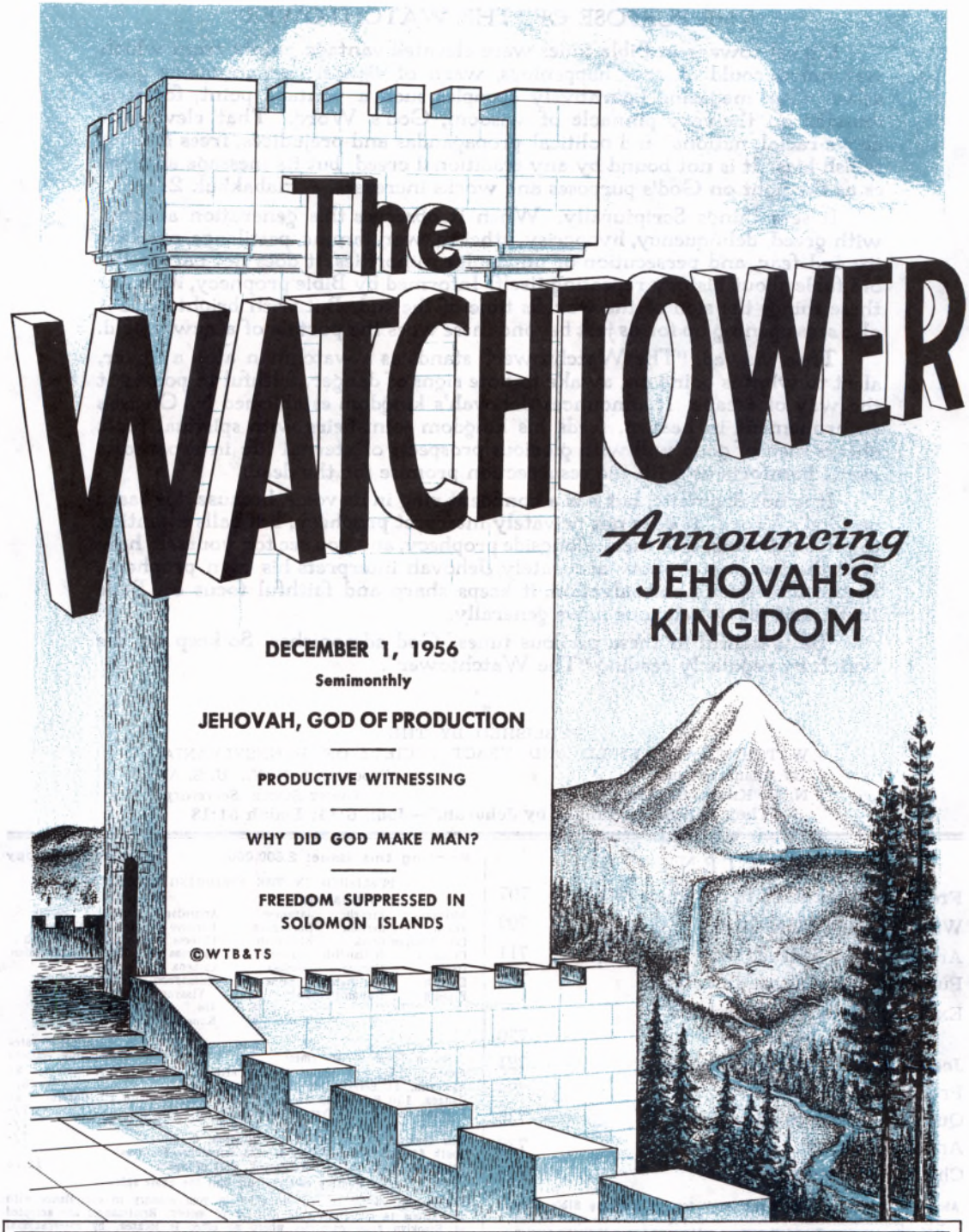


"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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 AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

CONTENTS

Freedom Suppressed in Solomon Islands	707
Why Did God Make Man?	709
Are You Bible-starved?	711
Pursuing My Purpose in Life	712
Exalting Jehovah's Worship Above the Mountains	720
Jehovah, God of Production	721
Productive Witnessing	728
Questions from Readers	735
Announcements	736
Check Your Memory	736

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: 2,800,000 — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Imonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

Monthly

Armenian, Burmese, Chinese, Cibemba, Cishona, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Siloti, Slovak, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Park Road P.O., Toronto 10, 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	$1.75

Monthly editions cost half the above rates.

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.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVII December 1, 1956 Number 23

FREEDOM SUPPRESSED in SOLOMON ISLANDS

IN ANCIENT times a voice was raised to proclaim liberty throughout all the land of Israel. It was a welcome proclamation. Jehovah God was the author of the historic words found in the Bible at Leviticus chapter 25, verse 10: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof." These words were embodied in the Jubilee law. It promised good things for the nation of Israel.

In these days voices are heard that oppose the principle of freedom. While claiming it for themselves, they deny it to others. It is bad enough when outright dictators try to stamp out freedom of worship. But what can be said of professed advocates and upholders of traditional freedoms who ban Bible literature, depriving others of free access to religious publications essential for their spiritual welfare? Can we excuse them because they are not so ruthless in their methods? Since they loudly assert that everyone has a right to believe what he will, read what he chooses and say what he thinks, in religious matters particularly, are they not more reprehensible in making proclamations that result in religious discrimination?

With these points in mind, consider this recent example of suppressing freedom. It was on March 23, 1956, that a proclamation was given by John Gutch, High Commissioner for the western Pacific, prohibiting the importation into the British Solomon Islands Protectorate of publications printed by the Watch Tower Bible and Tract Society, as set forth in an accompanying schedule to that proclamation. Practically all the Society's publications of recent date appeared on the list, including its official journal *The Watchtower* and the magazine *Awake!*

For over seventy years Watch Tower literature has been distributed far and wide. Today the Society publishes various editions and translations of the Bible, together with Bible aids in the form of books, booklets and magazines, all of which are read and highly appreciated by millions of people—rich and poor, of all colors, representing scores of nationalities and in 160 different lands and islands of the sea.

Yet these publications are apparently considered seditious in the Solomon Islands, although they have free circulation in other British possessions!

To block the flow of Bible truth to Melanesian inhabitants, recourse was taken to section 8 of the Sedition Regulation, which reads: "If the High Commissioner is of the opinion that the importation of any publication would be contrary to the public interest, he may, in his absolute discretion, by Proclamation prohibit the importation of such publication, and in the case of a periodical publication, may, by the same or subsequent Proclamation, prohibit the importation of any past or future issue thereof."

Whatever ostensible reasons may be offered for the High Commissioner's action, it strongly appears to be a matter of religious prejudice. It certainly has nothing to do with the security of the Solomon Islands, nor can it be considered contrary to public interest to receive and study the Bible aids of the Watch Tower Society.

The application of such a regulation to prohibit religious literature is an abuse of administrative powers. It relegates religious liberty to a rigid control dependent on the discretion of one man. Individuals or groups not to his liking may be denied personal rights involving religious worship. Left to the whim of an official exercising such powers, freedom becomes a commodity to be doled out at will or withheld as he thinks fit. By applying the above regulation to such an extreme, freedom was suppressed in the Protectorate.

Not many days after the proclamation was given, its mischievous intent became manifest. An individual's freedom was denied. The victim was a British subject and the only European witness of Jehovah in the territory. Naturally, he had shared his beliefs with others. As opportunity afforded he was able to leave Bibles and other literature with interested persons. Not knowing that an edict had listed the Society's literature as undesirable, he was quite surprised when, on April 5, 1956, the police served him with a summons.

The next morning he had to appear in court. He was charged with having seditious literature in his possession and subsequently fined. But that was not all. Next his freedom of movement was curtailed, as the police told him he would have to leave the Protectorate on the first outgoing plane. With periodic visits they hounded him, fearing he might abscond.

Further encroachments on freedom of worship were made about a month later. A native Solomon Islander had his Watch Tower study books seized. On being brought to trial he too was fined. This person of good will keenly felt the loss he suffered. Writing to the Society's Australian branch office he expressed a desire for spiritual assistance and in his broken English added: "I want this great blessing. Many people here hungry for Jehovah's witnesses because they interested in the truth about the right knowledge of the only true God." It hurts when officials interfere with such conscientious worship.

Glaring violations of fundamental freedoms not only stir deep feelings, they provoke serious thought. Is it consistent for such a prohibition to remain in force in a British Protectorate where freedom of worship ought to hold sway? Can one say it accords with the purposes outlined in the United Nations Charter dealing with human rights and fundamental freedoms, which are to be enjoyed by all people regardless of race, creed, color or social standing? Does the High Commissioner feel that the Solomon Islands are outside the orbit of 'free nations' and hence he is not bound by the moral obligation to preserve freedom? Is it a Protectorate in name only? These are some of the urgent questions raised by this issue.

How will the officials face and answer them?

Why did GOD make man?

Does life consist simply of selfish pursuits or is there a more noble and loftier cause for living? The Bible gives this answer:

TO KNOW why God made man, turn to the Bible, because therein God gives the answer. Under inspiration the apostle Paul, writing to the Philippians, said: "Keep working out your own salvation with fear and trembling, for God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." Then, man, according to Paul, was made for God's "good pleasure," to share the Creator's attributes of love, wisdom, justice and power. The angels of heaven in song gave a like answer: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Phil. 2:12, 13; Rev. 4:11, *NW*.

Perfect man, created in the image and likeness of his Creator, was to reflect perfectly on earth the attributes of his Maker. But certainly the reflections of today's man are a far cry from what we know of an all-wise, peace-loving Creator. What has happened to man? Moses answers: "They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted!"—Deut. 32:5, *NW*.

Moses does not say this of all men, especially not of Christian men. Christians know why they are alive. They realize that as intelligent creatures they must worship their God and thus bring praise and pleasure to him. If they fail in this God can cause them to go out of existence. Therefore, Paul counsels them "to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life." Jesus called Christian disciples "the light of the world," and told them: "Let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—Phil. 2:15, 16; Matt. 5:14-16, *NW*.

To let one's light shine in this dark world is to be blameless and innocent in it by doing right works. Such ones are told: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the one that made the heaven and the earth and sea and fountains of waters." So for a man to discharge his responsibility as a man on earth he must be a true worshiper of Jehovah God.—Rev. 14:7, *NW*.

The perfect man Jesus did do this, and of him it was said: "Look! the man!" He so perfectly reflected the image of the Father Jehovah that he could say of himself: "He that has seen me has seen the Father." John, writing of Jesus' life course, says:

"We had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth."—John 19:5; 14:9; 1:14, *NW*.

