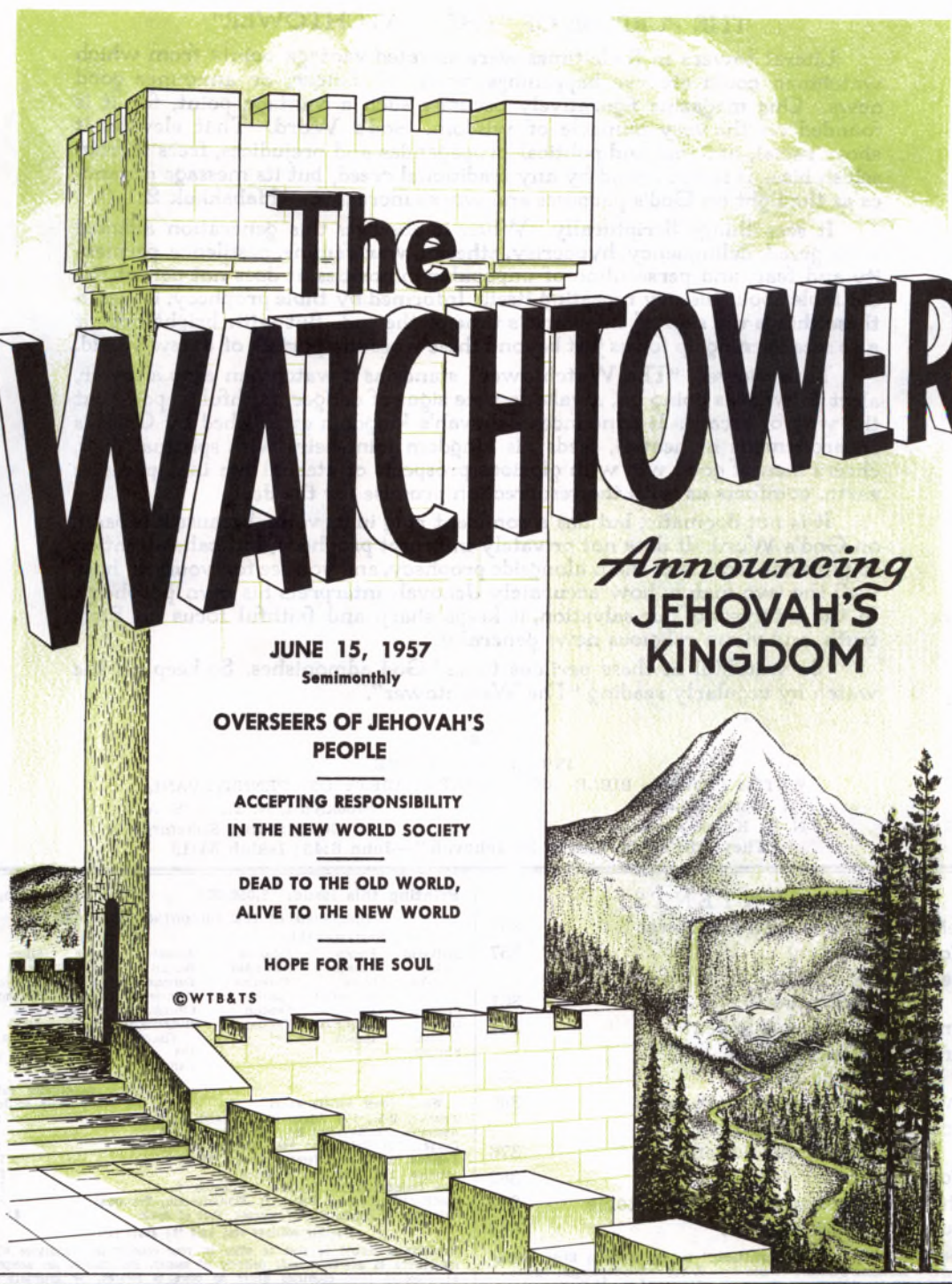




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1957

Semimonthly

**OVERSEERS OF JEHOVAH'S
PEOPLE**

—
**ACCEPTING RESPONSIBILITY
IN THE NEW WORLD SOCIETY**

—
**DEAD TO THE OLD WORLD,
ALIVE TO THE NEW WORLD**

—
HOPE FOR THE SOUL

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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The WATCHTOWER

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JEHOVAH'S
KINGDOM

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JEHOVAH'S NAME *a strong tower*



AS REGARDS the name "Jehovah," all mankind may be said to fall into one of three classes. By far the great majority of mankind do not know that Jehovah is the name of the God of the Bible, the Creator of heaven and earth. Then again, of those that do have this knowledge there are only comparatively few who appreciate the importance of that name and that it is a place of safety: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." Do you ask, How can a name be a strong tower?—Prov. 18:10, AS.

Because of what Jehovah purposes to do in regard to his name. And what is that? Vindicate his name in the eyes of all creation by wiping out those opposing and defaming it. However, to those who now honor and proclaim that name it will be a strong tower, for Jehovah will protect them from the wrath of their enemies as well as shield them from the expression of his own anger against his enemies.

This is made clear by the record of Jehovah's dealings with Pharaoh and the nation of Israel. When Moses told Pharaoh to let the Israelites go into the wilderness for a festival to Jehovah, that proud monarch contemptuously sneered: "Who is Jehovah, so that I should obey his voice?" Of course, Jehovah could have at once wiped out Pharaoh and his nation, but he did not choose to do so. Why? Because, as he had Moses tell Pharaoh: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." Ten plagues were not sufficient to convince Pharaoh who Jehovah was and so it was necessary for Jehovah to destroy Pharaoh and his army in the Red Sea. That Jehovah's purpose was thus served can be seen from the fact that years later the people of Jericho and of Gibeon and, even centuries later in the days of Judge Samuel, the Philistines knew of Jehovah's mighty acts against the Egyptians.—Ex. 5:2; 9:16, NW.

That name, which meant destruction to Pharaoh and his army, spelled salvation for the Israelites. As we read: "He saved them for his name's sake, that he might make his mighty power to be known." So it was to them, first of all, that Jehovah said: "I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are

my witnesses, saith Jehovah, and I am God."—Ps. 106:8; Isa. 43:12, AS.

Nor was the name of Jehovah a strong tower for the Israelites only when they came out of Egypt, but time and again thereafter, as the Scriptures so clearly show. It was for the sake of his name that Jehovah did not wipe out the Israelites for their idolatry and rebellion while in the wilderness, why he granted them victory over their enemies in Canaanland, why he gave David the victory over Goliath, why he delivered Hezekiah and his people from Sennacherib's army. The psalmist repeatedly asks for forgiveness or deliverance or expresses confidence on the basis of Jehovah's name. And that is why Jehovah delivered his people from Babylonian captivity.

Jehovah deals in the same way with the followers of Christ, the spiritual Israelites and their companions today. Likewise, the way Jehovah dealt with his enemies back there foreshadows how he will deal with his enemies in modern times, and that in the very near future. And also in each instance because of his name.

Yes, the fact that Christians are to be witnesses of Jehovah is generally overlooked; yet about this the Scriptures could not be plainer. Did not Jesus put his Father's name first in his model prayer: "Our Father in the heavens, let your name be sanctified"? Yes, he did. And did he not make his Father's name known to his followers? Yes, he also did that, for on the night of his betrayal he prayed: "I have glorified you on the earth, having finished the work you have given me to do. I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known."—Matt. 6:9; John 17:4, 6, 26, NW.

Being Christ's followers, Christians have a like obligation resting upon them to make Jehovah's name known. In fact, that is the

very purpose of their being Christians, as James, the disciple and half brother of Jesus, showed: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." Since that is so, to them also apply the words of the prophet: "Ye are my witnesses, saith Jehovah, and I am God."—Acts 15:14, NW; Isa. 43:12, AS.

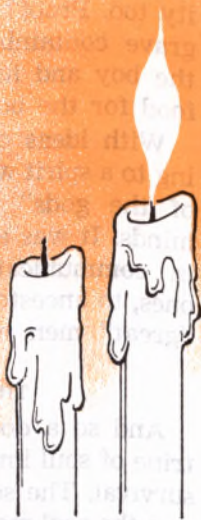
Today the rulers of the world, both religious and political, are showing themselves to be like Pharaoh of old. They refuse to recognize Jehovah as the rightful universal Sovereign and to acknowledge Jesus Christ as the rightful King of the world and his kingdom as mankind's only hope. They set up their own schemes in defiance of Jehovah and oppress Jehovah's name people. So again, for the sake of his name, Jehovah will cause his enemies to lick the dust.—Psalm 2; Rev. 16:14, 16.

Again Jehovah has his witnesses making known his name and purposes. Thereby the enemy is being served notice to repent or face destruction. At the same time his witnesses call to all lovers of righteousness: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." That means studying God's Word with the aids provided by him for understanding it; and it means acting upon the knowledge one gains by exercising faith, dedicating oneself to do Jehovah's will and then progressing to maturity in knowledge and Christian activity.—Zeph. 2:3, AS.

All those who accept Jehovah's name, who honor it and make it known to others and who live up to it by right conduct, will find protection and salvation. Truly "the name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, AS.

HOPE for the SOUL

How enduring are you? What do you face at death? Pain, pleasure, or extinction? This article aids you to consider the Bible hope for the soul.



WHY do men build monuments and statues to themselves? Why do they painstakingly preserve their memory in museums, biographies and history books? Answers one American general: "The monuments of the nations are all protests against nothingness after death; so are the statues and inscriptions; so is history." Why do many dying men prefer illness and pain rather than death? Why, despite professions of hope in an afterlife, do they hold on to the last shred of this life, painful though it may be? Because they fear the possibility of hell instead of heaven? Rather, because they just cannot resign themselves to the thought that they, with feelings, abilities and aspirations, they, the most important persons in their universe, are coming to an end, are ceasing to be. They would actually prefer pain! To quote the poet Bailey, who did not have the Hindu or Buddhist hope of *nirvana* or extinction: "Hell is more bearable than nothingness."

