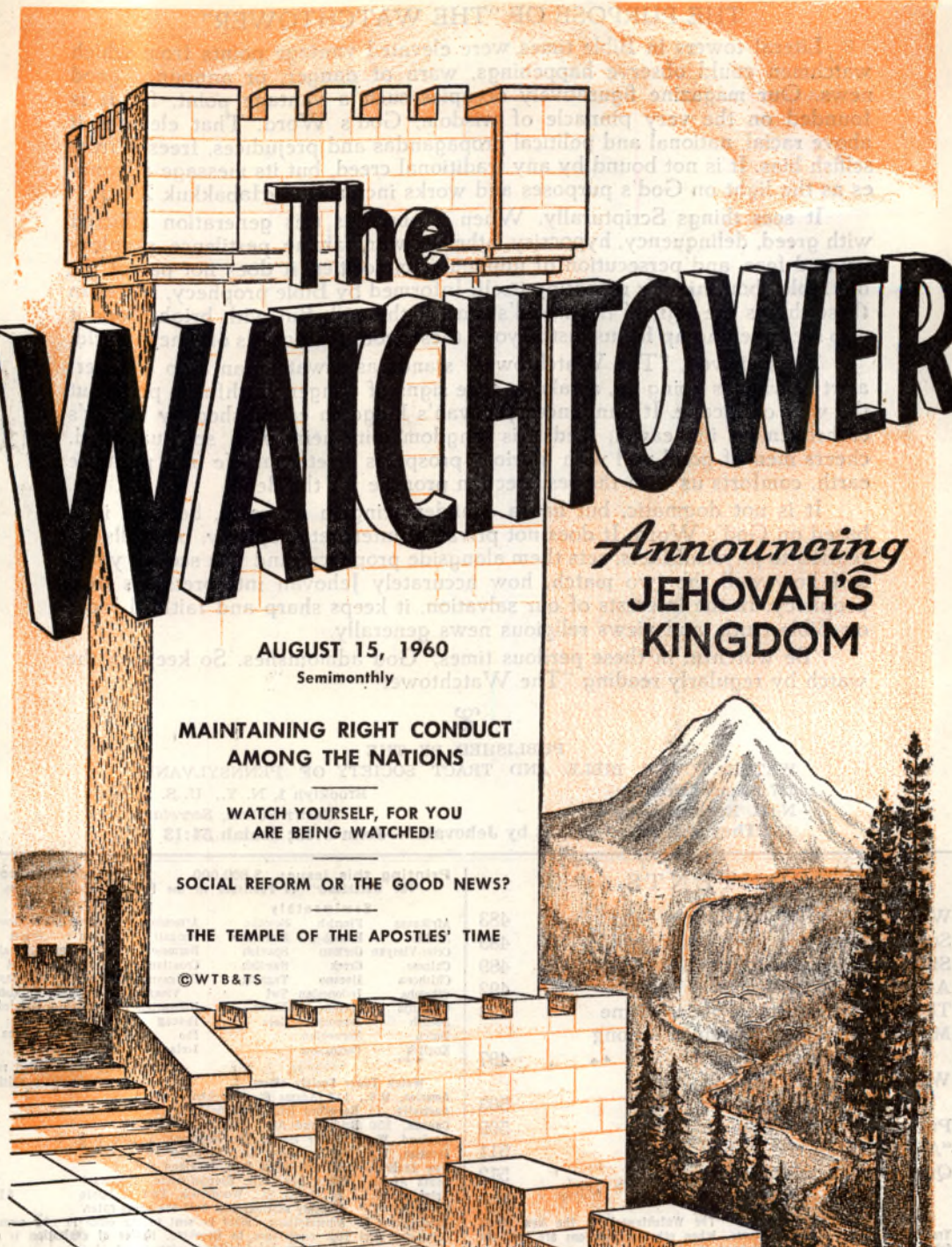




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1960

Semimonthly

**MAINTAINING RIGHT CONDUCT
AMONG THE NATIONS**

**WATCH YOURSELF, FOR YOU
ARE BEING WATCHED!**

SOCIAL REFORM OR THE GOOD NEWS?

THE TEMPLE OF THE APOSTLES' TIME

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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**JEHOVAH'S
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IF A person were able to live his life without ever breaking an accepted moral standard or code of ethics, could he say that he is without sin? Can it be said that an infant is free from sin because it is incapable of comprehending what is morally right or of doing what is morally right or wrong? Some persons in this materialistic world may be inclined to say Yes. But they fail to realize that sin involves much more than breaking a moral code. It involves the laws of God. No imperfect human is able to obey those laws perfectly, and because he cannot he is guilty of sin. He is missing the mark of perfect obedience to his Creator.

But what about the person who denies a Creator and insists that man's amazing body is the result of chance, a mere accident, and not the result of intelligent creation? He may maintain that he is without sin, because he does not recognize the existence of divine laws. But while he denies such laws, he is faced with them every moment of his life. Every particle of matter is subject to laws that control it. The entire material universe functions according to specific laws, and, because of this, man has been able to make use of some of them in his applied sciences.

Since laws cannot make themselves, their existence points to a Lawmaker. His

WHO CAN SAY HE IS WITHOUT SIN?

wisdom is manifested by the remarkable manner in which they keep the material universe under control and in order. As that One is capable of making laws for inanimate matter, so he is capable of making them for living, intelligent

creatures to govern their conduct. Since violation of the laws of "nature" can cause suffering for man, it should not be difficult to understand why the violating of the divine laws that govern man's conduct can do injury to him. Such violation has brought imperfection and death.

The spirit of disbelief about what pertains to the Creator has made its impression on the religious thought of this modern world. The result has been the conclusion by some professing Christians that sin is confined to the breaking of moral standards and that salvation from it is by character development. Others give their own definition to sin, such as that of one group that says it is "the belief in the real existence of a mind or minds other than the Divine Mind." To them, salvation from sin means to be saved from "delusions of mortal sense." These people may claim that they are without sin, when sin is viewed as missing the mark of perfect obedience to God's laws, because they have given a completely different meaning to the word.

Many professing Christians such as these are inclined to reject the thought that sin by the first man affects anyone today. In this connection Professor Conrad Moehlman of the Rochester Theological Seminary said: "Original sin and guilt basic in the medieval religious synthesis are rejected by the modern man. . . . Original sin and guilt will some day give way to sin understood as a stage of evolution toward the good." Despite this and similar views among religious and nonreligious peoples, the written Word of the great Lawmaker shows that all humans are affected by the sin of Adam.

Death is now experienced by man, not because death is natural for the human organism, but because of sin by the first man. Its effects have been inherited by his descendants. Scientific study has revealed that the human body continually renews itself and should, theoretically, live indefinitely. That the cause of man's death is sin and imperfection inherited from Adam is clearly stated in God's Word: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

Adam and Eve had their offspring after they had sinned, or missed the mark of perfect integrity to God. Since nothing clean can come from something unclean, their children were not free from sin and its penalty of death. This should not be difficult to conceive when it is remembered that many weaknesses can be passed from parents to children by heredity. Since this is so, why should it seem incredible for the effects of Adam's sin to be passed on to all his descendants? The Scriptures plainly state that "in Adam all are dying." (1 Cor. 15:22) Nothing is accomplished but self-deception when a person questions the au-

thority of the Scriptures because he does not agree with this.

Since Adamic sin has been inherited by all humans, being passed on from one generation to the next, infants are not free from sin. David pointed this out when he said: "In sin my mother conceived me." (Ps. 51:5) It is true that they are too young for personally sinning by violating divine laws, but their age has no bearing on the sin that is inherited from Adam. Only by God's undeserved kindness in providing a ransom sacrifice can a person be released from enslavement to Adamic sin. "The blood of Jesus his Son cleanses us from all sin."—1 John 1:7.

Those who deny that they have inherited sin from Adam or that they are guilty of sin against God's laws because of missing the mark of perfect obedience do not speak the truth when they give voice to their views on this. Whether they be professing Christians or not, the truth is not in their philosophical or religious views. Imagination does not make facts. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us."—1 John 1:8.

The One whose existence is made evident from the marvelous things we see in this material universe, things that show immeasurable wisdom and power, did not leave man without specific information about Himself and His purposes. He gave man a written guide in which he explains why all humans are imperfect and eventually die. The Holy Bible is that written guide and is the standard for measuring beliefs as true or untrue. In it he has revealed how he made provision for releasing humans from inherited sin and death. Because of God's undeserved kindness through Christ man will, in due time, be able to say truthfully that he is without sin.



What is God's work for Christians? Is it the so-called "social gospel" or the Kingdom good news?

IT COMES as a shock to many persons. What? That a person could spend his whole life performing highly praised works and yet not meet the approval of God. Declared the Lord Jesus concerning our day: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."—Matt. 7:21-23.

We want to avoid being "workers of lawlessness." The only way to avoid being such is to do the will of Jehovah God. So it is a serious thing as to how we expend our life's efforts. What we do might be viewed as a good work in our own eyes. But is this enough? Says the inspired Word: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) We are not the judges, then, of what is the right work for Christians. God's will must prevail, and we must harmonize our lives with the will of God.