By his perfect life pattern, Jesus taught men how they too might mirror Jehovah's glory. "A pupil is not above his teacher," he said, "but everyone that is perfectly instructed will be like his teacher. A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks." The great truths vital to life and salvation that Jesus learned of his Father he communicated to his disciples. In turn his disciples were to convey this precious message to others. They were to be doers of the word and not hearers only. They were to make other disciples of people of all the nations and instruct them to observe all the things that Jesus commanded. Discharging this responsibility faithfully would bring joy to the creature and happiness to the Creator. —Luke 6:40, 45; Matt. 28:19, 20, *NW*.

The presence of Christianity in this twentieth century is conclusive proof that the disciples carried out Jesus' command. To the Romans Paul revealed how the truth of Christianity was made known: " 'The word is near you, in your mouth and in your heart'; that is, the 'word' of faith which we are preaching. For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:8-10, *NW*.

REASON FOR LIVING TODAY

So man's reason for living at this time has much to do with the right use of his tongue, because by that little member of his body he sheds either glory or reproach, honor or dishonor on his Maker. Isaiah the prophet wrote: "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary." (Isa. 50:4, *AS*) *An American Translation* of this text reads: "The Lord GOD has given me a tongue for teaching that I may know how to succor the weary with a word."

The prophet Daniel shows that "knowledge shall be increased" at this end of the world. Zephaniah the prophet declares that Jehovah would "turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Isaiah says that all believers some day "shall be taught of Jehovah; and great shall be the peace of thy children." The Proverbs state that "the tongue of the wise is health," that "a gentle tongue is a tree of life."—Dan. 12:4; Zeph. 3:9; Isa. 54:13; Prov. 12:18; 15:4, *AS*.

God has caused these prophecies to come true today, because on earth now he has a people bringing glory and honor to him. These people are the light of the world by letting the light of Bible truth shine through them to the ends of the earth. They are engaged in right works by worshiping Jehovah in spirit and truth, by remaining blameless and innocent in this crooked and twisted generation, by letting others know of the way to life. This group of God-fearing people are represented in the New World society of Jehovah's witnesses. Of them a modern writer had this to say:

"As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. . . . Jehovah's Witnesses have

literally covered the earth with their witnessing." Then after giving a report on the great quantity of literature distributed *the* writer continues: "It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses. . . . No modern Christians make a more constant use of scripture, or memorize it in greater quantities than the Witnesses. To argue successfully with them on scriptural grounds, one must know his scriptures better than most members of even the fundamentalist churches do today." —Charles Samuel Braden, *These Also Believe,* 1950, pages 370, 380.

It is very true Jehovah's witnesses do know and talk the Bible. They must know their Bibles if they are to bring glory to God. With Bible knowledge they are overturning strongly entrenched things, overturning reasonings and every lofty thing raised up against the knowledge of God, and with it they are bringing every thought into captivity to make it obedient to the Christ.—2 Cor. 10:4, 5, *NW*.

"Nothing earthly is capable of influencing the human mind to such an extent as the spoken word," said Edwin G. Lawrence. "Therefore, it stands to reason that educated speech is the grandest weapon possessed by man." And the purpose of speech "is to convey thought from one mind to another, and, in a broader sense, to influence the person addressed."

That is precisely the purpose of Christianity. With its right, hopeful speech it will influence some toward righteousness and life. To share knowledge of God and his kingdom with men of good will is the highest and most noble cause for living at this time. May you share in this happiest reason for living.

Are You Bible-starved?

❦ Almost all the world is. Some people never wake up to this fact. Some do. In Scotland's national newspaper, the *Daily Record,* for September 17, 1955, Robert McMahon, in the weekly feature "A Faith for Saturday," asks the question: "Why has the Book closed?" He answers: "A minister in Perth complains bitterly that other ministers know as little about church business procedure as *they do about the Bible.* He throws out the second part of his charge with the confidence of a man who knows he cannot be contradicted. And how right he no doubt is. At the same time as (a) the Church has grown progressively weaker, (b) the Bible has become less and less read in Scotland. And it occurs to me that (a) may be more the consequence of (b) than the other way about.

❦ "I can speak with authority on this, for I must count myself among the great Bible-less multitude, in the sense that I find myself sear and yellow with hardly any grasp of the Book's contents—and to tell the truth, I've only recently recognized the fact. . . . But if ministers are themselves in almost as great ignorance of the Bible as the rest, who is going to lead the blind? . . . I look at the titles of the books in the second half of the Old Testament and realize that I've never read more than snippets. And, of course, a difficult New Testament book like Revelation is best left alone—ministers do that all right. . . . We are Bible-starved."

❦ Jesus called the religious leaders of his day "blind guides." The Son of God then drew the only logical conclusion: "If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14, *NW*.

Pursuing my Purpose in Life

As told by George R. Phillips

I WAS born in Glasgow, Scotland. My parents were good Presbyterians, my father serving as a Sunday-school teacher for some years. In 1902, when I was four, my father came to a knowledge of the truth. The seed fell on good ground and he quickly became an active and zealous publisher. All his relatives, friends, business associates and everyone with whom he came in contact were informed about *The Divine Plan of the Ages* and the wonderful millennium soon to be ushered in. He became an appointed servant in the Glasgow congregation, but his earthly ministry ended in the fall of 1904.

During the years my father enjoyed and served the truth he did his best to train his children according to God's Word. Young as I was at the time I can still recall the early-morning instruction from the Scriptures. Late in 1902, or early in 1903, I had my first experience of field service. My father used to take me with him on Sunday mornings to hand out *Old Theology Quarterly,* the tracts used in those days. I used to wonder why it was necessary to go out when the snow was on the ground, or when it was raining, but was assured that the tracts would bring joy and comfort to those in the right heart condition.

My mother continued the training work that my father had begun. We were taken with her to the meetings, and brothers who visited the home were always ready to give us a drilling on our knowledge of the fundamental doctrines. How pleased I was when I could give correct answers about the fall, the ransom, the resurrection and other Bible truths. Then, too, there was the great day when I was first able to repeat the names of all the books of the Bible in their correct order without looking at the index. Looking back now I am indeed grateful for that training as a child, for it played a big part in helping me make decisions in harmony with God's Word later in life.

The high lights in those days were the visits to Glasgow of the Society's first president, Pastor C. T. Russell. Always the city's biggest hall was engaged and the entire city of nearly one million population was notified of the meeting. By far the greater proportion of the people in Glasgow live in tenement buildings (apartments, three or four stories high, without elevators). I spent many evenings and weekends climbing up and down those stairs. I certainly had all the exercise required to keep me fit. And what a thrill it was to see the hall crowded to the door, with people being turned away, to hear the vast audience join together in "All hail," and, above all, to listen to the clear and logical presentation of the Bible message from Jehovah's servant on the platform. What a marvelous favor, I thought, to have a knowledge of the truth, and to have a little share in making it known to others!

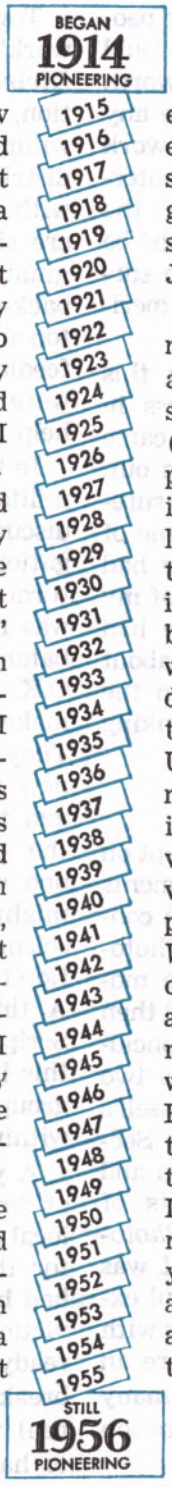
SERVICE DURING THE YOUTHFUL YEARS

In July, 1912, at the age of fourteen, I symbolized my dedication by water immersion. Neither my mother nor anyone else tried to force me to take that step, nor did they try to discourage me or counsel me to wait till I was older. I was glad of that. My mind was fully made up. I under-

stood clearly that it was the privilege of the creature to serve the Creator and Life-giver; that it was the very least one could do to show gratitude for all of life's blessings and the wonderful hope of life eternal set forth in the Scriptures. And what a privilege it was to know and understand these things while I was yet young and thus be able to pursue my purpose in life, to remember and to serve the Creator in the days of my youth with the best of my health and energies, rather than to wait until I had only the fag end of my life to offer.

I was still at school then, and had many opportunities of telling my schoolmates about the "end of the world in 1914" and the new rule that would begin when the "Gentile Times" ended. At the same time, acting in harmony with the counsel in the Society's literature, the friendships I formed were all within the organization. Invitations to spend weekends or go on holidays with schoolmates were always politely declined. I found true happiness in association with other young people of like mind, whether engaged in field service, at the meetings or when we took recreation together. How grateful I am today for that good counsel and that I acted in harmony with it! How many children of parents in the truth have drifted right into the world as a result of taking an opposite course!

Came the fall of 1913. One more year to go and then the church would finish its course and be taken to heaven! But there seemed to be so much still to be done. Surely it would be a good thing, I reasoned, to spend at least one year in the pioneer work, spreading the message of the Kingdom before the end of the Gentile Times and Armageddon. So early in January, 1914, just after I had turned sixteen, I left school and entered the pioneer work. My teachers thought I had taken leave of my senses when I told them what I was going to do, but nothing they could say made me alter my decision. How Jehovah blessed that decision!



A.D. 1914! What a year it was for me! After serving just a few months as a regular pioneer and having a share in the "All of Scotland Class (Congregation) Extension Campaign," which had as its objective giving the witness in all parts of Scotland and establishing new congregations following a series of public meetings, I was invited by the British branch office to engage in follow-up work after a series of public lectures delivered throughout the British Isles that summer by Brother Rutherford. Up to that time I had never placed more than one bound book at a time in a placement. This invitation involved offering the entire set of six volumes of *Studies in the Scriptures* plus a year's subscription for *The Watchtower*. What was the London office thinking about? How could I, a boy of sixteen, with only a few months' experience in the pioneer work, ever hope to do such a work? But after a little reflection I realized the invitation had come from the Lord through his organization. "Here am I; send me," was the answer. My pioneer partner, about one and a half years older than myself, and I had appointments in England, Scotland and Wales and we had a wonderful time. The sets went out and the "subs" came in! Brother Rutherford was in his prime and his public talks were so well delivered that on

many occasions when we called on the people and made the offer for $2.50 they would exclaim: "Why, the talk itself was worth that!" The rest was easy. Did I have any regrets that I had taken up pioneer work instead of going to a university or entering secular employment? Whatever the Lord had in store for us in heaven must be mighty good if the joy was going to surpass that which we were even then experiencing in His service!