For the first man this posed no problem. His Creator had given him a vibrantly

healthy body, a keen, active mind, a wife as a helpmate and a beautiful garden park to live in. Death was far remote from his thoughts, for there would be no such thing while he remained faithful to his Creator's commands. (Gen. 2:15-25) But then he defected and "through one man sin entered into the world and death through sin, and thus death spread to all men." (Rom. 5:12, NW) Thrust from Eden's garden, man and woman experienced how their tempter had lied to the woman. He had promised a continuance of human life to rebels. But swiftly in Eden came the Creator's death sentence upon them, their expulsion from Eden's garden, and in time death's blow landed on their son Abel and there he lay, still and cold. The sorrow that untimely death must have brought was just part of still more troubles to come. The fear it laid on their hearts was never to be lifted until their own hearts were stilled in death, for the dying Adam found that all he could father was a race of men "who for fear of death were subject to slavery all through their lives." —Heb. 2:15; Gen. 3:1-4:16, NW.

What a bleak prospect, this! From their family head, Adam, mankind learned just how desolate was their lot. From the dust of the ground they had been formed and the breath of life, blown into their nostrils, had set them astir, made them alive. Obedience to the Creator would have given reason for their bodies of dust to remain alive to his praise. Disobedience robbed them of life-worthiness. Back to nothingness they would go! "For dust you are and to dust you will return."—Gen. 2:7; 3:19; 5:1, NW.

But "the thought of being nothing after death is a burden insupportable to a virtuous man," said Dryden, speaking for professed Christians. And, we might add, to the unvirtuous man as well. No man likes to see his works, whether good or bad,

come to nothing, his person crumble to dust, his name die off men's lips, his reputation sink into oblivion. Many who fail to get attention for themselves through good works will even turn to bad works so that they will be noticed, will be somebody in order that men will long remember and talk about them.

The desire for attention, memorability, or better still, durability, gave birth to a new thought in minds grasping for comfort and solace. Surely, they thought, this is not all there is to man. He is able to think, reason, imagine, even invent or "create," in a sense of the word. "Can mere dust do that?" they reasoned. Their answer to this was put in words by the Greek philosopher Aristotle: "Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial, divine, and, consequently, imperishable." Ah, there it was! Man could not, did not really die! Man was immortal!

But how to harmonize the thought with the observable reality of death, cessation of existence? Some found that at night they dreamed and in their dreams went on long journeys, unhampered, as it were, by physical conditions. When they awoke, there they were in the same place as when they fell asleep. Their friends and relatives testified they had been there all the time. Hopeful men were quick to interpret this as proof that they possessed a life within them—a soul, they came to call it—that could overcome physical limitations and escape the body. An immortal soul it was, and so here at last was an escape from the awful reality of death, of nothingness.

The record of this shows up in archaeological diggings on ancient sites. Among the pre-Flood Ghassulians stone-lined graves were found with ornaments and pottery that originally contained food at the time of burial. Food for the departed soul! At ancient Eridu similar discoveries

awaited. For them animals had immortality too. Proof? A young boy's stone-lined grave containing not only the bones of the boy and his dog, but also a bowl of food for the boy and a bone for the dog!

With ideas of earth-bound man escaping to a spirit world, contact with a "world of the gods" was established in men's minds. It was a short step, then, to belief in communication with departed loved ones, to ancestor worship, to deification of "great" men who had passed "beyond."

THE HUMAN SOUL

And so a doctrine sprang up, the doctrine of soul immortality, soul escape, soul survival. The soul, according to this idea, was the real man, the inner man; the body was merely the outer shell that accommodated the soul during its earthly journeys and trials, only to be cast aside like a butterfly's cocoon, while the soul wafted its way to heaven. An indefinable, immaterial thing was the soul.

The observer may find it strange, though, that evidence of this belief is found among those nations that were always outside the worship of Jehovah; namely, in the pre-Flood civilization that was destroyed, the post-Flood Babylonian culture, the Egyptian, Assyrian, Medo-Persian, Grecian and pagan Roman religious structures, among others.

Stranger still, at least to people of Christendom who have been taught the immortality doctrine, should be the extremely human picture that their Book of books paints of the soul. It does not say, like their teachers, that the soul is infused into the body at birth, that the body is born but the soul is not. The Bible says souls are born, that Jacob's wife, Leah, "bore these to Jacob: sixteen souls." Their religious pastors may accept evolutionary ideas on development of the human body from beasts, but they say that the infusion of

the soul by God is what made that body a man in God's image.—Gen. 46:18, NW.

The Bible says Jehovah created, did not evolve, the first man: he "proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." No immaterial, indefinable something inside man, the soul is clearly defined as a combination of body of dust and breath of life. When he dies the process that made the man a soul reverses, "and the dust returneth to the earth as it was, and the spirit [the life force] returneth unto God who gave it." (Gen. 2:7, NW; Eccl. 12:7, AS) Is consciousness preserved, then, through the escape of a "soul"? Or is this "spirit" that returns to God a conscious something? No, for when man dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." He descends to nothingness.—Ps. 146:4.

Between its birth and death the soul displays amazingly human attributes for something that is supposed to be ethereal and divine. It possesses blood, gets hungry, and eats meat, grapes and a honeycomb. It can be threatened by a sword and torn by a lion. (Gen. 9:5; Deut. 12:20; 23:24, NW; Prov. 27:7; Ps. 22:20; 7:2) Yes, the soul is indeed human; the human creature is the soul and when the human creature dies the soul dies, all of it. Do not take our word for it. Take God's words: "The soul that sinneth, it shall die."—Ezek. 18:4, 20.

"But," some may object, "that dead body lying there before us when a man dies, that lifeless corpse, that cannot be all that is left of a soul. The life is gone, the consciousness, the sensitivity. There must be a 'soul' that leaves a dead body and continues on." Oh, but the English translation of Haggai 2:13 speaks of a "dead body" and in so doing translates the

one Hebrew word, *nephesh*, which it elsewhere translates "soul." So the dead body, in Scriptural language, is actually a dead soul, and Numbers 6:6 (NW) uses the same expression when it warned one who wanted to remain ceremonially clean that "he may not come toward any dead soul." What is wrong with speaking that way? Nothing! Do we not speak of a corpse as a "dead man," though only part of what makes up a man is still in evidence? A live man is a living soul; a dead man, a dead soul.

Is it hard to accept that when a man dies there is no life left over and surviving somewhere? Do you still ask, "Where did the life go?" To aid understanding we might ask: "When you separate water into its constituent parts, hydrogen and oxygen, where does the water go?" Or again, when you rob a candle's flame of oxygen, where does the flame go? A moment ago the process of combustion united the material on the wick with oxygen and there was flame. Where is the flame now? The answer in both illustrations is "nowhere." It takes hydrogen and oxygen to make water; separate them and the water ceases to exist. It takes combustible material and oxygen to make flame; separate them and the flame ceases to exist. It takes body and breath of life to produce soul; separate them and the soul ceases to exist.

"Where does that leave me?" you may ask. "I expect to die some day, like everyone else. If God made me that way, what will be left for me then? What future will I have?"

WHAT FUTURE FOR THE SOUL?

In the minds of nations rejecting Jehovah God and his Son Christ Jesus that question has led to the doctrine of soul immortality. Not so, however, in the minds of those who penned the foregoing inspired

Bible descriptions of a mortal soul. You may be sure that they had a hope. Rest assured that the God who gave his first perfect human creation the hope of living forever if obedient did not leave these faithful, if dying, Bible writers without hope.

Paul the apostle reviews some of their faithful life histories in his letter to the Hebrews, chapter eleven. With eloquence he records their triumphs of faith, triumphs over sword, fire, beasts, opposing kingdoms, yes, and their own weaknesses. Why did they endure all this so faithfully? "In order that they might attain a better resurrection." (Heb. 11: 32-35, NW) Not immortality, but resurrection is our hope!

Resurrect a soul that has disintegrated? How? What is there to resurrect? What trace remains of faithful men now dead for centuries? The one factor in the universe that allows resurrection is memory, the greatest memory in the universe, God's memory. "The memory of the just is blessed: but the name of the wicked shall rot." (Prov. 10:7) The willfully wicked may be gone forever, gone and forgotten, but, because of Jehovah's powerful memory, faithful men like Abraham, Isaac and Jacob "are all living from his standpoint." (Luke 20:38, NW) True, as living souls they have long since passed out of existence; they "are not," but Jehovah is the God "who makes the dead alive and calls the things that are not as though they were."—Rom. 4:17, NW.

Faithful life patterns are preserved indelibly, in all their intricate detail, in the mind of the One who is able to have a personal acquaintance with each and every one of seemingly innumerable stars: "He telleth the number of the stars; he calleth them all by their names." (Ps. 147:4) Laid away in their tombs, wherever they may be, the faithful are encompassed by God's illimitable memory. Moreover, "the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29, NW) He whose matchless power created or constituted the first human souls can reconstitute faithful human souls back to life again, can re-stand them again to life. That is the meaning of resurrection.

That is the true object of man's desire, the accomplished end of his long search for continued existence, the answer to his question, voiced by faithful Job: "If a man die, shall he live again?" (Job 14:14) "Yes," answers the Bible, "if his faithfulness preserves him in God's memory." To some people in these troubled last days of this old world even greater blessings may come, the privilege of surviving this world's end and never dying, even as "a few people, that is, eight souls, were carried safely through the water" when the flood of Noah's day descended. (1 Pet. 3:20, NW) May your reasonings, longings, searchings, set your faith and hope, not on false pagan immortality promises, but on the God-given promise you have seen through the eyes of his Word.