What are we to think, then, about what is popularly called the "social gospel"? Is reforming the world the work of Christians? There is no doubt that much time could be spent on efforts toward social reform. Some persons, for instance, might spend their whole lives combating some vice such

as gambling, prostitution or alcoholism. Trying to clean up the world's entertainments, movies, books and magazines, could consume our life energies. What great energies could be expended fighting poverty and delinquency! Seeing the world in a frightful mess, the Christian wonders: How can I do the most good?

The answer is that we can do the most good by doing the will of God. The will of God for Christians is that they closely follow the example of the Lord Jesus Christ. One of Christ's apostles, Paul of the city of Tarsus, said: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) How, then, can we imitate Jesus as Paul did?

PREACHING THE KINGDOM OF GOD

Many were the reform movements in Jesus' day. There were reforms along the line of abstinence, some along the line of asceticism. There were also various political reformers. Jesus joined none of these movements; he concentrated his energies on doing the work that his Father had given him—making known the Father's name and kingdom. So Jesus stuck to the work of preaching the kingdom of the heavens. We read: "Jesus went into Gali-

lee, preaching the good news of God and saying: "The appointed time has been fulfilled and the kingdom of God has drawn near. Be repentant and have faith in the good news." (Mark 1:14, 15) It was good news Jesus preached, and the effect of his Kingdom preaching was to cause right-hearted persons to repent of evil works, turning away from what is bad to what is good.

The apostles likewise preached good news. They did not allow themselves to get sidetracked from their work of preaching the coming Kingdom. Social reformers today are thus often more than a little shocked over the fact that the apostle Paul made no attack on slavery. Widespread in Paul's day, the slavery was of both blacks and whites. Yet Paul did not start a movement for abolition of slavery, giving his life in behalf of a social reform movement. No, Paul gave his life in behalf of Kingdom preaching, because it was the will of God. "Really, woe is me," declared Paul, "if I did not declare the good news!"—1 Cor. 9:16.

Social reformers of Paul's day may well have attacked the apostle for not fighting slavery. We can well imagine how a social reformer might have attacked the apostle: 'Paul, I think this religion of yours is cruel. How can you ignore the plight of the slaves? Why not speak out against slavery and work for its abolition? You say that God has doomed this world—well, what a negative approach! I see that you have written to the Thessalonians that "relief" has to await "the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction." That's what you say at 2 Thessalonians 1:7-9. Well, who wants to wait

till this "relief" you speak of comes? It might not come for centuries, and are you going to let these poor people suffer? Let's get busy and join a movement to abolish slavery and reform the harlots, tax collectors and drunkards.'

Such an attitude toward Paul's work would show little understanding of true Christianity. But Paul knew what God's will was, and he refused to get sidetracked from preaching the good news. When Paul met up with a runaway slave by the name of Onesimus and converted him to Christianity, Paul did not pronounce him a free man. Rather, the apostle sent Onesimus back to his master Philemon, to slavery, but under a Christian master. (Philem. 10-16) Why did Paul refuse to waste precious time on the "social gospel"? Because he knew that Jehovah God through his kingdom in the hands of Jesus Christ would blot out economic, industrial and social slavery at the war of Armageddon, "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire." Paul knew that God's will was what really mattered, so Paul did just *one* thing: He preached the kingdom of God. To the Ephesian older men the apostle could say: "Look! I know that all of you among whom I went preaching the kingdom will see my face no more. Hence I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God."—Acts 20:25-27.

A LIFESAVING WORK

Not by preaching the "social gospel" could Paul have been "clean from the blood of all men." By preaching the Kingdom, Paul kept himself free from bloodguiltiness. Because the Kingdom is destined to destroy this evil world, to remain silent about it today would bring bloodguiltiness upon the head of the dedicated Christian.

Preaching the Kingdom good news, then, saves lives. Kingdom preaching warns and enlightens people, enabling them to take action, that they may survive God's execution of this world at the "war of the great day of God the Almighty."—Rev. 16:14.

Telling of the work for true Christians at the "time of the end" or in the "last days," the Lord Jesus showed that it would be preaching, not the "social gospel," but the Kingdom gospel or good news: "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) Now is the vital time for the preaching of the Kingdom good news—before the "accomplished end" of this world at Armageddon. So Kingdom preaching enables those of obedient mankind to survive the end of this world and to enter into the righteous new world. God does not purpose to reform this old world: "The heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." To replace this old world, God is creating "new heavens and a new earth." The kingdom of God makes a righteous new world possible.—2 Pet. 3:7.

SUCCESS WHEREIN SOCIAL REFORMS FAIL

But even now the Kingdom good news works for the benefit of mankind in a most practical way. It cleans people up. Kingdom preaching really accomplishes what the social reformers are unable to do. In the days of early Christianity, for instance, the reformers could do little to improve the situation. Contrasting the results obtained by the reformers with that obtained by the Kingdom-preaching Christians, the volume *Readings in Ethics*, edited by Gordon Clark and T. V. Smith, says:

"The astounding thing is that while the Greek schools in general appealed only to a select class of especially educated people and even with those usually failed of actual reform, as is pictured for us in Kingsley's *Hypatia*, and while the comparatively wide appeal of the Stoics neither affected the masses nor stayed the corruption of the Emperor's court, Christianity, within twenty-five years of its inception gave a totally new life to thousands and thousands. This new life most noticeably expressed itself in a virtue . . . which certainly was absent from the practice of the public."

Yes, Kingdom preaching brought the results the reformers failed to get! How is this? Because no one will gain everlasting life in or under God's kingdom unless he cleans himself up by obeying all the commandments of God. Wrote the apostle Paul: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean."—1 Cor. 6:9-11.

Kingdom preaching thus results in people's being cleansed from such unholy practices as fornication and drunkenness in a way that no social reform program could ever accomplish. How is this cleansing brought about? Said Jesus: "Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. You are already clean because of the word which I have spoken to you." (John 15:2, 3) So the Christian becomes "clean because of the word" that Jesus preached, that is, God's Word. God's holy Word has cleansing pow-

er, causing righteously disposed persons to put forth heart-deep efforts to bring forth the fruitage of proper Christian qualities such as "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

DOING THE ONLY TRUE CONSTRUCTIVE WORK

So the preaching of God's Kingdom good news works in a very practical way now, turning people to a life of righteousness and virtue. True Christians become "children of God without a blemish in among a crooked and twisted generation."

(Phil. 2:15) To try to bring about this result by any other way will not only fail but be out of harmony with the will of God.

God is not going to reform this world; he is going to destroy it. This evil world is not a friend of God; "whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) To join in with this world's programs of reform, preaching the "social gospel" instead of the Kingdom good news, places one at enmity with God. To make one's religion the "social gospel" instead of the pure worship of the Bible brings futility and ruin. Soon now, at Armageddon, God will "bring to ruin those ruining the earth." The "social gospel" cannot reverse God's decree nor save lives at Armageddon.—Rev. 11:18.

The New World society of Jehovah's witnesses thus works at the most constructive work there is in the world today—declaring the good news of the established Kingdom "in all the inhabited earth for the purpose of a witness to all the nations."

(Matt. 24:14) This work is in harmony with the will of God and saves lives. The Watchtower Bible and Tract Society's book *"New Heavens and a New Earth"* thus states on page 328:

"On earth today the New World society is the only group that is doing true constructive work. All others, being a part of this world and joining in its schemes, programs and works, are sharing with 'those

ruining the earth.' They are pursuing activities that are out of harmony with God's established kingdom and that bring ruin and destruction upon themselves in the day of God's wrath at Armageddon."

A new world is at hand. It comes, not at the hands of social reformers, but at the

hands of God. Happy are those who work in harmony with God's declared purpose regarding the "new heavens and a new earth," wherein "righteousness is to dwell." (2 Pet. 3:13) The kingdom of God is the divine instrument for making possible this everlasting new world. So follow the example of Jesus and his apostles: Have a share in advancing the interests of God's kingdom. Enjoy the happiness of seeing people turn from evil practices to good practices because of their love for God and his kingdom. Be obedient to God's will. Refuse to be sidetracked from the Kingdom good news. Then you will not be among those "workers of lawlessness"—rejected despite their many works. Then you may be spared alive through Armageddon into the righteous new world with everlasting life in view. All glory goes to Jehovah God, the new world's Creator!

ASK FOR THE NEXT ISSUE

● Did you select your religion, or was it your family or friends who made the choice for you? Regardless of how you got your religion, it is your responsibility to find out if it is the right one in the sight of God. How can you be sure? In the article "Choosing the Right Form of Worship" you will find the guidance that God's Word the Bible gives.

● The Bible account of Abraham is one that inspires faith. It should, for he is called the "father of all those having faith." You will enjoy and lastingly benefit from the article "Abraham, 'Father of All Those Having Faith.'"

Read them in the next issue!

SING and make a joyful noise!

IT was an excellent performance. The boy watched the musicians with rapt attention, absorbed in the movements of the many instrumentalists. "That was something! Isn't music wonderful, Grandma?" "Yes, Andy, it is one of the Creator's precious gifts to man, the gift and talent for melody and the art of expressing all his emotions in music and song. But as with all man's talents, although so deep-rooted, it must be cultivated and trained. Today there is less playing of music and singing in the family circle—it is so easy to switch on the radio or put a record on the hi-fi and hear the music of professional players, rather than listen to the amateur at home."

