text for consideration for each day, with a comment on each daily text. How grand it is for families to read the text each day, dis-

10. What other provision for aiding one another to maintain spiritual-mindedness is now ours?

cuss it, interchange their thinking about it and thus show to one another their faith, making a declaration of their hope; and then sum it up by reading the published comment on that text! All of this is spiritually upbuilding and helps us hold fast to instruction, for this is life.

¹¹ Spiritual-mindedness is very important in the life of the Christian, but when one does not study or attend meetings of his brothers he will soon feel lost among his brothers when he does come occasionally, and he will even feel out of place when his brothers call on him. Why should that be? It is because he is losing his spiritual-mindedness, because he is no longer making a public declaration of the things he believes. He is letting his faith weaken and die out, and he is slipping back into the old world. The greater part of the congregation that Paul called upon was slipping backward, and so to them he wrote: "Brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men?" —1 Cor. 3:1-4, NW.

¹² Jealousy and strife now fill the old world. Love for God and love for the brothers are the principal teachings of the Bible. (Mark 12:29-31; John 15:11-15) Keeping the teaching of God's Word does not direct us to be following any man, as did the Corinthians who were following Paul or Apollos, making a choice of an individual visible associate. That is what men of the old world are doing every day, choosing

this one or that one as a leader. But Christians must choose to follow and then actually and exclusively worship the Sovereign Ruler of the universe, Jehovah God. Every day will they bless him.

¹³ For one to become a spiritual man requires time. If he is a person of the world, never having turned to God's Word, he must first study; and that is where Jehovah's witnesses have a great blessing and opportunity before them. They call upon the people at their homes and tell them about the things they have learned. They make back-calls and conduct home Bible studies with people of good will. It may take six months or a year before these individuals are able to understand and appreciate what Jehovah's purposes are, but in time any person who is sincere and who has a sheeplike disposition will turn from his worldly way of thinking and will see that the instruction set forth in God's Word is of greatest value, and it will not be long until he will be becoming spiritually-minded. All the "other sheep" who have been gathered into the New World society and have dedicated themselves to Jehovah God have become spiritually-minded just like the anointed of God who will be joint heirs with Christ Jesus of the heavenly kingdom. They have become spiritually-minded through the interchange of faith, through communicating to one another about the things they believe. Those who are truly spiritually-minded can help the weaker ones in the organization. It is the responsibility of the stronger ones to speak to those who have shown hesitance in taking up their responsibility. That is why Paul said: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on your-

11, 12. Of what dangers should we be alert to aid one another to keep strong in faith?

13, 14. Exercise of what responsibilities of the spiritually qualified brings what further benefits?

self, for fear you also may be tempted.”
—Gal. 6:1, NW.

¹⁴ A brother in the organization should not be offended when another brother who is zealous and joyful in God's service calls on him to help him. He should be grateful to God that someone sees his need and that someone with spiritual qualifications is willing to help to restore him in a spirit of mildness. It may be that the one who was slipping away lost his grip and no longer was holding fast to the instruction God had given for him through His Word. Once we lose our grip on the instruction in God's Word we begin to lose our life. We must seek accurate knowledge, and this we cannot attain by our individually, privately working out our own philosophies and ideas of life. We must seek Jehovah God. (Prov. 3:5-7) We must turn to his Word; we must associate with his organization. We must keep our minds on the right things and in that way we shall be able to attain accurate knowledge and true understanding. It should be the desire of every one to be filled with accurate knowledge, wisdom and spiritual discernment so that each one can walk worthily of Jehovah and thus please him. As a Christian we each must be bearing fruit in every good work, and as we bear this fruit we must increase in accurate knowledge of God. What a wonderful privilege it is for a dedicated person to have made advancement in Jehovah's organization so as to qualify himself to be a right kind of minister. He feels like the apostle Paul: "Thanking the Father who rendered you suitable for your participation in the inheritance of the holy ones in the light." (Col. 1:9-12, NW) He was glad to see others make advancement and to co-operate with God to render themselves suitable servants so that they too could share in this great work of "announcing Jehovah's

kingdom" in all the world for a witness.
—Matt. 24:14, NW.

MAINTAINING INTEGRITY

¹⁵ There is no doubt about it, we as individual members of the New World society must be interested in ourselves. It was Jesus who said: "You must love your neighbor as yourself." (Matt. 22:39; Luke 21:34-36, NW) We must pay constant attention to ourselves so that we may gain life in the new world. Individually we must look after our own integrity. No one else can take any one of us into the new world by holding our hand and dragging us through the battle of Armageddon. Each dedicated Christian witness of Jehovah must stand on his own feet. (Joel 2:7, 8; Phil. 2:12, 13) He must hold fast to instruction. As Jesus said, it is your taking in knowledge of Jehovah, the only true God, and of the One whom he sent forth, Jesus Christ, that means life. Wisdom and understanding of Jehovah's purposes are the vital essentials that will ensure your survival. But, remember, you cannot go it alone. While you may do much private study, it is very necessary that you meet with the congregation and there make the public declaration of your hope. Even Jesus did that. (Heb. 2:12; John 13:15-17) By so doing, you, like Jesus, will incite others to love and good works and encourage those who have not forsaken the assembling of themselves with their brothers in these last days. Knowledge you thus gain and dispense shows that you are holding fast to instruction and that you can be assured of everlasting life.