Another Admission of Christendom's Failure

Writing about Jehovah's witnesses in the article "The Startling Witnesses" in the February 13, 1957, issue of *The Christian Century*, Marcus Bach concludes his subject: "How shall we deal with them? What shall we do? What should be our advice to those who insist that 'somebody ought to put a stop to them'? What shall we say to the black-robed cleric who jostles them on the street? There is but one answer: Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—*witness!*"

**DEAD
TO THE
OLD
WORLD**

ALIVE TO THE NEW WORLD



THIS old world is condemned and doomed to destruction. A new world is being established in righteousness, and will continue forever. All persons living today have the opportunity of learning the truth and then of making a decision concerning their own destiny. A choice must be made: Will you continue to live like this present evil world, engage in all its wrong practices, be part of it and die with it? Or, learn of the new world, desire its righteousness, be alive to it and live in it forever? Will you forsake this world of unrighteousness and live for the new world of righteousness?

This will not be the first world to suffer destruction. One has already perished. Here is the authentic record: "An earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged." "The patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water." "By the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judg-

ment and of destruction of the ungodly men. But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." One wicked world, condemned to destruction, did perish by being overflowed with water. All except eight persons were drowned in that great flood. Now another evil world is to be destroyed and ungodly men are going to perish with it. Then a new world will be established in which righteous ones may live.—2 Pet. 3:5, 6; 1 Pet. 3:20; 2 Pet. 3:7, 13, NW.

The present evil world is under the authority of Satan, the ruler of darkness. The apostle Paul writes to the congregation concerning the preaching of the good news of the new world and the destruction of the old world. "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers." Jesus said: "Now there is a judging of this world; now the ruler of this world will be cast out." Satan the Devil is the ruler and authority of darkness.—2 Cor. 4:3, 4; John 12:31, NW.

Is it possible to get from under this authority of darkness? We must, if we do not want to be destroyed as part of the old world. The apostle Paul stated: "He delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love, by means of whom we have our release by ransom, the forgiveness of our sins." The Lord Jesus prayed: "I have given your word to them,

but the world has hated them, because they are no part of the world just as I am no part of the world. I request you, not to take them out of the world, but to watch over them because of the wicked one." This simply means to be living in the evil world, yet no part of it. This is not easy, for the world hates those who do.—Col. 1:13, 14; John 17:14, 15, NW.

The Lord Jesus said: "Happy are the mild-tempered ones, since they will inherit the earth." "Then the king will say to those on his right: 'Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation.'" This kingdom will bring joy to all the obedient. "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Yes, the old world will pass away and all things will be made new. What a marvelous Kingdom to be transplanted into! —Matt. 5:5; 25:34; Rev. 21:3, 4, NW.

It will be a new world of joy, peace, health, liberty and life; a world worth learning about and seeking for. Do you not desire to live in and for such a world? There is really nothing of true value in this old world, is there? Time is so short. "We spend our years as a tale that is told." (Ps. 90:9) Our years are so few—seventy—and soon gone. This old world is full of selfishness, deceit, lies, hypocrisy, iniquity, violence, filthiness, sickness and, in the end, death. Why not finish with it now by becoming 'dead' to it, and 'alive' for God's new world? Do you not think it better to spend the few years you have for God's new world of righteousness and let this world go by?

REJECT "THE WILL OF THE NATIONS"

To those who do take such a course it will mean a great change, but certainly for the better. Be prepared, however, for you will encounter many problems. The results, though, will be most satisfying. The Lord Jesus set the course and the apostles followed his steps. How did they do it? Can we do it? We can, if we have the same disposition and resolute purpose in mind. We have to be prepared for all kinds of attacks. Our associates will not understand our new and changed way of living, why we have left the old world and become 'dead' to it. Some will just leave us alone, others will register disapproval, while many will oppose and try every way possible to prevent our being "transplanted into the kingdom of the Son of his love." What will you do?

Listen now to what the apostle Peter says of one making for God's new world: "Live the remainder of his time in the flesh, no more for the desires of men, but for God's will." There is no question as to what he means by these words. It is a very positive command, but how many are carrying it out? Ask yourself, Am I? It means that we may not use the years we have left to live according to men's desires. No, that must end, for from henceforth we must live according to the will of God. The apostle further drives home his instruction by saying to those who want to live for the new world: "For the time that has passed by is sufficient for you to have worked out the will of the nations." What "will of the nations" is he speaking about? Whatever it is, he is certainly convinced that the time spent has been by far enough, too much in fact.—1 Pet. 4:2, 3, NW.

Now let us read on and see what is meant by the "will of the nations," and from these things we should depart: "... when you proceeded in deeds of loose conduct,

lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." On the same subject the apostle Paul says: "This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness. . . . you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires." Further details are supplied at Romans 1:18-32. When you have read these verses you will surely not question or wonder why the apostle Peter says: "For the time that has passed by is sufficient for you to have worked out the will of the nations."—1 Pet. 4:3; Eph. 4:17-19, 22, NW.

Today the same conditions exist in every nation. Now note what the apostle says: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:4, NW) You must not be surprised if you find this happens to you, for our Lord Jesus Christ said it would be so: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake." (Matt. 5:11, NW) People who are obedient to the "will of the nations" may do these things to you, but they will have to answer for their wrong deeds. The next verse (5) reads: "But these people will render an account to the one ready to judge those living and those dead."

JESUS' MENTAL DISPOSITION

Though these opposers will have to give account, what is of greatest concern to each one of us is, How shall we stand their opposition? How can we keep on making for the new world in spite of all their persecutions? The answer is supplied by the apostle Peter: "Therefore since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins." (1 Pet. 4:1, NW) To be "armed" means to be equipped, to be furnished with the means of defense and offense, to be prepared for resistance, to fortify oneself. It means to impart to the mind and heart anything that will make one more fitted to withstand attack. Why? We need to be so armed because our purpose is to be dead to the old world and alive to the new world. It is a warfare in which we must engage ourselves to prove worthy of escaping this doomed evil world and of being "transplanted into the kingdom."

Let us consider Christ Jesus. What was his mental disposition? We must have it if we are not going to "live the remainder of our lives to the desires of men." First, he took in knowledge of the work he was to do and set about doing it. Nothing was going to prevent him, not even wrong suggestions from his own disciples. Satan and the demons opposed him, as well as their agents on earth, but nothing turned him aside. On he went, doing one thing, serving his Father. This was his mental disposition. Being so armed he could fight and conquer. We must be armed with the same mental disposition.

Amid all his sufferings Christ Jesus proved faithful to Jehovah. He entirely repudiated Satan, the demons and the whole world and vindicated the name of Jehovah. He proved faithful to the death on the torture stake. Remember, he suffered for

everyone who is a beneficiary of his sacrifice, for all those who have gained or will gain any benefit from his shed blood. He died to reconcile these to God. This, then, was the chief reason why Christ Jesus came in the flesh, to suffer, vindicate his Father, give his life for the obedient and to establish the new world.

Can we all get his mental disposition? Yes, if we become 'dead' to the old world. It must have no hold on us. "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17, NW) Become dead to the old world, its desires, its sins, its rebellion against God. If you are dead to it, then the

old world will have no hold upon you. It will mean nothing to you. You are lifeless toward it—in it, while it lasts, but not of it. Those who are its friends are enemies of God.—Jas. 4:4, NW.

But be *alive* to the new world, to its hopes, its aims, its prospects. God loves the new world. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, NW) All of us should love what God loves, be intensely interested in what he has approved. Do we do so? If not, do not allow any more time to escape, but right now determine that everything else is secondary. The new world is going to continue forever. Therefore make paths that will lead you to it and keep you in it and alive to it. Let it invigorate you. Come to life. Bestir yourself. Enjoy the honor and privilege now of working and living for the new world.

Once Saved, Always Saved?

☞ The adherents of certain religions are frequently heard to say: "Once saved, always saved." By this they mean that having once declared their belief in Christ they cannot backslide or fall away from salvation. But this just is not so. If it were, the apostle Paul would not have written to the brothers in Corinth: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. And no marvel; for Satan himself is transformed into an angel of light."—2 Cor. 11:3, 14.

☞ Nor, if backsliding were impossible, would he have told the congregation at Ephesus: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Nor, if it were impossible to fall away from salvation, would he have told those who were spiritually inclined among the Galatians to consider themselves "lest thou also be tempted."—Acts 20:29, 30; Gal. 6:1.

☞ What do these things mean to the Christian? That he must continually check his faith, by testing it to see that it is accurate and by proving it by God's Word; then he must live up to God's requirements and contend for the faith, so as not to be like those of the ancient Israelites, whom God saved out of Egypt, but later destroyed because they "believed not."—Jude 5.

President Visits Europe and Middle East



CEYLON



SPAIN



MOROCCO



PORTUGAL

PART 4

This concludes N. H. Knorr's account of his service tour.

WHILE I was still in India the national convention in Ceylon began. A newly built hall was used for the general sessions of the assembly, namely, the Red Cross Society Hall; it was ideal and of just the right size. Situated right next door was the Colombo congregation's Kingdom Hall, which was turned into a cafeteria; so things were really convenient for a successful assembly. During the convention they had the first public showing of the film "The Happiness of the New World Society." This was surely appreciated by everyone, and more happiness was brought to the hearts of all when fifteen of our new brothers and sisters were baptized. This was done right in front of the missionary home, located along the Indian Ocean.

Because of the assembly sessions it was not at all reasonable that the brothers should come out to meet me at the airport, although the branch servant and a few of the others did come; before long I was at the Kingdom Hall to speak. The brothers were certainly warm in their reception. It was a pleasure to be with them again and to see the wonderful growth in the organization in just five years. Faces of the 145 assembled gave evidence of how much they appreciated this visit, and it could be appreciated too that most of these happy persons were new in the New World society.