"I suppose people have always sung, but I wonder when they began to make music, Grandma?"

"Yes, right down through the centuries music and song seem to have played a significant role in outstanding events of a joyful nature. The Bible abounds with references to songs and singing and musical instruments; so let's see what we can find!"

"It is only natural to assume that the first man, Adam, and his wife, Eve, would sing out of the sheer exhilaration of living in perfection, with the ripple of water and the song of the birds to give the note. Adam and Eve's children, though born imperfect, quickly learned the art of combining those tones into compositions of definite structure and meaning according to the laws of melody, harmony and rhythm. Thanks to man's creative ability and the driving power of his emotions, he would see the endless possibilities of

combining these tones into expressive melodies.

"So man soon learned the art of constructing instruments to beat the rhythm and accompany the melodies of his creation, for we read of Jubal early in man's history: 'He proved to be the founder of all those who handle the harp and the pipe.' (Gen. 4:21) Laban speaks of songs, tambourine and the harp. (Gen. 31:27) A great historic event associated with singing is the deliverance of Israel at the Red Sea. The Israelites seemed trapped at the Red Sea by the oncoming enemy Egyptians, but God miraculously opened a way for his people so they could pass through on dry land to safety. Here they witnessed the powerful arm of Jehovah in their behalf. In unspeakable gratitude and awe they burst into a beautiful song of triumphant praise: 'At that time Moses and the sons of Israel proceeded to sing this song to Jehovah and to say the following: "Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea." And Miriam . . . proceeded to take a tambourine in her hand and all the women began going out with her with tambourines and in dances. And Miriam kept responding to the men: "Sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea."'"—Ex. 15:1, 20, 21.

"That is the oldest of the songs written down and preserved for us in the Bible; the second oldest is the song of Deborah and Barak recorded in the fifth chapter of the book of Judges. This song magnifies Jehovah, describes a great deliver-

ance by God and shows the bond between God and man through music and song.

"When we think of music and song in the Bible, David invariably comes to our mind. He was one of the foremost musicians, because he composed, played and sang songs and organized a wonderful orchestra and choir for the worship of God at the sanctuary."

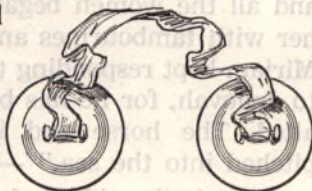


"I wonder what instruments they had to make up that orchestra so far back, Grandma."

MUSICAL INSTRUMENTS OF THE BIBLE

"Well, we can take a look at the various instruments. We can put them into three categories: instruments of percussion, wind instruments and stringed instruments. Some of them were quite primitive; others were of singular beauty. Archaeology has brought much to light for us from the remote past.

"We'll take the percussion instruments first. Here we have the timbrel or tambourine. This was a small hand drum with a single head. It was a shallow ring of wood covered on one side with skin and struck with the fingers or the hand. Its ancestry is very old. It was used a lot in domestic festivities and was played mostly by women to accompany songs and beat time for dances. That is probably why we do not find it in use in the temple orchestra, since the women remained back in the Court of the Women. But this is probably the instrument that Miriam and her maidens used, as well as Jephthah's daughter, when she went out to meet her father and celebrate his victory over the Ammonites.



"Then we have the cymbals. In two distinct parts, the cymbals were made of concave plates of brass, one form of them being nearly flat, another consisting of hollow cones designed to be clashed together. Asaph, David's chief musician, was a professional cymbalist. Under Ezra, 128 cymbal players of the Asaph family returned from the Exile.

"The wind instruments were chiefly flutes or pipes and horns. The single pipe was held vertically and blown by a mouthpiece at the end. Another kind was held and blown like a flute. Pipes consisting of one, two or more reeds were in use. Pipes were used in orchestra and to accompany merry songs and religious praise, but they were frowned upon by the priests because of pagan associations and so were not used in the temple.

"The trumpet and horn were wind instruments, too, and were made of the horns of oxen or rams or in imitation of them. Later they were made of silver and other metals. They were used to assemble the army or to sound an alarm; and the priests used them to announce festivals. The trumpet proclaimed the accession of the king and the commencement of the year of jubilee. At the dedication of the temple 120 silver trumpets were used.

STRINGED INSTRUMENTS

"Now we come to the stringed instruments. They consisted of a body of wood with strings of gut and were played with the fingers or were struck with a plectrum of wood, ivory or metal. The harp was in general use. It was an instrument of strings set in an open triangular frame, with strings stretched between soundboard and a

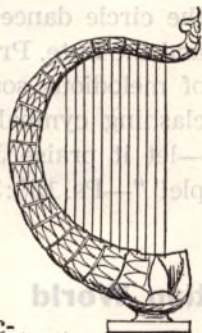


curved neck and plucked with the fingers. There were two kinds. The larger kind was about the height of a man, elaborately carved and elegantly shaped and played with the fingers of both hands. The smaller or portable one was popular in Israel. It could be hung from the neck and carried about or stood on a stool to play. This was the instrument played by Jubal. David skillfully played it to soothe Saul during his fits of madness. It was the instrument the exiled Israelites, in their mourning, hung on the willows of Babylon.



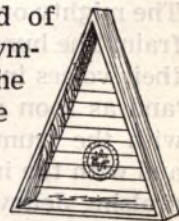
"A similar instrument was the psaltery. The psaltery was tuned to the soprano register, the harp an octave lower; thus they harmonized excellently in orchestra. The strings were of gut and their number in one variety was ten. One authority describes the psaltery as triangular in shape; another describes it as having the sounding board above the strings.

"David was known as 'the darling of the melodies of Israel.' (2 Sam. 23:1) He brought the Ark of the Covenant to the city of David with the accompaniment of songs, lyres, harps, tambourines, castanets and cymbals. He composed many songs of praise and petition. They are recorded for us in the Psalms; they were sung to the accompaniment of the harp and psaltery. Surely no collection of songs has been more known and read. Translated into several hundred tongues, they have been sung during a period of over 3,000 years. They reveal as no others the deep emotions of the heart: faith and trust, sorrow and despair, hope and confidence,



exultation and contrition. Nowhere else is Jehovah so revered and blessed, so supplicated and implored, so praised and worshiped.

"David was assisted in his work by Asaph, Heman and Jeduthun, three masters of music. In David's reign the choir of singers and musicians numbered 4,000 members. (1 Chron. 23:5) Of these, 288 were trained musicians, supported by a body of less skilled assistants. They were divided into twenty-four courses, containing twelve trained musicians each. The orchestra consisted of stringed instruments with cymbals. Little is known of the character of the music. The Hebrews had a scale of eight tones. Their sacred choirs probably sang the same simple melody, divided into two parts, the one an octave higher than the other, representing the male and female voices. Several Psalms were arranged for responsive singing."



"It would have been interesting to witness one of the festivals in Israel, wouldn't it, Grandma?"

"Yes, it must have been a soul-stirring experience. Imagine the inauguration of Solomon's temple as recorded in 2 Chronicles chapter five. Why, all Israel is there! Most of the visiting worshipers would be resting at night in the open on the Mount of Olives and around the city. Dawn is breaking; the sound of the silver trumpets echoes around the hills. A thrill of anticipation and exultation surges through the awakening camp as the people rise and prepare for this memorable day. The Ark of the Covenant is to be carried into the Most Holy and this new temple dedicated. From all sides a great multitude converges to the temple site, probably singing in unison as they ascend, the women and girls

with tambourines, many men with harps and lutes, with flutes and pipes.

"The orchestra and choir have taken up a position to the east of the altar, clothed in fine linen with cymbals and stringed instruments, zithers, psalteries, lyres and graceful harps. Supporting them are 120 priests impeccably groomed in their fine raiment, each holding a shining silver trumpet in readiness. Hush! The silver trumpets sound, silence descends on the waiting throng, the cymbals clash as the head musician sounds the opening chord. The mighty orchestra plays the leading refrain. The hundreds of Levite singers raise their voices in one glorious song of praise, 'and as soon as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Jehovah . . . the house itself was filled with . . . the glory of Jehovah.' —2 Chron. 5:13, 14.

GLORIFYING JEHOVAH TODAY

"Jehovah's witnesses glorify Jehovah today by singing 'the new song,' proclaiming from house to house the message of God's established kingdom. So Jehovah's witnesses recognize that carrying on pure worship is the all-essential thing and that it comes before trained choirs and music. They shun sanctimoniousness and sectarianism in their praise, keeping to the pure language of the Bible. In their congrega-

tion meetings and at larger assemblies they sing joyous songs of praise to Jehovah with enthusiasm and naturalness. At the Divine Will International Assembly of Jehovah's Witnesses, held in New York city's Yankee Stadium and Polo Grounds in 1958, two orchestras were used, each consisting of more than a hundred professional musicians. Each was complete with strings, brasses, woodwinds and percussion instruments, including tympani and harp.

"Soon Jehovah through his King, Christ Jesus, will perform his act of deliverance in behalf of his people as in former days at the Red Sea. Emerging from the climactic showdown fight of Armageddon, the survivors will sing songs of triumphant praise and gratitude to their almighty Deliverer."

"Such a vision makes every Christian effort worth while today, Grandma!"