¹⁶ Paul loved youthful Timothy and he gave him much admonition in several letters. One time he wrote him at length and, summing up, said: "Ponder over these

15. How is the commandment "Love your neighbor as yourself" practically applied today?

16. "Paying constant attention to yourself" means what to spiritually-minded ones?

things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching." (1 Tim. 4:15, 16, NW) From this it is clear that every Christian must advance within Jehovah's organization and never be ashamed to make this advancement manifest to all persons within the congregation. If you respectfully speak up and express yourself and others become aware that you are becoming more mature and spiritually-minded, that makes their hearts glad and it may help them to follow in the same way, for they see the benefit you are deriving from studying and communicating in the hearing of your assembled brothers. They will observe, too, that you are paying constant attention to yourself and that you are keeping yourself in attendance at all the meetings and that you are seeing to it that you are getting out in the field service, both in your private territory and with your brothers at the service center. They may even see that you are advancing to the point of entering the pioneer service and perhaps eventually to going through Gilead School and on to a foreign missionary assignment or into circuit servant work. Not that you are trying to be better than someone else, but simply better than you have been, because you see the great responsibility Jehovah God has placed on each one who has dedicated himself to serve Jehovah God, a responsibility to grow, to increase. You are paying constant attention to yourself and now you want to be sure, too, that you are paying constant attention to your teaching.

¹⁷ To maintain integrity we see how im-

17, 18. What, in summary, are the essentials for maintaining integrity and fear-free devotion to Jehovah?

portant it is to meet with the congregation, to mingle with and express ourselves among our brothers, so that we can always be sure that our teaching, the things we speak from house to house and in Bible studies, is correct. By meeting attendance we are constantly testing whether we are in the faith and we keep proving or demonstrating what we ourselves are. Results of such conduct are marvelous, constantly bringing joy and gladness to our hearts. Paul adds: "Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16, NW) Yes, by taking in knowledge, by holding fast to instruction, by believing the whole Word of God, you can save yourself. By your holding fast the public declaration of your hope those who listen to you in the congregation can be helped and those who listen to you as you travel throughout the old world preaching the good news of the Kingdom can also be helped.

¹⁸ Jehovah's witnesses certainly find themselves in a magnificent position at this time. They are not fearful of the things occurring in the old world. They are not disturbed because of the thickening darkness, the encircling gloom that afflicts and perplexes all nations. They are not afraid of the wars or the rumors of wars. The reason: They have hope. They *know* the outcome. They have read, yes, studied God's Word and so feel content and satisfied and sure. Let each of us, then, holding fast the public declaration of our hope, be like that man of whom the psalmist wrote: "He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah."—Ps. 112:7, AS.

A wise man is strong; yea, a man of knowledge increaseth strength.

—Prov. 24:5.

Publishers	1951	1952	1953	1954
600,000				
500,000				
400,000				
300,000				
200,000				

THEY ARE NOT AFRAID

JEHOVAH'S witnesses are filled with confidence in Jehovah, the living God. They see his direction of them and they observe how he aids them in their service. They appreciate that they are backed up by his holy spirit or active force. They see the strength in the unity of Jehovah's organization and they rejoice in sticking together in performing his purposes. Knowing that Jehovah is with them, Jehovah's witnesses are not afraid. The psalmist says: "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of Jehovah, that will I seek after: That I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple." (Ps. 27:1-4, AS) Every one of Jehovah's witnesses wants to dwell in the house of Jehovah forever.

1. Among Jehovah's witnesses freedom from fear results from what?

They have dedicated themselves as Jehovah's slaves and they are fully cognizant of Jehovah's will concerning them. They know what he wants them to do despite any outside influences. Knowing that the taking in of more knowledge of him and his purposes is the right thing to do and the way to life eternal, and knowing that they want to live so they can serve Jehovah, they certainly will not be fearful of anyone else. So they ask: "Whom shall I fear?" If they fear man, then they fall into man's snare. If they are afraid of evildoers and any hurt that may come upon them, they will fall into a snare. But by their staying wholly on Jehovah's side and in his organization and close to the congregation of his people they will continually observe their adversaries falling and stumbling, and eventually vanishing permanently in the battle of Armageddon, now near.

² Even though the entire communistic organization globally lines itself up against Jehovah's people, as it now does behind its "iron curtain," the hearts of Jehovah's witnesses will not fear. As the 1954 report shows, those fearless ones behind the "Iron Curtain" are not ceasing their service to Jehovah God. They still remain his obedient slaves and preach Jehovah's kingdom, not communism. Even though war were to rise up against them, still they would be confident that Jehovah God would protect them.

³ Having studied Jehovah's Word day by day, privately and congregationally, a true witness of Jehovah God will always seek his Father in heaven and worship him and will want to bless him every day. He will not only *want* to do it, he *will* do it, as Jehovah's witnesses have been doing for the past many years, and especially so during the 1954 service year of the Watch

2. How are activities of Jehovah's witnesses affected by communism's organized opposition?

3. What desire and determination underlie the fearless behavior of Jehovah's witnesses?

Tower Society. This you can prove as you study the chart on pages 27 to 29. You do not see Jehovah's witnesses running for cover and trying to seek safety within the worldly governments of the Devil's organization. These governments, with their religious false shepherds, their high and mighty political shepherds, and their powerful business organizations cannot give life to man. Jehovah's witnesses know that, and because of their careful study of God's Word they see that life comes through knowledge of the Sovereign Ruler of the universe and of his Son Christ Jesus, and that life is a gift of God to them because of their obedience to his commands. Why should they seek anything less than life eternal?

