The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1960
Semimonthly

LIVING NOW FOR A NEW WORLD

THE BENEFIT OF LIVING FOR GOD'S NEW WORLD

BAPTISM—BY IMMERSION OR ASPERSION?

HOW IS THE KINGDOM WORK FINANCED?

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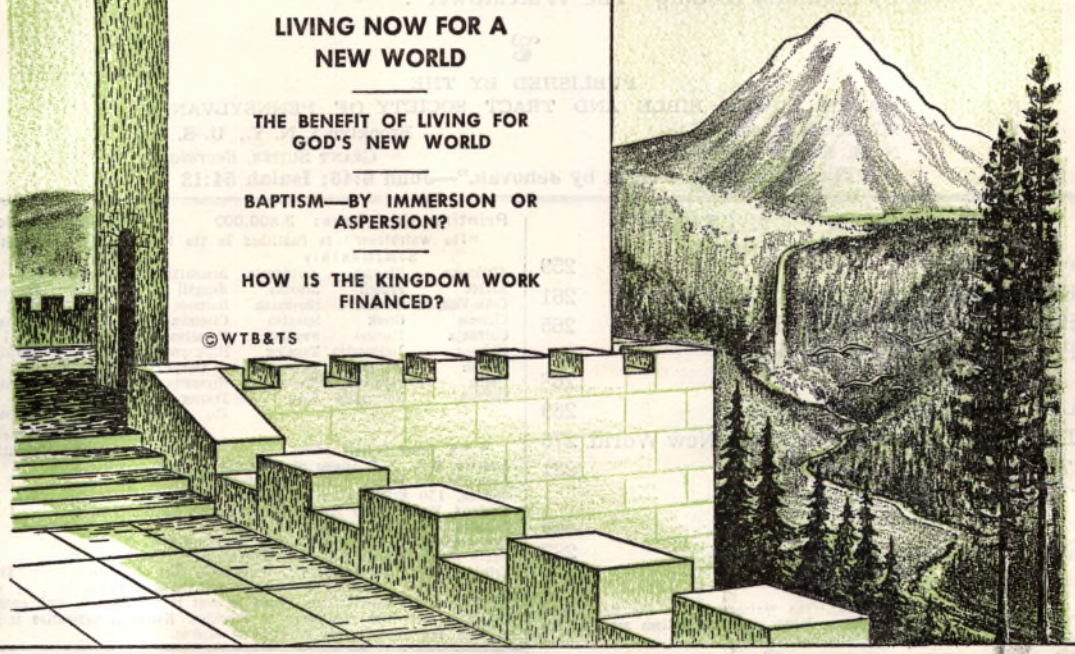

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Why MURMUR?

NATURE'S murmuring sounds are a pleasure to hear. The gentle breezes that murmur through the leaves of the trees are such a delight that they cause poets and composers to write sonnets and melodies. Pleasant also are the murmurings of brooks as they wend their way through forest and meadow.

The same, however, cannot be said of the murmuring done by the human tongue. It is far from pleasant and delightful to hear. *Webster* defines it as "a low muttered complaint or repining; grumbling." Note that it is something muttered low; it is not something expressed openly and outspokenly. Apparently the one who murmurs has doubts, either consciously or unconsciously, as to the wisdom of his murmuring if not also of his grounds and motives for it.

Today we hear murmuring on every hand: children murmur against their parents; wives murmur against their husbands; employees murmur against their employers, and untold numbers murmur against what God permits, blaming him for the evil in the world. Why? Are there not others similarly situated that do not murmur? Undoubtedly!

There is never any sound reason for murmuring. It is unwise, to say the least. It makes the murmurer more unhappy and annoys others, if not also infecting them with the spirit of murmuring. It often leads to resentment and to taking a foolish course. One who murmurs may be said to be lacking in love for God and his neighbor, if not also in love for himself.

Those who murmur against God show a lack of love for him, for if we love someone we will trust that one and so will not murmur against him. That was the trouble with the Israelites. No sooner were they delivered at the Red Sea than they began to murmur about food and drink. Was there any danger of any of them perishing of hunger and thirst? Not at all. Later when the ten faithless spies brought back an unfavorable report, saying they could not take the land to which they were going, again they murmured. Had not God performed many miracles for them by this time? Could he not also take care of any enemies they would meet, since he was able to defeat the might of Egypt? Had he not promised to bring them into a land flowing with milk and honey? Yes. But because of lack of love there was a lack of faith and trust, and so they murmured.—Ex. 16:7, 8; Num. 13:25–14:29.

Those who today murmur because of what God permits show a like lack of love, of faith and trust in God. Are we not daily recipients of God's goodness? Do we not see on every hand proof of his wisdom and power? Could we not reason, therefore,

that he must have some good reasons for permitting conditions that vex us? Surely! Not only has he such good reasons but he has caused them to be recorded in his Word, the Bible. A study of that Word, with the aids he has providentially provided, will help you to appreciate his reasons, the chief of which is the vindication of his sovereignty.

Then again, murmuring may be due to lack of neighbor love. "Love covers a multitude of sins," but the murmurer cannot cover over the shortcomings of others or make allowances for them and so he murmurs. The murmurer sets himself up as judge and murmurs because others do not measure up to his own personal standard, entirely overlooking that 'each one stands or falls to his own master' and that he himself also comes short.—1 Pet. 4:8; Rom. 14:4.

This lack of love at times manifests itself in envious murmuring. That is what caused Korah, Dathan and Abiram to murmur against God's chosen spokesmen, Moses and Aaron. These murmurers, because of lack of love, entirely overlooked the fact that God himself had appointed Moses and Aaron to lead the people in the first place, as well as the fact that not all can lead but some must of necessity follow. —Num. 16:1-40.

This very same spirit was manifested by some in the parable Jesus gave of the workers in the vineyard. As you remember, all received the same pay at the end of the day, although working for various numbers of hours. Those who had worked the full day murmured because the others received the same as they, although they were receiving what they had bargained for. To those murmurers the master of the vineyard said: "Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good?" Yes, lack of love of neighbor led them to envious murmuring.—Matt. 20:1-15.

Murmuring may not only be due to lack of love for God and neighbor; it may also be due to lack of love for oneself. Repining, as was noted, is also a form of murmuring. Persons who do not have sufficient self-love will keep repining, blaming themselves, murmuring against themselves, and make themselves miserable as well as those about them. Or, being frustrated with themselves, they vent their ill will upon others, by murmuring against them. The fact that we are commanded to love our neighbor as ourselves shows that we do need a certain amount of self-love. We should not, therefore, expect too much of ourselves but take a reasonable view of our failings and accomplishments.

The one who is tempted to murmur should ask himself: Am I lacking in love for God, for my neighbor or for myself? Would God permit the conditions that vex me if something good was not to be gained from them? Am I lacking in appreciation of the benefits I do receive from those against whom I murmur? Have I tried to reason kindly and calmly with the one against whom I am tempted to murmur? If nothing can be done about conditions, what am I benefited by murmuring? Am I too severe with myself?

In particular should all those dedicated Christians in the New World society examine themselves when tempted to murmur. Jehovah was leading his organization before we ever became a part of it; so let us humbly put our faith and trust in him and in the instruments he has chosen to act as overseers in various capacities. If conditions really do need correcting, have patience and faith that God will correct them in his due time. In the meantime, do not make yourself and others unhappy by murmuring. Yes, why murmur?

BAPTISM

—BY IMMERSION OR ASPERSION?

THOUSANDS of tourists walk right on by without even giving it a second thought. They never wonder at the change, or if they do, they rarely find the answer to their question.

The scene could be at almost any really ancient church, but let's take the one at Florence, Italy, for an example. Thousands of visitors mill through the Piazza del Duomo in the center of the city. They look at a magnificent green-and-white marble building there, 82 feet (25 meters) across. They know it is a baptistery, but rarely do they wonder why such a large building was needed.

They go on to Pisa, some fifty miles away. There, in the plaza in which they find both the cathedral and the famous leaning tower, is another baptistery, 115 feet (35 meters) in diameter. But the visitors walk right on by, rarely thinking of the change that must have occurred in baptisms since the design for these buildings was established.

It was on looking at a similar baptistery at Poitiers, some 200 miles southwest of Paris, that I really became curious about this difference. The baptismal basin there is almost six feet in diameter. Farther south, in Marseille, at the former Cathedral de la Major, the baptistery was more than eight feet across. Wherever you look, whether in the famous Lateran palace in Rome, in the ruins of Tipasa, seventy kilometers west of Algiers in North Africa, in small places in northern Italy like Albenga, Grado, Parma, Pistoia, Torcello or Volterra, or in other places where there are extremely ancient churches, you will find these special baptisteries. Some of them still have the large baptismal basins (that the French call *piscines*—the same word they use for fish ponds and swimming pools!) that are remnants of the time when baptisms were far different from what they are today.

If you are of an inquiring mind, you will wonder why the change was made.

A little history sheds a lot of light on the origin and meaning of this important Christian ceremony.

THE ORIGIN OF BAPTISM

Although the Bible shows that people were baptized before Jesus Christ, the first *Christian* baptism obviously was the baptism of Christ. John the baptizer was baptizing people in the Jordan River in the year 29 of our era. He was baptizing, as the reliable historian puts it, "those repenting for forgiveness of sins." He was preparing them for the Messiah, whose sacrifice really would bring about the forgiveness of those sins.—Mark 1:4; Heb. 9:22.

In each of these baptisms a lot of water was being used. Nobody was merely being sprinkled. Nor was Jesus baptized by either affusion (pouring on the head) or aspersion (sprinkling). Matthew says: "Jesus immediately came up from the water." Mark also speaks of Jesus "coming up out of the water." Jesus had been down in it, actually being *immersed* in the Jordan River.—Matt. 3:16; Mark 1:10.

A great deal of water was needed in order to immerse, or to *dip under the water,* those who were being baptized. Thus, you read in the Sacred Scriptures: "John also

was baptizing in Aenon near Salim, because there was a great quantity of water there." Also, the Ethiopian eunuch, upon converting, said: "Look! a body of water; what prevents me from getting baptized?" Not just a little basin, but a "body" of water was necessary, for these baptisms were all by immersion. (John 3:22, 23; Acts 8:36) This fact is borne out, not only by the Bible, but also by secular and religious historians—even by the historians of religions that no longer perform baptism by immersion!