"Doesn't it! And as we see the name of our great God vindicated, we will shout for joy and sing with the psalmist: 'Praise him with the blowing of the horn. Praise him with the stringed instrument and the harp. Praise him with the tambourine and the circle dance. Praise him with strings and the flute. Praise him with the cymbals of melodious sound. Praise him with the clashing cymbals. Every breathing thing—let it praise Jah. Praise Jah, you people!'"—Ps. 150:3-6.

A Non-Christian World

"The Christian Church seems to have lost . . . the capacity to speak about its beliefs in a manner which should convey the impression of something real and alive. The language of the theologians seems to have become so artificial, so self-centered and so remote from real life that one can only dream of the times when theology took the lead in the universities and was the most formative influence in the intellectual life of Western nations. . . . We do live, for all practical purposes, in a non-Christian world. . . . The mentality of modern man is colored by an all-prevailing atheism, not anti-atheism. There is just no more room for the concept of God and, therefore, none for the Christian faith."—Hanns Lilje, Lutheran Bishop of Hannover, as quoted in the *New York Times*.

the TEMPLE of the apostles' time

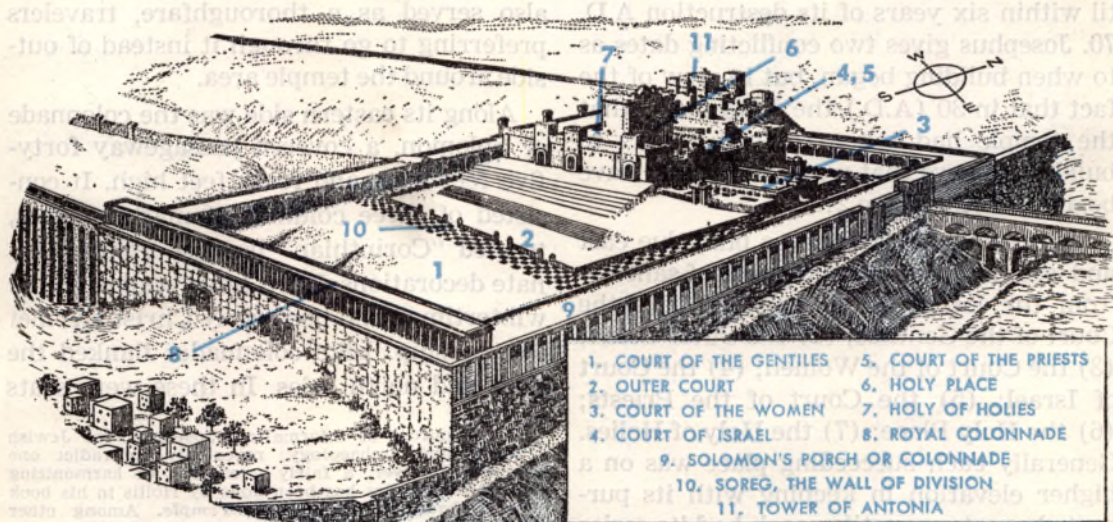
THE passover of the year 30 (A.D.) was drawing on apace as Jesus Christ "went up to Jerusalem. And he found in the temple those selling cattle and sheep and doves and the money-brokers in their seats. So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple and he poured out the coins of the money-changers and overturned their tables. Therefore . . . the Jews said to him: 'What sign have you to show us, since you are doing these things?' In answer Jesus said to them: 'Break down this temple, and in three days I will raise it up.'" —John 2:13-15, 18, 19.

It may well be asked, What kind of building could this be that had room for all this traffic? The fact is that this temple was not just one building but a series of structures of which the temple sanctuary was the center. In the original tongue this is made quite clear, the Scripture writers distinguishing between the two by the use

of the words *hierón* and *naós*. *Hierón* referred to the

entire temple grounds, whereas *naós* applied to the temple structure itself, the successor of the tabernacle in the wilderness. Thus John tells that Jesus found all this traffic in the *hierón*. But when Jesus likened his body to a temple he used the word *naós*, meaning the temple "sanctuary," as noted in the footnote of the *New World Translation*.

This series of structures of the apostles' time was rebuilt by King Herod. That sensual and bloodthirsty Idumean ruler was loathed by his Jewish subjects as much for his outraging their religious susceptibilities as for his wanton murders, such as that of his wife Mariamne, a Hasmonaean princess. Wanting to ingratiate himself with them, and at the same time to feed his inordinate pride, he proposed the rebuilding of their temple, which, after about five hundred years, was showing signs of decay.



Ever distrustful of Herod, and not without good reason, the Jews insisted that he prove his good intentions by first providing all the needed materials, which he did. For the construction work he hired 10,000 skilled workmen as well as 1,000 priests who were specially trained for such work. That the Jews might not be without a temple, the razing of the old one was done piecemeal with the construction of the new. For this reason many speak of only two temples in Jerusalem, the first and the second, instead of three, Solomon's, Zerubbabel's and Herod's. This, in particular, was the custom of the contemporary Jews who so hated Herod that, even though he had furnished all the materials and paid for the labor, none of them in their writings ever mentioned his name in connection with the temple.

Herod doubled the size of the temple area. To do this he both leveled off large areas of rock and with immense stones built up the sides of Mount Moriah as much as 160 feet. The temple sanctuary was completed in a year and a half, other main structures in eight years. However, extensive rebuilding continued to take place until within six years of its destruction A.D. 70. Josephus gives two conflicting dates as to when building began, but in view of the fact that in 30 (A.D.) the Jews stated that the temple had taken forty-six years to build, it follows that work on it must have begun 17 B.C.—John 2:20.

The temple structure was built due east and west and had seven degrees of sanctity from the lesser to the greater: (1) the Court of the Gentiles; (2) the Outer Court; (3) the Court of the Women; (4) the Court of Israel; (5) the Court of the Priests; (6) the Holy Place; (7) the Holy of Holies. Generally each succeeding place was on a higher elevation in keeping with its purported greater sanctity; each had its series of gates or entryways and associated build-

ings. All in all, there were twenty-four stations where priests and Levites kept watch over the temple.

THE COURT OF THE GENTILES

The entire temple area was surrounded by an immense wall that was topped with colonnades. The grounds within these walls were between fifteen and twenty acres in size and therefore may have been as large as New York's Yankee Stadium and Polo Grounds combined.* The Court of the Gentiles was so named because Gentiles were permitted to enter it. It was from it that Jesus on two occasions, once near the beginning and once at the close of his earthly ministry, expelled those who had made the house of his Father a house of merchandise.—John 2:13-17; Matt. 21:12, 13.

There were eight or ten gates leading into the temple area: four or five on the west side, two or three on the south and one each on the east and the north. In his triumphal ride into Jerusalem Jesus doubtless entered the temple area by its northeast gate, and he was led away to Pilate through the one on the southwest. Because of these gates the Court of the Gentiles also served as a thoroughfare, travelers preferring to go through it instead of outside around the temple area.

Along its eastern side was the colonnade of Solomon, a covered passageway forty-five feet wide and forty feet high. It consisted of three columns of marble pillars, termed "Corinthian" because of their ornate decorations. Here Jesus 'walked in the wintertime,' and here early Christians met for worship. Like colonnades flanked the west and north sides. In these were seats

* The sources of information, Josephus, the Jewish *Mishnah* and archaeology, repeatedly contradict one another. However, a fairly good task of harmonizing these discrepancies has been done by Hollis in his book *The Archaeology of Herod's Temple*. Among other things, he points out that the constant building may account for some of the differences, as well as the standpoint from which the temple was being viewed.

where priests and others expounded the Law, and no doubt it was in one of these that Mary and Joseph found the inquiring twelve-year-old Jesus.—Luke 2:46-49.

Impressive as were the colonnades on the west, east and north, they were dwarfed by the Royal Colonnade on the south, named after Herod himself. It consisted of 162 Corinthian pillars whose circumference was so great that it took three men with outstretched arms to reach around one of them, and they were placed in four rows.

Out beyond the temple wall on the northwest stood the tower of Antonia on a high perch overlooking the temple area. In the days of Jesus and the apostles it housed Roman soldiers and had underground passages leading to the temple Court of the Gentiles. This enabled soldiers to rush out any time trouble brewed, as when a mob tried to kill the apostle Paul. This tower was named in honor of Herod's friend Mark Antony.—Acts 21:31-40.

WITHIN THE OUTER COURT

Crossing the spacious Court of the Gentiles, we come to the Outer Court. Not far from its outer border was the low wall or *Soreg*, with openings. On it were placed immense stones bearing the warning: "No Gentile may enter within the railing around the Sanctuary and within the enclosure. Whosoever should be caught will render himself liable to the death penalty which will inevitably follow." On the occasion that Paul was mobbed in the temple it was because the Jews rumored that he had brought a Gentile within this area. Knowledge of this dividing railing helps us the better to appreciate Paul's reference to Jesus' having 'destroyed the wall that fenced off Jew from Gentile.'—Acts 21:20-32; Eph. 2:14.

Viewed from the east, in the forepart of the Outer Court was the Court of the Wom-

en. Except when they offered sacrifice, this was as near as women were permitted to approach to the sanctuary. Among other things the Court of the Women contained the treasure chests, at one of which Jesus stood when he commended the widow for giving her all. A large semicircular stairway led from the Court of the Women to the Court of Israel, which was entered through an immense gate known as the Gate of Nicanor. This stairway had fifteen steps, which were the "ascents" for which, it is supposed, the fifteen psalms of the ascents were composed. On festive occasions priests and Levites would repeat these psalms as they moved step by step up to the Court of Israel.—Luke 21:1-4; Pss. 120-134.