In August, 1914, we were doing this follow-up work at Barrow-in-Furness in northwest England when the news came that war (World War I) had broken out. That news made my spine tingle. This surely was the beginning of the great time of trouble—a confirmation of what we had been preaching for years. I thought of my schoolmates and how some of them had snickered when I had spoken to them about the trouble that would break out in the fall of 1914. What would they be thinking now?

TRIALS OF THE WAR YEARS

War or no war my partner and I kept on with our pioneering and had assignments in Scotland and Ireland, operating in connection with the showing of the Photo-Drama of Creation—advertising the motion picture, helping to put it over and then following up the interest. At the conclusion of each exhibition of the Drama two public talks were given: "Pastor Russell's Teachings Examined" and "Christ's Second Coming." Names were handed in and we followed through with the sets of *Studies in the Scriptures*. The *Photo-Drama* drew full houses wherever it was shown and we had many really joyful experiences. It was easy to make friends with the people. Seldom, if ever, was there an adverse criticism of the Drama and many in those days came into the organization after seeing it.

Toward the end of 1916 the "pastoral work" was introduced—the loaning of *The Divine Plan of the Ages* without contribution, for a period of two weeks to those willing to read it, particularly in the poorer districts. Then return calls were made with a view to effecting placements and increasing interest. This was really the beginning of what we know today as the back-call work. I had a share in this work too and enjoyed the taste of systematically feeding the truth-hungry, many of whom were really appreciative of our efforts to help them.

In the summer of 1916 Britain passed its military conscription act. A good deal of discussion went on in the Glasgow congregation as to what was the correct Scriptural course to take. Some thought there was nothing wrong in joining a noncombatant unit; others thought it would be O.K. to go into a munition factory and make shells and so escape military service. They argued that God's judgments were now being expressed against the nations and that if one prayed to God to direct the shells to accomplish his will such a one would be co-operating with the Almighty and so could have a clear conscience. This course had the added attraction to young men of making "big money." A third group firmly believed that the Scriptures permitted no compromise on this issue. I was in this last group. All in groups one and two left the organization within the next few years.

A year later, having meantime become of "military age," I was appearing before local and appeal tribunals, giving a 'reason for the hope within me.' But although I had been reared in the truth and my convictions, rooted in the Scriptures, had already been held for years before the outbreak of war, I was informed by the appeal tribunal that I was not old enough to have mature opinions about anything.

In other words, I was old enough to fight but not old enough to know whether it was right or wrong to fight.

The law of God and the law of man were in conflict. Whom should I obey? Should I continue pursuing my purpose in life? I followed the apostles' example as set forth at Acts 5:29. Soon I was arrested and sentenced by military court-martial to undergo imprisonment for one year with hard labor. While awaiting trial I had many opportunities to witness to boys who were about to leave for the front-line trenches in France. Almost without exception they expressed the hope that what I had told them was true, and then they would encourage me to "stick it." The first fourteen days of my sentence were spent in solitary confinement. A copy of the prison Bible was the only literature permitted. Had I taken the correct course of action? As I read through the Scriptures I had no doubt in my mind. Furthermore, many passages with which I had previously been familiar took on a fuller and deeper significance. Now I could really understand and appreciate and enter more fully into the experiences of Jehovah's servants in former times, many of whom were thrown in prison for their faith in and adherence to God's Word.

Toward the end of 1917, while I was serving my sentence, there was a food shortage in the country, owing to the German submarine campaign then in full swing. Prison rations were very meager. I felt the pangs of hunger. At night I could hear some of the other prisoners beating their cell doors with their bare fists as they lost their reason. Germany's Zeppelins came over London frequently and dropped their bombs. There was the continual barking of antiaircraft guns while the raid was in progress. Although these frequent air raids brought death and destruction, yet at the same time they gave me my only opportunities of telling my fellow prisoners about the Kingdom. On these occasions three or four prisoners were always bundled into the same cell on the ground floor and, while the raid lasted, good use was made of the time to tell them of the good things contained in God's Word.

In September or October, 1917, news was brought into prison by a new arrival that *The Finished Mystery* had come out and the church would be taken away in the spring of 1918. Would I be counted worthy? the folks back home in Glasgow? the brothers everywhere? And just how would I be taken away?

Before I completed my sentence I was released and sent by the authorities to a work camp, a chemical manure factory, where I had to work ten hours a day with pick, shovel and wheelbarrow. Every weekend I cycled seventy miles, in all kinds of weather, to attend meetings and have association with the brothers. I worked in that camp for a year. At 11 a.m. on November 11, 1918, I was still at this factory and, as I helped with the aid of a shovel to empty a freight car of coal, the sirens announced the end of World War I. What now? I hadn't gone to heaven in April. Was there more work to be done on earth?

RELEASE, THEN SERVICE IN GLASGOW

The end of the war did not bring immediate release from governmental restrictions. For the next year I was obliged to work in a shipbuilding yard turning out concrete ships, thirty miles from Glasgow. Here, with overtime, it was an eighty-hour week. But each Sunday found me in Glasgow sharing in activities of the congregation there. In September 1919 I was finally released.

For the next four and a half years I had many privileges of service with the Glasgow congregation. The service work, as we

know it today, got under way. Glasgow was divided into four districts. It was my privilege to have supervision of one of these districts and to help the congregation publishers in that area to get down to regular and systematic field service. We had some wonderful times handling such instruments as *The Finished Mystery, Golden Age* No. 27 and later the booklet *Millions Now Living Will Never Die!* and *The Harp of God.* It was certainly grand to have a small part too in caring for such duties as literature servant, accounts servant and to serve on the congregation committee.

The Glasgow congregation grew until there were upward of 1,200, with some fifty scheduled meetings each week. Also, there were weekend opportunities to serve smaller congregations in other parts of Scotland. For those who responded to the clarion call to "Advertise the King and the Kingdom" these were busy days, happy days.

The high lights in these years were the visits of the Society's second president, and we always received a great stimulus from the conventions held on those occasions. But these were years of testing too, and Glasgow was no exception to the general rule. There were those who served the Lord and those who served him not, and others who wanted things done in their own way. And so when the great shaking came (it hit Glasgow in 1922) many went out from us because they were not of us. Those who remained were strengthened by these experiences and became more firmly knit together for the work still to be done.

In May, 1924, during one of Brother Rutherford's visits to Glasgow, he announced at the assembly then in progress that he was sending a brother from the British branch office to South Africa to serve as branch servant. The following morning, as we sat in an anteroom waiting to go onto the platform, Brother Rutherford said to me: "You heard me make that announcement last night about sending a brother to South Africa. Would you like to go with him?" "Here am I; send me," was the response. "Think it over carefully and let me know in the afternoon," was his reply. When I confirmed my decision that afternoon, among other things he said: "George, it may be for a year, or it may be for a little longer." He had still great faith that the princes would be back the following year, and that big changes would quickly take place.

There was no Gilead in those days and we did not have the advantage of the wonderful training that missionaries now receive before going to a foreign assignment. True, we had our "school of the prophets" in Glasgow, where we got some training in public speaking, but we had none of the wonderful courses such as are now given at Gilead. I was given two weeks to "pack my bag" and contemplate seriously for the first time how Abraham must have felt when he left his own land to go to a land he knew not of.

AT THE SOUTH AFRICAN BRANCH

A few weeks later I was in South Africa. What a change from Scotland and earlier assignments in the British Isles! Conditions were altogether different and everything connected with the work was so much smaller. At that time there were only six in the full-time service and not more than about forty doing a little service work. Our territory embraced everything from the Cape to Kenya. How was it going to be covered and an effective witness given in one year? Why worry about that? The thing to do was to get going, use the instruments at hand, and leave the results to Jehovah.

One of these instruments was a small hand-fed platen printing press, which came

to hand from the Brooklyn office a few weeks after our arrival. Fortunately there was a brother in Cape Town at that time who was a printer. Under his guidance we served a five years' apprenticeship in about five months' working, after our normal day's work was over, for three hours nearly every evening in the week and on Saturday afternoons. We discovered what it means to "watch your *p's* and *q's*" and just how unappetizing a "printer's pie" can be. Soon the little platen was turning out thousands of handbills for the public meetings, tracts, stationery and service forms.

South Africa is a complex country with many different races and languages. It was a real joy getting to know these different peoples, their manner of life, customs, etc., and then to make the necessary arrangements for literature in their respective languages. The literature has been translated and printed in South Africa in fifteen different languages for use in this part of the field. Getting the work organized in such a vast field and laying the necessary foundations on which to build were no easy tasks, especially with so few in the full-time service. The very smallness of things was a test and proved too much for my coworker, who left his assignment toward the end of 1927, after being in the country three and a half years. I battled on, pursuing my purpose in life, feeling sure that if I stuck to the job Jehovah's blessing would be with us and that he would give the increase in due course.

And so during the years of the great depression we carried on with our public meeting campaigns and made good use of the "Rainbow Series" (the "jr volumes"). The portable transcription machines (we had some good laughs over the "portable" nature of these as two brothers would stagger up the steps of a platform nearly collapsing under the weight of one) and their long-playing records did a work, and we had some really big days. I can recollect putting over an hour speech, such as "Government and Peace," eight times in one day in different parts of Cape Town. Pioneers in sound cars traveled the country and Judge Rutherford's name became as well known as the prime minister's. Many listened with appreciation, but, on the whole, the majority of people told us they didn't like "canned" speeches and would prefer to listen to a speaker whom they could see.

The phonographs with the short introductory sermons enabled us to get into many homes and paved the way for placements and back-calls. I certainly had many interesting experiences in that feature of the work and really enjoyed it. Eventually the phonograph became so well known that when we went to the doors it was not required that we announce who we were.

The *Kingdom* booklet campaign is one that remains ever green in my mind, when, for the first time in many cases, we sought interviews with the rulers and other prominent people to place the message of the Kingdom in their hands and announce to all and sundry our new name "Jehovah's witnesses." In the early thirties we were able to fix up several contracts with the African Broadcasting Corporation, and the putting over of recorded talks each month from their stations at Johannesburg, Cape Town and Durban gave a wide witness to the truth. These talks were remembered for years afterward by many who heard them.

COURT BATTLES AND WORLD WAR

Meanwhile the work was steadily growing and the Africans, as well as the Europeans, were taking a hold on the message. This was not to the liking of some. An effort was made in the Rhodesias to put a spoke in our wheel by having our literature declared seditious. Court battles followed in the Rhodesias and in the Union,

with victory for the Society, the courts putting on record that our literature is not seditious. It surely was a privilege to help attorneys and advocates prepare for these cases and, in court itself, to find the relevant scriptures for them to read when presenting our defense.

The year 1938 was a memorable one, for in that year the organization became fully theocratic and the instructions we received then and applied accelerated increase in a most remarkable way. Even with the advent of World War II, and the restrictions that followed, the work went ahead with leaps and bounds.