WHAT THE HISTORIANS SAY

Larousse du XX^e Siècle, the best-known encyclopedia in France, says: "The first Christians received baptism by immersion everywhere where water was found."* The ancestor of the present Larousse, the larger *Grand Dictionnaire Universel du XIX^e Siècle,* has, for almost a hundred years, said: *"Baptism by immersion,* Baptism conferred by plunging the catechist in the water. *In the first centuries of the Church one gave* BAPTISM BY IMMERSION."† The *Dictionnaire Encyclopédique Quillet* adds: "The most ancient fonts consist of a basin sufficiently large that adults can be plunged into them; because, in the early days of the Church baptism was performed by immersion."‡

Le Baptême des Adultes, written with Church approval by Robert Lesage as a guide for new members, says on page 18: "It was in effect by immersion that baptism was administered during the first centuries of the church."

The Catholic abbot Jules Corblet, honorary Canon of Amiens, officer of the Academy and director of the *Revue de l'Art Chrétien,* wrote two volumes on baptism entitled *Histoire Dogmatique, Liturgique et Archéologique du Sacrement de Baptême.* His second volume begins with this paragraph:

"The example of Our Lord baptized in the Jordan would naturally cause rivers to be chosen as the first places of baptism; nothing, elsewhere, could be more favorable than these large streams of water for the *immersion* of the crowds that converted to Christianity. But, as there were not rivers everywhere, the writers of the first centuries [Justin, Clement, Victor I, Tertullian, etc.] took care to remark that seas, lakes, ponds and springs are equally proper for baptismal immersions."

THE "CHURCH FATHERS" COMMENT

Corblet cites ancient fathers of the Church as proof that in early times real immersion was performed. Gregory of Nyssa (about 331-396) said of the water: "We hide ourselves in it, like the Savior was hidden in the earth." Cyril of Jerusalem (315-386) said that one is completely surrounded by the water. Epiphany remarked that the waters bathed, not just one member, but that they surrounded and purified the entire body. John Chrysostom (345-407) said: "The immersion of the head in the baptismal water is a representation of the tomb of the old man, who is plunged into it as into a tomb, to come out of it with a new life to which he is resurrected." Jerome (about 340-420) spoke of a triple immersion of the head, and Augustine (354-430), Corblet reports, spoke of the complete cleansing of the body.

The English-language *Encyclopædia Britannica,* Volume 3, page 83, cites Cyril of Jerusalem's description of a baptism performed about the year 340 of our epoch. The person to be baptized enters an inner room, prepares himself, is lead to the baptismal tank, and "he is submerged at each question, three times therefore."

* Volume 1, page 551.
† Volume 2[1], page 187.
‡ Volume 1, page 366.

Even though Christian baptism, according to the Bible, is neither for the cleansing of the body nor for the remission of sins, and though it need be done only once, these statements show clearly that the practice of immersion that Jesus had established was still in effect hundreds of years after his death, and that it is only since that time that it has been changed.

The abbey Corblet said in *Des Lieux Consacrés à l'Administration du Baptême,* page 13: "The baptistery had especially been constructed in view of the baptism of adults. When, in the eighth century, that of young infants became generalized, one would have to abandon little by little these isolated monuments to replace them by baptismal tanks placed in the churches. Where one continued to use the baptisteries, one replaced the large basin by an immersion tank for infants."

This change, and the religious building programs of the ninth to the thirteenth centuries, brought about the destruction of many of the immersion basins formerly used for adults. However, a few of them still remain, as silent, though eloquent, testimonials to this change.

WHEN THE CHANGE OCCURRED

Corblet says: "The majority of theologians and liturgists admit in a general manner: 1st, that there was total immersion from evangelical times until about the fourteenth century; 2nd, that from the thirteenth to the fifteenth century, partial immersion of the body was used with affusion [pouring] on the head; 3rd, that from the fifteenth century affusion alone replaced affusion accompanied by immersion."* This church historian points out that a church council held in Liege, Belgium, in 1287 indicated that immersion was still the sole form of baptism being employed there. "Saint Thomas [1225-1274] spoke of [aspersion] as an out of the ordinary practice and said that a minister would sin gravely in baptizing other than by immersion, because he would not be conforming to the ceremonial of the Latin Church."*

In 1526 a church assembly at Chartres, France, left the priests at liberty to employ either method. But more than a hundred years later, in 1655, the Ritual of Poitiers still recommended that the priests "skillfully plunge the child three times, being careful not to injure it."

However, the tide of change had long been definitely against the principle of immersion that Jesus had established. Already it had washed away the idea that baptism, as it had been in Jesus' day, was for people who were old enough to have knowledge and faith and who were publicly announcing the dedication of their lives to God. In place of that original meaning, baptism had been watered down to little more than a ceremonial act following childbirth.

Louis Réau, member of the French Institute and historian of church art, thinks it was this change from baptizing only adults that gradually led to the change from immersion to sprinkling. The change was necessary, he says, because it was dangerous to plunge infants completely under the water. He points out, however, that this change did not take place all at once, but that "a long period of transition must be allowed during which the ceremony of baptism was at the same time *partial immersion and pouring.*"† The evidence for this is that certain ancient baptisteries are too shallow for immersion to be possible, and that works of art of the epoch show a person standing in the water, which comes perhaps up to his knees, while more water is being poured over his head.

* *Histoire Dogmatique,* Vol. 1, page 223.

* *Histoire Dogmatique,* Vol. 1, page 236.

† Louis Réau, *Iconographie de l'Art Chrétien,* Vol. 1, page 240.

CHANGING THE CEREMONY CHANGES THE MEANING

Changing the ceremony has watered down both its importance and its meaning. The idea of personal dedication has been drowned completely. The change has reached the point spoken of by *Témoignage Chrétien,* a Catholic weekly, published in Paris. It said that most people now come to Church "as their fathers and grandfathers did," only for baptism, communion, marriage and burial. To these people, it said, baptism merely sanctifies the event of birth. "Other religions, other civilizations would translate that by other actions, but the significance would not at all be different."

As Réau says, the Church has changed the meaning of baptism. No longer is it for adults, "prepared over a long period of time and fully conscious of their engagement." Instead, it has become something for infants who have neither the knowledge nor the ability to make a personal commitment.

The Church, in baptizing infants instead of adults, and in sprinkling instead of immersing, "has blotted out the symbolic meaning of primitive baptism," when, among other things, "immersion signified death of the 'old man' buried under the water and coming out of the baptismal bath [signified] birth to a new life."*

THE RESULTS OF TAKING IT SERIOUSLY

However, there are people today who really hold to that primitive baptism established by Jesus. They do not consider immediate baptism necessary for the remission of children's inherited sin; they accept Christ's ransom as being sufficient for that. They do not look at baptism as marking one's membership in a church, but, instead, they know that it publicly symbolizes their dedication to God.

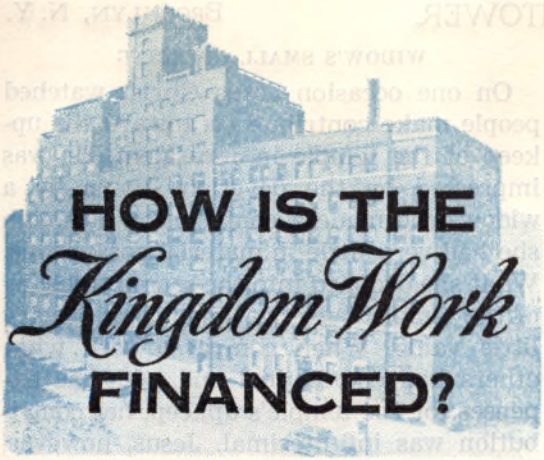
They know that baptism is a Christian requirement, but they baptize only people who are old enough to make their own decisions, who understand God's Word, and who have dedicated themselves to Him. Further, they baptize only by total immersion, as Jesus was *immersed* in the Jordan River. Thus, they keep the important symbol of baptism—that of one's voluntarily dying to his former course of life and being raised up to a new life in God's service.

Taking these matters seriously, as Jesus and his apostles did, they do not find it necessary to complain, as did the front cover of *Témoignage Chrétien,* that only one out of ten baptized parishioners is Christian. Instead, their ranks of zealous Christian workers, actual voluntary teachers of others, are growing by leaps and bounds throughout the earth. Regularly hundreds of newly dedicated persons are baptized at semiannual and annual assemblies held throughout the earth. Over seven thousand were baptized at an assembly in 1958 in New York city.

Why do so many take up this "yoke" that Christ said his followers must take upon themselves? It is not just because this is a Christian command, but also because these principles, as they really existed in Jesus' day are so thrilling that when one learns of them he realizes he has to tell them to other people.

When Jehovah's witnesses say that baptism must be by immersion, and that it must be in symbol of one's dedication to God, they are following the example that was set by Jesus, by his disciples and by all the early Christians. To those who disagree with this principle Jesus set, they reply simply that no man who claims to follow Christ ever has any right to deny his example, or even to imply that it was wrong.

* Louis Réau, *Iconographie de l'Art Chrétien,* Vol. 1, page 241.



HOW IS THE *Kingdom Work* FINANCED?

THE first question that comes to the mind of many strangers that walk past the ten-story, block-wide building in Brooklyn, New York, that houses the international headquarters of Jehovah's witnesses is, "How is all this financed?" When they are told that the new twelve-story building being constructed across the street also belongs to the Watch Tower Society, as well as a cluster of multistoried factory buildings a half mile away, their question becomes more insistent: "Where do you get the money?"

Since the Watch Tower Society is not engaged in commercial business enterprises but in the philanthropic work of Bible education, it is puzzling to such persons how such big, attractive buildings could be erected and maintained by the Society. But these buildings that are used for publishing Bibles and Bible literature and for housing those who work in the printing plant are not the only financial outlay of the Society. Throughout the world it maintains eighty-five branches with a personnel of 1,236 persons to operate them. In addition to this it maintains a large number of missionary homes. The basic needs of the missionaries and other special representatives of the Society are cared for so that they may devote their complete attention to educating people of good will in the many truths of God's Word. All this costs money.

A big financial outlay is the production of immense quantities of Bibles and Bible literature. In 1959, the Watch Tower Society produced over 734 million pieces of printed matter. It takes a lot of money to provide the materials and precision machinery needed to do so much printing. So the question as to how such an immense, philanthropic operation is financed is an inevitable one from strangers.

Some persons might think that it is done by money obtained from the Bibles and Bible literature produced by the Society, but this is not so. The small contribution received from persons that take literature does not cover the cost of operating the Society's activities. Other persons might say the money comes from solicitations, fund-raising programs such as bingo or from tithing. But this too is a wrong conclusion.

From the time the Watch Tower Society was formed in 1884 it has never solicited money. Raffles, bingo and other fund-raising programs so commonly used by church groups have never been employed by the Watch Tower Society. What may be still more surprising to the person not well acquainted with Jehovah's witnesses is the fact that the Society has not at any time during its seventy-six years of existence passed a collection plate. Collection plates are never seen at any meeting it sponsors.