"No matter where you may be in the world you will see that Jehovah's witnesses are a minority people, oppressed especially by Catholic and Protestant religious organizations, who often use the arm of the state to try to cut them off from being a people. They can certainly say as the psalmist: "Mine enemies would swallow me up all the day long; for they are many that fight proudly against me. What time I am afraid, I will put my trust in thee. In God (I will praise his word), in God have I put my trust, I will not be afraid; what can flesh do unto me?" (Ps. 56:2-4, AS) When one reads the report of Jehovah's witnesses and sees how fearlessly they fight on against opposition, one cannot help but conclude that Jehovah God is with them, for no organization can stand up and hold its position as a ministerial society in this wicked old world unless Jehovah God gives them his backing. Jehovah's witnesses have hearkened to and "praise his word"; they know clearly that it states they will meet up with persecution and oppression,

4. (a) Their survival against intense opposition and their unceasing fearless publishing of Jehovah's kingdom prove what? (b) Why, when necessary, is such publishing work carried forward underground?

and that some will be killed for the sake of Christ Jesus and because they worship the Sovereign Ruler, Jehovah. "What can flesh do unto me" but kill the body? Flesh cannot deprive the faithful of a resurrection by Jehovah! So again they turn to God's Word for strength: "But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil." (Prov. 1:33, AS) Thus it is with Jehovah's witnesses. Regardless of intense Roman Catholic opposition in Quebec, the fighting against them by the Communist organization east of its "iron curtain," the banning of the Society's publications and the forbidding of its public ministry in several "democratic" countries, Jehovah's witnesses joyously continue preaching the good news of his kingdom. When necessary they go underground with their activity—not to do harm to any political or religious organizations, but merely to exercise their God-given right to meet together to study God's Word and to maintain a congregational organization for making public declaration of their hope one to another and so incite one another to love and right works. Then, too, they will go forward to other willing listeners and tell them the good news of God's kingdom. No; no matter what the world may do to try to break down Jehovah's witnesses and the New World society, the organization will unitedly move ahead, declaring that Jehovah's kingdom is the only hope for mankind. "He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah. His heart is established, he shall not be afraid, until he see his desire upon his adversaries."—Ps. 112:7, 8, AS.

THE WORLD-WIDE WITNESS

⁵ Knowing the responsibility that rests upon them, Jehovah's witnesses in the

5. What divinely foretold experiences do all proclaimers of Jehovah's kingdom expect, and why, nevertheless, are they not afraid?

year 1954 (beginning September 1, 1953, and ending August 31, 1954) have continued to advance in the greatest preaching campaign that they have been privileged to share in to this time. All Jehovah's witnesses have dedicated themselves to Jehovah's service; hence they are not afraid of man or Devil. They follow Peter's advice: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong. To him be the might forever. Amen." (1 Pet. 5:8-11, NW) In the year 1955 Jehovah's witnesses will go ahead fearlessly, just as determined as ever to accomplish their work with the entire association of their brothers throughout the world, knowing that no matter where any of them will be there will be suffering and that this suffering will be caused by the Devil and through his organization. (Rev. 2:10) No matter how severe it may be or how light, whether in hard season or in good season, the Kingdom message will be preached and the other sheep will be gathered together. Have a share with Jehovah's witnesses in this great educational work and bless Jehovah every day.

⁶ This report for the 1954 service year is most encouraging and all people in the world should want to know what Jehovah's witnesses did. Their report they do not make boastfully, but in humble praise of the Sovereign Ruler of the universe, and

they are grateful for their share in promoting the true worship of him and bringing to the people lifesaving Bible education. In this world today there is so little knowledge of Jehovah that his witnesses want to shout from the housetops who the Sovereign Ruler is and what he will do for all those who love righteousness. For the past good year they have had Jehovah's witnesses are happy, and they look forward to 1955 with great joy, anticipating even larger privileges of service in Jehovah's organization side by side with many new "other sheep" seeking to do Jehovah's will.

⁷ During 1953 there was an average of 468,106 ministers preaching God's kingdom. But for the 1954 service year the average was 525,924, a 12 per cent increase. All persons who are seeking truth and righteousness and who are sighing and crying for the abominations that exist in this world Jehovah's witnesses are trying to help to come to Jehovah God and worship him with spirit and truth. (John 4:23, NW) It is the other sheep they are trying to find, and they are finding them. By the end of the 1954 service year there was a peak of publishers of 580,498, or a 24 per cent increase over the 1953 average number of publishers in the field. These ministers are going to attend meetings. They will not forsake the assembling of themselves together, but together they will grow on to maturity. During 1955 they will keep on preaching the good news, by Jehovah's undeserved kindness, and find more of the other sheep. They rejoice in what they have accomplished with Jehovah's help and under the direction of his beloved Son Christ Jesus, invisibly present and directing his organization. Their rejoicing is not because of the growth in membership of the organization but because they were able to gather together persons who have wanted to get out of the

6, 7. (a) How are they affected by the 1954 service year's report? (b) What are some inspiring comparisons as to the number of present-day Kingdom publishers?

present wicked system of things and now maintain their integrity in wholeness of devotion to Jehovah God; yes, be glad with these people from all nations who want to serve Jehovah with spirit and truth and who want to take in knowledge so that they may live in God's new world. They were determined to do this, for 57,369 of such "sheep" were baptized in water in symbolizing their dedication to Jehovah's service. These are no longer afraid; their hearts are fixed, trusting in Jehovah.