During World War II there were more court battles and again there was the privilege of defending Kingdom interests and the fight to keep the door open. The struggle lasted for the greater part of the war but more than a year before the war ended we had the satisfaction of seeing the lifting of the ban that had been imposed on the importation of our literature. In the years 1941 to 1944, while the ban was on, we had many exciting experiences and the most marvelous evidences of Jehovah's loving care for and protection over his people. We never missed a single issue of 'food convenient'—the *Watchtower* magazine. Many a time only one copy of an issue would get through. Sometimes it was a subscriber in one of the Rhodesias or in Portuguese East Africa or on a lonely farm in South Africa or a visitor from a boat touching at Cape Town that would supply what was needed, and we would all enjoy our food at the proper time.

The provisions enjoyed at the assemblies in the United States of America in those years also found their way to us and gave us strength and courage to keep right on with the work. The efforts of our brothers at Brooklyn to keep us supplied meant much to us in those days and were greatly appreciated.

TO AMERICA AND GILEAD AND BACK

Came the end of World War II and an invitation to attend the assembly at Cleveland in 1946. Ever since I was a boy at school and first read "Convention Reports" I had entertained the hope that one day I might have the privilege of attending one of the big conventions in America. Gilead had been operating for three years. I was now over the normal age limit and yet how I longed to have the training there! If only I could have had it twenty-five years earlier! The eighth or first international class was to begin following the assembly and to my great joy Brother Knorr gave his consent for me to attend. The five and a half months at Gilead will always remain in my memory as one of the most blessed and joyful experiences in my life. Brother Knorr told me before going there: "You will get training and experience there that you could get in no other way." I found that to be true, and I am indeed grateful to Jehovah for that wonderful provision He has made for full-time ministers in these last days of the old system of things, so that the testimony concerning his name and kingdom may be given more effectively.

What would my assignment be? Those of us in the eighth class were given three choices. My first choice was South Africa; so was my second, and my third! Yes, I had learned to love the assignment given me by the Lord's organization in 1924, which was to be "for a year or a little longer." It turned out to be for "a little longer," but after nearly twenty-three years on the job I was not only willing but very desirous of going back for just as much longer as Jehovah willed.

On my return from Gilead I was better equipped to care for my former assignment as branch servant of the South African branch. Working two months at the

Society's headquarters at Brooklyn and then going to Gilead gave me a keener appreciation and better feel of the organization than I had ever enjoyed before. In the nine years that have followed I have had many opportunities of using the information and applying the counsel and training that I received in that wonderful school of highest learning. We have had two visits from Brothers Knorr and Henschel. These were memorable and joyous occasions. The work in this part of the earth, as elsewhere, benefited much by the arrangements made by them for expansion. The general tempo of the work has increased. What a contrast in the streamlined condition of the organization today as compared with what it was fifty years ago! How much more can be done in a shorter period of time and so much more effectively! Now, with the training program in full swing and "The New World Society in Action" film giving all who see it a greater appreciation of the theocratic organization at work, many are being helped to add their praise to the Creator's name. What joy it brings to be living at this time and to see the great crowd streaming into the New World society. What a privilege to be able to give one's whole time and energies to magnifying Jehovah's name. One glorious experience follows another. It is grand to have plenty to do and always a little waiting for tomorrow. From the handful interested in the Kingdom message in this part of Africa in 1924 the work has grown until today there are now, in the original assignment, four branches and upward of 63,000 publishers. Jehovah has certainly given the increase.

Could I turn the clock back forty-two years and find myself at school again, would I still make the pioneer work my choice? Surely there is far, far stronger reason to say "yes" today. Do you know of anyone who has made a profession or a trade one's career whose life has been even one half as interesting as mine or that of any other member of the New World society who gets into the full-time service on leaving school, puts his back into the pioneer work, qualifies for Gilead, accepts his missionary assignment wherever it may be and then, pursuing his purpose in life, sticks to his assignment? Be honest with yourself when you answer. Down through the years Jehovah's loving provision for all my needs, his protection, guidance and blessing have ever been abundantly manifest. I have learned that "godliness with contentment is great gain" and that if one would remain in "the secret place of the Most High" one must stick close to his organization and work hard at doing his work in his way. The service of the truth has kept me young in heart and mind, and today, past fifty-eight, through Jehovah's undeserved kindness, I can still put in a good day's work and keep up with those less than half my age.

This very brief account of my fifty-four years in Jehovah's active service would not be complete without reference to my dear wife, Stella. For twenty-six years, since 1930, she has been a true helpmeet, loyally co-operating in all the experiences we have shared together. She too profited much by her Gilead training. Our one desire now is to continue right on in full-time service and to bless Jehovah's name forever and ever.

Exalting Jehovah's Worship Above the Mountains

THERE was a time when Jehovah's worship centered at Solomon's temple on Mt. Moriah in Jerusalem. That material temple, with its costly decorations of gold and fine needle work, occupied an exalted position, more than 2,400 feet above the Mediterranean Sea. It was therefore high above the temples of pagan capitals.

Solomon's temple or house of Jehovah pictured the spiritual temple of Christ's followers begun at Pentecost. Today this temple is represented by a small number, a mere remnant, of Christian witnesses of Jehovah who are taking the lead in the pure worship of Jehovah. Fulfillment of Bible prophecy shows that Jehovah God and his Messenger of the covenant, Jesus Christ, came to this remnant for judgment in 1918. At that time a cleansing and refining work began, and as a result these have since been worshiping in the apostolic way, as in olden days and ancient years, to the pleasing of Jehovah God.—Mal. 3:1-4.*

The facts also show that since then the prophecy is being fulfilled that "the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." —Isa. 2:2, 3, *AS*.

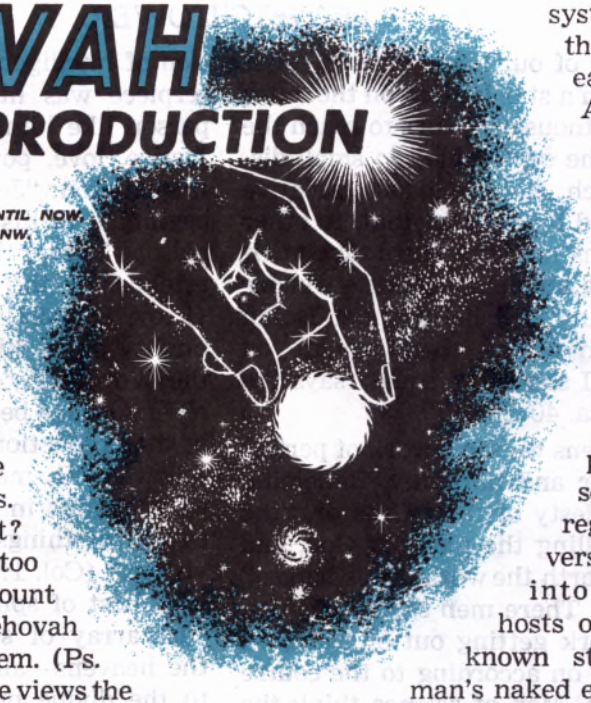
How has Jehovah's worship been exalted above the mountains or governments of this old world? First of all, by Jehovah himself putting his name upon his people and sending them forth as his witnesses. And, secondly, by their giving exclusive devotion to Jehovah, by specializing upon his pure worship as being of first importance. Actually, no government has a right to interfere with Jehovah's pure worship. Still at times they do, and when this is the case the witnesses of Jehovah remain firm and insist on giving back first "God's things to God." (Matt. 22:21, *NW*) They refuse to quit preaching the good news of the Kingdom, neither will they compromise in any way whatever.

Their faithfulness to Jehovah's worship has exalted it before all nations. While patriotic worldlings resent Jehovah's servants' putting his worship above all worldly governments, allegiances and other religions, God's servants know that they must follow the apostolic example and "obey God as ruler rather than men." (Acts 5:29, *NW*) A great crowd of men of good will, seeing this example of pure worship, have come to Jehovah's mountain or house of worship, they being the "other sheep" mentioned at John 10:16 by Jesus. Both of these classes now put Jehovah's worship topmost in their lives, letting it dominate even over all the mountainlike systems of Satan's world. Learning of Jehovah's ways and paths, they no longer "learn war any more."—Isa. 2:4, *AS*.

Exalting Jehovah's worship above the mountains requires that we diligently study God's Word, regularly associate with other worshipers of Jehovah, follow Christian principles of conduct and, in spite of all opposition, carry out the Christian commission to preach. Strong faith will make us free from the fear of man and unselfish love will make us zealous for pure worship. There is no greater privilege nor more rewarding service extended to humans today than to share in exalting Jehovah's worship above the mountainlike governments of this world.

* For details, see *The Watchtower*, November 15, 1955.

JEHOVAH
GOD OF PRODUCTION



"MY FATHER HAS KEPT WORKING UNTIL NOW, AND I KEEP WORKING."—JOHN 5:17, NW.

JEHOVAH is the supreme Producer of the universe. "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*) Can we doubt? Like Abraham of old, you too scan now the heavens; count the stars if you can. Jehovah made all the billions of them. (Ps. 147:2-4, *AS*) Yes, when one views the splendor of the heavens it is as though the Creator had drawn across unmeasurable space a gigantic curtain decked with brilliant sparkling jewels. We cannot but be impressed with the majesty, the creative skill, the productive ability of the One who is our Maker. The psalmist too was impressed, for he wrote: "O Jehovah my God, thou art very great; thou art clothed with honor and majesty: . . . who stretchest out the heavens like a curtain; . . . who laid the foundations of the earth, that it should not be moved for ever."—Ps. 104:1, 2, 5, *AS*.

[2] So vast is Jehovah's creation that it staggers the imagination to comprehend. At night countless heavenly objects that, to the unaided eye, appear as jewels are stars like our sun, some larger, some smaller. Each may be the center of a planetary system similar to that of which our earth is a part. At one time it was thought all stars were the same distance from the earth, but now astronomers show that space extends on and on; and with powerful telescopes distant regions of the universe are brought into view—whole hosts of formerly unknown stars. What to man's naked eye may appear to be a single star, through a telescope is seen to be a cluster of stars or galaxy. In fact, so vast is the universe that astronomers have come to refer to these galaxies as "island universes." Man's most powerful telescope has brought within his vision's range literally billions of galaxies.