Tithing does not answer the question either, because Jehovah's witnesses do not look upon it as a Christian requirement. It was made a part of the Mosaic law to support the Levitical priesthood, but Christians are not under that law. Christ brought it to an end. Besides that, the Levitical priesthood no longer exists. Tithing, therefore, is not practiced by Jehovah's witnesses.

WILLING OFFERINGS

It is written at Proverbs 3:9: "Honor Jehovah with your valuable things." This is what persons interested in the work of the Watch Tower Society have been doing. Voluntarily they make regular free-will offerings, or contributions, to the Society to keep the work of proclaiming the name and purposes of Jehovah God continuing and expanding. They recognize this as a Scriptural obligation.

In the eighth chapter of Luke we find an example of Christian women giving material assistance to Christ and his apostles, that the Christian ministry might continue from village to village and city to city. In the third verse it states that these women were "ministering to them from their belongings." Here is an example of voluntary giving that Jehovah's witnesses follow today. By making free-will contributions to the Watch Tower Society they are ministering to thousands of special representatives of the Society who are spending all their time in the ministry.

The Corinthians are another example of voluntary giving. Writing to them, the apostle Paul said: "Through the proof that this ministry gives, they glorify God because you are submissive to the good news about the Christ, as you publicly declare you are, and because you are generous in your contribution to them and to all." —2 Cor. 9:13.

It is a similar generosity on the part of Jehovah's witnesses world-wide that makes possible the upkeep of the Society's many branches, printing establishments, missionary homes and ministerial activities. None of the money thus contributed is used to pay officials and special representatives to work for the Society. Those persons that work full time in its branches or as special representatives in the field do so voluntarily, not for pay.

WIDOW'S SMALL OFFERING

On one occasion Jesus Christ watched people make contributions toward the upkeep of the temple in Jerusalem. He was impressed by the devotion shown by a widow who made a contribution although she had very little in material possessions. What she dropped into the sacred treasury of the temple were two small coins of very little value. When compared with what others had contributed and with the expenses for the temple's upkeep, her contribution was infinitesimal. Jesus, however, did not consider it as of no value because of its smallness. Instead he said: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; for they all dropped in out of their surplus, but she, out of her poverty, dropped in all of what she had, her whole living."—Mark 12:43, 44.

The widow's generosity was great. It revealed her love for God. The same can be said of those of Jehovah's witnesses who are poor but who make regular contributions to the theocratic organization despite their meager income. Although their free-will offerings may be no more than a few coins of little value, their offerings are appreciated by the Watch Tower Society. The generosity of these humble people shows their devotion to Jehovah and their appreciation for the work the Society is doing.

If a person were to take the attitude that the financial burden for preaching the good news of God's kingdom should be carried by Witnesses that have good-paying jobs, he would not be showing the commendable attitude of the widow. He would not be showing her appreciation for God's work. He may be unable to contribute more than a coin of small value, yet his contribution is important. As small as it is, it helps with the Kingdom work. It also gives him the

satisfaction that comes from expressing, in a material way, his love for God's service.

It is the privilege of Jehovah's witnesses and interested persons to support financially the theocratic activities in their respective lands. To an extent, they can do it locally by helping with the expenses of the congregation meeting place, or Kingdom Hall. Each Kingdom Hall has a contribution box where voluntary contributions can be made without anyone knowing how much a person contributes. No plea for money is ever made to the congregation, no perfumed coin envelopes are sent to them for contributions and no pledges are ever asked. Like the free-will contributions made by the widow and by others in Jerusalem, so the members of each congregation of Jehovah's witnesses voluntarily drop in the contribution box at the Kingdom Hall whatever they feel able to give.

The free-will offerings made directly to a branch of the Society support the theocratic activities throughout the country or countries under its jurisdiction. Such donations help with the expense of operating the branch and missionary homes, aid special ministers in the field, make possible the holding of assemblies, finance legal cases in defense of the work and care for other expenses. The Witnesses in each country are happy to carry this financial load in addition to the upkeep of their local Kingdom Halls. They do not want to depend upon their spiritual brothers in other lands to do it for them.

Each Witness wants to share in financing the Kingdom work, no matter how small his offering may have to be. He appreciates the admonition given by the apostle Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." —2 Cor. 9:7.

That the Society may plan its expenses for the year, it needs to know approximately how much Jehovah's witnesses and interested persons plan to contribute. What they promise is not a pledge but merely an estimation of what they hope to donate during the year. Call it their contribution prospects. It is a voluntary promise such as was made by the Corinthians: "I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised."—2 Cor. 9:5.

If you intend to make one or more contributions to the Watch Tower Society during the next twelve months, send a card or letter to the branch office in your country stating what you hope to contribute to that office to help the work of preaching God's kingdom. Mark it "Contribution Prospects." On the second page of this issue of *The Watchtower* is a list of the Society's English-speaking branches. A complete list of branches is in the back of most of the Society's books and booklets. In the United States the communication should be sent to: Watch Tower Bible and Tract Society of Pennsylvania, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N.Y. Your prompt response to this request will help the Society plan its activities.

How the facilities and work of the Watch Tower Society are financed is no mystery. Without resorting to the money-raising schemes employed by Christendom's churches, it is able to carry on an extensive philanthropic work of Bible education because Jehovah's witnesses and interested persons voluntarily make contributions from their valuable things.—1 Chron. 29:17.

PROMOTING ACCURATE KNOWLEDGE IN MINISTERS

"BE FILLED with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him." All Christians desire to please Jehovah, both because they love him and because pleasing him means everlasting life. They will therefore take this admonition to heart, and especially during May, which has as its theme this text. —Col. 1:9, 10.*

Why is accurate knowledge so essential? Because it serves as a light to our path. Knowledge of God's Word is indispensable to our keeping balanced and making right decisions. And what decisions we are called upon to make almost daily! Decisions affecting our ministry and eternal life, our families, our secular occupation, our neighbors and suchlike. At times we are required to make decisions suddenly; and unless we have fully equipped ourselves with accurate knowledge, our imperfect flesh may cause us to make serious mistakes, harming not only our own spiritual interests but those of our associates.

If we would promote accurate knowledge of God's will we must study diligently. Study requires time, and so we should set aside time for individual study, not waiting until we have spare time, for such may never be. Buy out time for study. Take it away from watching television shows and movies, attending dances and parties, and other forms of entertainment, from reading newspapers and worldly magazines. Not that these are wrong in themselves, but the amount of time spent on them must yield to the more important thing—promoting accurate knowledge in ministers.

We must not only buy out time for study but we must also make that time count by quality study. We must concentrate, apply ourselves to the subject at hand, dismissing distracting thoughts and not letting our minds wander. As we read, let us ask ourselves such questions as: Why is that? How is this so? In this way we will make sure of all things and fix firmly in our minds that which is right.

To help us remember we must train our process of memory and recall by reviewing. After reading a paragraph endeavor to recollect its main thoughts. Upon completing a section of material do the same, and then upon finishing an entire article or chapter try to recollect the theme, the high lights, the main arguments and the leading proof texts used. And as we study let us not overlook prayer. Thank God for providing this information and ask for his help in understanding and appreciating it. In all such ways we will be promoting accurate knowledge in ourselves.

Of course, in view of our ministerial commission and the command to love our neighbor as ourselves, we must also seek to promote accurate knowledge in *other* ministers. One of the ways we can do this is by thoroughly preparing our study lessons and then making able public declaration at the congregation meetings. Those with whom we work in the training program we likewise can help; and, in particular, all those who have the privilege of presiding over study meetings have the obligation to promote accurate knowledge in ministers by capably conducting such studies. If each one prepared for each meeting as if he himself had to conduct it, what lively, interesting and upbuilding meetings we would have!

During May, then, let us all be 'promoting accurate knowledge in ministers,' in ourselves and in fellow ministers, so that we will walk worthily of Jehovah to the end of fully pleasing him.

* For details see *The Watchtower*, August 1, 1959.

Living now for A NEW WORLD

IT IS God's purpose to have a new world in which righteousness is to dwell. It was the hope of such a new world that encouraged the early Christians in the days of the apostles; indeed, it caused them to change their whole lives. Instead of living for the things that the world of the nations round about them had to offer, they began to live for that new world. The apostle Peter wrote: "Since all these things [the things of the old world around them] are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion . . . ! But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:11-13.

[2] Long before the days of Peter, Jehovah, the Creator of the universe, had made known his purpose to have such a new world. Through the prophet Isaiah he said: "For here I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come up into the heart." (Isa. 65:17) It was His purpose from the beginning to have such a righteous world, and it was only because of man's rebellion in Eden that this earth became a place where wickedness and unrighteousness came to flourish, where sin has resulted in suffering and death for earth's inhabitants instead of earth's being a paradise of peace and happiness with everlasting life for those living therein. But God has not abandoned this thrilling purpose of his, for he promises that the righteous "will possess the earth, and they will reside forever upon it."—Ps. 37:29.

1. What does God purpose to have, and what did Peter write about it?
2. What was the result of man's rebellion in Eden? Does this mean that God has abandoned his purpose to have a righteous world?

[3] The word "righteous" means being "just, upright, virtuous, law-abiding." It is God's declared purpose then to have a cleansed earth, restored to a state of paradisaic beauty like the original Eden, in which "righteousness is to dwell." It is to be a world in which justice, truth and uprightness will flourish, where all earth's inhabitants will be law-abiding, that is, abiding by the divine law, doing the divine will. It is for such conditions upon earth that Jesus taught us to pray in his model prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9,10.

[4] Today we do not live in such a world. This world's inhabitants do not dwell together in peace, nor do the majority deal justly with one another. Virtue is something easily laid aside. There is less respect for keeping proper laws, even the laws of men, for reports clearly indicate that lawlessness is on the increase. But most disturbing to sincere persons is the fact that this world shows little or no respect for the divine law of God. Similar conditions existed on earth in the days of Noah, when "the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." (Gen. 6:5) Because of its badness God destroyed that wicked society of men by a flood, allowing only Noah and his family to escape. The Bible speaks of it as a destruction of an "earth." Not that the literal earth was destroyed; what was destroyed was the society of people living on the earth, those who were living only for

3. What will it mean for 'righteousness to dwell in the earth'?
4, 5. (a) Why did God bring the Flood on the earth? (b) Of what was the Flood a picture, and how are conditions on earth today similar to those just before the Flood?

their own degraded worldly ideas and who had forgotten God.—2 Pet. 3:5, 6.