* All these ministers together have devoted 80,814,996 hours to the preaching of the good news of the Kingdom. This is not the time they came together to study God's Word; it is the time they devoted in walking from house to house, making back-calls, conducting Bible studies in the homes of those interested in the Kingdom message. Were we to add up all the time spent by 580,498 ministers of Catholic and

8, 9. Numerically speaking, what are some indications of the scope of the Kingdom publishing work done during 1954?

1954 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1953 Av. Fubs.	1954 Av. Fubs.	%Inc. over 1953	Peak Pubs. 1954	Av. Pfo. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U. S. of America	139,966	153,969	10	169,015	6,379	107,906	3,350	8,459,957	24,417,154	618,975	15,382,336	7,955,368	88,796
Alaska	101	129	28	139	9	47	5	9,522	23,126	1,059	17,044	7,017	79
Bermuda	17	18	6	22	2	21	5	2,973	4,575	387	1,865	2,493	32
Fr. Equ. Africa	235	582	148	666	3	66	5	1,884	96,105	34	652	127,546	180
Guam	23	32	30	36	2	1	1	1,884	3,549	34	652	734	8
Iceland	7	6	6	7	4	1	1	11,256	6,893	44	1,563	2,312	13
Israel	21	18	4	27	4	23	2	2,796	9,719	96	1,385	3,581	32
Other Islands ("Faith")	4	4	4	4	133	133	96	1,650	4,042	30	662	1,092	15
Argentina	2,579	2,939	14	3,356	98	1,576	290	142,139	470,355	7,722	268,729	234,059	2,110
Australia	6,302	6,874	9	7,594	302	4,047	290	261,008	1,030,145	17,603	537,643	329,402	3,488
American Samoa	1	3	200	4	2	60	1	217	1,910	24	251	766	18
Fiji Islands	36	48	33	53	5	1	1	4,443	9,973	154	6,443	4,172	43
Papua	5	18	260	33	1	175	1	10	3,943	74	154	985	21
Solomon Islands	16	1	New	24	1	3	1	259	4,721	34	325	1,321	39
Western Samoa													
Austria	3,101	3,443	11	3,769	85	2,333	165	143,636	489,302	3,505	336,055	217,785	1,686
Bahamas	92	96	4	104	10	87	2	9,332	23,001	491	9,043	7,748	131
Belgium	3,406	3,686	8	3,932	84	1,900	84	157,546	463,472	3,546	162,234	162,431	1,651
Luxembourg	109	116	6	124	5	88	4	5,476	18,076	121	8,236	6,642	54
Bolivia	95	146	54	177	33	94	4	21,429	62,331	2,084	29,213	23,026	263
Brazil	5,774	6,662	15	7,438	164	3,802	157	289,627	914,897	16,416	234,660	312,687	3,486
Guiana	325	387	19	434	47	338	16	17,611	99,420	596	48,669	34,696	459
British Honduras	76	92	21	100	14	93	3	28,085	170	11,202	11,513	1,663	163
British Isles	26,104	27,145	4	29,435	939	22,201	718	2,601,286	3,779,503	55,744	1,824,714	1,604,411	11,914
Elre	143	189	32	214	44	213	5	33,622	81,511	318	14,714	20,516	156
Malta	2	6	200	9	2	2	1	45	432	6	3	247	3
Burma	108	106	7	144	13	60	1	27,550	32,615	519	5,993	13,987	120
Canada	22,350	23,944	7	26,826	913	12,885	682	634,740	3,010,938	50,469	1,829,233	840,498	8,786
Ceylon	42	63	50	75	14	59	2	27,556	27,556	495	10,244	10,194	78
Chile	824	885	7	1,018	81	558	21	61,117	179,089	4,587	116,898	83,274	1,062
China	20	26	30	38	2	335	15	254	3,611	724	46,345	2,479	51
Colombia	368	478	30	524	52	335	15	34,582	137,044	724	46,345	53,748	655
Costa Rica	1,561	1,604	3	1,675	35	591	44	16,189	186,304	951	29,159	54,684	1,025
Cuba	9,085	9,428	4	9,868	306	4,256	263	120,078	1,193,262	5,280	264,018	379,065	6,034
Cyprus	328	355	8	367	17	113	10	8,288	51,678	231	6,048	18,176	267