Within this Court of Israel were the remaining four degrees of sanctity: that of its own court, that of the Court of the Priests, that of the Holy Place and that of the Most Holy or Holy of Holies. To all appearances, the Court of Israel and the Court of the Priests were one and the same, being on the same level and marked off by but a low wall. This area contained not only many rooms for supplies and preparing the sacrifices but also "an amazing system of fountains and underground cisterns for storing water used in religious ceremonies and for flushing away debris from the sacrifices," says Harper's *Bible Dictionary*. It is believed that here also was located the Session Room of the Sanhedrin.

Within the Court of the Priests, which corresponded to the courtyard of the tabernacle arrangement, and directly before the temple sanctuary itself stood the great copper altar, whose height was fifteen feet and whose base measured fifty feet square. Far to the right was the gigantic "molten sea," filled with water needed for the sacrifices. It rested on twelve colossal lions instead of

on twelve bulls as did the sea of Solomon's temple.

THE TEMPLE SANCTUARY

The floor of the temple sanctuary (*naós*) was twelve steps higher than the Court of the Priests, the main part of which was ninety feet high and ninety feet wide. Even as with Solomon's temple, there were chambers on the sides, and in the center of it was the Holy Place, thirty feet wide and sixty high and long, and the Holy of Holies, a thirty-foot cube. The three stories of chambers around the sides and "attics" above account for the difference between the interior of the Holy and Most Holy and the outside measurements.

The Holy Place contained, among other things, one golden table for the loaves of presentation, one golden candlestick and the golden altar of incense. Separating the Holy Place from the Holy of Holies was a beautifully ornamented heavy double curtain inches thick. At Jesus' death this curtain was rent in two.—Matt. 27:51.

In the Holy of Holies there was no ark of the covenant, a chest upon which rested two golden cherubs with outstretched wings, above which shone the supernatural Shekinah light, as in Solomon's temple. In its place rested a stone slab upon which the high priest sprinkled the blood on the day of atonement. Research has established the location of the Holy of Holies of Herod's temple, which is the very site where (according to tradition) Abraham was prepared to offer up Isaac and where the angel appeared to King David so that he purchased it from Ornan for the building of a temple to Jehovah. Today the Dome of the Rock, a Moslem mosque, rests on this very spot.

Concerning this temple Josephus wrote: "Its appearance had everything that could strike the mind and astonish the sight. For

it was on every side covered with solid gold plates, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun." And where it was not covered with gold its white shining marble reflected the sun's rays. Of all Herod's many architectural achievements, the temple at Jerusalem was his greatest.

No wonder Jesus' disciples expressed admiration for its buildings. But Jesus, able to look into the future, could reply: "Do you behold these great buildings? By no means will a stone be left here upon a stone and not be thrown down." And that doom did not delay. Solomon's temple had stood for 420 years and Zerubbabel's for about 500, but Herod's was to last less than ninety. In the siege of A.D. 70, and against the wishes of General Titus, flames destroyed the temple. Its treasures were rescued and taken to Rome.—Mark 13:1, 2.

The foregoing description enables the Christian Bible lover the better to visualize the events recorded in the four Gospels and the Acts of the Apostles.

With the resurrection and ascension of Jesus into heaven the spiritual temple, consisting of Jesus Christ and 144,000 body members, began to be built, he being at that time laid as the chief Cornerstone. Since then there has been no need for any literal temple. Today this temple is represented on earth by a small remnant, and to it are now flowing the choicest or most precious things (the people of good will) of all the nations. Together they are carrying on the pure worship of Jehovah God, bringing a glory to his name that exceeds that which any literal temple ever brought him.—1 Pet. 2:4-10; Hag. 2:7; Rev. 7:9; 14:1-3.

Maintaining **RIGHT CONDUCT** Among the Nations

"Maintain your conduct right among the nations, that . . . they may as a result of your right works . . . glorify God."—1 Pet. 2:12.

THE whole world quickly and easily recognizes that Jehovah's witnesses are different from all other peoples. This fact certainly poses some very interesting questions. How is such an unusual and remarkable thing as this made possible? What is it that physically distinguishes these devoted ministers of Jehovah from all others? Is it their physical beauty or good looks? Is it because they are outstanding social, political or theatrical figures in the community? Is it because they wear some peculiar garb, dress or costume? Do they physically separate themselves from other people and shut themselves up in isolated retreats? No, these are not the things that make the witnesses of Jehovah unusually different, for in all these respects they are only ordinary people, coming as they do from a cross section of the undistinguished masses of human society. It is true the Witnesses hold to doctrines, beliefs and teachings that are very much different from those professed by Christendom, but what quickly and openly distinguishes Jehovah's witnesses from other

people in a physical and tangible way is their genuine Christian conduct and their constancy and consistency over the years in maintaining this righteous conduct among all the nations of the earth, regardless of local language, customs or political differences existing in the various countries.

² Now this recognizable difference in the conduct of Jehovah's Christian witnesses is not something modern and peculiar to this twentieth century. More than nineteen hundred years ago the Founder of Christianity, Jesus the Christ, showed in all his conduct that he was no part of this Devil-controlled system of things. When proffered the rulership of the world together with all the gilded honor and glory that went with it, he did something different from what most men would do under similar circumstances. He flatly turned the offer down. "My kingdom is no part of this world . . . my kingdom is not from this source," he said. Jesus therefore remained free of all political and military affairs, made no alliance with the established orthodox religions and took no part in the social reforms of his day. Moreover, Jesus distinguished himself from other men by the righteous life he lived and by what he preached to others. In all his conduct he was truly "one of loving-kindness, guileless, undefiled, separated from the sinners." —Matt. 4:8-10; John 18:36; Heb. 7:26.

³ To those who became his disciples Jesus said: "You are no part of the world." Concerning these he prayed to his Father: "I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world just as I am no part of the world." Since Satan the Devil is still "the god of

2. How did the Founder of Christianity prove he was no part of this world?

3, 4. What did Jesus mean when he said his followers were "no part of the world"?

1. In what respects are Jehovah's witnesses different from other peoples of the world?

this system of things," Jehovah's witnesses, if they are to be true disciples of Jesus, must likewise conduct themselves accordingly. They must maintain strict neutrality toward all political, military and social affairs of this evil world, and they must have absolutely no part in its religious interfaith activities.—John 15:19; 17:15, 16.

⁴ When Jesus said that his followers would be no part of this world he certainly did not mean that they were to become recluses and shut themselves up in monasteries and nunneries in isolation. Jesus never did that in imitation of the Buddhist priests and monks of his times. As Jehovah's ambassador sent to "bear witness to the truth," he had to live and move among the people of the world. So also, as "ambassadors substituting for Christ," his true disciples today must do the same thing; otherwise how will people of the nations see their right works and glorify Jehovah? This, too, was the point Jesus had in mind when he said: "Let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens."—John 18:37; 2 Cor. 5:20; 1 Pet. 2:12; Matt. 5:16.

⁵ Everyone observes Jehovah's witnesses carrying out this Scriptural command. Openly, from house to house and city to city, in populated and isolated places, they keep going year after year during all kinds of weather and at great personal expense in time and money, just to let the glorious light concerning God's King and kingdom shine upon the hearts and minds of men of good will so that they in turn may glorify Jehovah. Why, just think of it, in only one year's time, the 1959 service year, they spent a total of 126,317,124 hours in doing such right works among people speaking 125 languages and who are living in 175 different countries and territories of the

earth. To equal this great amount of time a sole individual working forty hours a week and taking a yearly two-week vacation would have to labor and toil over 63,000 years!

UNAVOIDABLE ASSOCIATION WITH UNGODLY

⁶ In performing this good work Jehovah's faithful witnesses of necessity come in contact with all kinds of people, some being fornicators, some drunkards, others extortioners and idolaters. But here, too, by their right conduct in the presence of such persons they prove themselves to be true Christians. Just because the Witnesses speak the good news of repentance to such unfortunate people does not mean that they must copy or imitate their immoral standards of living. So it is that after spending some time trying to help these sick people to change their evil course of conduct, and after no progress is made, Jehovah's upright witnesses discontinue calling on them. That such physical contact with unclean persons would be necessary was recognized by the apostle Paul. "I wrote you to quit mixing in company with fornicators, not meaning entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world."—1 Cor. 5:9, 10.

⁷ Unavoidable contact with those who are unclean in their habits and unrighteous in their conduct often occurs when Jehovah's witnesses seek employment for the support of themselves and their dependents. This too is a necessity forced upon them by circumstances, for it is written: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a per-

5. As commanded by Jesus at Matthew 5:16, how have Jehovah's witnesses been letting their light shine?

6. What kind of people are contacted by God's ambassadors, and with what results?

7. What other circumstances often force the dedicated ministers of God to associate with unclean persons?

son without faith." (1 Tim. 5:8) To serve Jehovah one must have food, and it takes money to buy food. One cannot steal either food or money; so it is necessary to work. Working, therefore, in the world is to enable the dedicated servant of Jehovah to keep alive in order that he can praise, worship and serve his Creator and Life-giver. "The dead themselves do not praise Jah, nor do any going down into silence."—Ps. 115:17.