While the old world was celebrating its new year with firecrackers, much noise and senseless revelry, Jehovah's people were enjoying a remarkable assembly. At 5:30 that evening it was time for everyone to assemble at the town hall to hear the public lecture. Five years ago only 235 attended when I spoke at the same place. Now the hall was filled right to the last row, with a number standing. The final count showed 435 who listened very attentively to the public talk. Just before the talk began a brother whom I knew came up to me and said: "Brother Knorr, do you remember me from five years ago? I was a young lad then and I asked you a question." I said: "Well, I don't recall the question, but probably I would now give the same answer." He said: "Well, my question was, Should I continue to go to school; I'm in my first year of college now, or should I go into the pioneer work? And your answer to me was: 'Well, it is whatever you want to be; if you want to be a minister, then work at the ministry; if you intend to be some important man in the old world, then keep going to college. It is for you to decide.'" He continued, saying he had gone home that evening and told his father that he was going to quit college and go into the pioneer service. He realized from what I had said that if he wanted to be a minister then he had better get working at it. Now it was a real joy to talk to him, because he has been in the pioneer work all of these five years and now has advanced into the special

pioneer activity. He married a very fine girl who was a pioneer, and both are now special pioneers, working in isolated territory. They have nine persons who are just about ready to dedicate themselves to Jehovah God. They signed up for the Watchtower Bible School of Gilead and very likely these two will be over in 1958, going through school. Now he will get a real education in the highest school of learning. He certainly was happy and rejoicing that he had taken that course and wanted to thank me for the counsel that I had given him.

So the work in Ceylon moves ahead. The next two days I spent in the branch office, working on the problems of the country and checking the records of the Society. Thursday (January 3) when I went to the airport many of the brothers came also to say good-by. I was surprised to find a hundred there (and more, counting children); and to express their joy they sang the beautiful Kingdom songs. Many passengers were enthralled by their singing and many stopped conversation just to listen. On my going through the immigration section again one of the officers, when stamping my passport, said: "Well, Mr. Knorr, how was your public talk? Did you have a good crowd?" Also, the customs officials recognized that I was the one who had spoken at the town hall, and they were all very pleasant. Evidently the people of Ceylon knew that Jehovah's witnesses had a convention. They know that the witnesses are very energetic and active in preaching the good news; and it is hoped and prayed that this assembly of the Lord's people in Colombo will aid many in taking their stand now for the Kingdom.

Ceylon was the turning-around point; so when I said good-by there, I started on my way home. Back to Karachi we went, for a three-hour layover, and some of the brothers there came out to meet me, and

this was most enjoyable. Then I flew to Beirut, arriving at 4:30 in the morning. I called the branch servant and he came out at that hour just to say a few words, and I certainly enjoyed seeing him again and hearing of his visit with the brothers in Baghdad and Teheran. Then I flew on to Rome. (This was just a changing place for Barcelona, my next stop.) In staying overnight at the Rome branch office it was my joy to meet with many of the missionaries who had come from different parts of Italy and we had a delightful time together. It was a joy to tell them about my visit to other countries and to answer their questions. Early the next morning I was away, flying over beautiful blue waters of the great Mediterranean, seeing the southern Alps, and then finally Barcelona.

SPAIN

The work in Spain is going along marvelously well. As everyone knows, this country is ruled by Catholic priests. Protestants or any non-Catholics are not welcome here, but it appears that people of Barcelona are very liberal and many are searching for truth, desiring knowledge of Jehovah and His Word. Persons who represent the Society in Barcelona are very energetic and have organized the brothers into small groups or congregations, appointing servants over all of these groups. It was my good pleasure to speak to all the groups in Barcelona. Some evenings I talked from five o'clock until eleven, giving five one-hour discourses in different homes, meeting with small groups. It was such a joy to see the happiness of the faces of these brothers and their delight in hearing the truth and to associate with one another.

The work in Spain is well organized. In various cities there are congregations, the brothers regularly coming together to study the Word of God and, as they have

opportunity, to preach the good news to their neighbors and friends. While I was there the reports were coming in for the month of December, and great was our joy when we saw that there had been an increase of 47 percent over last year's average, or a total of 650 publishers now preaching the good news.

After a very pleasant time with our brothers in Barcelona I went on to Madrid, spending one day with our brothers there. I spoke to various small congregations, four of them in one evening; I also visited with friends who had been to Gilead school and who are now living in Spain. What a happy people they are! Their relief is great now that they have come away from the Catholic church and have the freedom to study their own Bible and to be able to speak freely about the good things they have learned, helping still others. Yes, my stay in Spain was delightful. While every minute was taken up talking to someone—to persons in the full-time service, those there from Gilead school and servants on special occasions—still it was all joy; and a work is now started in Spain that will never die out, for the brothers there are zealous. They want to preach, and God is blessing them. From Madrid I went on to Tangier in Morocco, and here a few missionaries met me and we had a pleasant time.

MOROCCO

After my arrival that evening (January 10) a meeting was arranged in the home of one of the brothers. In Tangier the work was opened up just a little over a year ago and, much to my surprise, fifty-eight persons packed out the two rooms in the apartment being used for the meeting. The hallway was crowded, with persons standing, and every seat was occupied.

It was so good to talk to these people. Their interest was so keen. Of course, I

had to speak through an interpreter, who spoke in Spanish right after I spoke each sentence in English. Back in one corner of the room was a small group of French-speaking people, huddled together, and for them another brother interpreted in a low voice the things that I was saying in English. So everyone understood and they rejoiced that they could hear the good news. Also present was one person working with the United Nations organization who had told the missionaries that his only hope for world peace was in the United Nations. Every time the missionaries had called upon him he had told them of the charter that he had on his wall and that this was really the thing that would bring peace to the world. However, he came to the meeting and listened very attentively; the next morning he went to the missionaries and said: "I have taken the charter down off my wall, because I don't think the U.N. is going to work. I am positively sure that what was said last night is the thing that is going to bring peace and happiness to the world of mankind and I want to know more about God's kingdom."

Many others here are truly interested in life and they long for happiness, not in this old world but in the new world of righteousness. Tangier is an interesting city and I had opportunity to see some of it with some of the friends before I left for Lisbon. I was in Tangier only one day, but it was a pleasure to associate with the missionaries, to learn of their problems, their joys, their experiences, and to see the progress made in such a short time.

PORTUGAL

Arriving on time at Lisbon by plane, soon afterward I again spoke twice in one evening at meetings with the brothers here, first to seventy-five and at another place to forty-five. Portugal is another

Catholic country where Jehovah's witnesses are not allowed the freedom that they enjoy in many other countries of the world. Still they do meet together here in fine Kingdom Halls and in large numbers. It is not as in Spain, where the government allows only twenty persons to be together in private homes. While in Portugal our brothers do not have government approval to meet together, they are not prevented and they keep carrying on the work with great energy and zeal.

Several times I was able to talk, in all to about 190 different persons, besides checking the branch office in Lisbon and arranging to advance the work, putting on more special pioneers to see what can be done to preach the good news in a greater way throughout this country. At Lisbon reports on work for December were coming in from all parts of the territory—the Azores, Madeira Islands and Portugal itself; and they had a 41-percent increase. Were they happy! Yes, in these countries where oppression prevails and no freedom of assembly is enjoyed our brothers continue working diligently. They are fighting the right kind of warfare.

CONCLUSION

This was my last stop before coming back to America, but I had to reflect on the past seven weeks of traveling. I could not help but think of the text at 2 Corinthians 10:3, 4: "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (NW) These brothers of ours in Greece, Turkey, Spain and Portugal and countries like Pakistan, India and Ceylon, where people neither re-

spect God nor believe his Word—yes, these brothers of ours certainly are waging a warfare, but not according to the flesh. And they are powerful by God. Upon them Jehovah has richly poured out his spirit and they have pressed on against great odds. In all these lands Kingdom missionaries have gone forth, opening up new fields, new cities, new territories; they have gone into isolated places and Jehovah has richly blessed them. Their only weapon, the sword of the spirit, they wield with dexterity and they are overthrowing strongly entrenched things. Yes, people are pulling away from paganism, they are pulling away from idol worship in Catholic churches and from false doctrines in Protestant organizations. Those who have no religion are pulling away from the old world and are associating themselves with the New World society. This is the time when the good news of the Kingdom must be preached in all the world for a witness and it is being done. I am very grateful to Jehovah God for the opportunity of serving these brothers and of working shoulder to shoulder with them.

Everywhere I went the brothers asked me to carry along their love and greetings and to give it to the brothers in other lands. This I have done; and now I take opportunity through *The Watchtower* to express to all of Jehovah's witnesses throughout the world the warm love, joy and gladness of our brothers in countries I have visited during these last winter months. My prayer is that Jehovah will strengthen them all and build them up in the most holy faith so that they may continue on in this great work of announcing the King and the Kingdom. May they all be ever faithful. It was so good to hear the missionaries and many others say, "Hope to see you in 1958!" Jehovah willing, we shall.

Overseers of Jehovah's People

"Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God."

—Acts 20:28, NW.



vah makes adequate provision for those that gather to his house for worship. And is such provision not reasonable?

³ Has not Jehovah always provided for his creatures? When, during the period of earth's creation, Jehovah said: "Let the waters swarm forth a swarm of living souls . . . flying creatures . . . the great sea monsters . . . domestic animal and creeping animal and wild beast of the earth . . . Let us make man in our image," did

THE amazing growth of the New World society is a cause of wonderment to the world and a source of joy to Jehovah's witnesses. With an increase of 1,374 percent in ministers in the last thirty years, is it any wonder that news writers have labeled it the world's fastest-growing religion? But the expansion has not ended. More is to come, and the Scriptures assure us that this growth will continue until the worship of Jehovah completely fills the earth.—Isa. 11:9; 60:8.

² Of the great influx of those of the "other sheep" into the theocratic New World society Jehovah long ago inspired the prophet Zechariah to write, in the 8th chapter, verse 23 (AS): "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." And so to his theocratic organization he issues instructions that this growing crowd of worshipers be accommodated. Yes, Jeho-

he bring them forth into an earth not yet prepared? No! Already extensive work had been done to make the earth a suitable home that would adequately sustain them. So the Creator could say to the first man and woman: "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. And to every wild beast of the earth and to every flying creature of the heavens and to everything creeping upon the earth in which there is life as a soul I have given all green vegetation for food." Then it came to be so. "After that God saw everything he had made and, look! it was very good." —Gen. 1:20-31, NW.