Country	1953 Av. Pubs.	1954 Av. Pubs.	% Inc. over 1953	Peak Pubs. 1954	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Denmark	6,765	7,507	11	8,084	126	4,218	183	154,000	793,813	7,594	433,979	321,478	2,768
Faroe Islands		7 New		7	2	2	1	844	1,312	15	991	364	5
Dominican Republic	273	328	20	371			25	1,924	35,753		145	20,295	301
Ecuador	203	228	12	256	31	109	6	25,387	69,730	739	23,218	27,391	303
Egypt	243	235		260	20	202	8	13,660	52,246	750	12,551	18,943	195
Anglo-Egyptian Sudan	17	9		16	2	8	1	838	1,484	132	505	487	5
El Salvador	251	292	16	323	26	420	10	12,800	72,449	878	27,022	25,757	312
Ethiopia	40	55	38	67	10	152	5	1,842	21,467	142	2,471	9,107	128
Eritrea		2 New		2				38	69		56	17	2
Finland	5,029	5,516	10	6,091	228	5,882	397	205,846	776,502	13,949	336,707	227,163	2,366
France	7,371	8,056	9	8,740	122	5,391	178	407,637	849,036	9,420	288,902	358,742	2,907
Algeria	24	39	63	48	6	31	1	7,253	12,715	398	3,507	9,661	86
Indochina	1	1		1				2	8				
Morocco	1	2	100	3				27	126	3	19	15	
Saar	592	624	5	651	7	327	13	14,286	77,984	821	35,563	35,353	196
Senegal	2	5	150	9	2			955	3,097	24	318	1,544	12
Tunisia	4	15	275	26	2	3	1	5,324	4,511	25	1,075	1,627	9
Germany, West	40,158	44,492	11	47,977	988	23,950	784	804,364	6,466,407	38,084	2,922,663	2,296,199	18,350
Gold Coast	4,728	5,465	16	5,852	215	3,654	102	70,067	1,396,979	1,669	73,907	333,083	3,590
Gambia	1	2	100	3				482				101	2
Ivory Coast	13	19	46	26	3	19	1	185	8,257	44	523	2,797	32
Togo	87	101	16	127	6	161	4	699	52,677	41	150	17,718	140
Greece	3,784	4,190	11	4,931	22	1,340	247	38,957	325,674	2,385	68,994	163,305	1,252
Turkey	56	73	30	83	5	7	2	3,064	14,660	145	2,780	6,408	95
Guadeloupe	86	104	21	128	4	146	6	4,869	18,126	121	3,100	5,727	63
St. Martin, F. W. I.	4	6	50	8	1	6	1	73	1,749	4	239	110	2
Martinique		4 New		4	2	1		1,174	582	5	101	365	11
Guatemala	308	384	24	425	29	445	12	27,478	78,025	1,459	29,201	31,201	368
Haiti	201	209	4	226	20	122	7	11,244	48,170	586	15,189	17,369	273
Hawaii	661	756	14	826	54	273	12	38,771	152,149	3,693	60,333	60,327	970
Honduras	340	410	21	460	33	457	18	12,618	91,792	908	32,008	36,744	468
Hong Kong	58	73	26	88	18	109	2	15,012	25,939	496	1,784	11,236	199
India	562	703	25	812	72	534	42	46,408	187,690	1,632	36,099	61,117	675
Iran		1 New		1				13	30	2	10	3	
Indonesia (Java)	110	173	57	214	13	119	5	23,925	35,428	1,317	15,168	15,520	257
Borneo		1 New		1				17	45			23	1
Sulawesi	22	25	14	32	4	9	1	7,700	6,862	77	2,933	1,974	21
Sumatra		3 New		4	2	2	1	2,460	1,141	48	549	368	12
Timor		2 New		2	1	1		156	212	1	1	45	
Italy	2,170	2,356	9	2,587	110	566	97	100,072	347,908	1,820	60,373	154,028	1,465
Libya	22	27	23	36	4	9	1	826	9,374	141	1,887	4,529	44
Jamaica	2,759	2,905	5	3,180	85	2,775	143	21,715	421,894	925	85,870	136,532	2,467
Japan	287	368	28	410	72	291	15	100,955	138,926	3,647	94,968	66,215	800
Okinawa	10	10		13	1	15	1	3,924	2,318	84	2,224	1,631	12
Taiwan	934	1,432	53	1,771	68	45	18	930	218,605	6	11	117,541	679
Korea	312	688	120	1,065	20	64	14	44,792	126,532	1,675	16,414	48,118	333
Lebanon	375	392	5	451	33	424	11	15,116	73,750	820	11,382	19,398	195
Aden	2	1		2				27	117		27	32	1
Iraq	2	3	50	5	2			707	2,730	53	752	900	6
Jordan	79	76		88	3	48	3	758	11,535	52	1,288	2,920	27
Kuwait		1 New		1					23				
Saudi Arabia	2	2		3				53	112		41	18	1
Syria	67	58		70	2	3	4	322	7,300	16	343	1,313	21
Leeward Islands (Antigua)	37	48	30	50	5	46	1	2,391	10,478	29	2,881	4,413	48
Anguilla	2	2		2				2	442		30	124	12
Dominica	53	60	13	66	3	81	2	727	7,393	36	2,582	2,714	34
Montserrat	5	8	60	10	1	11	1	131	932	5	238	134	2
Nevis	20	19		23	1	42	2	79	3,790	3	634	1,746	22
St. Kitts	43	50	16	57	4	21	1	1,826	9,583	35	1,907	2,893	36