5 What happened back there was a small-scale pattern of how God is to destroy this present evil world. Jesus himself warned of this and said: "For just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37) It was accurately foretold that just prior to the end of this wicked world the conditions on earth would be similar to those preceding the Flood. Notice how true to the facts are these inspired words: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God." (2 Tim. 3:1-4) A careful study of other prophecies in the Bible makes it most certain that we are now living in these last days, and this means that the end of this present evil world is to be experienced in our time.

GATHERING THE SHEEP INTO A NEW WORLD SOCIETY

6 The destruction of this evil world will of necessity involve the lives of a great number of people. But in his loving-kindness and mercy it is God's purpose that, before this world comes to its end, he will gather out from the nations those who love what is right, who desire to see righteousness flourish, who show faith in God's Word the Bible and in the promise of the new world, whose faith is such that they are prepared to turn their backs on this old world and its bad ways and, instead, conform to the principles of righteousness that are forever to govern the new world of God's making.

7 That such a gathering of lovers of righteousness would take place in our day is made clear from the Scriptures. Jesus himself gave the parable of the "sheep and goats" to illustrate this very thing. The account of this parable at Matthew 25:31-46 indicates that this would be a gathering of individuals of all the nations and a separating of them from the world in such a way that they could be identified as a separated and gathered people. Jesus further showed that there would be such a gathering of sheeplike individuals to form an identifiable people in these last days when he said: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These are the ones who respond to the call at Zephaniah 2:3 (*AS*): "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."—See also Isaiah 2:1-3.

8 So it is that 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 its wrong practices, be part of it and die with it? Or will you 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 *now* for the new world?

9 It is a choice that cannot be put off indefinitely. One cannot with wisdom say, "Well, when that new world comes I will change. Of course I will be willing then to conform to what God will want us to do in

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6, 7. (a) To what kind of people is Jehovah now showing mercy? (b) How does Jesus speak of the gathering of lovers of righteousness today?

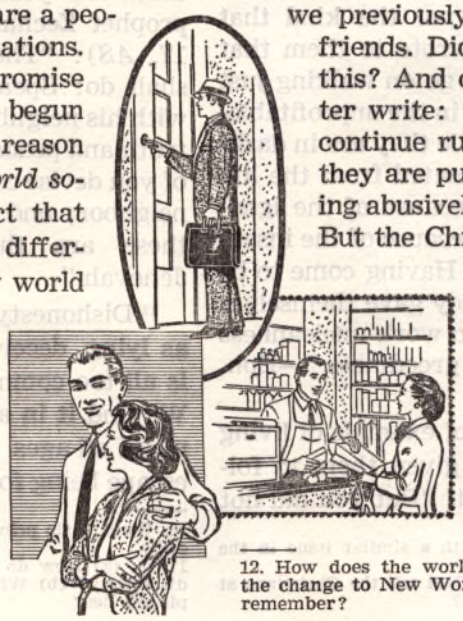
8. What choice faces all persons now living?

9, 10. (a) Why must one not delay in making his decision? (b) What decision will lovers of righteousness make in harmony with Romans 12: 2?

that new world." No! *Now* is the time to begin living for the new world, giving evidence that one is a genuine worshiper of God in spirit and truth, sheeplike, a lover of what is right, for "the Father is looking for such kind to worship him."—John 4:23.

10 Before the destruction of this world comes at the Bible-named battle of Armageddon, Jehovah God is giving opportunity to the people of the nations to learn the truth, to conform to it, and then to demonstrate their faith by seeking the way of righteousness, giving evidence that they are the kind of people who would live righteously in God's perfect new world if given the opportunity. If it is your sincere desire to receive God's approval and gain life from him in that new world, then you will gladly respond to the words: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." —Rom. 12:2.

11 Jehovah's witnesses, as a Christian body of people, are endeavoring to follow this Bible command. They are a people gathered from all the nations. They believe in the Bible promise of the new world and have begun to live for it *now*. For that reason they are in fact a *New World society*. It is this simple fact that makes them so noticeably different. Their faith in the new world is not a negative thing, but is positive. It is a living faith and moves them to an active support of what they believe. That is why you find them calling on the homes of the people to talk to them about their hope. In this they are privileged to fulfill one of the prophecies for our day: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) But they know that there is more to living for the new world than just preaching about it. Living for the new world means living in harmony with the righteous principles of the Maker of it in everything one does, and these principles must govern all one's actions as parents or children, as employers or employees, in work or in play.



12 To those who take such a course it will mean a great change, but certainly a change for the better. Often such a change is misunderstood. This world is governed by one set of principles and ideas; the new world is governed by others—by divine principles and purposes. When we conform to the latter, the world may think it strange; we no longer conform to their way of thinking and acting. It may even lead to antagonism and opposition from persons we previously thought to be our friends. Did not Jesus experience this? And did not the apostle Peter write: "Because you do not continue running with them . . . , they are puzzled and go on speaking abusively of you"? (1 Pet. 4:4) But the Christian's purpose in living is primarily to please God, and so the important thing for you to know is "how you ought to walk and please God," not just men. —1 Thess. 4:1; Col. 1:10; 1 Thess. 2:4.

11. What is it that makes Jehovah's witnesses so noticeably different?

12. How does the world look upon those who make the change to New World living, but what *should* we remember?

13 If it is your sincere desire to find life at God's hands in his new world of righteousness, then it is in your interests to consider carefully some of the basic principles of conduct that God requires of those whom he is today gathering to his side of favor and blessing and assembling into one flock as a New World society. The decisions you have to make are similar to those that faced people who lived in the days of Christianity's beginnings, when for the first time they were confronted with the truth preached by the apostles and they saw the choice between continuing along the way they had been going previously in harmony with the ways of the nations round about them and making the change that was needed if they were to come into a favorable relationship with their Creator.

PRINCIPLES OF NEW-WORLD LIVING

14 About the year 60 or 61 (A.D.) the apostle Paul was writing to the Christians at Ephesus. Before they had heard the truth preached to them the members of that early congregation had been living just like the other peoples of the nations. But that kind of life was not the kind that pleased God. So Paul wrote to them that they should "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."—Eph. 4:17-19.

15 Was that the kind of example of living that Christ Jesus had given them to follow? Most certainly not! "But you did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that 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; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Eph. 4:20-24.

16 Then the apostle goes on to mention by name some of the bad things being practiced by the nations that could no longer be practiced by Christians. What he has to say is just as important for us living now during the time of the end of this system of things if we want to follow the example of the early Christians and learn to live in the way that pleases God and receives his approval. First, notice that verse 25 of chapter 4 of Ephesians tells us that having put away falsehood we should "speak truth each one . . . with his neighbor." This same principle was stated by Jehovah many hundreds of years previously through his prophet Zechariah (chapter 8, verses 16, 17, *AS*): "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah."

17 Dishonesty, which includes such things as lying, deceiving, stealing and cheating, is all too common in this world, is it not? We find it in all walks of life, among people of all ages. Not only will children lie to escape being found out in some wrong they

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13. How were people faced with a similar issue in the early days of Christianity?
14, 15. From what course did Paul tell the Christians at Ephesus they should turn away?
16. What basic principle does Paul discuss at Ephesians 4:25?
17, 18. (a) How do people of this old world look upon dishonesty? (b) What are some of the reasons why people tell lies?

have done, but adults show dishonesty in their dealings with one another, in business, in trying to escape responsibility for some debt or liability, or to cover over some wrong. Because of this, people have begun to lose trust in one another. Some will even claim that because other people are dishonest it is all right for them to be the same. But if we want to do what is right we can no longer walk "just as the nations also walk in the unprofitableness of their minds."

18 There are many reasons why people are not honest with one another and why they resort to lying and deception. As mentioned above, one reason is to escape punishment for some wrongdoing. Fear is certainly a powerful influence in the lives of many and is one of the basic reasons for lying. In some lands the people are brought up with a fear of the "spirits" of the dead ancestors, and from youth are taught that it is necessary to deceive these "spirits" to avoid harm. Those having this belief often come to think that lying and deceit for such a purpose are not bad; but such ideas are certain to harm one's conscience and to weaken one's ability to speak the truth rather than falsehood in one's dealings with his fellow men. Some take the attitude that lying is wrong only when one is found out, but if he is successful in his lies, then he is "clever" and has done something to be admired. This is indeed a perverted view of what is right and wrong. Still others lie out of pride. In fact, it is true to say that some people live their whole lives as a lie, pretending to be something that they are not, and having to make up untrue stories of their exploits to support their claims. Still others lie willfully to deceive, to mislead in order to obtain some advantage over others to their own selfish gain.

19 When one learns the truth of God's Word, one sees the need to put away all practice of dishonesty. Fear is replaced by love; love for Jehovah, for his principles and for one's Christian brothers. Learning that the ancestors are truly dead in the graves and not alive anywhere as "spirits," those who previously had this belief would no longer have fear for such or feel the need to deceive them. The Christian knows that he cannot deceive God, and though he were to try to deceive or lie to other human creatures, Jehovah, who can see the very inmost thoughts of the heart, would not be deceived, and His disapproval could lead to disastrous results. Pride, another cause for lying, is something that God hates, but he approves of humility. So there is no place in God's growing New World society for such things as deception, lying and other forms of dishonesty.—1 Cor. 4:5; 1 Thess. 2:4; Acts 5:3-5; Mic. 6:8; 1 John 4:18; Matt. 22:37-39; Prov. 16:5.

19. Why can there be no place in the New World society for lying and deception?

HONESTY IN VARIOUS RELATIONS

20 Thus among those now being gathered out of the nations of the world into the one "flock" of Jehovah's sheep the distrust and suspicions of the old-world society are replaced by trust and confidence. Yes, even now the principles of God's Word are changing people's lives so that they can enjoy Christian fellowship without the fears that affect the association of those in the old world. That does not mean that Jehovah's witnesses are, for example, a gullible people, easily deceived, trusting everyone on sight, as it were. They exercise sensible caution and are alert to deal with any wickedly designing person who might try to worm his way into their fellowship for reasons of personal gain, to take advantage of the kindness and trust exercised in the New World society. Such evil-intentioned ones quickly show by their

20. While there is trust and confidence among Jehovah's witnesses, against what is it proper for them to be on guard?

works that they are not lovers of truth and righteousness at heart, and mature Christians soon see through their hypocritical disguise.—Matt. 7:20.

[21] What about a person who owns and operates a business? Can he as a Christian rightly use deceptive means to keep up with the competition of others and increase his profit? The following Bible principle is very much to the point in answering that question: "You must not commit injustice in judging, in measuring, in weighing . . . You should prove to have accurate scales, accurate weights." So a Christian businessman would not cheat his customers by giving them short measure for their money or bad workmanship in order to make a dishonest profit. Likewise he would deal justly and honestly with his employees.—Lev. 19:35, 36; Col. 4:1.