⁸ If during secular employment the Christian falls into the unpleasant circumstances of being closely associated with ungodly and immoral persons, this is no cause for undue alarm. Rather, it is an opportunity to distinguish oneself by upright and godly conduct toward both employer and fellow employees. When working for an unbeliever the Christian cannot take the attitude, 'Oh, well, he and his business are going down at Armageddon, so what's the difference?' The Scriptural injunction reads: "Let slaves be in subjection to their owners in all things, and please them well, not talking back, not committing theft, but exhibiting good fidelity to the full." Why so? In order that the employee "may adorn the teaching of our Savior, God, in all things." We may not have the same form of slavery now as when Paul wrote these instructions to Titus but the principles still apply, for actually persons engaged in worldly employment are in economic slavery to this system of things. "You slaves, be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men-pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." Yes, not in the weekly pay envelope

handed out by the secular employer, but from the ever-loving hand of Jehovah his witnesses receive an inheritance in His kingdom for their righteous conduct among peoples of the nations. Let all of God's witnesses therefore be found honest, trustworthy, dependable, loyal and respectful toward their employers, managers and job foremen, including those "difficult to please."—Titus 2:9, 10; Col. 3:22-24; 1 Pet. 2:18.

⁹ What should the conduct of Christians be toward neighbors and strangers in the community? Jesus laid down good rules governing this matter when he said: "All things, therefore, that you want men to do to you, you also must likewise do to them." "Love your neighbor as yourself." (Matt. 7:12; Mark 12:31) The apostle Paul wrote, at Romans 12:17-21; 13:8, 9: "Return evil for evil to no one. . . . If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath. . . . If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head. Do not let yourself be conquered by the evil, but keep conquering the evil with the good. Do not be owing anybody a single thing, except to love one another. . . . You must love your neighbor as yourself."

¹⁰ When riding on buses to and from work or when traveling to and from assemblies, Jehovah's witnesses show love to strangers, as opportunities afford, by talking about the greatest personality in the universe, Jehovah, and about the most interesting and thrilling topic of the day, the kingdom of the heavens. It is showing neighbor love when these witnesses go from house to house comforting bereaved widows and orphans by telling them about

8. (a) What form of economic slavery exists today?
(b) In this regard what Scriptural commands governing conduct must God's witnesses obey?

9. How should we treat our neighbors, according to the Scriptures?

10. How do Jehovah's witnesses show love in a very practical and genuine way toward total strangers?

God's purposes, and then making return visits and aiding these despondent people in private home Bible studies. This is not meddling in other people's affairs. Rather, it is because the Witnesses are minding their own business, for their business is Christ the King's business.—1 Thess. 4:11.

¹¹ On a larger scale, in the community as a whole, Jehovah's witnesses are recognized as a socially distinct and different group. Not only do they refrain from neighborhood gossip, spite fights and racial feuds; their godly neutrality also prohibits their participation in political revolutions, military exploits and so-called "brotherhood" or interfaith movements. They keep free from all party issues and social reforms. They take no part in charity drives, bazaars or community fund-raising campaigns. They do not support popular lotteries or gambling syndicates, even if such are "legalized" or operated by the State. Thus they keep themselves unspotted from the affairs of this sordid old world in order to worship God as clean and faithful Christians. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world."—Jas. 1:27.

PAY BACK TO GOD AND TO "CAESAR"

¹² This seems strange to some: that even though Jehovah's witnesses pursue a quiet and peaceful life in the community it often occurs that they are the object of much controversy, public criticism and ridicule. Such difficulties, however, are not due to wrong conduct on the part of the Witnesses. Rather, it is because of their godly stand on such burning issues as the sanctity of blood, pagan rites and customs, or regi-

mented service to the totalitarian state or compulsory worship of its images. Particularly under such trying circumstances it is absolutely necessary for true Christians to be uncompromising in maintaining the right conduct as set forth in the holy Scriptures, for only in this way can they share in the vindicating of Jehovah's precious Word and name.

¹³ Before political and government authorities, before judges of the courts, before military men of power and before police officers of the land God's people must maintain proper Christian behavior. Paul admonished that suitable respect be given public officials of all kinds when he said: "Render to all their dues. . . . to him who calls for fear, such fear; to him who calls for honor, such honor." And Jesus it was who said: "Pay back Caesar's things to Caesar, but God's things to God." The questions, however, arise: 'What are "Caesar's" and what are God's things? Where does one draw the line between the two?' For a person who is wholly dedicated to God these are not hard questions to answer. "Caesar" gives city water and sewage systems. He gives roads and highways to travel upon. He gives a certain degree of police protection. He gives weather forecasts and storm warnings. He gives limited educational facilities for children. All of these things and many others belong to "Caesar," for he provides them. Jehovah's witnesses therefore pay him for these things, not only in the form of very handsome taxes, but also in giving conformity to and abiding by the regulations he lays down governing the use of such facilities; and rightly so, for Jehovah commands that such payments be made.—Rom. 13:7; Mark 12:17.

¹⁴ On the other hand, God gives life and

11. In keeping with what the Bible writer James says, how must we conduct ourselves in the community as a whole?

12. When must Jehovah's faithful witnesses be particularly careful to maintain right conduct, and why?

13. What are the things belonging to "Caesar," and how do Christians pay for them?

14. (a) How can we pay to God what belongs to Him? (b) What similar stand did first-century Christians take, and with what results?

all the necessary means for sustaining that life, such as food, water, air, and so forth. So sound-minded creatures pay back to their Creator what is His by dedicating the life He gives them to His service and by using the means of life He gives them to the praise and honor of the Sovereign Ruler of the universe. And here is where Jehovah's witnesses often get into trouble; for not only do ruthless and greedy rulers demand what is theirs, but they also covet the creature's devotion, worship and service, which rightfully belong to the Creator. On this issue Jehovah's witnesses adamantly maintain the same Christian stand that Peter and the early Christians took when they told the swinelike rulers of their day: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision." "We must obey God as ruler rather than men." Who knows, by maintaining this correct Scriptural course many reasonable-minded rulers, judges, lawyers and police officers may yet admit, as King Agrippa did: "In a short time you would persuade me to become a Christian." —Acts 4:19; 5:29; 26:28.

RIGHT CONDUCT BEHIND PRISON WALLS

¹⁵ In many parts of the earth Jehovah's witnesses languish in prisons and concentration camps. Under such trying circumstances how should they conduct themselves toward the prison officials and keepers? Should they plot secret escape or open rebellion? Absolutely not! In the first place these witnesses of Jehovah have done no wrong deserving of the treatment they receive. They are not political agitators or revolutionists. Testifying to the truthfulness of this is the historical record of tens of thousands of Witnesses who were thrown into Hitler's foul concentration camps and into the jails of such Catholic

lands as Quebec Province, Canada, the Dominican Republic and Franco's Spain, as well as the living testimony of many, many thousands of Witnesses who are at this very moment being tormented in the penal camps of Communist-dominated countries. Not a single instance is there where any of these faithful witnesses of Jehovah ever attempted to overthrow the rulers or their political governments. Each one of these imprisoned Witnesses says, as did the prisoner Paul: "I have done no wrong . . . as you also are finding out quite well. If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying."—Acts 25:10, 11.

¹⁶ Actually these witnesses of Jehovah have been thrown into prison because they were following a good conscience toward God. This is another reason why they are willing to endure unjustified imprisonment if it be Jehovah's will. "If someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." "For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil." (1 Pet. 2:19, 20; 3:17) The Founder of Christianity himself set the correct pattern in this regard, leaving the perfect model to be copied, for "when he was being reviled, he did not go to reviling in return." Jesus also gave definite instructions to those who would have the distinguished honor and privilege of being fellow witnesses for Jehovah, saying: "Continue to love your enemies and to pray for those persecuting you;

15. Have the many thousands of Jehovah's witnesses been thrown into prison because they are political agitators?

16. (a) So why have so many of the Witnesses suffered imprisonment? (b) According to the Bible, how should one conduct himself when wrongfully persecuted?

that you may prove yourselves sons of your Father who is in the heavens." One of these disciples of Jesus, the apostle Paul, the one who wrote, "Become imitators of me, even as I am of Christ," echoed these instructions of the Master when he wrote: "Keep on blessing those who persecute; be blessing and do not be cursing." "Return evil for evil to no one."—1 Pet. 2:19-23; Matt. 5:43-48; 1 Cor. 11:1; Rom. 12:14, 17.

¹⁷ In the light of all the above scriptures it is understandable why the witnesses of Jehovah when imprisoned 'because they are doing good' never mutiny, never go on sit-down or hunger strikes, never become part of organized prison mobs and never join in any jail-breaks. Seeing their "conscience toward God," prison officials are very much aware of these facts, and often their remarks are to this effect: 'We are sorry to see Jehovah's witnesses leave our institutions, for they can always be trusted with responsibility.' Thus it is because of their righteous conduct, whether inside or outside prison walls, that a great amount of testimony is heaped up as evidence that Jehovah's faithful people belong to an entirely new and better world society.