Liberia	70	100	43	124	11	137	4	9,369	39,664	179	6,790	10,346	139
Mexico	9,759	10,486	7	12,265	183	5,900	378	147,716	1,231,093	7,528	299,916	334,627	5,179
Netherlands	7,649	8,274	8	9,151	169	2,918	149	79,412	1,041,850	4,968	376,077	351,062	2,733
Neth. Antilles (Curaçao)	95	102	7	110	6	69	2	10,887	17,007	833	17,566	7,511	81
Aruba	108	98		110	7	83	2	6,601	18,579	716	12,419	7,282	7
Bonaire	4	6	50	8	1	18	1	739	1,681	37	524	429	7
Newfoundland	224	252	13	309	31	292	23	18,497	53,965	1,442	32,517	17,280	155
New Zealand	1,643	1,898	16	2,128	63	1,198	72	71,972	247,694	4,852	168,361	80,897	918
Nicaragua	123	148	20	169	23	102	9	8,541	46,315	361	13,171	18,962	253
Nigeria	13,056	16,057	23	18,547	746	13,964	485	145,501	3,737,390	2,565	122,140	618,250	8,740
Cameroon	649	1,043	61	1,629	16	1,295	36	5,896	292,715	368	4,458	107,270	588
Dahomey	349	441	26	560	11	155	16	366	135,228	28	330	24,640	470
Northern Rhodesia	20,373	22,381	10	25,042	72	2,142	344	90,012	3,867,515	6,226	44,609	746,923	12,614
Belgian Congo	16	51	219	138		1	3	70	7,950	2	6	3,971	54
Kenya	4	3		6		1	1	122	483	38	71	306	2
Tanganyika	194	242	25	336	5	61	12	2,844	61,963	70	329	11,031	222
Uganda	4	6	50	10			1	96	295	12	98	99	1
Norway	2,164	2,359	9	2,527	64	1,155	121	97,073	286,382	3,702	230,530	103,568	687
Nyasaland	11,296	11,855	5	12,886	400	13,928	306	47,407	3,038,594	1,409	23,181	825,086	11,047
Portuguese E. Afr.	252	206		232	1	181	15	377	39,073	12	74	9,519	117
Pakistan	51	63	24	70	14	94	2	8,482	28,976	766	7,439	10,738	90
Panama	602	745	24	825	57	478	29	34,686	146,818	1,660	54,790	61,393	827
Paraguay	155	175	13	213	13	87	13	9,113	33,877	689	17,137	12,235	139
Peru	283	346	22	413	59	306	8	47,124	117,450	1,668	63,172	51,319	668
Philippines	18,053	20,690	15	22,724	711	4,875	539	261,542	3,001,852	10,626	293,443	661,302	13,908
Portugal	77	111	44	130	4		2	7,659	19,089	126	1,197	7,124	51
Azores	28	22		26			1	316	1,780	6	133	1,079	20
Madeira Islands		3 New		4	1		1	136	883	5	120	398	9
Puerto Rico	637	672	5	757	61	350	22	84,597	152,500	6,271	121,269	62,917	797
St. Croix	43	34		38	3	37	2	2,507	7,253	232	5,293	4,022	47
St. Thomas	44	35		41		7	1	626	4,838	102	3,883	1,938	23
Tortola	2	4	100	8	1	12		68	1,483	1	215	339	3
Sierra Leone	114	105		122	15	264	3	7,289	31,977	268	17,142	16,340	134
Singapore	84	94	12	121	9	24	3	18,198	20,488	892	6,456	9,393	135
North Borneo	3	2		3			1	35	131	1	1	105	3
South Africa	10,492	11,668	11	12,697	670	8,291	485	278,400	2,964,391	20,512	432,884	680,612	8,349
Angola	23	21		25		227	1	90	4,888			1,812	47
Basutoland	67	66		76	14	91	8	957	31,483	32	396	7,595	92
Bechuanaland	100	121	21	142	9	152	6	216	36,942	8	333	8,532	92
Mauritius	14	21	50	28	6	25	3	10,775	7,759	304	4,215	3,817	51
St. Helena	40	42	5	43	1	21	2	199	4,662	6	317	1,549	27
South-West Africa	11	21	91	37	8	9	1	4,661	14,373	301	5,364	5,394	62
Swaziland	126	127	1	147	5	45	10	157	32,149	10	161	6,394	115
Southern Rhodesia	9,699	10,530	9	11,794	875	9,510	248	124,676	3,022,442	3,518	93,400	764,880	12,680
Spain	177	251	44	297	11		8	6,114	41,416	211	4,778	29,044	262
Surinam	90	107	19	129	10	69	3	6,956	25,052	405	15,990	9,880	129
Sweden	5,435	5,789	7	6,113	255	5,234	323	185,854	840,945	10,788	622,276	310,190	2,353
Switzerland	3,074	3,265	6	3,498	61	1,808	104	175,603	389,907	4,600	337,404	181,483	1,656
Thailand	150	171	14	202	28	157	10	23,906	49,994	1,267	11,031	16,184	205
Trinidad	1,163	1,218	5	1,364	68	1,106	40	28,482	228,631	1,473	69,709	84,322	1,141
Barbados	480	484	1	637	17	545	21	4,462	85,247	351	18,383	32,461	484
Carriacou	8	10	25	13		21	1	12	895	5	82	427	10
Grenada	85	114	34	138	8	134	4	2,102	22,083	109	4,451	7,142	149
St. Lucia	28	40	43	53	5	61	2	1,139	11,370	52	4,152	4,248	72
St. Vincent	40	48		59	5	67	5	816	12,400	54	2,979	5,185	92
Tobago	29	24		35	2	15	2	231	5,044	20	972	1,525	22
Uruguay	553	611	10	641	55	468	18	27,395	152,999	1,897	54,512	67,199	806
Falkland Islands		2 New		2	2	8		361	509	2	172	156	20
Venezuela	689	775	12	842	62	456	20	48,786	196,586	1,631	58,532	76,328	842
Yugoslavia	807	985	22	1,164	11		78	11,808	37,971	200	45	8,592	397
6 Other Countries	44,127	58,165	32	64,123	166	18,716	2,180	161,170	4,912,496		327,849	1,628,651	26,708
Total	468,106	525,924	12	580,498	17,265	313,814	14,531	17,687,257	80,814,996	995,787	29,937,614	25,337,026	293,341