⁴ How much more so is this true in our day. Jehovah has brought into existence a New World society, he has delivered them from the old world into his favor, into a new land, Beulah land, their theocratic place, and there he has richly blessed their spiritual position. (Isa. 62:4, 5) Provision

1, 2. What is the effect of the growth of the New World society, and how was this growth foretold?

3. What provision was made by God to care for the living souls formed upon the earth, and especially man?

4. What has Jehovah brought into existence in our day, and how has he provided for it?

has been made by God to care adequately for the ever-increasing Kingdom interests in the earth. True to his word, in response to the loving service of his devoted witnesses, he has opened the windows of heaven and now pours out a blessing so rich that there is no lack among his people.—Mal. 3:10.

⁵ In the first century when the Lord Jehovah poured out his spirit upon those faithful worshipers assembled in Jerusalem at Pentecost, the evidence that these indeed were the servants of the Living God and that the message they taught was the truth was so overwhelming that the organization experienced a growth of about three thousand persons in one day. (Acts 2:1-42) Thereafter goodly numbers continued to learn the truth. How could such growth be handled, how could they be adequately instructed and organized by the small Christian congregation that was then in its infancy? The answer was supplied by God through Christ Jesus, in the form of qualified apostles and others to serve as overseers.—1 Cor. 12:28; Eph. 4:7-14.

JEHOVAH'S CHANNEL OF COMMUNICATION

⁶ Jehovah has established a very definite channel of communication through which he deals with his people. In the time before the flood he used Noah, and it was vital for all to recognize that fact in order to be saved from the world cataclysm of that time. (Heb. 11:7) At the time of Israel's exodus from Egypt it was Moses through whom God dealt with his people. When they recognized the theocratic arrangement Jehovah's blessing rested upon them. However, when they took a merely human view of this provision of God they brought

trouble upon themselves. Such was the experience of Miriam, who was smitten with leprosy for her failure to recognize Jehovah's arrangement with respect. Others, such as Korah, Dathan, Abiram and the men with them, were cut off in death for their self-willed independence. And even those who sympathized with them brought upon themselves divine disapproval, 14,700 of them being cut off on one occasion.—Num. 12:1-10; 16:1-35, 41-50.

⁷ Let us now unmistakably identify Jehovah's channel of communication for our day, that we may continue in his favor. Listen to the inspired answer to the situation, in Matthew 24:45-47 (NW): "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." And has he? Yes, particularly since 1919 has it been true that he has appointed the collective body of the anointed remnant over all the visible interests of the Kingdom. The "slave" then became responsible not only for ministering to the needs of the anointed body members but also for taking on the responsibility of preaching the good news of the established Kingdom to people of all nations. (Matt. 24:14) Such is true not by their determination of it, but because God himself has so directed. "God has set the members in the body, each one of them, just as he pleased," is the way it is pictured in 1 Corinthians 12:18 (NW). It is vital that we appreciate this fact and respond to the directions of the "slave" as we would to the voice of God, because it is His provision.

5. How was the growth of the newly formed Christian congregation handled in the first century?

6. Illustrate why recognition of Jehovah's channel of communication was so important in times past.

7. (a) What is Jehovah's channel of communication today, and by whose determination? (b) What has been entrusted to its care?

WHO APPOINTS OVERSEERS

⁸ This matter of theocratic appointment permeates every part of the organization. It is directed from the top, from Jehovah God himself, down. Those in responsible positions, such as circuit and district servants, congregation servants and ministerial servants in the congregation, are all part of this theocratic structure. Their appointment to service is to be viewed in that way. And knowing this they feel a great responsibility before God to discharge their assignments properly. As the apostle Paul so aptly stated it: "Pay attention to yourselves and to all the flock, among which the *holy spirit has appointed you overseers*, to shepherd the congregation of God, which he purchased with the blood of his own [Son]." (Acts 20:28, NW) Servants in the congregations are not such because some man has selected them. It is not the circuit servant or the congregation committee that determines who will oversee the congregation of God. It is Jehovah's holy spirit that must operate to appoint them as overseers. How?

⁹ God's Word, the Bible, was written under the inspiration of the holy spirit. In it is found a detailed description of the ones who may be overseers in the congregations. These requirements are set forth by God himself, and his active force continues to operate in our time to move the governing body and others in positions of responsibility because they do adhere closely to the written Word. When those instructions are carefully followed and only such ones as are described in the Scriptures are appointed as overseers, just who is selecting them? Not man, because he did not establish the standard to follow. It is Jehovah God himself who, by means of his holy spirit, is appointing them to be overseers. —Ps. 119:105; Prov. 3:5, 6.

8, 9. (a) Who appoints overseers in the New World society? (b) Explain how that is true.

WHO MAY SERVE

¹⁰ Consider the Scriptural requirements as they are set out in 1 Timothy 3:1-7 and Titus 1:5-9. One of the first things to be considered in the selection of a servant is the matter of maturity, and repeatedly we are told that only an "older man" may be an overseer. While not listed in 1 Timothy 3, it is the first point considered in Titus 1:5. By older men is meant not merely persons who are older in a physical sense. Age does not necessarily make a man mature in spiritual matters, although years of experience are definitely an asset. Maturity that qualifies one for special privileges of service includes both knowledge and experience. An overseer should be diligent in study in order to meet that standard. He should have a good knowledge of the history of the organization, sound understanding of doctrinal matters and thorough appreciation of organization instructions. While it is true that he is no doubt very busy in looking after the congregation, he should always keep up on his study, not only for his own benefit, but also as an example in this to the brothers. This, coupled with much experience in working with the organization, is needed if the overseer is to handle his assignment properly.

¹¹ The second verse here reads: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach." (1 Tim. 3:2, NW) In saying that he must be irreprehensible it means that he must be blameless. None should be able to point the finger at him as one who is negligent in his work or who fails to conform to the standards of the Bible. This is true in all things. Consequently, if he is married he must be the husband of just one wife. In habits, too,

10. What is meant in the Scriptures by the term "older man," and why may only such ones be overseers?

11. Explain what is embraced in the requirements that the overseer be irreprehensible and moderate in habits.

he should be moderate. As to eating, he must not be a glutton. Although drinking is not forbidden, he must never do it to excess. (1 Cor. 10:31) In work he is moderate. He is diligent, yes; but he does not go to the extreme of ruining his health. If he finds pleasure in wholesome recreation, that too is proper. But never would he go to the foolish extreme of becoming a lover of pleasures more than a lover of God by allowing it to crowd out theocratic activities.—Phil. 4:5; 2 Tim. 3:1, 4.

¹² Oftentimes in the old-world society we observe individuals who attract attention to themselves by their oddities, but when such persons come into Jehovah's organization they are diligent to make over their personality. (Eph. 4:22-24) Of course, if some have not yet done that they could not be overseers. If a brother is a faddist as to eating or other matters of life, things are not in their right place. "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who is in this regard a slave to Christ is acceptable to God and has approval with men." (Rom. 14:17, 18, NW) We do well in caring for our health, but we are unwise when we allow that to occupy the attention in our lives that should be accorded the ministry. Only those who put the Kingdom first may be servants.

¹³ What is meant by saying that he must be sound in mind? It means much more than mere mental stability. One who is sound in mind theocratically has made his mind over in accord with the good and acceptable will of God. He having filled his mind with the truth, his reasoning is based on the Bible. He has learned to trust in Jehovah with all his heart and not to

lean upon his own understanding.—Ps. 19:7; 139:17; Isa. 55:9; Rom. 12:2.

¹⁴ It is in the same sense that he must be "orderly." Any servant, in fact anyone in the New World society, knows that it is important to be neat and to keep a well-ordered home. His home is not merely a matter of personal interest, but when he becomes one of Jehovah's witnesses he and his home represent the New World society in the community. He wants to be sure they are a credit to the organization. Orderliness, however, extends beyond this. It requires that he recognize theocratic order, that he appreciate the need for submission to the theocratic organization, both invisible and visible. Appreciating theocratic order will prevent him from looking at his fellow servants according to the imperfect flesh, but will move him to deal with them as with men who have been designated by God to care for Kingdom interests. It will cause him to deal well with his brothers, all of whom are servants of Jehovah and not of the overseer. He himself will deeply appreciate that he is a *servant* and that he must look well to his assignment, building up the congregation spiritually and welcoming into its midst those strangers or persons of good will who also manifest a desire to join in right worship. These things, together with continued application of himself in the theocratic ministry school, should help him to be qualified to teach, both from house to house and from the platform in congregational meetings.—1 Cor. 14:40; 2 Cor. 5:16; Eph. 5:21.

¹⁵ Observe now the third verse of this chapter three in 1 Timothy. The overseer must not be a "drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money." (NW) Instead of bring-

12. Why would it be unwise for a faddist to serve as overseer?

13. In saying that he must be "sound in mind" what is meant?

14. What would be included in being "orderly" and "qualified to teach"?

15. What can be said of an overseer's disposition and his viewpoint toward commercial pursuits?

ing reproach upon the New World society by excessive drinking, fights or a bad disposition, he seeks rather the fruitage of God's spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. (Gal. 5:22, 23) You will observe that there is included a warning against a danger that has proved to be a trap to many—love of money. Never may an individual be an overseer if his love for money is permitted in any way to exceed his love for God. If he allows his secular employment to crowd out his regular attendance at congregation meetings to partake of Jehovah's table, he does not meet this requirement. If occasional or frequent overtime work or even regular employment that interferes with meetings or service is more of an attraction to him than the activities of the New World society, he would injure the spirituality of himself and those in the congregation who look to him to take the lead. Servants must be on guard that the snare of materialism does not deprive them of their privileges of service.—Matt. 6:31-33; Luke 12:15.