[3] Some local facts may further sharpen your appreciation. We live in a huge "island universe" of billions of stars. Most of it we cannot see because of great dust clouds in space, but now it is known to be of wheellike shape, with spokes or spirals gyrating out from a hublike center. All of it that we see men call the Milky Way—one of the spirals, made up of millions of stars with our sun among them. Many though the stars may be, there is plenty of room; for our nearest star-neighbor is said to be twenty-five trillion miles away. Space distances are so great they are measured in light years. The distance light travels in a year (or six trillion miles) is the unit. Using this measure we gain some

1. By what do we know Jehovah to be the supreme Producer of the universe?

2, 3. (a) What are some facts about the universe and our great galaxy that heighten our appreciation of Jehovah's creative ability? (b) To whom can we liken him?

idea of the size of our home galaxy, for it takes light from a star located on the outer rim a hundred thousand years to reach the outer rim on the other side; no small distance. Yet such a tremendous creative work is dwarfed by the fact that, to other galaxies, billions of light years distant, it all appears as a single star. Little wonder that Jehovah inspired his prophet Isaiah to write: " 'To whom, then, would you liken me, that I should be equal,' says the Holy One."—Isa. 40:25, *AT*.

4 In the heavens we see a work of perfection with order and harmony. Reflecting the stately majesty of their Creator, "the heavens are telling the glory of God, and the sky shows forth the work of his hands." (Ps. 19:1, *AT*) There men see no conflict, no creative work getting out of place, all moving on and on according to the course set by Jehovah. Men of science think the universe is expanding. The Scriptures say that God continues to work, to do good. (John 5:17, *NW*) Dare we set limits to Jehovah's range of activity, his power, his productive ability? "Behold, God is great, and we know him not; the number of his years is unsearchable." (Job 36:26, *AS*) If we find his creation awe-inspiring, more so should God himself be to us, for the Creator is greater than any or all of his creations. "Lift up your eyes on high, and see! who created these? He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing." (Isa. 40:26, *AT*) Yes, the so-called inanimate creation is in motion, a symphony in the skies, a product of the great Jehovah.

5 Be that creation billions of years old, as some claim, it did not precede the creation of intelligent persons. Jehovah's masterpiece was his first creation, a spirit person like himself with his attributes of justice, love, power and wisdom. Of him it is written: "Jehovah possessed me in the beginning of his way, before his works of old. . . . Before the earth was. . . . When he established the heavens, I was there." (Prov. 8:22-27, *AS*) Jehovah made that mighty spirit his spokesman; he became the Word (*Log'os*) of God. (John 1:1, 2, *NW*) Also, he became Jehovah's co-worker in the production of all creative work that followed. "By means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible." (Col. 1:16, *NW*) In time he created a host of spirit persons, angels; also a vast array of stars beautifully adorning the heavens—all brought forth according to the divine production program. These two, Jehovah and his Son, always have seen and are now seeing in harmony. Their relationship always was and now is one of joy and productivity. "Then I was by him, as a master workman; and I was daily his delight, rejoicing always before him." —Prov. 8:30, *AS*.

6 In his production program not only has Jehovah provided quantity; he has always had quality as well. In fact, perfection marks all that our Creator ever does. With him nothing has to be done over. There are no "seconds" or rejects. When he creates, the result is a finished product upon which no improvement can be made. "As for The [true] God, perfect is his way." (2 Sam. 22:31, *NW*) Of Jehovah Moses was inspired to write: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4, *NW*) Truly, there is no one like Jehovah our God.

4. How does the inanimate creation reflect the glory of its Creator?
5. (a) What was God's first creation? (b) What was the relationship this one held with Jehovah thereafter?
6. In Jehovah's creation what is even more outstanding than quantity?

EARTH

[7] Some scientists say our earth was formed six and a half billion years ago. Though possible, that still is just their guess; for respecting this the Scriptures merely state: "In the beginning God created the heavens and the earth." (Gen. 1:1, *NW*) For us now the date is immaterial. What should interest us today is earth's role in Jehovah's great production program, for he never wastes effort nor creates in vain. Both this fact and his purpose in making our earth are summed up at Isaiah 45:18 (*AS*): "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste [in vain, *margin*], that formed it to be inhabited: I am Jehovah; and there is none else." To be inhabited then by material creations, living ones, the earth could be used to further his productive purposes. Genesis chapter one unfolds this to us.

[8] Here Jehovah tells of earth's preparation, a process covering thousands of years with the time divided into 'days,' periods that the Bible shows to be of seven thousand years each. The first two of these days dealt with allowing sunlight to shine on the earth and an atmosphere to be produced under its water canopy. Water covered earth's face, but on the third day the water divided as land pushed its way upward. Further, on this third day something new occurred: "And God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth." (Gen. 1:11, *NW*) Note here the power of reproduction, the first known evidence of productivity, save that resulting through direct creation. Vegetation from within itself began to reproduce its own species and become much. In the succeeding day-periods other creations appeared, living souls: first, those to live in the waters, next, flying creatures for the air, then animals to occupy land areas. These creatures could breathe, see, eat, move about and, from within themselves, reproduce their kind. As the sixth day drew to a close about forty-two thousand years of creative work found the earth luxuriantly robed in vegetation, teeming with animal life. With it all Jehovah was well pleased. He said it was "good."

[9] Complete as this might seem, God was not through producing on earth. Thus far the earthly creatures were of low intelligence. Jehovah held in store a real surprise for his angelic hosts in heaven, who were no doubt watching with interest the developments on earth. To his Word or spokesman God spoke, saying: "Let us make man in our image, according to our likeness." (Gen. 1:26, *NW*) This meant producing intelligent creatures, endowed with God's attributes—to think, reason, make decisions and express love for the Creator by serving, honoring and praising him. Created male and female, they were capable of reproducing their own kind. This became their responsibility through a procreation mandate: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." (Gen. 1:28, *NW*) Note that in addition to multiplying his own kind, man's earthly home he was instructed to make beautiful and keep so, and he was to hold right supervision over all creatures lower than himself—fish, birds, animals. Thus

7. What is Jehovah's purpose in producing the earth, and where particularly is this revealed to us?
8. From the third to the sixth creative day what creatures did God bring forth on earth, and what ability did these have in common?
9. (a) Why were angelic observers of earth's happenings not disappointed as Jehovah reached the height of earthly creation? (b) How were the two finally created endowed and greatly privileged?

man would have a threefold part in God's purpose for the earth.

[10] Earth's role in Jehovah's productive program now could be seen. In time it must support an abundance of sea, air and land creatures and be peopled with perfect humans, who would maintain it forever in parklike beauty. The seventh creative day God reserved for this to be done in full, as he himself rested or desisted from his work respecting the earth. At that day's end, seven thousand years later, the earth will be finished, a perfect jewel in the heavens, reflecting the creative skill of Jehovah.

DISRUPTER'S END FORETOLD

[11] By now, some six thousand years since man's creation, Jehovah's productive program would be nearing completion except for the fact that labor troubles set in at the start. One of Jehovah's angels, the first rebel, sabotaged the work, set in motion a counterfeit program and induced the first human pair, Adam and Eve, to abandon Jehovah and instead follow him. Higher wages was his promise to them. (Gen. 3: 1-7, *NW*) Those wages actually were low, not high, and paid death to Adam and Eve. Death has been the result to all their offspring to this day, and now many humans ignorantly label God a failure.—Rom. 5: 12, *NW*.

[12] But Jehovah is no failure. Never has disaster been near for him. (Isa. 55:11, *AS*) For example, on earth when labor troubles disrupt the assembly line of a modern auto plant it does not mean production will be indefinitely curtailed and the new model car fail to appear on time. The troubles are overcome; the new car will be shown on the originally announced date even though during the remaining time stepped-up activity is necessary. On a far grander scale it is that way with Jehovah. Troubles brought on by the all-time greatest angelic disrupter, Satan, have afflicted mankind for six sevenths of the time Jehovah allotted for his procreation mandate to be carried out by humans and for their transforming the whole earth into a garden. But do not shortsightedly think such interruption will continue endlessly. Corrective measures Jehovah has in store will mean, for the remaining thousand years (now just ahead of us), increased activity. His purpose will be accomplished; nothing can cause its failure. He has set the date; production will be finished on time.—Isa. 14:27; 60:22; Dan. 2:21, *AS*.

[13] The temporary disruption that Satan caused when he induced Adam and Eve to abandon God resulted in Jehovah's purposing and applying countermeasures. He began by making the prophecy recorded at Genesis 3:15 (*NW*). Here he promised a "seed" that would bruise Satan in death. By means of God's woman or wifely organization (Isa. 54:5; Gal. 4:26-31; Rev. 12: 1, 2, *NW*) this seed would be produced, who would crush Satan to death, wipe out the effects of the Edenic rebellion, then once again set in motion Jehovah's productive program and direct it to successful completion.—Rom. 16:20, *NW*.

[14] Foreshadowing this, Jehovah caused a living drama to be enacted involving Noah and his family. Those eight souls alone survived the earth-wide flood when destruction by water came to all the ungodly. Those eight, on descending from the ark onto a cleansed earth, offered sacrifices of thanksgiving to Jehovah. He, in turn, told them that they and the surviv-

10. At this stage how might one have known the purpose earth was to play in the universal production program?
11. What took place at the outset that sabotaged the productive effort, and with what result?
12, 13. (a) Why are we sure Jehovah is no failure? (b) At that time what countermeasure did Jehovah purpose?
14. Later, by means of a prophetic drama, how did Jehovah show that he had not changed his original purpose?

ing animals with them should multiply and fill the earth. "And God went on to bless Noah and his sons and to say to them: 'Be fruitful and become many and fill the earth.'" (Gen. 8:15; 9:1, *NW*) Since this procreation mandate to Noah's family was pictorial, for its completion in reality man must await the thousand-year reign of the promised "seed."—Gal. 3:29; Rev. 1:5, 6; 14:1-5, *NW*.

15 Promises respecting this "seed" Jehovah made to faithful Abraham. Imagine Abraham's joy when he heard Jehovah by his faithful angel say: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:17, 18, *NW*) In this prophetic drama Abraham pictured Jehovah, and his wife Sarah pictured Jehovah's organization, through which he accomplishes production. Though childless, aging Sarah was assured by Jehovah's angel that she would have a child. In time this became so. Sarah gave birth to Isaac, who pictured the "seed" of promise. From Eden Jehovah's organization had been barren of earthly offspring to the time of Abraham, yes, and even beyond—in all, some four millenniums. Eleven hundred years after Abraham was given Jehovah's promise Isaiah prophetically wrote of the time when this barren condition would end in great productivity amid rejoicing and thanksgiving. Later, Christ's apostle Paul identified the fulfillment of the age-old promises and prophecies by pointing to the "seed" as being Jesus, together with others chosen by Jehovah out of all earth's nations. (Isa. 54: 1-13; Gal. 3:26-29; 4:1-31, *NW*) Christ Jesus in his own Revelation identifies the number to be associated with him, namely, 144,000. (Rev. 7:4; 14:1, *NW*) This chosen seed is the kingdom of Jehovah's new world, under which surviving peoples of 'all nations will bless themselves'; for it is this kingdom "seed" that will direct all productive effort in the new earth. Producing of this kingdom seed has become the most glorious part of all Jehovah's production, a "new creation."—2 Cor. 5:17, *NW*.