¹⁸ If anyone hopes to live under the rule of such a righteous new world, that theocratic heavenly kingdom that Jesus said to pray for, he must first overcome and conquer this old satanic world and all its evil behavior and practices, come though terrible persecution does upon the conquerors. There is no question about this trouble coming, for the anointed King of this new world declared: "In the [old] world you will have tribulation, but cheer up! I have conquered the world." It is therefore inescapable; Jehovah's genuine Christian witnesses must continue following this same course. They must continue

walking in their faith and integrity and must continue backing up their faith with works of righteousness. "Everything that has been born from God conquers the world. And this is the conquest that has conquered the world, our faith."—John 16:33; 1 John 5:4.

¹⁹ Laughed at and ridiculed as it is by the old world, really this is the only worthwhile way of life. It is the only intellectual and reasonable course to follow. It is one of practical wisdom. The inspired Bible writer James asks: "Who is wise and understanding among you?" To those qualified to answer in the affirmative he gives this counsel: "Let him show out of his right conduct his works with a meekness that belongs to wisdom." (Jas. 3:13) So it is not in a boastful way, not with pride and arrogance, but it is with sincere humility and Christlike meekness that the Witnesses distinguish themselves by their godly conduct.

²⁰ The climax of all the ages is here! Time is running out. Certainly this is not a time to compromise or think of giving up in doing what God says is right. In fact, never has there been a more favorable opportunity than in this day of Jehovah's vindication to prove under test one's right works toward both God and man. "So let us not give up in doing what is right, for in due season we shall reap by not giving out. Really, then, as long as we have time favorable for it, let us work what is good toward all." (Gal. 6:9, 10) And by doing this Jehovah's witnesses will save from destruction at Armageddon, not only themselves, but many others too who observe their right conduct; for these also will join in glorifying and praising the great Jehovah!—1 Tim. 4:16; 1 Pet. 2:12.

17. This righteous conduct on the part of imprisoned Witnesses has resulted in what?

18. To live under the rule of this righteous new world, what must one do now?

19. What must the persons who are wise and understanding now do?

20. Why is this no time to give up in doing what is right among the nations?

Watch YOURSELF.

"Keep testing whether you are in the faith,
keep proving what you yourselves are."

—2 Cor. 13:5.



IMPORTANT as it is to "maintain your conduct right among the nations," that important it is for you to see that your conduct is right within the privacy of your own home. For the one who does not practice what is right at home will not conduct himself properly abroad. It is no secret, either, the way members of a family treat one another, for personal conduct has a way of radiating far beyond the walls of the dwelling. Depending on their conduct within the family circle, outsiders either bless or reproach the family and their relatives, associates and friends, as well as the organizations to which the family belong.

² God's Word the Bible, the complete library of divinely inspired Scriptures, gives some very good counsel to all the members of the family concerning proper conduct. Over and over again husbands, wives, parents and children are explicitly told how they are to act toward one another. For example, the apostle Paul writes: "You wives, be in subjection to your husbands. . . . You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:18-21.

³ Furthermore, it is written: "You husbands, continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) "Hus-

bands ought to be loving their wives as their own bodies." "Let each one of you [husbands] individually so love his wife as he does himself." (Eph. 5:28, 33) Wives, on the other hand, are commanded to have "deep respect" for and to be "in subjection to their husbands in everything." (Eph. 5:24, 33) Parents are also told how to conduct themselves toward their children. "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) And children too have a heavy responsibility, for it is commanded: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise."—Eph. 6:1-3.

⁴ Where the whole family are dedicated witnesses of Jehovah, it is not too difficult for them to dwell together in peace and unity according to the above Scriptural advice. But in a household where some are not in the truth, still this does not excuse or release the dedicated members of the family from carrying out the righteous commands of Jehovah. Dedicated husbands must lovingly provide for their households even if some are not believers, for "certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." The dedicated husband must give a reasonable amount of time and attention to his wife's needs, whether she is a dedicated Christian or not. He must use the spirit of a sound mind,

1. How important is your personal conduct within the family circle?

2, 3. What advice and counsel does the Bible give individual members of the family?

4. What responsibilities does a dedicated husband have toward a nondedicated wife?

balancing his time and energy between his employment, his home and the worship and service of his God Jehovah.—1 Tim. 5:8.

⁵ In a similar way dedicated wives must be respectful of their husbands, even if such are unbelievers. "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." Such a wife must balance her time and activity between her home work, the needs of her husband and family, and her service to Jehovah. Her husband may want her to accompany him on business trips or on social calls, and she may do so as long as she does not imperil her covenant obligations to Jehovah. Why so? In order that the husband may be won without a word through the conduct of the wife. Certainly a wife's behavior and activity are more convincing than her oratory!—1 Pet. 3:1-4.

⁶ Many times, however, the unbelieving marriage mate is not won by the good conduct of the dedicated one. Under such circumstances what should the Christian husband or wife do? If the unbelieving one is opposed to the religious beliefs of the mate, yet tolerates living together, let the matter rest as it is. But if the unbeliever is so violent in opposition that he or she seeks to break up the home through separation or divorce, then, as the apostle says, let the unbeliever depart, but never should the dedicated servant of Jehovah take the initiative in this respect. "For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16, 24, 27.

5. How may a dedicated wife win a nondedicated husband to the truth?

6. If an unbeliever is not won to the truth, is this grounds for separation or divorce? Explain.

⁷ Godly conduct practiced within the home must be carried outside and far beyond. Dedicated Christians must watch how they behave themselves toward their spiritual brothers and sisters in the congregation of God, for this also is something that outsiders are watching very closely. For instance, all the world knows that during World Wars I and II Catholics killed Catholics and Protestants killed Protestants by the hundreds of thousands. But no one ever heard of Jehovah's Christian witnesses killing their brothers on the open battlefield. For that matter, bereaved widows who lost husbands and sons, or saddened orphans who lost fathers and brothers during those terrible wars can take comfort in the knowledge that none of their loved ones were killed by Jehovah's faithful witnesses. These true Christians would rather lose their own lives than break the divine command, "You must not murder." (Ex. 20:13) Jesus' command to Jehovah's witnesses is: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." "You must love your neighbor as yourself."—John 13:34, 35; Matt. 22:39.

⁸ Instead of fighting and warring among themselves or with others, the Witnesses are told to "seek peace and pursue it." (1 Pet. 3:11) Abundant peace belongs to those loving Jehovah's law, says the psalmist. "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (Ps. 119:165; Jas. 3:18) As Jesus said: "Keep peace between one another," for, "happy are the peaceable, since they will be called 'sons

7. In contrast with members of Christendom, how do Jehovah's witnesses prove they are true disciples of Christ?

8. What accounts for the fact that the Witnesses enjoy great peace and unity?

of God.'" (Mark 9:50; Matt. 5:9) One therefore finds no rebellion or disputes, but only peace and unity among the Lord's people.—Phil. 2:14; 1 Pet. 3:9.

TRUE CHRISTIAN CONDUCT WITHIN THE ORGANIZATION

⁹ This Christlike love that all the world sees demonstrated only by and among the witnesses of Jehovah is not a mere expression of the lips. It is displayed in their active conduct toward others. Mature Witnesses are long-suffering and obliging. Boasting and bragging and selfish pride are not found among them. Instead of looking for their personal advantage, they do what is in the best interests of others. (1 Cor. 13:4, 5; 10:24) They cover over and clothe the imperfections of the fallen flesh with the beautiful garments of "tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering." They "continue putting up with one another and forgiving one another freely." Their intense love for one another is certainly a strong and perfect cement or bond that holds the whole organization together.—Col. 3:12-14; 1 Pet. 4:8; Prov. 10:12.

¹⁰ True, as the apostle said, so it is that one finds among the Witnesses today that "all malicious bitterness and anger and wrath and screaming and abusive speech" have been removed, and they are "kind to one another, tenderly compassionate, freely forgiving one another." (Eph. 4:31, 32) They practice genuine hospitality. There is a bearing or carrying of one another's burdens or "troublesome things." (1 Pet. 3:9; Gal. 6:2, footnote) Here one finds a condition where the healthy and strong ones help the sickly and weaker ones, where the young show consideration for the elderly, and the older ones are tolerant of the youngsters, where each one attempts to

please his brothers and sisters rather than himself. "We exhort you, brothers," adds the apostle, "speak comfortingly to the depressed souls, support the weak, be long-suffering toward all. See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others."—Rom. 15:1, 2; 1 Thess. 5:14, 15.

¹¹ Even in points of conduct like eating and drinking, this unselfish group of Christians must ever be on the watch to refrain from those things that might stumble their brothers. "Whether you are eating or drinking *or doing anything else*, do all things for God's glory. Keep from becoming causes for stumbling . . . to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."—Rom. 14:21; 1 Cor. 8:13; 10:31-33.

¹² So it is, by observing the conduct of Jehovah's witnesses, people see that here is a good, upright and godly organization. They also see that here is a clean and virtuous organization whose members have "put off the works belonging to darkness," who are not walking "in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy," and who are not "planning ahead for the desires of the flesh." The Witnesses are recognized as "those who belong to Christ Jesus," because they "impale the flesh together with its passions and desires." They must and do keep themselves from every form of wickedness. (Rom. 13:12-14; Gal. 5:24; 1 Thess. 5:22) They loathe "the works of the flesh," which are "fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions,

9, 10. How does the Bible say true Christians should conduct themselves toward one another within the congregation?