Protestant congregations all over the world, would it amount to 80,814,996 hours spent in preaching the good news of Jehovah's kingdom to people at their homes? But Jehovah's witnesses made 25,337,026 back-calls on interested people, bringing them comfort. Every month in the year they were conducting 293,341 Bible studies in many languages, weekly, in the people's homes. Are Christendom's clergy that anxious or energetic to get their parishioners to understand the Bible? This educational work has been going on in 159 lands under the direction of the Watch Tower Society's 75 branches.

⁹ God's Word says: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14, NW) This very thing Jehovah's witnesses are trying to do. To accomplish it 1,720 graduates of Gilead School have been sent out to all parts of the world. Some are in the district and circuit servant work, others in branch offices, and 910 are missionaries located in 220 homes in 71 different countries and in 205 different cities. From those homes these missionaries work out into small villages and towns and rural sections preaching this good news of the Kingdom. They are not alone in this, because the Society has appointed many local ministers as special pioneers. These are selected from the general pioneer ranks and aided financially to go off into isolated places in their respective countries, to do the same kind of full-time ministerial work. These missionaries and special pioneers, who try to devote 140 or more hours monthly in preaching the good news from house to house, together with pioneers who try to devote 100 hours a month to the field service, totaled 17,265. Congregation publishers averaged 508,659 every month, making a grand total of 525,924 Kingdom

publishers, ministers, joyfully proclaiming the good news every month.

¹⁰ Undoubtedly there are millions of persons who believe as Jehovah's witnesses do but who lack the courage or faith or full hope that Jehovah's witnesses have; otherwise they too would come forward and take their stand as dedicated servants of Jehovah. To help such, to bring them on to maturity, so that they can appreciate that the only hope for the world is Jehovah's kingdom, may require many more years. They must take in greater knowledge of this kingdom. That is why Jehovah's witnesses continually take literature to the people in their own language so that they may read and study. In the service year of 1954, Bibles, books and booklets in total of 17,687,257 were distributed in upward of 100 different languages. Persons that wanted to read the *Watchtower* and *Awake!* magazines regularly in their own tongues were offered subscriptions. New subscriptions for these magazines obtained during the year by the publishers afield were 995,787. They also distributed 29,937,614 individual copies of *The Watchtower* and *Awake!* in many languages, which undoubtedly brought great comfort to the readers. It was necessary for the Society to print 43,467,909 *Watchtower* and 29,620,128 *Awake!* magazines in order to meet the world-wide reader demand. The total increase over last year was 9,386,246 magazines printed.

¹¹ What a boundless joy it is to see the message of the Kingdom preached on such a wide scale! Jesus, when upon earth, gathered his apostles and talked to them and gave them accurate knowledge, and they were his disciples or learners. Then he sent them forth to preach to those seek-

10. Through distribution of what other publications, and in what quantities, have knowledge and comfort reached many during the year?

11. What part have congregation meetings of Jehovah's witnesses played in their past year's preaching?

ing the truth. So today Jehovah's witnesses are gathering the other sheep and training them to give sermons at the doors or in the homes of the people or publicly. Those other sheep they invite to meet with them in their congregations. Throughout the world there are 14,531 congregations of Jehovah's witnesses, and at Memorial time last spring there were 829,836 persons in attendance. Of these, 17,884 professed to be of the anointed, confidently hoping to be joint heirs with Christ Jesus, believing in their heart that because they are begotten by God's holy spirit they, according to the will of Jehovah, will receive their resurrection to heavenly glory. All the others, well over 800,000, happily look forward to life on the new earth under the permanent rulership of the kingdom of heaven. Jehovah's witnesses have a big work to bring all of these on to maturity so that they, all of them, can be able ministers.

¹² The Watch Tower Bible and Tract Society is very glad to see that Jehovah has blessed and prospered the efforts to organize the work world-wide. With millions afield who have been served we are very grateful, too, for the unsolicited contributions that our brothers in all parts of the earth have sent in to the Society so that this constantly expanding witness can be carried on to the ends of the earth. To care for the work outside the United States the Society spent through its seventy-five branch offices over three million dollars during the year. To sustain missionaries alone and to aid them in their field activity the Society has spent nearly half a million dollars. How it cheers our hearts to see that a work of such proportions can be accomplished with such a small amount of funds! Of course, each local congregation has spent freely, too, to take care of its Kingdom Hall and to put on local public

meetings in all parts of its territory; and if to that we were to add what individual publishers themselves spent during the year for transportation, by car, bus, train, plane and otherwise, to get to the homes of their willing listeners, as well as to attend circuit, district and national assemblies for training themselves to do better service in the public interest, it would total many, many more millions. But this is their gift to Jehovah God, an expression of their joy, their thankfulness that they can spend of what they, in fact, have received from him to help their neighbors to learn his truth. That is love in action.