[22] This does not mean that a Christian has the right to go around telling others how to run their businesses, as though he were the judge of such matters. The purpose of what is written here is not to try to tell people of the world how to run their lives. What are presented here are simply the principles governing Christian living, so that those desiring to quit living the way the nations do and live in harmony with the righteousness of the New World may be helped to do so.

[23] The same principle of honesty equally applies to employed persons in relationship to their employers. When a person enters into an agreement to work for someone at an agreed wage, then that agreement should be honored. If a person fails because of laziness to do the work assigned, that would really be a form of dishonesty, would it not? It would likewise be dishonest if a person used the time he has agreed to work for an employer and for which he is being paid wages for some other purpose, even though he may feel that the other thing he is doing is more interesting or even more beneficial to himself and to others. To use his employer's time in this way without his knowledge and permission is being unfaithful to one's agreement. An honest and diligent worker wins respect and an honorable reputation. (1 Thess. 4:11, 12) The Christian employee or servant does his work well, not just to please men or to win the approval of men, but because it is right to do so, it is being honest, and he appreciates that such a course pleases Jehovah and wins a reward from him. At Ephesians 6:5-8 Paul writes: "You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, not by way of eyeservice as men-pleasers, but as Christ's slaves, doing the will of God whole-souled. Be slaves with good inclinations, as to Jehovah, and not to men, for you know that each one, whatever good he may do, will receive this back from Jehovah."—Compare Colossians 3:22-25.

[24] Continuing in chapter 4 of Ephesians (verse 28), the apostle states another rule of New World living: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." To steal means to take away something one has no right to, secretly, without being seen. It is easy to understand that breaking into a house at night when the owner is not there and then taking away money or other goods, such as clothing, is stealing. But what about when one has to handle food or materials or equipment in the course of one's employ-

21. How would the principle of honesty apply to a Christian running a business?
22. For what purpose is the information in this article presented?
23. How might a person be dishonest about his work, and for what most important reason should a Christian be a diligent worker?
24. What further principle of New World living is stated at Ephesians 4:28?

ment as a house servant or in some business office or factory? Is one free to take for oneself of such things?

[25] It is the custom in some village communities in some countries that a traveler passing through the village may help himself to some food, so he can proceed on his journey refreshed. This is a custom that is considerate and shows commendable hospitality. All the people of the community understand this custom where it is practiced, and it is not in any way looked upon as stealing, even when the traveler uses the food in the absence of the owner. This custom reminds us of the provision made for the stranger, the traveler or the poor person under the Jewish law. (See Leviticus 19:9, 10.) But customs change, and, though this custom is still practiced in some rural communities, it is not commonly practiced in large cities under conditions of modern civilization. So one has to adapt himself to the situation where he is. A safe guide to what is stealing and what is not stealing is to ask oneself: "Do I have the right to take this?" That is, "Do I have the permission of the owner of this food or this material to use it or take it away?" If it is something that is the property of one's employer one might ask: "Would I take this if my employer were present and could see me take it?" If you find that the answer is "No" to any of these questions, then you know that it would be stealing to take the thing in question.

[26] In harmony with the apostle's advice, the Christian should be a hard worker, doing with his hands what is good, not bad; being honest and diligent, not needing to steal in order to have sufficient to eat. Instead, he will not only provide for his own needs and the needs of his wife and children, if married, but he will be in position to help any of his fellow Christians in the congregation who may not be so fortunate, having perhaps suffered some unexpected loss or disaster. And, too, he will be in position to make some contribution to the funds of the local congregation to help meet necessary expenses and advance the work of preaching the good news of God's kingdom in his neighborhood.

[27] This old system of things is filled with selfishness. People show this in their attitude toward life, looking for as much as they can get while giving as little as they can in return. This selfishness is appealed to by political and religious leaders in order to try to gain support for their particular organizations. It is seen in the way people are quick to borrow money from whom they can, but slow to repay, and often the borrower has no intention of repaying. Some will even try to justify this by saying that to borrow from a rich man and not repay is not really very wrong, since the rich man does not need the money for himself. How often it is that quarrels and fights are the result of debts not being repaid! That is why Psalm 37:21 says it is "the wicked one [who] is borrowing and does not pay back."

[28] Jehovah does not bless the wicked. He does not bless those who are selfish, grasping, just interested in what they can get out of life while doing as little as possible for others in return. Those desiring life in

ASK FOR THE NEXT ISSUE

● Has God always ruled the earth? What changes are to result from the establishment of the kingdom of God, and when? Look for answers to these questions in the article "Jehovah Has Become King."

● Did you know that Christian baptism is a divine requirement? Have you been baptized? Are you eligible for baptism? How should it be performed, and by whom? You will find this vital information in the next issue of "The Watchtower."

25. What questions might be asked to guard against stealing?
26. What is an honest and diligent worker able to do?
27, 28. (a) How are people often dishonest when borrowing money? (b) How does the Bible speak of those who refuse to pay back what they borrow? (c) What good qualities should the Christian cultivate, and what bad qualities should he put away?

the new world need to cultivate love rather than selfishness, the spirit of giving instead of greed. Rather than going into debt in order to increase material possessions, the Christian learns to be content with necessary things, working diligently to earn such things with honest labor. The apostle Paul was careful not to put any unnecessary burden on his brothers. Just because he was an apostle he did not use his position to make material gain from his fellow Christians. He did not covet their "silver or gold." As a full-time apostle he appreciated assistance from the congregations so that he could devote all his time to the ministry, but where this voluntary assistance was not forthcoming he was ready to work with his own hands at tent-making so as to care for his material needs.—Acts 20:33, 34; 18:3; 1 Thess. 2:9.

The Benefit of living for God's New World

IS IT not true that today in this world people quickly become angry, losing control of their tempers? Often this leads to harsh and abusive speech, even to unclean and filthy speech. Such kind of speech shows a lack of kindness and consideration for others and is but an evidence of the bitterness, jealousy and contention that are part of the bad conditions around us. The Bible writer James therefore asks: "Who is wise and understanding among you? Let him show out of his right conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above . . . For where jealousy and contentiousness are, there disorder and every vile thing are." (Jas. 3:13-16) That is why Paul properly says, at Ephesians 4:29-32: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. . . . Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."

[2] Even when it may be necessary to give correction or reproof, as parent to child, or as a Christian overseer to one in the congregation, one's speech should not reflect an uncontrolled spirit. If one feels momentarily overcome by the heat of anger, that is the time to keep silent until the anger has cooled and one can speak on the matter with proper balance. Under such circumstances he should be "slow about speaking," and rather remember that "an enraged man stirs up strife." To gain God's approval we must learn to live in peace, be peaceable, for "happy are the peaceable, since they will be called 'sons of God'."—Jas. 1:19; Prov. 15:18; Matt. 5:9.

[3] There are times when one may be properly stirred by righteous indignation against what is wrong and evil. But to be

1. What do James and Paul have to say about anger, contention and the wrong use of the tongue?

2. What counsel should be followed when one is overcome temporarily by the heat of anger?

3, 4. What are some other things that have no place in the New World society?

moved to indignation against what is wrong because of love for Jehovah and what is right, and because one is disturbed to see His name and people reproached, is different from being moved to anger because of personal hurt feelings of pride or hatred for another person, or to cover up fear of being found out in some wrong that one has done.

4 Anything that would work contrary to the peacefulness and orderliness of God's arrangement of living for his people can have no place in his now-forming New World society. This means that such things as fighting or drunkenness (which so often leads to strife) are no part of New World living.—Rom. 13:13.

PRINCIPLES FOR MARRIAGE AND MORAL BEHAVIOR

5 When God originally placed man and woman in the paradise garden of Eden it was His purpose to have them reproduce and multiply to become a society of people eventually to populate the whole earth with a righteous race. So that they could multiply, God created them with the ability to reproduce, and that was why he made the two sexes, male and female. By the man and woman coming together in sexual union they would beget children "after their kind." This would be a right and proper thing for them to do, with no shame attached to it, and it was therefore intended to be a pleasurable experience for them. But God set certain limitations on the exercise of the privilege of sexual union. It was to be practiced only with the arrangement of marriage—the husband with his own wife, the wife with her own husband.

6 Although for a time God permitted the Israelites to practice polygamy, yet this was not God's purpose for them, nor did he command them to adopt this practice. In instituting marriage in the first place God gave Adam only one wife. And so Jesus later said concerning the Jewish practice of polygamy and divorce: " 'Did you not read that he who created them at the beginning made them male and female and said: "For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh"? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.' "—Matt. 19:4-9.

7 The Bible principles in connection with marriage are really very simple. A Christian man may have only one living wife, and a Christian woman may have only one living husband. The man may have sexual relations *only* with his wife and with no other woman; the wife may have sexual relations only with her husband and with no other man. The two have become one flesh. If one of the marriage partners dies, then that, of course, ends the marriage and the remaining one may remarry. (Rom. 7:2, 3) But while the two are still living the only Scriptural grounds for divorce that allows remarriage is where either the man or the woman goes outside the limitations of marriage and has sexual relations with some other person, thus becoming one flesh with that other person, thereby committing adultery. For a married person

5. For what purpose did God make the two sexes, and what limitation was put on the privilege of sexual union?

6. (a) Was it God's purpose that polygamy be practiced in Israel? (b) What did Jesus say about marriage and divorce at Matthew 19:4-9?

7. (a) With whom only may a man or woman have sexual relations? (b) What are the only *grounds for* divorce that permits remarriage?

to have sexual relations with any person other than his marriage partner is a violation of and a defiling of God's law regarding marriage. (Heb. 13:4) Thus the Bible does not allow for a marriage being ended by a divorce for other reasons, such as a failure to bear children, difference in religion, sickness or disease, cruelty, and so forth. Where a person does obtain a divorce for any of these latter reasons he would not be Scripturally free to remarry and would therefore be committing adultery if he did so.

[8] Since the sexual relationship is permitted only in the marriage state, that means that unmarried persons may not indulge therein. Persons who have agreed to get married, that is, are engaged, must therefore guard their conduct and exercise proper restraint, waiting till after the marriage to enter into the intimate relationship that rightly belongs only to the marriage state. Any improper sexual relationship on the part of unmarried persons or single persons is fornication and is condemned by Jehovah God. That is why Paul wrote to the Ephesians who had turned their backs on the old world and its ways: "Let fornication and uncleanness of every kind . . . not even be mentioned among you . . . For you know this, . . . that no fornicator or unclean person or greedy person —which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—Eph. 5:3-5.