¹⁶ The record continues in 1 Timothy 3: 4, 5 (NW): "A man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." One who presides in a right manner over his household does so in love. He is not an iron-handed ruler who demands respect while failing to do the things that win respect. Yet when discipline is required he does not ignore that responsibility either. At times children, influenced by the worldly atmosphere of independence, fail to obey, or cause a disturbance in the meetings. That in itself does not mean that the father is failing to train them properly. But the

question is, Does the father now show respect for theocratic order himself by administering the needed discipline, not in the midst of a congregation meeting, but outside or later at home? Adequately and consistently meted out, it will soon put an end to the difficulty, and his ability to cope with the situation will be demonstrated in the fact that any repetition of the occurrence will be rare. If he cannot manage his own household, however, how would he ever be able to shepherd the flock of God?—Heb. 12:9; Prov. 23:13, 14.

¹⁷ "Not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil." (1 Tim. 3:6, 7, NW) It takes time for one to make his mind over. When old-world ideals have been one's standard of life for twenty, thirty or forty years before he learns the truth, his thinking will not be completely remolded all at once. He may progress to the point of dedication very rapidly and show himself willing to make the change. But that change must actually have been made, New World ways becoming his way of life, before he qualifies as an overseer in the congregation. A full year of active service after symbolizing his dedication by water immersion is surely not too long for the responsible ones to wait before recommending such one as a servant, if no one else is available in the congregation. (1 Tim. 5:22) The course of the new minister will amaze those whom he has known in the old world, and, on account of the truth, they may speak abusively of him. But when it comes to his relationships with others, his reliability and his manner of speech, they can find no fault with him. On

16. Does a man's family affect his qualifications as overseer? How?

17. (a) For what reasons would a novice not qualify as overseer? (b) In what respect must he have a good report even from those outside the organization?

such relationships they accord him favorable testimony, although they may not agree with his religion.—1 Pet. 4:4, 15, 16.

¹⁸ Those meeting these standards are the ones whom Jehovah has approved as overseers of his people. They are men of high caliber and true godly devotion, whose desire in life is to serve Jehovah God and advance the interests of his New World society. And with all this they are sincerely humble because they see their position in relationship to their Father in heaven. Although they have much responsibility they must never lose sight of the fact that they are servants. Keeping this in mind, they will be approachable, reasonable and always helpful to their brothers.

HOW SELECTION IS MADE

¹⁹ From time to time some in the capacity of overseers are called on to recommend others for positions of service in the theocratic organization. They must keep in mind that according to the theocratic arrangement of things these are to be appointed by the holy spirit. Their position is somewhat similar to that of the prophet Samuel, whom Jehovah sent to anoint the one He had selected as king over his people. He was not given the name of the one to be anointed, but only told that it would be a man of God's choosing from among the sons of Jesse. When the young men were brought before the prophet, Samuel's first inclination was toward the oldest of the boys, a handsome, well-formed youth by the name of Eliab. But such qualities were not the basis for determination. As Jehovah told him: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees [is the way God sees], because mere man sees what appears to the eyes,

but, as for Jehovah, he sees what the heart is."—1 Sam. 16:1, 6, 7, NW.

²⁰ The same is true today. Jehovah looks on the heart, not the outward appearance. Overseers must keep that in mind and not be swayed by personality and other aspects of outward appearance. True, a man cannot look into another's heart, but God's Word can. "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." (Heb. 4:12, NW) The Scriptural requirements must be applied to the case, because it is God's Word that makes clear what is in the heart of man. The position of the one called upon to recommend a servant is not to pick one he personally feels to be the best qualified, but to find the man described in God's Book of Instructions, the Bible, seeking Jehovah's help in the matter through prayer. Then, having followed the inspired Word of God, and knowing that the holy spirit operates on the organization to direct it, we can have full confidence that the servants are indeed appointed by Jehovah God by means of his holy spirit.

RECOGNIZING THEOCRATIC REPRESENTATIVES

²¹ This puts all in Jehovah's organization in a favored position, for we know that the arrangements within the organization are made by the loving provision of God. We accept them as from God and thank him for his provisions. However, the apostle Paul soberly counsels: "We also entreat you not to accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1, NW) Let us respond to

18. What keeps overseers humble and approachable?

19. How does Samuel's anointing of David illustrate the way theocratic appointments are made?

20. (a) Is it possible to examine the heart of man today? (b) Who only may be recommended as a servant, and what assurance does this give us?

21. By what means today does Jehovah keep before our minds his requirements of meeting together and there publicly declaring our hope?

the oversight provided as we would to God. Consider an application of the point. When the one appointed as congregation servant, or any of the other servants or Bible study conductors, approaches us to encourage more consistent meeting attendance or participation in the meetings, why does he do it? Specifically, it is because God instructs that we follow such a course. "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25, NW) And now that servant has been appointed by the holy spirit to aid us in our ministry and to call to our mind the good counsel contained in the Bible to attend congregation meetings and there make public declaration of our hope. We should respond with the same readiness as we would to the voice of God. It is his means of dealing with us now.

²² Zechariah, father of John the Baptist, had an experience with an appointed theocratic representative that should impress this on our minds. When Gabriel, an angelic servant of God, was sent to notify him of the forthcoming birth of his son, Zechariah did not reject the announcement, but merely expressed some doubt, saying: "How am I to be sure of this? For I am aged and my wife is well along in years." Zechariah here failed to show due respect for theocratic authority. For this failure he was struck speechless and remained that way until the birth of John. Such experience was written for our counsel at this time.—Luke 1:18-20, NW.

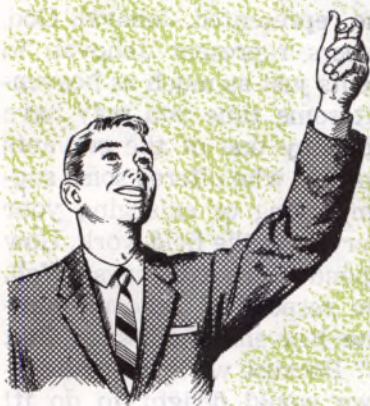
²³ Surely none would question the au-

thority of the angel Gabriel when he spoke as a servant of God. Obedience and respect shown to that theocratic representative would demonstrate obedience and respect for the One he represented, Jehovah God. Earthly overseers represent Jehovah in their assignments just as much as heavenly ones do. At some time you may have been approached by one of the servants in the congregation, who offered some suggestions on improving or enlarging your privileges of service in the field work. How should we respond to what he says? Well, how would we respond if Jehovah himself opened the heavens and issued that counsel for us? Because we love our heavenly Father we would delight to do it! (Ps. 40:8) Well, Jehovah has opened the heavens and instructed us what to do. By sending forth his holy spirit from on high he has had recorded in his Word the admonition that we preach publicly and from house to house and that we feed the sheep by calling back on all those who showed interest when they heard the Word. Now, in this time, he has designated the "faithful and discreet slave" to oversee this work of Kingdom proclamation. To this "slave" class he has entrusted all his belongings as respects true worship on the earth. In fulfilling its assignment from Jehovah this class gives us suggestions on how to carry out our Scriptural commission to preach and uses the local theocratically designated servants to draw them to our attention and help us to apply them. While the "slave" and other appointed overseers are certainly not inspired, as were the ones used to write the Bible, yet those in the congregation show proper respect for the position they occupy by responding to counsel given because they know that this is Jehovah's provision for instructing his people at this time.—Heb. 13:7, 17.

22. How was the need for respect to heavenly theocratic representatives impressed on Zechariah?

23. (a) Is it any less important to recognize earthly overseers in the theocratic organization? (b) What view do we take of counsel from the organization?

Accepting Responsibility



in the New World Society

"The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10, NW.

we want to do it. How? Not by pushing ourselves forward in the organization and campaigning for a position. Rather, this is a constantly growing organization and there is a continual need for more servants to take the oversight of Kingdom interests. Thus

WHEN one appreciates Jehovah's New World society he also recognizes that it is a happy privilege to serve within it. David well expressed his feeling toward service in this way: "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10, AS) In contrast with the unhappy burdens of those in the old world, Jesus says: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:29, 30, NW) It is a source of joy to a true Christian to be given responsibility and to be able to do more to serve his brothers.

² At 1 Timothy 3:1 it is written: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." (NW) If it is the right thing to do, then

when new congregations are formed or new service centers are organized within the congregation, the need arises for more mature brothers to shoulder the responsibility there. Will you qualify to serve? When you made a dedication to serve Jehovah you said: "Here am I; send me." (Isa. 6:8) Now it is your obligation to act in accord with that expression you made to Jehovah God. You are fully aware of the fact that he will not send you to represent him as an overseer of the congregation of his people unless you meet the requirements set out in the Bible. So you should strive for maturity and apply yourself consistently to meet the high standards set for overseers. (Heb. 5:12-6:3) Then when the need arises for an overseer Jehovah will send you because you will be the one designated in his Word. However, even should it be that the need does not arise right away, there is no loss. Every mature minister in the New World society should be just as keenly interested in the advancement of the organization as are the appointed servants. So they willingly offer their co-operation to those who

1. What is our viewpoint toward assignments of service in the New World society?

2. How and why should one 'reach out for the office of an overseer'?

are appointed and use their ability to expand the work in a theocratic way.

³ Overseers in the congregation should likewise be forward-looking. They should realize that the day will come when more brothers will be needed to care for servants' positions. So, with practical foresight, they would do well to train those who manifest the needed qualities of love and humility and who earnestly desire to serve their brothers, to equip them as servants. Then when the need arises there will be no lack, but men already trained and Scripturally qualified will be ready to handle the work. Of course, this training is not done by having them actually take over meetings or do the work of the servant if he is present and able to carry out his assignment. But the one being trained can work along with the appointed servant and be observant, and the one appointed can carefully tutor him, even as Jesus taught his apostles and as Paul tutored Timothy.

⁴ Should you be appointed by holy spirit to the position of overseer, what then? 1 Peter 5:1-5 counsels as to the course to follow: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock. . . . all of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (NW) Realizing that you have entrusted to your care the flock of God—people whom he loves, those of his select anointed remnant and others whom he classes as the choicest things of all the nations, his "other sheep"—you should be keenly aware of the great responsibility resting upon you. Such a position does not engender any feeling of

superiority in a truly theocratic individual, but rather humility. His desire is to serve Jehovah and his brothers, not to be waited on by others.—Mic. 6:8; Matt. 20:26, 27.