15. (a) How were Abraham and his family used to picture the producing of the "seed"? (b) What is the "seed," and what part will it have in Jehovah's production program?

THE PRODUCTIVE WITNESS

16 Never has there been a man on earth like Jesus, the chief One of the promised "seed." John, another of Christ's apostles, identifies Jesus as the Word of God, Jehovah's very first creation, his only-begotten Son. At Jehovah's request Jesus had consented to become a man upon earth. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth." (John 1:14, *NW*) For unknown ages the Word (*Log'os*) had been working in full harmony with his Father, Jehovah; and now, after becoming the man Jesus, he continued thus to work. His was a productive life, productive of Kingdom fruitage, for the whole of his earthly ministry was devoted to witnessing about his Father and his Father's kingdom. (John 17:4, 6-10; Luke 4:43, *NW*) It was God's will that he do so, and he delighted to do Jehovah's will. (Ps. 40:8, *AS;* Luke 22:42, *NW*) Also, Jesus had a keen sense for quality. What he did he did perfectly, for he was a perfect man. On earth his was the most outstanding example of love, compassion and patience. At the same time he was a bold, fearless proclaimer of Jeho-

16. (a) Compare Jesus' productive life before and after his coming to earth. (b) How was Jesus' profound appreciation for quality shown?

vah's truth. He spoke with sincerity and conviction like none before him. Of him it was said: "Never has another man spoken like this." (John 7:46; 10:31-39, *NW*) He understood people perfectly; he could read their hearts and minds. Therefore, the ones he chose to be his close companions and fellow workers were those of right heart, men he could train and did train to be productive witnesses like himself. For quality's sake he did not choose many, only the best. Jesus was humble. He always gave Jehovah credit for all good things. (Mark 10:18, *NW*) Concerning the good followers he had he said in prayer to his Father: "I have made your name manifest to the men you gave me out of the world . . . and I have kept them."—John 17:6-19, *NW*.

[17] Had Jesus wanted quantity irrespective of quality, gathering his disciples would have been simple. Why, he could have had the whole nation of Jews at his feet; yes, more than that—the whole world, with peoples of all nations recognizing him as their sovereign. All he had to do was to submit himself to another production manager. That other manager, Satan, tried to persuade Jesus to do that, shortly after Jesus had dedicated himself to do his Father's will, just prior to starting his ministry. Here is the report of what took place: "Again the Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.'" (Matt. 4:8, 9, *NW*) This was no temptation to the Son of God. Had not Eve first, then Adam, listened to similar proposals by the same invisible rascal? What did they gain? Jesus knew only too well. No, his delight had been to work with his Creator, and now his determination was to continue producing in that course.

17. What other course was opened to Jesus, by whom, and how did he act?

FAITHFUL PRODUCER

[18] Jesus' short ministry, just three and a half years, was most productive. First in importance, he maintained his integrity, thus proving himself worthy to be the one to vindicate his Father's name by crushing Satan to death. Next, he gave his life as a purchase price for obedient humans. Note: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28, *NW*) In short, he did all that Jehovah had outlined for him. In his prayer to his Father he included: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4, *NW*) In his ministry Jesus set a good example for his carefully chosen followers. Additionally, he spent much time teaching them about Jehovah, also about himself and about the Kingdom and about work they would need to do after he returned to his Father. They hung on his every word, but failed to understand clearly. Jesus foreknew this. So he told them that after his departure his Father would send to them a comforter, the holy spirit, to teach them additional things and also bring to their remembrance the things he had told them. (John 14:26, *NW*) When finally departing, he told them theirs must be a productive ministry. "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."—Matt. 28:18-20, *NW*.

[19] That Jesus' witnessing was productive we have but to look at what his followers did early in the Christian era. They would need God's spirit and, faithful to his word, Jesus sent the holy spirit to them while

18. (a) In what respect was Jesus' witnessing productive? (b) What did his parting words to his disciples bring to their attention?

19. How was Jesus' productivity reflected in his disciples' activity?

they were assembled together ten days after his ascension to heaven. As the spirit of Jehovah fell upon them these began to glorify and praise God in many languages that the holy spirit enabled them to speak on that occasion. Also then present at Jerusalem were people of many nationalities, and they heard God glorified by the spirit-baptized disciples in their native tongues. The visiting crowds wondered greatly. Then Christ's apostle Peter forcefully testified, publicly, concerning Jesus and his messiahship, after which many believed and were baptized. The report of the time says: "On that day about three thousand souls were added [to the Christian congregation]." (Acts 2:41, *NW*) These then began to study and train with the apostles for a productive ministry, which their dedication called for. "And they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers. . . . At the same time Jehovah continued to join to them daily those being saved." (Acts 2:42-47, *NW*) Soon afterward five thousand men alone were in the ministry. What a group of ministers to begin producing in just the land of Palestine!—Acts 4:4, *NW*.

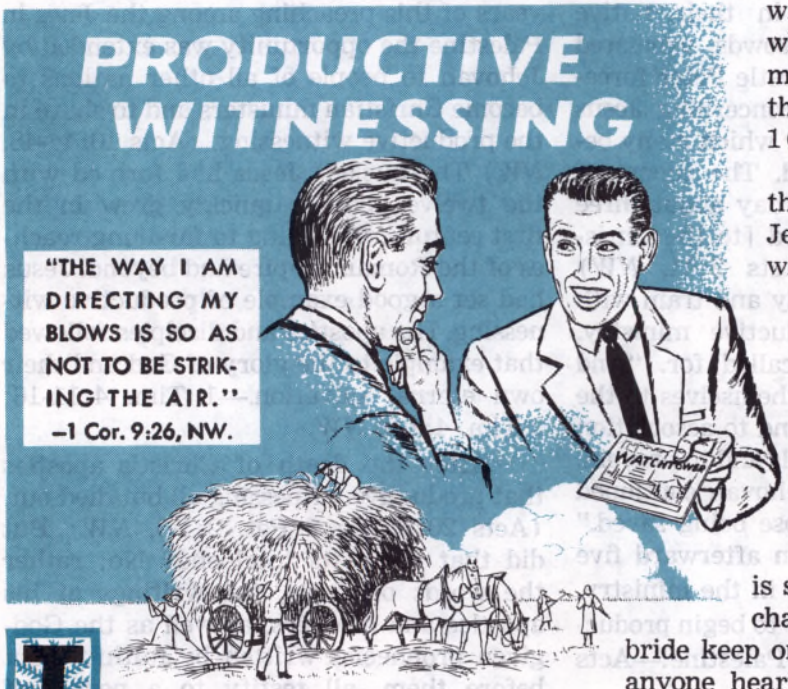
[20] Such prosperity as a result of productive witnessing must soon draw the fire of Satan, and it did. Persecution set in. Satan's aim was stoppage of the work. In rapid succession came threats, imprisonment, beatings, and then the dramatic death of a faithful disciple, Stephen. Such persecution caused a scattering of the Christian ministers but no curtailing of their preaching. "However, those who had been scattered went through the land declaring the good news of the word." (Acts 8:4, *NW*) The apostles, beaten and imprisoned, rejoiced "because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:17, 40-42, *NW*) Growth continued despite persecution. After three and a half years of this preaching among the Jews in Palestine the opportunity was extended by Jehovah to people of all other nations to become Christian ministers and to share in the productive witnessing. (Acts 10:44-48, *NW*) The nucleus Jesus had formed with the twelve apostles quickly grew in the first century, spreading to far-flung reaches of the Roman Empire and beyond. Jesus had set a good example of productive witnessing. His apostles and disciples followed that example to the glory of God and their own eternal salvation.—1 Tim. 4:11-16; 2 Tim. 4:1-5, *NW*.

[21] After the death of Christ's apostles that productive witnessing all but died out. (Acts 20:29-35; 2 Pet. 2:1-3, *NW*) But did that mean its total end? No; rather the words of Jesus, the writings of his apostles and disciples, as well as the God-given prophecies written by faithful men before them, all testify to a period of productive witnessing on a global scale, yet future from their time. (Rev. 14:6, 7, *NW;* Isa. 52:7, 8; Ezek. 9:3, 4, 11; Dan. 12:3, *AS*) Jesus had said that at the end of the system of things ruled by Satan the good news of Jehovah's established kingdom must be preached world-wide; and that over the Kingdom issue the people of all nations must become divided, separated, as "sheep and goats." (Matt. 24:14; 25:31-46; Mark 13:9-13, *NW*) Further, these "sheep," gathered "out of all nations and tribes and peoples and tongues," must be-

20. What twofold result came of these early days of witnessing by Jesus' apostles and disciples?

21. According to Bible prophecy, when would productive witnessing attain earth-wide scope, and with what result?

come a "great crowd," which no man can number; yes, 'the little one will become a thousand,' all amid boundless spiritual prosperity. (Rev. 7:9, *NW;* Isa. 60:22; 66:14; Mic. 5:2-9, *AS*) That then future time has now arrived, in our day. For us now these things and more are actually taking place. Ours is the indescribable privilege of engaging in productive witnessing to the praise of the great God Jehovah, the chief Producer of all.—Psalm 149; Isaiah 12, *AS*.



TO PLEASE Jehovah today his witnesses must be productive, even as were his witnesses of old. To his disciples Jesus, the perfect Example, said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." (Matt. 16:24, *NW*) Jesus' apostle Peter did that; hence he was able to write: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21, *NW*) Not only do we have Jesus as a model but now he is invisibly present, directing the work of productive witnessing. Therefore those who are witnesses today must show good results in the ministry.—John 4:36; 1 Cor. 3:8; Gal. 6:9, 10, *NW*.

[1] Why is it right and proper for Jehovah's witnesses to be productive today?

[2] The fact that A.D. 1914 the permanent kingdom of Jehovah was established with Christ Jesus on its heavenly throne is good news indeed. This good news carries with it the factor of productivity, for those who hear are privileged and obligated to pass on what they hear to others. Notice how this is stated at Revelation's last chapter: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17, *NW*.

[3] Jesus likened our day to harvesttime, when there is much work to be done but not much time in which to do it. He said: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38, *NW*) Today Jehovah, the Master of the harvest, has answered this prayer of his anointed witnesses, the ones commissioned by him to

2. Why may it be said that the "good news" carries with it the factor of productivity?

3. What petition did Jesus say his followers should make, and what has been the result?

preach the good news of his kingdom, by sending more than six hundred thousand workers earth-wide to aid in the ingathering of those in the world who are of good *will* toward God. In spite of this vast number, the harvest still is great and help is urgently needed. Shall we continue to petition Jehovah to send more? Yes, for Jehovah has blessed the productive efforts of his witnesses. That is how the number has risen to this amazing figure. That has been Jehovah's answer in the past. So it will be in the future.