[9] The lack of respect shown by this old world toward God's righteous principles governing marriage has led to all kinds of troubles: broken marriages, broken homes, and children going bad because of lack of parental care and training and example. Those who wish to see life in God's new world, where marriage will exist only in harmony with the divine law, cannot afford to copy the perverted ways of this world in this matter. Even now, while living in this world, those living for the new world need to follow Jehovah's principles for marriage and moral behavior. That is why it is right and proper for Christian congregations to be alert to keep their association clean, expelling from their midst willful practicers of such wrongdoing.—1 Cor. 5:11, 13; 6:9, 10.

[10] Because of the seriousness of marriage and to guard against any abuse of its rights and privileges, it is proper that a marriage of a man and woman be properly registered and recognized by the community. In most countries a marriage must be registered with the local government authority and so become officially known, and the couple receive a certificate of marriage.

[11] The basis for successful marriage is love and not the selfish satisfaction of fleshly passion. In some communities it has been customary for the men to look down on the women as much inferior to them, even to the extent where a wife is looked on as more like some piece of property than as a helpmate and companion. Under such circumstances there is no sharing of life together in the way that God intended marriage to be. To conform to the requirements of New World living means a complete change in attitude toward marriage and the responsibilities to one's marriage mate. The husband must recognize that his wife is not just a slave or house servant. She also can receive from Jehovah God the same blessings of life as he himself, and her worship and service are equally acceptable and pleasing to Him. As the man and his wife both come to learn of

8. What course should be followed by unmarried persons or engaged couples?
9. What has been the result of the lack of respect in this world for God's principles of marriage? How does the New World society keep itself clean from wrong practices?
10. Why is it proper for a marriage to be legally registered?
11. What is the basis for successful marriage, and what changes may be necessary if a family is to live together in harmony with Bible principles?

the New World hope they have something to share, something to work for *together*. The man will encourage his wife, talk with her of their hopes and their Christian work. Rather than a man's neglecting his wife to be with his worldly friends, he will see the need to learn how to live with his wife and children as a family, training them at home in a study of the Bible and in the true worship of God. The wife, on the other hand, will show love and proper respect for her husband, co-operating with him in the rearing of the children in the "discipline and authoritative advice of Jehovah." In this way the husband, the wife and the children are drawn close together in love and understanding, in kindness and helpfulness, living and working together for the new world.—Eph. 5:22, 23, 28, 33; 6:1-4.

12 All kinds of immorality are today being practiced in this wicked world: loose sexual relations between young unmarried people, men and women who are married having sexual relations with others, and in some cases married couples even agreeing to exchange their wives and husbands to satisfy selfish desires. The minds of some are so perverted that they seek to deceive others into such wrong practices under the cloak of false religious teaching. All such things are wicked and they violate God's principles of marriage. It is no wonder, then, that the apostle wrote that such people are "in darkness mentally, and alienated from the life that belongs to God . . . Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness." (Eph. 4:18, 19) And the disciple Jude warns God's people that some such men would even 'slip in,' "ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct." And so Jude admonishes the Christians to whom he wrote "to put up a hard fight for the faith."—Jude 3, 4.

13 What a blessed time it will be when the earth is cleansed once and for all time of such wrongdoing; when honesty and integrity and uprightness will flourish, and lying, stealing and deceit will be no more; when people will deal with one another with confidence and trust, not with doubt and suspicion; when, instead of the harsh sounds of anger, fighting and abusive speech, one will enjoy the calm, happy atmosphere of love, kindness and consideration; when family life will flourish in moral cleanness and the children be reared with affection and sound training to enjoy the blessings of a paradise earth! What a change that will be from the way the world is now! Describing that time, Revelation 21:3, 4 states: "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."

14 Do you not desire to live in such a world? If yes, then you will want to begin living for that new world now. What is there to gain by devoting all our time and energy to the things of this old world? The wise man Solomon answered that question: "For what does a man come to have for all his toil and for the striving of his heart with which he is toiling under the sun? For all his days his occupation means pains and vexation, also during the night his heart just does not lie down. This too is mere vanity." (Eccl. 2:22, 23) Living for the new world does not result in vanity but

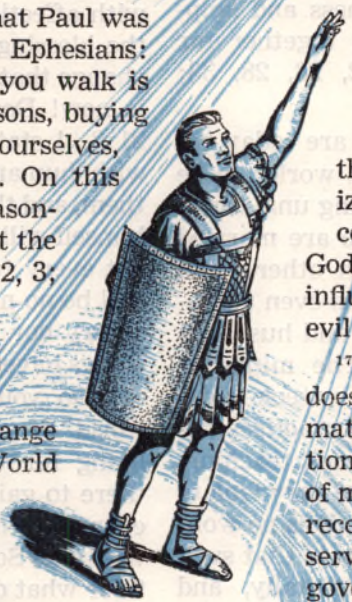
12. Why is it necessary for Christians today to "put up a hard fight for the faith"?

13. Describe the conditions that will prevail on earth when wickedness is completely cleansed out of it.

14, 15. (a) Why is it wise to choose to live now for the new world of God's promise? (b) If we want to live for the new world, what commands should we obey as stated by Peter and Paul?

brings the rewards of everlasting life in true contentment and happiness.

15 The time left for us to turn away from living according to the way of the nations and to live in accordance with the righteous principles of the new world is short. Of the one who wants to take this course the apostle Peter writes that he should "live the remainder of his time in the flesh, no more for the desires of men, but for God's will." That is a very positive command, but how many are carrying it out? Ask yourself, Am I? The apostle further emphasizes his instruction by saying: "For the time that has passed by is sufficient for you to have worked out the will of the nations." This is just the point that Paul was making in his letter to the Ephesians: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is."—1 Pet. 4:2, 3; Eph. 5:15-17.



HOW TO MAKE THE CHANGE TO NEW WORLD LIVING

16 We cannot make this change from old-world living to New World living by just our own efforts. The apostle warns that we have a great adversary, Satan the Devil, who, along with his wicked spirit demons, is deceiving the nations and endeavoring to cause all to do what is bad, not what is good. To overcome all his deceptions and snares we need more than just a desire on our part to do what is right. We need Jehovah's help, and this he supplies freely to those who really wish to worship and serve him. By means of his Word, the Bible, he provides accurate knowledge, and by studying the Bible we get to understand His will and purpose. By means of his holy spirit, which is God's invisible active force, he strengthens us and gives us the power to do his will. By means of his visible organization among his faithful witnesses on earth he guides and directs us in how to use the knowledge gained in a practical way and brings us into unity with others now living for the new world. By diligently studying God's Word, seeking the help of the holy spirit and His organization, we can put on "the complete suit of armor from God" and thus resist the wicked influence of Satan and of this evil world.—Eph. 6:10-18.

17 Our living for the new world does not mean that we are automatically freed from any obligation to the present arrangements of men in this world. A Christian receives many benefits from the services performed by human governments. For example, laws are made to restrain wicked people from harming others and damaging their property, and the police serve to apply these laws and protect the people from criminals and otherwise to keep order in the community. Hospitals, schools and other services are provided from which we all

16. How only can we learn to live for the new world and continue to keep doing so?

17. (a) Does living now for the new world free us from all obligations toward this present system of things? (b) What are some of the ways in which we follow the command of Jesus at Matthew 22:21 to "pay back Caesar's things to Caesar"? (c) How do we render "God's things to God"?

benefit. Because of such services the governments require the payment of taxes. Christians are peaceful, law-abiding, and pay their taxes. They do not try to cheat the governments of this world of what is rightly theirs. They follow the principle Jesus laid down at Matthew 22:21: "Pay back, therefore, Caesar's things to Caesar." In harmony with this principle, Jehovah's witnesses, for example, follow the laws governing obtaining of property to build Kingdom Halls, or for holding large and orderly assemblies. However, they do not compromise by paying to Caesar what really belongs to God, but they pay back "God's things to God." That is why they hold fast to the Bible command to preach the good news of God's kingdom even where communistic or totalitarian governments try to prohibit them, and they do not violate their Christian neutrality and so do not get involved in international or inter-racial quarrels of this old world. Above all, they give their worship exclusively to God, since that rightly belongs to him and not to men.—Acts 5:27-29.

[18] In living for the new world we are not to do so out of any pride or self-righteousness. It is not a matter of trying to prove that we are better or more righteous than others, so that we can boast. We should not measure what we are or what we are trying to do against what other imperfect men do. Rather, we should use as our measuring rod the perfect example of Christ Jesus, who always did his Father's will and was perfect in his living for the new world. We fall very short of that standard, do we not? So we have nothing in ourselves in which to boast. We do not deserve the wonderful gift of everlasting life. Rather, everlasting life in the new world is a result of undeserved kindness from God. (Eph. 2:8-10) Though imperfect, we can demonstrate that we have the right kind of heart. By our whole-hearted support of Jehovah's purposes and of his kingdom under Christ Jesus, and by our sincere efforts in seeking to practice righteousness now, we can show that we are the kind of people who appreciate God's goodness and his principles of living, and that we will continue to do so when the New World conditions are fully in force on earth. It is so right now to "seek peace and pursue it. For Jehovah's eyes are upon the righteous." (1 Pet. 3:11, 12) That means being a Christian not in name only, nor just by membership in some organization, but rather being a *genuine* worshiper of God in spirit and truth.

[19] Here, then, is a thrilling opportunity! We live now on the threshold of the new world of righteousness. Will you be one of those who will enter into its blessings of endless life? We hope so. Jehovah's witnesses are very thankful to be able to share this happy prospect with you. They invite you to associate with them, to learn along with them the accurate knowledge of God's will, to enjoy the same confident faith in the New World hope, yes, and to join with them in making public declaration of that hope to others. Make your life really worthwhile by living now for the new world!

18. (a) Even if we begin now to live for the new world, why is this no cause for boasting? (b) By our sincere efforts in seeking to do what is right we can give proof of what?

19. What invitation is here extended to all lovers of righteousness?

"EASIER TO JOIN THAN NOT TO"

¶ Said David W. Barry, executive director of New York City Mission Society: "Today there is little to distinguish a church member from a nonmember in most communities; membership is actively solicited and its requirements are not too heavy, so that it is often easier to join than not to join."

"Your Will Be Done On Earth"

Serial Part 37

In the twelfth and concluding chapter of his prophecy, Daniel, near the close of his prophetic privileges, reports hearing angelic prophecies concerning time periods of a time, times and half a time (or, 1,260 days) and of 1,290 days. This latter period reached its glorious climax in the 1922 international assembly of Jehovah's witnesses at Cedar Point, Ohio, where the thrilling call to preaching activity was given in the historic words, "Therefore advertise, advertise, advertise, the King and his kingdom." Additional to this, at the close of the assembly's public address on the subject "Millions Now Living Will Never Die," the audience of between 18,000 and 20,000 adopted the courageous resolution entitled "A Challenge to World Powers," declaring the ultimate failure of the protective society of worldly nations and the inevitable triumph of God's kingdom by Christ, under which all obedient men "will continue to live and never die off the earth" in a paradise state.