⁵ Those of the anointed remnant are brothers of the King Christ Jesus. As individuals their faithful performance of service now in caring for Kingdom interests is important. If they do not meet the requirements of service now, they will be rejected as unfaithful in a few things, will lose the joy of their Lord and will not be promoted to the heavenly kingship. They want to attain to the prize set before them. (Matt. 25:14-30) The "other sheep" must likewise prove faithful in promoting the interests of the Master. If they do so, it may be their happy lot to continue in positions of princely service right through Armageddon and into God's new world.—Isa. 32:1.

⁶ In the New World society it is not a letter with one's name engraved on it that makes him a minister. He does not look to any man to write him a letter of recommendation to uphold his position as a minister of God. His ministry is entrusted to him by Jehovah God and the fruits of his service are his letter of recommendation that he is performing the ministry. It is a letter written on the hearts of men and evident to all mankind. (2 Cor. 3:1-3) So also are positions of oversight entrusted to mature ministers by the Lord. However, that is not the end of the matter. While this additional privilege of service shows God's recognition of his past course of faithful service, he must not now live on his past record. His attention must be centered on his present assignment and he must continue to bring forth fruit that will be an honor to his God.—John 15:1-8; Matt. 21:18, 19.

3. What provision is wisely made for future expansion?
4. What does 1 Peter 5:1-5 show to be the right attitude for an overseer?

5. Why is faithful performance of service now so important?
6. What is it that recommends one as a minister?

⁷ Proper oversight of the congregation requires careful following of the pattern set by Christ Jesus, who is our Leader and Exemplar, Jehovah himself being the "shepherd and overseer of your souls." (1 Pet. 2:25, NW) Jesus recognized that Jehovah deals with his people in compassion, that he is patient and forgiving of our shortcomings and that although his creatures are beyond the ability of man to number He considers the needs of every one of them. (Isa. 49:13; Ps. 103:14; 145:14-16) Although many gather to worship him, in his infinite love he considers even the seemingly insignificant ones among them. Because they call upon him in truth, he hears their prayers and guides them. (Ps. 145:18, 19) Said Jesus: "It is not a desirable thing with my Father who is in heaven for one of these little ones to perish." (Matt. 18:12-14, NW) Showing the Father's tender love for the sheep, the prophet Isaiah wrote: "Behold, the Lord Jehovah will come as a mighty one, . . . He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (Isa. 40:10, 11, AS) Jesus followed the pattern set by his Father and thus left a loving example for us to copy.

⁸ Genuine love for the flock of God is shown by personal interest in the needs of the individual ministers. (1 Cor. 10:24, NW) They are not to be dealt with alone as a group, but each one must be given the necessary assistance to keep pace with the spiritual growth of the congregation as a whole. One of the principal reasons that reports of the preaching activity of Jehovah's witnesses are compiled is that proper aid can be rendered to the individuals in the congregation to improve their

ministry. The report in itself is not the goal; it shows that good work has been done and it indicates where assistance may be needed to improve. Those who are zealous in the service do well. Jehovah is blessing their efforts and they are getting results. As a result they are happy, energetic and eager to do more. Now see what can be done to aid the others in the congregation to share as fully and to have the same joy in their service.

SHARE IN MINISTERIAL TRAINING

⁹ When one learns the truth and appreciates the privilege that is his to serve the Almighty God as one of his witnesses, he takes the forward step of dedication and symbolizes by water immersion his unreserved decision to serve Jehovah. (Heb. 10:9) While he realizes that this is no doubt the most important forward step to be taken in service to God, he also knows that it is not the only one. He will continue to progress by availing himself of the provisions made to help him grow to the full stature of a mature minister. The overseers and others in the congregation know that he needs instruction to present the Kingdom message properly and to overcome problems that may be encountered in explaining the truth to others. Recognizing this need, they do not merely send the new brother out to preach and wish him well, offering no practical help. (Jas. 2:14-17) To the contrary, the theocratic organization is well organized to care for the training for ministerial work. (Eph. 4:11-13) Both new ones and others who may have been associated for years are provided loving assistance. When that help is given, "pay attention to how you listen." (Luke 8:18, NW) Do not be indifferent, thus missing the purpose of this provision that is an expression of the un-

7. What fine standard is set out in the Scriptures for overseers to follow?

8. Why is personal interest in each minister important, and how can it be shown?

9. How should one respond to training in the ministry when it is provided for him?

deserved kindness of God. Earnestly seek to grasp each point of instruction and apply it. Go out of your way to avail yourself of every opportunity to advance to maturity. There are greater blessings awaiting you.

¹⁰ Having thus been trained yourself, "you ought to be teachers in view of the time," the apostle Paul says. (Heb. 5:12, NW) Now do not draw back and say that you could not handle such an assignment, that you could not train another to preach at the doors, to conduct home Bible studies and to have an effective share in congregation meetings. (Heb. 10:38, 39) Jehovah promises you his spirit and with it you can. You have found it to be a keen pleasure to receive the help offered you and to progress step by step in your service. Now read what is recorded in Acts 20:35: "I have exhibited to you in all things that by thus laboring you must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (NW) You have seen that example set by your brothers. Now follow it and find out for yourself that the greater joys are yet ahead of you, that there is even more happiness in giving aid to others than there is in being the recipient of it yourself. Be grateful for the privilege and perform it as to Jehovah. (Col. 3:23, 24) "What is looked for in stewards is for a man to be found faithful." (1 Cor. 4:2, NW) Such a faithful steward will not be content with minimum performance. If he can see no definite results, then he will reconsider the way in which he is handling the assignment. He loves his Master and he wants to do his work well. The overseer is also interested in the progress of each minister, and in the training program he shows it by checking regularly

how each one handles all given assignments. He observes the progress as reflected in each one's service report and he actually goes with each one when he calls at the homes of others to explain the good news of the Kingdom. In this way he can offer kindly suggestions and observe who has become qualified to assist others.

¹¹ Never should a servant lord it over those who are God's inheritance. Rather, he is to be an example to the flock. (Matt. 23:8-11; 2 Cor. 1:24) It means that he is not one who merely tells others what to do, but he does it right along with them. Congregations usually reflect the servants. If the servants are zealous the congregation is alive. When they are indifferent the congregation too lacks vitality and shows little progress. It is therefore important that the overseers be keenly interested in their work. The New World society is rapidly and consistently moving ahead, and for one to qualify as an overseer it is mandatory that he too be progressive. Wisely, he does not run ahead of the organization, nor does he move so slowly that the organization moves ahead of him. He runs the race with endurance, keeping pace with the New World society. —Phil. 3:16; Heb. 12:1, 2.

¹² One who is mature in Christian growth has developed good perspective. He is not easily distracted from the truly important work at hand. "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment, that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit which is through Jesus Christ, to God's glory and praise." (Phil. 1:9-11, NW) What are the

10. Having been trained, what is the next step, and how should it be viewed?

11. Why is it important for the overseer to be a good example to the congregation?

12. What keeps one from being distracted by unimportant matters?

really important things on which he centers his attention? Not hours listed on a report that is turned in; not the amount of literature placed. No, those things merely reflect the extent to which we appreciate the matters of greatest importance and have developed efficiency in explaining them to others.

¹³ The thing of greatest importance is the vindication of Jehovah's name by his kingdom, and we are privileged to uphold his side of the issue by maintaining our integrity as we continue to witness to the truth. (Job 2:1-6; Prov. 27:11) Therefore, it is the main office of the overseer to help those in the congregation to be mindful to acknowledge Jehovah's sovereignty and to magnify Him at all times, and he should turn the attention of all to Jehovah's organization as the one arrangement for worship for his people. When one has keen appreciation of the fact that he is privileged to uphold Jehovah's side of the great controversy by giving his devotion to Him and that true worship is not merely a convenience for man but is our service to God, then he sees in the correct light his relationship to the Living God. If we are moved by such appreciation of the more important things we can be sure that the fruit borne in our ministry will be a praise to the Father. If it is only a "widow's mite" of an hour or two of Kingdom preaching a month offered by one who can do no more, it is pleasing to Jehovah. (Mark 12:41-44) On the other hand, if someone else who appreciates the issue could devote fifty hours a month in the field ministry or could improve his presentation of the truth, he would want to do it. Or, if he could arrange his affairs to be a full-time pioneer minister then accurate knowledge of the issue involved and deep-seated love

would move him to praise God in that capacity.—2 Cor. 9:7.

¹⁴ "The wisdom from above is . . . ready to obey." (Jas. 3:17, NW) Moved by that wisdom, we too will be ready to obey. In fact, we should be so ready to obey that we would go out of our way to find out how to obey. Jehovah's witnesses are well aware of the fact that the growth of the New World society is not due to any man. While one of them may plant the seed of truth found in God's Word, and while another, responding to the counsel of the Bible to make return visits on sheeplike ones, cultivates, yet in the final analysis it is God who makes it grow. (1 Cor. 3:6) It is his holy spirit or active force that is needed if there is to be increase, and that spirit operates in conjunction with his Word and organization. That means that it is vital to hold fast to the written Word, to study it, to apply it, in order to show an increase.—Josh. 1:8.

¹⁵ So too with instructions from the "faithful and discreet slave," whether sent in printed form or left in a written report by a circuit servant or someone else who is sent to represent the Watch Tower Society. Priests in ancient Israel actually memorized the instructions that governed their temple service so they would not fall short. And today overseers should learn well the instructions they receive from the Society, checking point by point to be sure they are all being applied locally. They will arrange for instructive and practical weekly service meetings that embody those instructions and that are molded to the circumstances of the local congregation so all will appreciate that they do apply to them. Even here he does not stop, because he is interested in seeing that every minister is

13. On what truly important things should attention be centered, and how will this be reflected in our ministry?

14. (a) How may we show ourselves "ready to obey"? (b) What is needed if there is to be increase?