¹³ Do you find any others on earth who have the delight and satisfaction of living as Jehovah's witnesses have in serving the Sovereign Ruler of the universe? No wonder it is true that not one of these will be afraid of evil tidings. The reason is that their heart is fixed and they do trust in the living God. As children of Zion, they, to the extent of their capacity, rejoice in Jehovah God and his enthroned and unconquerable King, Christ Jesus. (Psalm 149) The clergy with all their threats, their mob action—the rulers with all their bans and restrictions against “freeness of speech,” their taking away from Jehovah's witnesses and destroying printed material these use to enlighten others with Bible truths—none of these things frighten them. Conscious is each of them that ‘he has dispersed, given to the needy,’ that “the wicked shall see it, and be grieved” and that “the desire of the wicked shall perish.” (Ps. 112:9, 10, AS) Jehovah's witnesses earth-wide courageously work on! So *unitedly*, as one man, they continue to announce Jehovah's kingdom, for “he shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah.”—Ps. 112:7, AS.

12. Financially speaking, what are some additional indications of the extent of the service to persons of good will?

13. What, basically, causes Jehovah's witnesses everywhere to keep on working unitedly, courageously?

ANNOUNCEMENTS

BRACING UP THE MIND FOR NEW NATION ACTIVITY

—1 Pet. 1:13, NW.

New nation activity! What does it mean? Is it promoting and supporting the much-talked-about United Nations, in which 73 per cent of the people in the United States (according to a recent poll) place their best hopes for peace? Bible students know that the United Nations is not the 'new nation' spoken of in Bible prophecy. They well know that God's kingdom by Christ is man's only hope. Appreciating that the sole purpose of this magazine *The Watchtower* is to announce Jehovah's kingdom, all Jehovah's witnesses this month will offer this vital Bible study aid from house to house at the yearly rate of \$1. Three booklets will be given to each new subscriber. Why not share in this grand work? Write us for details.

1955 CONVENTIONS FOR UNITED STATES AND CANADA

Obtaining locations for the conventions this year has just been completed for the United States and Canada. Consequently, the Society is pleased to announce these (as shown below) so all of Jehovah's witnesses can make necessary vacation arrangements to attend the convention of their choice. All the conventions are for FIVE days, and you will not want to miss any part of them. In other words, the conventions will start Wednesday morning of the respective week they are held.

Further information relative to rooming accommodations will be made at a later date, but

in plenty of time to take care of your requirements. Hence it will not be necessary to write for rooms until the proper time when the address for each city is released.

DATES

June 22-26
June 29 - July 3
July 6-10
July 13-17
July 20-24

CITIES

Chicago, Ill.
Vancouver, B.C., Can.
Los Angeles, Calif.
Dallas, Tex.
New York, N.Y.

"THIS GOOD NEWS OF THE KINGDOM"

This new 32-page booklet just released answers questions such as the following: What is "this good news"? Who is God? How and why did he make man? Why are there wickedness and suffering on the earth? When will they end? How did the Devil come to be? What is the future of the earth and man? What does one have to do to gain life? The booklet is 5c. Seven may be obtained for 25c. Why not obtain a copy for yourself and some for your friends at the same time? Write to Watchtower, 117 Adams Street, Brooklyn 1, New York.

"WATCHTOWER" STUDIES FOR THE WEEK

January 30: Holding Fast the Public Declaration of Our Hope. Page 9.

February 6: 'Consider One Another, Trusting in Jehovah,' ¶ 1-14. Page 16.

February 13: 'Consider One Another, Trusting in Jehovah,' ¶ 15-18; also, They Are Not Afraid. Page 22.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What to do in order to brace up your mind for Christian activity? P. 3, ¶5.
- ✓ Where a history of the early Christian witnesses of Jehovah is found? P. 4, ¶2.
- ✓ What Russell's Bible study group discovered between 1870 and 1875? P. 7, ¶3.
- ✓ Why the Christian must tell others of his hope? P. 10, ¶5.
- ✓ Where, besides in house-to-house ministry, must we declare our faith? P. 12, ¶11.
- ✓ How, within the congregation, the Christian should test his knowledge? P. 15, ¶17.

- ✓ What basic godly quality eliminates racial and national fears and hatreds? P. 17, ¶2.
- ✓ How you can hear Jehovah? P. 18, ¶5.
- ✓ How to avoid spiritual weakness? P. 19, ¶7.
- ✓ How to be spiritually-minded? P. 20, ¶9.
- ✓ Why Jehovah's witnesses have real freedom from fear? P. 24, ¶1.
- ✓ How many people are actively engaged in the work of Jehovah's witnesses? P. 26, ¶7.
- ✓ How many million copies of this magazine were printed last year? P. 30, ¶10.