1,335 DAYS

[21] Unquestionably that Cedar Point convention (September 5-13, 1922) was an impressive marker of the climax of the 1,290 days for the sanctuary class. But inspiriting as it was, Jehovah God foresaw something still further that deserved timing in his prophecy, because of what it would mean to his consecrated people. To put them in further expectation, he inspired his angel to say to Daniel: "Happy is he who waits till he reaches the thousand three hundred and thirty-five days!" (Dan. 12:12, *AT*) This period would be in addition to the 1,290 days and would be forty-five days or a month and a half longer in prophetic time. It would equal three years eight months and fifteen days. This time period would count from the end of the previous 1,290 days, which had culminated at the second Cedar Point convention in September, 1922. The following period of 1,335 days would therefore end in the month of May, 1926.

21, 22. (a) What still further time period did God mark in his Word? (b) When did this time period begin, and what happened to the waiting ones during this period?

[22] During this period Jehovah God helped his people to wait or endure, carrying on his Kingdom preaching on a widening scale. This resulted in bringing into the sanctuary many more to be members of this remnant consecrated by Jehovah. This was evident from the increasing attendance at the annual celebrations of the Lord's evening meal, 32,661 participating in 1922; 42,000 in 1923; 62,696 in 1924; and 90,434 in 1925.* Evidently, however, there were some who did not 'wait' till the end of the announced time, for in 1926 there was a reported decrease in the attendance on March 27 at the Lord's evening meal to 89,278. The year 1925 especially proved to be a year of great trial to many of Jehovah's people. Some stopped waiting and went with the world.

[23] Came the month of May, 1926. May 1-3 there was a general assembly at Basel, Switzerland. On May 13-16 another general assembly was held at Magdeburg, Germany, at which President Rutherford gave the public address on "Comfort for the People," attended by 25,000. But the grand climax in assemblies that marked month was in London, England, the capital of history's greatest empire, the British Empire. The convention was thus at the seat of the

* These total attendance figures earth-wide do not count in groups of less than twenty celebrators of the Lord's evening meal, excepting some foreign reports.

23. How was the month of May, 1926, marked, and where did the grand climax of this month come?

chief backer of the League of Nations, the abominable "image of the wild beast," the political-religious makeshift for the true kingdom of God. From May 25 to 31 the conventioners held their joyous sessions; and strait-laced, sanctimonious, traditional religious restrictions upon God's people were exposed and discarded, to their great relief. On May 28 President Rutherford submitted for adoption by the convention the fifth of the series of annual resolutions, *this one being* entitled "A Testimony to the Rulers of the World." The thrilling new book entitled "Deliverance" was also released that same day.

[24] Sunday night, May 30, in London's then greatest auditorium, Royal Albert Hall, came the climax. World powers were then addressed indeed, when President Rutherford spoke to the packed Hall on "Why World Powers Are Tottering—The Remedy" in support of the Resolution that had been submitted to them. In consequence of this putting the seventh world power on notice, the Anglo-American dual world power committed the "transgression of desolation,"* and the 2,300 prophetic days began to count, to mark off when Jehovah's sanctuary should be restored to its rightful state.—Dan. 8:13, 14, *RS*.

[25] With this London international convention there began a period of happiness that has not ended and will never end. How happy those of the sanctuary class were that they had waited till the close of the 1,335 days! They were taking on a newer happiness because of appreciating more their privilege of being the witnesses of the Most High God, whose name is Jehovah. At the beginning of the year the issue of January 1, 1926, of *The Watch Tower* confronted them with the leading article "Who Will Honor Jehovah?" On Service Day (May 29) at London the conventioners went out on the streets as witnesses of Him and put in the hands of the people 110,000 copies of the new booklet *The Standard for the People*. Reporting on this successful witness effort, the *Watch Tower* report (as of July 15, 1926) on the London convention concluded with these meaningful words: "Nothing like this has ever been known on Service Day at a convention. The friends were bubbling over with enthusiasm. They felt that they had done their best to obey the command of Jehovah: 'Ye are my witnesses that I am God.'" (Isa. 43:12, *AS*) With still greater happiness the sanctuary class embraced the very name "Jehovah's witnesses" in international assembly at Columbus, Ohio, July 26, 1931.

[26] Some day in the not distant future the faithful pre-Christian witness of Jehovah, the prophet Daniel, will know how the time periods that the angel foretold were fulfilled upon the sanctuary class in this twentieth century. Jehovah's angel indicated how it will become possible for Daniel to know, saying: "But thou, go thy way toward the end; and thou shalt rest, and arise again for thy lot at the end of the days." (Dan. 12:13, *Le*) When Daniel reached the end of his way in death, he rested in Sheol, mankind's common grave, in the sleep of death. He did not go to heaven. Jesus, who had come down from heaven, said so. (John 3:13) As a witness of Jehovah, who "did good things," Daniel awaits the fulfillment of Jesus' words: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a

* See *The Watchtower* as of October 1, 1959, pages 598-602; and as of October 15, 1959, pages 632, 633; or, in all, paragraphs 37-53.

24. On Sunday night, May 30, 1926, who were indeed addressed, and what did these commit, to begin the counting of what time period?

25. For those who had waited, what period began with that London convention, and on what account particularly?

26. (a) How will Daniel in a future day be able to know how the time periods that the angel foretold were fulfilled? (b) For what lot will Daniel arise again, and what may he become?

resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) Daniel's lot will be an earthly one in God's new world after Armageddon. He will be resurrected and stand up for his blessed lot under Christ's rule of a thousand years. He will have everlasting life in view. By accepting the ransom sacrifice of his King, the Right Shepherd, Daniel will become a son of the "Father for eternity." (Isa. 9:6) Because he displayed faithfulness as an earthly prince over Jehovah's people long ago he will no doubt be assigned among those whom Christ the King will "appoint as princes in all the earth."—Ps. 45:16.

CHAPTER 14
EARTHLY BLESSINGS WHEN HIS WILL IS DONE

JESUS Christ was on earth when he taught his disciples to pray to his heavenly Father Jehovah: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10) At that time his disciples were all natural Jews. Their earthly forefathers had known Jehovah's rule as King during the days when he raised up judges to rule over Israel, such as Joshua, Gideon, Barak, Samson and Samuel, and also when King David and his successors ruled, sitting upon the "throne of Jehovah." In 607 B.C. that typical kingdom of Jehovah God was overturned in harmony with his own decree; and in Jesus' day the "contemptible person," Emperor Tiberius Caesar, ruled the land of the Jews through the Roman procurator, Pontius Pilate. Jesus' Jewish disciples could keenly appreciate praying for the kingdom of Jehovah God to come back and exercise its power over earth, that here on earth the heavenly Father's will might be done just as up in heaven. That kingdom must come, not to destroy man's home, the earth, but to see that God's will is done on earth as well as in heaven.

[2] In 1914 (A.D.) Michael stood up in Kingdom power and authority. Or, according to the vision of Daniel 7:13, 14, the glorified Son of man in heaven was brought before the Ancient of Days and was given the everlasting kingdom to *which he was* the rightful, sworn Heir. Because he was the one that had the "right" to it, Jehovah, the Ancient of Days, gave it to Jesus Christ. (Ezek. 21:27, *RS*) At once that kingdom battled against Satan and his demons and cast them down to earth, to await here the universal "war of the great day of God the Almighty." The Kingdom also directed its power toward the earth in particular behalf of the sanctuary class and the great crowd of "other sheep" who were to be gathered. (John 10:16) Yet that kingdom did not "come" against the king of the north and the king of the south in an Armageddon battle to destroy all the kingdoms of this world. Like the symbolic stone that was cut out of the mountain without human hands, that kingdom, set up by the God of heaven, did not then strike the metallic image of Nebuchadnezzar's dream upon its iron and clay feet and destroy all the earthly governments pictured by the image. There were other parts of God's will that needed to be done on earth first before the destruction of this system of things at Armageddon.

[3] Much as Satan the Devil would like to do so in his insane purpose of "rule or ruin," it is not the purpose of Jehovah God to depopulate the earth by his war between his kingdom and Satan's world. Satan's

1. (a) Why could the disciples whom Jesus taught the model prayer appreciate praying for God's kingdom to come? (b) Why must that kingdom come?

2. (a) In 1914, what was given to the Son of man, to fulfill Daniel 7:13, 14, and what was its action toward heaven and earth? (b) Why did it not proceed against the king of the north and the king of the south?

3. Contrary to Satan's liking, what is it Jehovah's purpose not to do by his coming universal war, and hence what does this require in behalf of the people?

four-thousand-year-old world must be cleared out, in order to make way for Jehovah's righteous new world under the Seed of his "woman," Jesus Christ. Since it is a world that has to be destroyed in that universal war, the people on earth will be unable to escape that war by space travel or by long-submerged atomic-powered submarines but face destruction. Since 1914 they needed to be warned of what is ahead and to be informed of any God-given way of escape. This required a global witness to be given in all the inhabited earth, to all races and nationalities, before the end should come upon Satan's world in both its parts, visible and invisible.

[4] It is not obligatory upon Almighty God to do this, but it has been his loving course of mercy to send advance warning before his unusual work of destruction upon his enemies. To serve this warning notice and this guidance to a safety shelter, there was a need of notice servers and safety guides. Whom would Jehovah provide for this life-saving work? Angels from heaven? No; but his sanctuary class, a remnant of which was on earth. Hence God's symbolic stone, the kingdom of his Son, did not strike the symbolic image of Satan's visible earthly organization and crush it in 1918 when the "place of his sanctuary was cast down" and the sanctuary class were "trampled under foot." But the heavenly Michael had stood up in Kingdom power, and he delivered these faithful ones, because they were "found written in the book." These he awakened to activity in giving the foretold Kingdom witness everywhere. (Matt. 24:14) Let reject the "good news of the kingdom" whoever wanted to, but those who took to heart the witness and made the Kingdom their only hope of salvation would be spared at the battle of Armageddon.