15. How should instructions from the Society be received, and what should be done to see that they are fully applied?

applying the instructions. So he follows through by arranging for discussion of the points at the various service centers when the brothers meet for field service and he himself works along with them to help them to put into application what they have heard. Thus all are assisted to respond fully to the counsel from the organization on which Jehovah's spirit operates. All will see the evidence of Jehovah's blessing upon their ministry. All together will move ahead with the New World society. Overseers are not interested in their personal ministry alone; they keep an eye in personal interest on the welfare of their brothers.—Phil. 2:1-4, NW.

¹⁶ The apostle Paul wrote in thought-provoking phrase to the young man Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:15, 16, NW) That counsel can be taken to heart by every one of us. Are you taking hold of the opportunities open to you as a servant of God? As a congregation publisher or full-time minister do you fully perform your ministry? Is progress manifest? Are you expanding your ministry and are you continually applying yourself so as to enlarge your theocratic capabilities to be of greater service in the New World society? Do you give 100-percent support to the theocratically appointed servants and do you personally take to heart all the counsel coming from the theocratic organization?

¹⁷ If you are a ministerial servant, one

16. What good counsel did Paul give to Timothy, and how may we check our own progress?
 17. What counsel is here given for servants?

of the appointed servants to assist the congregation overseer, look well to your assignment. Should the responsibility given you by the theocratic organization, not under compulsion, but willingly. Put your heart into your work because you delight to advance pure worship. To congregation, circuit, district and branch overseers, let it also be said, Give all diligence to live up to the high standards set out for you in the Bible. Always go to it for counsel. Hold fast to the theocratic organization. Listen to its counsel and right there in the instructions it issues constantly be on the alert to find ways to improve your service as overseers. Let your course be that of the apostle Paul, who could say to his brothers: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1, NW) Much has been entrusted to your care. Much will be required of you. But even now you may enter into the joy of the Master by faithful performance of your assignment.—Matt. 13:12.

¹⁸ There is no question about it. Jehovah is now equipping his New World society for life in the new world. Your purpose in life is to serve Jehovah. He has given you a happy privilege of service in his organization. So what would be more pleasing to God than for you to respond to his invitation to service and wholeheartedly mold your entire life around the service that he has entrusted to your care? There is a tremendous task to be performed right now, and it is being successfully accomplished with the blessing of Jehovah's spirit. If you do your part well, it may be your portion to live everlastingly to oversee the interests of God in his new world.

18. What position in our lives should our theocratic assignments occupy?

I delight to do thy will, O my God: yea, thy law is within my heart.—Ps. 40:8.

HONESTY HONORS JEHOVAH

THE world has a saying that "honesty is the best policy," but he who is honest only because of policy is neither truly honest nor likely to follow that policy consistently. A far better incentive for Christians to be honest is that "honesty honors Jehovah." And that it does, for it shows that He can have integrity-keepers in spite of the Devil's boast that he can turn all men away from God.

¶ Illustrating how honesty does indeed bring honor to Jehovah are the following letter from a New York city teenager and a newspaper clipping:

¶ "On my way home from the public library I noticed a black pocketbook on the sidewalk, which I picked up and took home. Seeing the name and telephone number of the owner I at once phoned her and arranged for her to pick it up at my home. The pocketbook contained a considerable amount of money as well as papers that the owner valued greatly. When she called she thanked me and remarked: 'I didn't think there were any honest people left in the world.' She wanted to reward me and so I took advantage of the opportunity to witness to her and asked her if

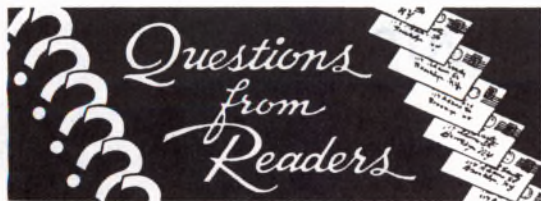
she would like to receive *The Watchtower* and *Awake!* at her home for one year. She said yes and was very pleased with the copies I gave her. She wanted to give me money besides, but I said that her taking the magazines was a fine reward for me.

¶ "She was so impressed that she had an item printed in the local paper, which mentioned that I was one of Jehovah's witnesses. She told me she knew of Jehovah's witnesses and their fine work." The news item referred to, dated February 17, 1957, follows:

¶ "Mrs. L. L. Watkins of 8602 Forest Parkway is happy today that her lost pocketbook was found by an honest 14-year-old Cypress Hills boy, who noting her address in the purse promptly returned it to her. Mrs. Watkins was so grateful that she stopped at the *Leader-Observer* office and asked that special mention of the boy's honesty be made in the paper. Out on a shopping trip, Mrs. Watkins had filled her arms with bundles and was carrying a large shopping bag. When she returned home she didn't realize she had lost her purse until Jeremiah Sciuto, 14, of 62 Hemlock Street phoned. The boy had found the purse on Jamaica Avenue and returned it intact. The lad is a member of Jehovah's Witnesses."

The 'Enlightenment' of Ancient Rome

¶ Mark Twain, noted American author, wrote in Volume I, chapter 26, of *The Innocents Abroad*: "Some seventeen or eighteen centuries ago, the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the holy Mother Church became mistress of the barbarians, she taught them the error of their ways by no such means. No, she put them in this pleasant Inquisition and pointed to the Blessed Redeemer, who was so gentle and so merciful toward all men, and they urged the barbarians to love him; and they did all they could to persuade them to love and honor him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little, and finally by roasting them in public. They always convinced those barbarians. The true religion, properly administered, as the good Mother Church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between feeding parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of degraded barbarians, the other of enlightened, civilized people. It is a great pity the playful Inquisition is no more."



● How would one explain the fact that while the temporary resident had to be obedient to many of Jehovah's laws and requirements the same as the Israelites, yet the temporary resident could eat "any dead body" while the Israelites could not, and it also could be sold to a foreigner, as mentioned at Deuteronomy 14: 21? If it was unclean for the Israelites, why was it not also for the temporary resident and the foreigner?—L. R., United States.

True, Jehovah repeatedly stated that there was to be one law for the Israelite and the foreign-born, but invariably this rule appears in certain contexts and settings, applying to certain laws, such as those relating to tallow, the passover and the unintentional manslayer. See Exodus 12:49; Leviticus 24:22; Numbers 15:29. Justice required that there be no discrimination.

Still, Jehovah, as the Supreme Lawgiver, chose to consider the Israelites in a class by themselves and so placed certain restrictions upon only them and gave them corresponding advantages he did not give to others. Thus, "because you are a holy people to Jehovah your God," they were not permitted to eat that which had died of itself. Then again, interest could be exacted from others but not from one's Israelite brothers. Further, only one born as an Israelite could be chosen to be king over Israel.—Deut. 14:21, NW; 17:15; 23:20.

Modern lands, such as the United States, recognize the justice of this principle. All living within its borders benefit from its constitutional guarantees and are expected to obey its laws. Still, citizens have certain peculiar benefits and

obligations, while only a native citizen is eligible for the presidency.

● What is the meaning of Paul's words at Hebrews 12:13 (NW): "Keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed"?—K. K., United States.

This counsel is in line with Paul's determination: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." (1 Cor. 8:13, NW) It is also in line with Paul's admonition: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:23, 24, NW.

A person with sound limbs may walk in rough terrain and in crooked or devious paths without suffering harm. But one who is lame must be careful where he walks or he can easily suffer from a limb's being put out of joint. So some, because of being spiritually sound and mature, might allow themselves certain liberties that involve a risk or danger and yet not suffer harm because of their maturity. But those not so mature or who are spiritually lame, as it were, might see the example of such strong ones and try to follow it, only to come to grief; requiring their being put on probation by the congregation or causing them to be 'drowned in the sea' of materialism.

So brotherly love indicates that "we, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." That is, we should be willing to deny ourselves so that others who are not as strong as we are may not be tempted to follow us in a perilous course and suffer shipwreck, loss of faith and integrity. Yes, "let each of us please his neighbor in what is good for his upbuilding."—Rom. 15:1, 2, NW.

Futility of Modern Preaching

◀ A professor of theology at Chicago's Federated Theological Faculty, Marcus Barth, son of the European theologian Karl Barth, was quoted in *Time* magazine, February 18, 1957, as saying regarding modern preaching: "In Europe the preaching is on a deeper and more dogmatic level than here, but the churches are empty all too often. Here the preaching is close to the people, the churches are full, but the problem is whether the congregation hears anything in the sermon which its members have not already read in their morning newspapers and have already told themselves."

EMENTS

July 21: Overseers of Jehovah's People. Page 369.

July 28: Accepting Responsibility in the New World Society. Page 376.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What God's name is? P. 355, ¶1.
- ✓ What obligation rests upon Christ's followers? P. 356, ¶4.
- ✓ How the soul displays human attributes? P. 359, ¶2.
- ✓ What the true object of man's desire is? P. 360, ¶4.
- ✓ Who has authority over the present world? P. 361, ¶3.
- ✓ What mental disposition Christ had? P. 363, ¶3.
- ✓ What happened to a man in Ceylon who turned down a college career? P. 365, ¶3.
- ✓ Why the growth of the New World society is a cause for wonderment? P. 369, ¶1.
- ✓ How God has used a channel of communication with his people? P. 370, ¶7.
- ✓ What are some of the Scriptural requirements for overseers in God's organization? P. 371, ¶10.
- ✓ What is meant by saying a Christian must be sound in mind? P. 372, ¶13.
- ✓ Why a letter does not make a minister? P. 377, ¶6.
- ✓ What the main office of an overseer is? P. 380, ¶13.
- ✓ Why the temporary resident in Israel was permitted to eat that which died of itself whereas the Israelites were not? P. 383, ¶3.

Modern lands, such as the United States, too, as we may not be tempted to follow

- ✓ What God's name is? P. 355, ¶1.
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