[4] Jesus also referred to it as bearing fruit, Kingdom fruit. This is especially so now, the establishing of the Kingdom in our day already having taken place. Like seed, said Jesus, the Kingdom message when sown on good soil sprouts, matures and produces fruit. "As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, *NW*) It is Jehovah's law that fruit be borne after its kind; therefore we should bear the same fruit that is sown in us, namely, the fruit of the Kingdom, its message. (Gen. 1:11, *NW*) Jesus climaxed the counsel about being fruitful when he said to his disciples: "My Father is glorified in this, that you keep bearing much fruit." (John 15:8, *NW*) Note he said "much fruit." This forcefully draws to our attention that Jehovah requires us to be productive witnesses, accomplishing much through preaching, locating persons of good will, feeding them and bringing them to maturity so that they likewise will see their privilege of bearing Kingdom fruit.—Titus 3:8; Heb. 13:15, *NW*.

[5] We have been given much in the way of Kingdom truths and privileges of giving them out to others. The rule was laid down by Jesus with these words: "The one whom people put in charge of much, they will demand more than usual of him." (Luke 12:48, *NW*) The truth brings with it great responsibility, which, if we are to be faithful and get life, must be performed in a right manner. Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit." (John 15:1, 2, *NW*) As the Vine, Christ Jesus directs the production of fruit to Jehovah's praise, but the branches bear the fruit. According to Jesus' words, the branches must bring forth Kingdom fruitage, or else be pruned off as useless. Jehovah cleans and prunes his vinelike organization for the producing of Kingdom fruit. If we appreciate the illustration we shall work for a productive ministry.

[6] Jehovah's great universal organization is a productive one, as all creation abundantly testifies. Through his universal production manager, Christ Jesus, Jehovah has fashioned his earthly organization for production too. It is a smooth-running organization, earth-wide in scope, well equipped, efficient, manned by hundreds of thousands of willing workers. In it you will find none picketing, no "sit-down strikers," no labor trouble of any kind; for all have an interest here. Love fills the heart of each one. Every one shows love for the employer, Jehovah, love for the overseer, Christ Jesus; so peace prevails and all unitedly get on with the production effort.

[7] In this theocratic organization there are key practices that contribute most to production; also there are supporting and connecting activities that make for an efficient, well organized way of work. For

4, 5. In what other way did Jesus refer to the witness today, and how did it show productivity?

6. How may productive witnessing today be illustrated, and is the relationship among the witnesses a desirable one?

7. What are some essentials to full production within the New World society?

instance, workers have been furnished many study helps and divine instructions generously given. These they diligently study and apply. At the Kingdom Hall weekly meetings provide opportunities for workers to assemble together to gain strength through association with those of like faith. (Heb. 10:24, 25, *NW*) Here, too, they see service demonstrations and receive counsel on preaching. Here, also, the joyful workers attend theocratic ministry school, each learning to express the message effectively. These all are essential to full production within the New World society.

[8] But the core of it all they do keep in mind: Their responsibility to communicate the Kingdom message is the important thing. Each producer is merely the vessel containing the seeds of truth. Unitedly the workers are used by the great Sower, Christ Jesus, to scatter the seeds. As individuals the workers are relatively unimportant. Each one always keeps this in mind, seeking always to magnify the truth and its great Giver, Jehovah. (1 Pet. 4:10, 11; Rev. 7:9, 10, *NW*) Concluding one of his simple illustrations, to his eager coworkers Jesus pointedly said: "So you, also, when you have done all these things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'" (Luke 17:10, *NW*) True, each faithful preacher's contact with good-will persons is important. He will be diligent to revisit the home of the interested, to water the seed of truth until it sprouts; then after that he continues to cultivate the planting, that growth, progress to maturity, may result. Even so, the zealous workers still are good-for-nothing slaves. To their Master, Jehovah, they can bring nothing but love, praise and service. So having nothing to boast of, save having the truth, which was freely given to them through Jehovah's undeserved kindness, they humbly labor on. Defining this right way of working, both Jeremiah and Paul wrote: "He that boasts, let him boast in Jehovah." (Jer. 9:24, *AS;* 2 Cor. 10:17, *NW*) Remaining humble, giving praise to Jehovah and unitedly magnifying him before others, the skillful workers prosper. —John 4:36, *NW;* Ps. 34:1-3; Jer. 17:7, 8, *AS*.

8. What attitude should all servants of Jehovah have, and how may one rightly boast?

WAY OF WORK

[9] To be efficient, productive ministers in door-to-door preaching members of the New World society realize the need for clear presentation. Three years ago the Society introduced the three- to eight-minute Bible sermon. The sermon stresses an appropriate theme showing God's present purpose, by means of a few selected scriptures. Carefully reading aloud from the Bible each of those texts enables the persons visited to see that a true minister of God's good news is backing up what he says with God's Word. Sometimes an earnest worker feels that nothing he says will gain attentive interest in a particular community—that the people have a deep-seated prejudice about being visited on Bible matters because they are very religious. In part, this may probably be true, but does the announcer of Jehovah's kingdom give up, saying: 'Nothing works here'? No. Does he patiently, tactfully keep on presenting a lively, interesting three- to eight-minute sermon? Yes, he opens his Bible, or invites the householder to bring out his own. Then, reading aloud scriptures to support his description of the established Kingdom, he stirs in the listener a deeper respect for the Bible. Gently he helps the listener to replace false ideas with accurate knowledge, so he can begin

9. What good results may be expected from use of the Bible in a three- to eight-minute sermon?

to understand the minister as a true friend.

[10] Do these friendly ministers find it difficult to know what to say in their short sermon? No, for they constantly exchange helpful suggestions. First, they try one of the short sermons printed in their monthly *Kingdom Ministry*. Those are excellent field-tested sermons. In fact, the Society asked its traveling field representatives, who had been especially successful in obtaining subscriptions, to describe the successful presentation they used. Almost all replied that they use those outlined in *Kingdom Ministry*. Some, to get started, memorize one of these sermons. Soon such beginners speak right from the heart with all the sincerity and conviction the truth produces in one. The Society has urged that, for variety, workers have several sermons to draw from, to fit the many different situations. Besides those already outlined in *Kingdom Ministry*, the *Watchtower* and *Awake!* magazines abound with ideas for short, lively three- to eight-minute sermons. Additionally, within the covers of the book *"Make Sure of All Things"* are many useful sermon points and classified Bible texts. Certainly Jehovah has abundantly provided constructive materials for each willing spokesman of his to use in becoming a productive witness.

[11] As productive ministers go from house to house they place certain literature. It may be booklets, magazines, a book or a Bible—assuredly something. Each worker's number of placements will depend on his diligence and the amount of time he works. Who can say the three- to eight-minute sermon has not increased his literature placements? But after placing one or more helpful publications does the diligent worker let the implanted seed of truth sprout of itself? Does he allow Satan the opportunity to destroy it? For years in the past that often was the way many worked who felt that placing the message in people's hands was sufficient. Increase came slowly during those years. But recently the Society has reminded all field workers that, according to Scriptural counsel, they must not deprive the "stranger" of his right to learn the truth. (1 Ki. 8:41-43; Prov. 3:27; John 10:16, *NW*) Indeed, it is imperative that willing listeners be promptly revisited, for watering the implanted seed and to protect the tender young growth. The productive minister expects fruitage. He performs his part for that result, knowing it is God who 'keeps making it grow.'—1 Cor. 3:6, *NW*.

10. Where may one find good sermons and source material for many others?
11. For witnessing to be productive what must follow the placing of literature explaining the Bible?

TRAINED PRODUCER HELPS BEGINNER

[12] In the theocratic organization this back-calling link is basic. (Acts 15:36, *NW*) And a strong link it is too. But just how strong it is depends on how faithfully the individual minister calls back after initial literature placements. To provide himself with opportunities for back-calls the productive minister spends many hours each month in introductory house-to-house service, using his short sermons. Many zealous witnesses readily place literature but experience little success in following it up. In your case, the trained producer asks his youthful companion worker, Can it be that when you do make a back-call you find it hard to get to the subject of the truth? Sometimes this is so. To illustrate, then, suppose you promise a family of friends to come for a picnic. It is agreed you are to bring the food and they are to furnish all the other things. Comes the date; you are on time and you have the food. It is in the basket you brought along. Your friends are hungry; they wonder why you do not take the food out and place it before them.

12. (a) Why do some workers have less success than others? (b) How can the trained worker help the beginner?

But you do not, and it stays in the basket. Finally you leave, taking the food with you. How do your friends feel? Empty? Beyond a doubt, and disappointed too. You have wasted your time and theirs also. You cannot say you have found joy, nor have they been refreshed. So it is with sharing spiritual food: Why be timid about it? They know you are a minister; you said so on your initial call at their home. They saw you use your Bible and they expect it again. Yes, you do need proper tools to start work, so here is what you should do:

[13] Create the situation by going prepared to talk further on the subject you dealt with in your first short sermon, but this time extend it to a ten- to fifteen-minute talk. Here again the Society has provided for the productive minister. To talk at that time on the same subject you used at the first call it will have been necessary to make note of your theme on your house-to-house record. Also, when you make up your three- to eight-minute sermons it is good to have in mind the future need of expanding the subject for use on your first back-call; therefore select several more scriptures for that purpose. Knowing definitely what you are to discuss on your return call will enable you to work with confidence; and then, too, your good-will family will be genuinely benefited by your advance preparation. After you arrive it is essential that you get down to considering the truth from God's Word as soon as possible. Only a few words will be necessary to get acquainted again and then you can tell the purpose of your call. Just be human, with consideration, warmth, friendliness. The family may have taken a booklet. You can turn the conversation to the truth somewhat like this: 'By now you probably have read your booklet and noticed it touched on the subject we discussed last week, on living forever, remember? Since you told me you would like to live forever I have gathered a few more scriptures on this wonderful Bible truth. They will further strengthen your hope in living and not dying. Let me read this one to you.'

[14] Now the hard part—getting started—is over, and you are on your way toward a very pleasant and productive back-call. Bear this in mind: It is very important that we have our back-calls planned in advance, know what we are going to talk about.

[15] Back-calls have a purpose, the eventual starting of a home Bible study. Here the foundation is laid; then the building on it begins. Here the newly interested one, a prospective Kingdom-publisher, is beginning to grow in knowledge and understanding; and thereby he becomes eager to tell others the good news. During this time, be it weeks or months, he is introduced to the organization when coming with you to the local service center, the Kingdom Hall, and possibly to a circuit assembly. He is encouraged to keep on telling of the Kingdom to his friends. You supply him with extra copies of booklets and magazines. In all this you are keeping in mind the purpose of your study at that home—the producing of another praiser of Jehovah. To that end he is invited to go with you in your witnessing from house to house and on back-calls. As a result your prospective companion witness soon is on his own and then he is living proof that you are a productive witness.