[5] At an ascertainable date, at the end of the "appointed times of the nations," God's kingdom was born in 1914 and Michael and his angels commenced battle against the invisible part of Satan's world up in heaven. The demonic part of Satan's world was hurled down to the unseen vicinity of this earth in the outer space through which the king of the north and the king of the south are rocketing their earth-moons or satellites or spaceships. But the day and the hour when Michael, the Son of God in Kingdom power, again takes up the battle at Armageddon is not known, which leaves also the year of it unknown to us in advance. In the year that Jehovah wiped out the "ancient world," the "world of ungodly people," Noah, having finished the three-story ark for survival for his family and animal species, was told of the day that the deluge would come down upon the earth. (2 Pet. 2:5; Gen. 7:1-11) The "ungodly people" were not told the day, but they had had enough hearable and seeable evidence in Noah's preaching, in his completing the ark and in his gathering the animals and birds in it to know that the globe-engulfing flood was near at hand. Can we today know when the Son of God comes in his kingdom against Satan's world at Armageddon? Jesus' prophecy on the world's end says:

[6] "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. For as people were in those days before the flood, eating and drinking, marrying and giving in mar-

4. Was that obligatory upon God, and whom would he raise up for the lifesaving work, and who would be spared at Armageddon?

5, 6. (a) At what ascertainable date was God's kingdom by his Son brought to birth, and at what ascertainable date did the flood come in Noah's day? (b) What did Jesus say concerning knowing when he in his kingdom comes against Satan's world at Armageddon?

riage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be. . . . On this account you, too, prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming." —Matt. 24:36-44; Luke 21:26, 27; 2 Pet. 2:5.

7 Let it here be noted that the world-destroying flood did not rush in upon the unheeding people until Noah had got his family and the submissive birds and beasts into that flood-worthy ark. As a happy result there were eight humans besides the birds and animals that lived through the destruction of the ancient world and that started living on a washed earth in the world that has continued till this "appointed time of the end." Happy were Noah's family for having heeded and joined in his preaching and in his building of the ark and gathering in the lower creatures! In like manner now, Jehovah's destruction was not rained down upon wicked, heedless people in 1918. Those upon whom He has mercy must be got out of the danger zone. "Likewise," said Jesus in prophesying about the end of this world, "just as it occurred in the days of Lot [the nephew of faithful Abraham]: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot [with his family] came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."—Luke 17:28-30; Gen. 19:1-26; 2 Pet. 2:6-9.

7. (a) That flood did not rush in until what had taken place, and for what similar reason did Jehovah's destruction not rain down on the people in 1918? (b) In illustration, what did Jesus say regarding the "days of Lot"?

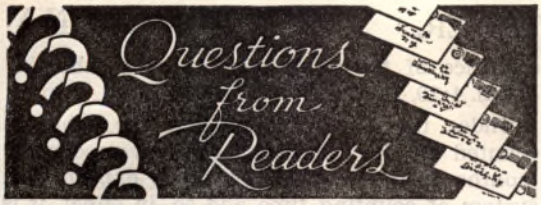
8 One of the two angels who helped Lot and his daughters to get out of the doomed city and the danger zone said to Lot: "Hurry! Escape there, because I am not able to do a thing until your arriving there [at Zoar]!" (Gen. 19:22) True to this informative picture, Michael the great Prince and his angels will do nothing to destroy Satan's Sodomlike world until those pictured by Lot and his daughters, that is, the "other sheep," have been got *out of* this doomed system of things by Jehovah's sanctuary class, his chosen ones still in the flesh. Jesus foretold how Jehovah would provide an interruption of the tribulation upon Satan's organization to allow for Jehovah's chosen ones in the flesh to do this lifesaving work toward the "other sheep." Jesus said: "Those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again. In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones [yet in the flesh] that he has chosen he has cut short the days."

9 True to those words of Mark 13:19, 20, Michael delivered the members of the sanctuary class in 1919. Why? That they might renew the "continual sacrifice" of praise to God for their own salvation, as well as for helping the many "other sheep" to take refuge under God's kingdom. There, under divine protection with the remnant of the spiritual sanctuary, these "other sheep" will not be destroyed with this modern Sodom when destruction flames down upon it in a tribulation such as mankind has never known since creation.

(To be continued)

8. (a) What did one of the angels say to Lot about his inability to act? (b) In what words did Jesus say there would be an interruption of tribulation for a similar reason?

9. True to those words, what did Michael do in due time, and hence who will not be destroyed when modern Sodom gets burned down?



● In Genesis 3:16 the *New World Translation* reads: "To the woman he said: 'I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children.' " Scriptures dealing with childbirth all seem to support the idea that childbirth is painful. However, had the Bible writers lived in our day when much is being done to remove the fear formerly connected with childbirth, would not their thoughts on the matter have been different?—B. F., U.S.A.

Modern translations (*RS, AT, Mo, NW*) at Genesis 3:16 use the word "pain" in connection with childbirth. The Hebrew word is *'itsabón.* Modern Hebrew lexicons define this word as "toil, pain, sorrow, grief," and as "pain, toil, sadness." Jehovah God used the same word to Adam in Genesis 3:17. Lamech used the same word in Genesis 5:29, and the *New World Translation* renders it "the pain" of our hands. Certainly when a person has to toil with his hands he does not get comfort and ease and relief of hands.

Then there is the related Hebrew word used in Genesis 3:16, namely, *'etseb,* which the *New World Translation* renders "birth pangs." This Hebrew word occurs at Psalm 127:2; Proverbs 5:10; 10:22; 14:23; 15:1, in the Hebrew text. The *New World Translation* renders this related word in the same sense as pain.

Why is this? Because this word *'etseb* and its relative *'itsabón* are derived from the Hebrew verb *'atsáb.* This verb occurs in Genesis 6:6; 34:7; 45:5 as well as in many other books of the Hebrew Scriptures. In all cases it means to pass through a disagreeable experience, to experience hurt and pain. Thus in Genesis 6:6 it says that Jehovah God "felt hurt at his heart." At Genesis 34:7 it says that the sons of Jacob "became hurt in their feelings" when they found out that their sister Dinah had been violated, raped.

Jehovah God's words to Eve have been upheld by woman's experience at childbirth throughout the millenniums from her day onward down to ours. This is not saying, however, that the pain cannot be eased somewhat by some preparatory methods that are natural in the way they are applied. Childbirth is still a distressing experience physically, even though met with fortitude because of knowing what to expect and how to co-operate with nature and because of the joy of bringing a human into the world.—John 16:21.

A few years ago a moving picture was made in France, extolling the virtues of natural childbirth; it was entitled "The Strange Case of Dr. Laurent." It showed how the young mother met the labor pangs and endured childbirth. There could be no question in the mind of anyone who saw the picture as to whether or not childbirth is a distressing experience. It is, but it need not be associated with such excruciating pain as to inspire terror.

● Our boy, aged seventeen, has been hard to manage for a number of years, and at times he threatens to take our lives if we do not go along with what he thinks and does. He has a violent temper. He makes little attempt to find work but says it is our responsibility to support him materially in whatever he wants. What should we do?—E. D., U.S.A.

To overcome wayward tendencies in children requires much patience on the part of parents. While there must be firmness, there also must be no doubt about the parents truly loving their children. Scriptural authority and reason should continually be appealed to, and the example of the parents should show that they too are subject to these. Up to a certain age children will be amenable, but when a teen-ager breaks out in open rebellion more severe measures may be needed.—Heb. 12:7-11.

In the days of ancient Israel when a son was openly rebellious his parents handed him over to the older men of the city for punishment. These decreed death by stoning. There was no excusing rebellion because of his youth. Although today we do not have a typical Theocracy governing the land, we do have theocratic rule in the home and in the congregation as well as a civil law of the land. When a son refuses to recognize theocratic rule in the home, appeal should be made to the theocratic rule in the congregation. If the rebellious son refuses to heed the voice of the congregation, the parents are fully justified in turning him over to the authorities of the land to be dealt with as they see best. The prospect of this action may suffice to bring a rebellious son in line.

True, parents are obligated to provide for

their children, but only so long as the children are unable to provide for themselves and so long as they recognize the headship of the parents and co-operate with the rest of the members of the family. If they refuse to do so they have no right to the benefits of the parental roof. Here also the principle stated at 2 Thessalonians 3:10 would apply: "If anyone does not want to work, neither let him eat."

● In discussions with Seventh-Day Adventists they frequently refer to Isaiah 66:23 to prove that the sabbath will be observed in the new world. How is this scripture to be understood? —J. F., Switzerland.

If this text can be used to prove that the sabbath is binding upon Christians to time indefinite, then the Seventh-Day Adventists must also observe the Mosaic new moons, for they are also mentioned in this text. They also were an integral part of the arrangements under the old Law covenant. (Num. 10:10; 28:11; 1 Chron. 23:31) That is why the apostle Paul mentions both when showing that Christians are no longer bound by the requirements of the Law covenant: "You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you." "Therefore let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath." —Gal. 4:10, 11; Col. 2:16.

Under the Law arrangement the sabbaths counted off the weeks and the new moons the months. In the new world we may expect some system of counting time and so, in effect, it is said that then from week to week and from month to month, or continually and continuously, the inhabitants of the new world will come for worship before Jehovah. Understanding the point made at Isaiah 66:23, we can see that it does not, even as it could not, contradict what the rest of the inspired Scriptures say about the Law covenant as no longer being binding upon Christians.

● When reading aloud from the Psalms, should the word *Selah* also be read aloud?—L. E. M., U.S.A.

When making a public reading of the Biblical psalms there seems to be no reason for reading the word *Selah*. As stated in the footnote of the *New World Translation* of Psalm 3:2, *Selah* is a Hebrew technical term for music or recitation, the meaning of which has not come down to us. That is why it appears in italics in the *New World Translation*. Since neither the reader nor the hearer understands what this word means, the reader conveys no thought to the hearer by pronouncing the word. Hence the word can be omitted without harm and without losing anything of the text of the Psalms.

ANNOUNCEMENTS

FIELD MINISTRY

Carefully searching the Scriptures results in promoting accurate knowledge among those who are God's ministers. (Col. 1:9, 10) During May Jehovah's witnesses will use accurate knowledge by witnessing to others and presenting the book *From Paradise Lost to Paradise Regained* and a Bible-study booklet on a contribution of 75c. If you would like to have a share in this work, contact Jehovah's witnesses at a nearby Kingdom Hall or write to this office.

WHOSE PROMISE DO YOU TRUST?

Men make campaign promises in order to gain a political office. Not so with God. His position as Supreme Sovereign is assured. Therefore his promises are thoroughly reliable. Many men, though, have made promises in God's name that He never purposed. Are you sure your hope is properly founded? Do you know for certain what God's Word promises for our future? Send only 75c for the 256-page book *From Paradise Lost to Paradise Regained* and receive free the revealing booklet *God's Way Is Love.*

"WATCHTOWER" STUDIES FOR THE WEEKS

June 12: Living Now for a New World, ¶1-23. Page 269.

June 19: Living Now for a New World, ¶24-28, and The Benefit of Living for God's New World. Page 274.