MAGAZINES

[16] Now consider another important feature in the New World society organiza-

13, 14. (a) How has the Society again come to our aid with respect to back-call work? (b) What are some points to keep in mind when arranging back-call activity?

15. What has proved to be the most productive feature of witnessing, and how may each witness become productive in it?

16, 17. (a) How do people regard magazines today? (b) How is this public attitude being taken advantage of by *The Watchtower* and *Awake!*?

tion. First some questions: When you approach a newsstand, what do you see? Magazines. At a corner store what strikes your eye? *Magazines!* What makes a postman bend under the weight of his mailbag? MAGAZINES. And what do most people read? MAGAZINES! Truly today's world is magazine-conscious. But how to make it *Watchtower* and *Awake!* conscious occupies the thoughts of Jehovah's servants. With ever-widening circulation of these two magazines the witness being given is becoming immeasurable. That is thinking ahead.

17 Now look back: In 1939 the first world-wide *Watchtower* subscription campaign brought immediate increase. Magazine production doubled over that of the previous year, more than 9,000,000 copies being printed. With that beginning, rapid increase followed year after year. In 1955 printing of both magazines exceeded eighty-six and a half million copies. This is a nineteen-hundred-percent increase over the production in 1938. Today *The Watchtower* and *Awake!* regularly penetrate millions of homes in many lands. Through productive witnessing more and more of earth's inhabitants are becoming increasingly conscious of these two magazines.

18 But is that enough? Today everywhere tension mounts. Perplexity and anxiety about the future are arousing serious, sober thinking. *The Watchtower* and *Awake!* reliably tell what lies ahead. They tell how the oncoming tempest's fury may be survived. Therefore unknown millions of persons of good will can yet become accurately aware of the vitally valuable contents of these two magazines. Accordingly, the Society continues to prepare to serve those millions. At Brooklyn since 1938 factory space has been doubled twice. Two high-speed magazine presses and other equipment were added. In the summer of 1956 the construction of the Society's new 13-story magazine building was finished. Soon thereafter came delivery of two more magazine presses. Also in its plants in South Africa, Switzerland, Sweden and West Germany magazine production is expanding. Thus the need for more magazines is being met in a practical way. At the same time what are individual productive ministers planning? In 1957 Jehovah's witnesses will try regularly to reach more persons of good will with these two magazines.

19 In the months ahead, as we confidently expect, all announcers of Jehovah's kingdom will become magazine publishers. A sturdy congregation organization is essential for attaining this goal. Definite times should be set for magazine distribution on the street, from store to store and house to house. Service centers are especially adapted to magazine work; and here too the training program will help much, even as in the regular house-to-house witnessing. Have you not as yet shared in witnessing with magazines? There is no time like the present to start. With another you can start, finding how effectively you serve. Thus unitedly we can attain the goal: *Every productive minister a magazine publisher.* This naturally will mean expanding magazine production by your fellow workers at the Brooklyn factory and at other branches of the Society around the earth. But this added work to those already busy ones will bring increasing joy. They will count it a privilege to serve with you for providing to many needy ones these most important of all magazines.

20 Generally speaking, Saturday is magazine day. For most people it is the busiest

18. Just how awake is the Society to this field of Kingdom advertising, and what can reasonably be expected of us as individual proclaimers of the "good news"?

19. To reach the high quota of magazine publishers what will be necessary?

20. (a) As to magazine witnessing, what suggestion has been made? (b) How may we find joy in magazine witnessing, and what may result from placement of a single magazine?

day. Through experience of many it appears that a short, to-the-point presentation is best when offering magazines. The object is to place many copies. They will do their own "talking." The Society suggests a half-minute to a minute presentation, a well-worded statement of one point discussed in the magazine being offered. Many publishers find store-to-store work with the magazines attractive. They have been able to establish regular routes. If you hesitate to approach store owners or managers try something like this: "No doubt you are very busy, sir, but I shall take only a moment of your time. I am introducing to you the *Watchtower* and *Awake!* magazines. They are for busy people. They say much in few words. These two are yours for just ten cents. You will enjoy them, I am sure." Some are meeting with very good results in street work by tactfully engaging passers-by (one at a time) in conversation, walking along and offering the two magazines. But most of those sharing in magazine distribution find best results in house-to-house work. In whatever part of the field you work you will find joy in witnessing with magazines. Now a word of caution: Make note of any special interest on your house-to-house record and later call back, as the truth contained in the magazines may be planted in "good soil" and with due care may eventually bear fruit to Jehovah's praise.

QUALITY PRODUCTION

[21] Not only does productive witnessing mean much preaching activity, but it must be done with an eye for quality as well. (Col. 3:23, *NW*) There was a time when we gave little thought and planning to our service. But those days are gone. We must be diligent, using precious time effectively. In this vein, to the Christians Paul wrote: "The way I am directing my blows is so as not to be striking the air." (1 Cor. 9:26, *NW*) A production line yields results only when work is being done, and so it is within the New World society. Service must never lag. It must be well planned, well organized, become efficient and be kept moving on the part of all servants of Jehovah.

[22] In early Christian times Jehovah's witnesses were productive. They bore much Kingdom fruit. (Acts 10:44-47; 13:48, 49; 15:30-32; 28:30, 31, *NW*) Now in the "last days" productive witnessing has been revived. In 1919, for instance, there were but a few thousand active in preaching; but by 1945 the number active had grown to 141,606 world-wide. This marvelous growth caused much joy and encouragement to Jehovah's witnesses in that year; but observe their joy now, when in 1955 a peak of 642,000 reported service, an increase of half a million in ten years! Productive witnessing has borne fruit! Why, in ten weeks alone during the summer of 1955 series of Triumphant Kingdom assemblies, thirteen thousand symbolized their dedication to Jehovah. Obligation is urgent upon those mature in the organization to aid beginners to grow to maturity, that their witnessing likewise may become productive. Dare we limit the number who will yet join with us in declaring the good news? To Jehovah we give thanks for the increase of "workers" in this time of harvest. To his honor we direct all our productive witnessing and pray for his continual blessing.

[23] Therefore, in view of the productiveness of Jehovah's New World society, let us ask ourselves a few practical questions: What is our position in Jehovah's commu-

21. How do Paul's words at 1 Corinthians 9:26 fit in with productive witnessing?

22. (a) In modern times just how productive has witnessing become? (b) What obligation is laid on those who are productive witnesses?

23. What are some questions we must answer affirmatively to be productive witnesses?

nicating organization? What evidence do we have to show that we are productive witnesses? Do we work or just ride along? Do we set right examples in personal study, in faithful meeting attendance? Are we regular in the service from house to house, on back-calls, in the use of Bible sermons, in conducting Bible studies and helping others by supporting the training program? Do we share in and support all witnessing campaigns? Good production means doing all these things. As Jehovah is productive, so must we be as we work together in his New World society of Kingdom-fruit bearers. This must be so if we desire life in his New World. Jehovah's most wonderful blessings are in store for those who are productive witnesses and every one who knows the truth can witness. All one needs to do is talk to his neighbor and discuss the Bible. Even all you readers of *The Watchtower* can declare Jehovah's kingdom as the only hope for mankind.

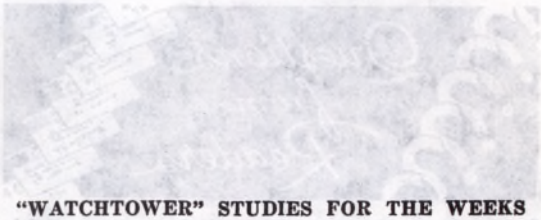
● Isaiah 41:6 reads: "They help every one his neighbor; and every one saith to his brother, Be of good courage." (*AS*) Who are fulfilling this prophecy today? May it be used as an example for encouraging one another in giving the witness to Jehovah's kingdom by Christ today?—F. F., United States.

Taken out of its context this Bible verse may seem to be a fine text for Christians to apply to themselves in helping and encouraging one another to co-operate enthusiastically in the Kingdom ministry. But in all its history the Watch Tower Society has never in its bound books, booklets and magazines applied Isaiah 41:6 in this way, never, in fact, treating this verse in detail. Why not? Because it does not apply to Jehovah's witnesses.

In verse 1 Jehovah bids the island communities to keep silence before him and the peoples to enter into a legal argument with him. Verse 5 tells that the islands see and fear what Jehovah is doing and they come together to oppose the one whom Jehovah raises up from the east to execute his judgment. It is then they start helping every one his neighbor and every one says to his brother to be courageous. That they help and encourage one another in opposition to Jehovah's executioner is evident from the next verse (7): "So the carpenter encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved." That what "should not be moved"? The idol, the wooden frame for which the carpenter made. He then encouraged the goldsmith to plate it all over. The sculptor hammered everything out smooth and approved of the soldering. After that the idol image is nailed down to a flooring or pedestal that it may not fall over but even be carried in a procession.

Verse 7 harks back to the preceding chapter, verse 19. The fact is, Moffatt's translation and *An American Translation* transpose verses 6 and 7 to next to Isaiah 40:19. (See also the footnote in Knox's translation.) Thus they help and encourage one another in a demonic work, appealing to false gods to save them from execution.

Certainly this foretold how faithless worldlings today construct their own idols of power and appeal to these false gods to save them from Jehovah's executioner, Jesus Christ, at the universal war of Armageddon. Jehovah's witnesses today have no part in fulfilling Isaiah 41:6. Only by a careless slip, overlooking the context, have any applied it to Jehovah's witnesses erroneously. We regret this.



"WATCHTOWER" STUDIES FOR THE WEEKS

December 30: Jehovah, God of Production. Page 721.

January 6: Productive Witnessing. Page 728.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Where Bible literature has been banned by a government that speaks of freedom? P. 707, ¶3.
- ✓ Why God made man? P. 709, ¶1.
- ✓ What has so weakened modern-day religion? P. 711, ¶4.
- ✓ What excellent family example, set over fifty years ago, is followed today? P. 712, ¶2.
- ✓ How many languages literature is published in at the Watch Tower's South African branch? P. 717, ¶1.
- ✓ What Solomon's temple pictured? P. 720, ¶2.
- ✓ What facts heighten appreciation of the Creator's astounding ability? P. 721, ¶3.
- ✓ Why God created the earth? P. 723, ¶7.
- ✓ What Abraham and his family pictured? P. 725, ¶15.
- ✓ Why Jehovah's witnesses are so concerned about using the Bible at the doors? P. 730, ¶9.
- ✓ What tremendous increase has occurred in "The Watchtower's" circulation since 1938? P. 733, ¶17.
- ✓ What questions will show whether we are really productive Christians? P. 734, ¶23.