11. In what other ways must Christians guard against injuring their brothers and sisters?

12. Instead of producing the "works of the flesh," what kind of fruitage do witnesses of Jehovah bear?

divisions, sects, envies, drunken bouts, revelleries, and things like these," for, indeed, "those who practice such things will not inherit God's kingdom." In contrast, Jehovah's witnesses openly display to the view of all people the glorious fruitage of God's spirit, namely, "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:19-23.

¹³ God's people must not only be morally, spiritually and mentally clean, they must carefully see to it that they are physically clean. Jehovah's law was that those serving Him at his tent of worship were to be clean in body. (Ex. 29:4; 30:17-20; Lev. 5:2, 3; Num. 19:11-14; Isa. 52:11; Ezek. 44:23) Therefore, if you are a dedicated servant of Jehovah, it is important for you to see that you are washed and bathed, that you are neatly dressed in clean clothing, that you look respectable and presentable before you engage in the witness work or before you go to the Kingdom Hall. Thus onlookers who are watching will recognize even by your personal appearance that this is God's clean organization.—2 Cor. 7:1.

¹⁴ Jehovah's people must also be watchful and alert to see that their congregations remain organically clean from all those who are morally bad. "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming. . . . For you know this, recognizing it for yourselves, 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) So if anyone in the organization after being washed clean would, as the proverbial dog, return to his own

vomit, or, as a bathed sow, again roll in the mire, then it is necessary for the organization to disfellowship and cut off from its midst such a filthy person. (1 Cor. 6:11; 2 Pet. 2:22) "Quit mixing in company" with this kind, "not even eating with such a man," but, rather, "remove the wicked man from among yourselves." (1 Cor. 5:9-13) "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly." "For we hear certain ones are walking disorderly among you." "If anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed." (2 Thess. 3:6, 11, 14) Furthermore, "if anyone comes to you and does not bring this teaching, never receive him into your homes or say farewell [a greeting] to him. For he that says farewell to him is a sharer in his wicked works." Thus by following this clear Scriptural procedure as regards unclean and rebellious ones, Jehovah's witnesses certainly distinguish themselves from all the religious sects of Christendom. People of good will also see this tremendous difference and they are attracted to this clean organization, recognizing that here Jehovah's spirit is dwelling.—2 John 10, 11.

DISTINGUISHED BY YOUR CHANGE IN CONDUCT

¹⁵ Jehovah's ordained ministers, after devoting much of their time associating with their own families and with their brothers and sisters in the congregation, additionally spend a good deal of their lives engaged in secular employment and in the very company of men and women of the old world. Here, then, they must especially watch their conduct. At one time these same Witnesses were a part of the old

13. Why must Christians watch their personal appearance and hygiene?

14. (a) How is God's organization kept clean of all moral badness? (b) Do the Scriptures warrant such drastic action?

15, 16. (a) Why must ministers of God watch their conduct when engaged in secular employment? (b) If one is called upon to defend one's change in living habits, how should this be done?

world, living and acting as the rest. "Among them we all at one time conducted ourselves in harmony with the desires of our flesh . . . even as the rest," confesses Paul the apostle. Peter too speaks of this transformation that takes place in the lives of those who come out of this present sordid system when he writes: "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accordance with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written, 'You must be holy, because I am holy.'"—Eph. 2:3; 1 Pet. 1:14-16.

¹⁶ So because of your change in conduct fellow employees and associates must be able to recognize that you are now a true minister of Jehovah. At times you may be called upon to explain this change in your living habits, or to defend your new-found faith and the Bible upon which it is based. Be ever ready and willing to do so, speaking the truth, when the time is appropriate, with boldness and fearlessness, yet with mildness and tactfulness belonging to Christ, never in a cocky manner or in an overbearing or sarcastic way. "Always [be] ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect."—1 Pet. 3:15.

¹⁷ In your secular employment, as far as possible avoid all compromising situations, such as Christmas parties, business conventions and union outings, which are so notorious for their moral laxity. Have no part in the gambling and drinking matches of employees or business associates. You must be clean from immorality and loose conduct. You must be clean from drunkenness and excesses. You must be clean in speech and mouth, free from vulgar oaths and obscene profanity. "Let a rotten say-

ing not proceed out of your mouth." (Eph. 4:29) You must be clean from the stain and stench of the tobacco weed. You must be free from slavery to narcotics and addicting dopes. If you are of the New World society you most certainly must distinguish yourself by your clean living in every respect.

¹⁸ Secular associates may ridicule and abuse you for maintaining such an upright and godly course of conduct, but do not the Scriptures say they would do this very thing? It is therefore no strange thing if they do. "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead." (1 Pet. 4:3-5) So follow the good counsel of Paul: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) Never give way to wrath; never become embroiled in a brawl. "Return evil for evil to no one. . . . If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine, I will repay, says Jehovah.'" (Rom. 12:17-19) In this way you will have a good conscience before God as one of his integrity-keeping witnesses. "Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. For it is better

17. How else do people distinguish themselves as belonging to the New World society?

18. If ridiculed and persecuted because of upright conduct, how can one have and hold a good conscience before God?

to suffer because you are doing good, if the will of God wishes it, than because you are doing evil."—1 Pet. 3:16, 17.

¹⁹ Now, you young children and you teen-agers, if your parents are Jehovah's witnesses, then you too must watch your conduct, for you also are being watched! You are being watched by others not only while you are around your home and at the Kingdom Hall but especially when you attend school. Depending on your behavior, teachers and others will either bless or curse your God Jehovah. You must therefore be respectful, honest and diligent in your studies. You must be clean and neat in your dress and habits. Never forget it, the public schools are part of this present evil world, and the god of this wicked world Satan the Devil is using very subtle schemes to mold the minds of youth to his perverted way of thinking. He uses image worship, hero worship, competition and bad associations to accomplish his wicked intent. You must therefore be as faithful to Jehovah as were the three Hebrews who were thrown into a fiery furnace for not saluting and worshiping an image of the state.—Dan. 3:8-30; 1 John 5:21.

²⁰ Another thing you young witnesses of Jehovah must be on guard against is delinquency; otherwise you will never live through Armageddon, for in the paradise earth there will be no juvenile delinquents. For your protection, then, avoid getting entangled in the school gangs, in the social affairs, the after-school athletics, cultural endeavors, or the various activities sponsored by the fraternities and sororities. Such bad associations are bound to spoil useful habits. (1 Cor. 15:33) There is one sure way of preventing yourself from being lost in the darkness that engrosses the

school systems, and that is by letting "your light shine." Talk the truth to your teachers and schoolmates and you will have many good companions with whom to associate.—Matt. 5:16.

²¹ Never was there a time when it was more important than now for Jehovah's people everywhere to watch their personal conduct. In the home, in the congregation, in the community, before ruled and rulers, inside and outside prison bars and iron curtains the Witnesses must put up a hard fight for the faith and conduct themselves according to Jehovah's righteous principles of truth and justice. We are at the very threshold of Armageddon when Jehovah is about to destroy this satanic old world and everyone conducting himself according to its wicked standards. Warns the apostle Peter: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt! 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) Ah yes! A new world of righteousness is at the very portals! A world wherein only those right and righteous in their conduct will live. For "outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie." (Rev. 22:15) Make sure, then, that you walk worthily of living in Jehovah's new world. "Keep testing whether you are in the faith, keep proving what you yourselves are." Keep watching yourself, "for Jehovah's eyes are upon the righteous."—2 Cor. 13:5; 1 Pet. 3:12.

19. (a) Must only the adults among Jehovah's witnesses watch their conduct, and why? (b) How are the school systems used by Satan to pervert the minds of youth?

20. In what ways can those attending school avoid bad association?

21. Why is it so important at the present time for every one of Jehovah's witnesses and their companions to watch his conduct closely?

Pursuing my Purpose in Life

As told by Helen Wilson

WHAT would be the best way to spend my life? That was the decision I had to make when I graduated from high school. Was I going to look for a job so as to earn money and merely provide myself with material things, or was there something more worth while that should be done? From childhood I had been taught the truths found in the Bible, and I had spent some time preaching the Kingdom good news during my years of schooling. These things helped me to set my course in life.

In 1939 I enrolled as a pioneer during vacation time, and the pioneer ministry has been my vocation ever since. Twenty-one years have gone by since then, and I have experienced much joy and have received many blessings during all those years as a pioneer. My first years were not so easy, but I am thankful that I never once had to stop. It was not long until my mother, sister and I were assigned as special pioneers to help strengthen weak congregations in North Carolina in the United States. The three of us lived in a small house trailer, and since gasoline was expensive and rationed during the war, we did a lot of our witnessing on bicycles.

One of the greatest surprises of my life came one morning when I picked up our mail at the post office. A letter from Brooklyn from the President's Office! "What can

it be?" I was saying to myself. Why, it was a letter telling about the opening of the Watchtower Bible School of Gilead and an application blank for me to fill out. It was something that I had never dreamed of. It was not easy to leave my mother and sister, but after considering the words of Jesus at Mark 10:29—that "no one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life"—I was willing to take the step.

How true these words have proved to be! Upon arriving at Gilead I soon got acquainted with my new and numerous family, with whom I would be studying and working for the next five months. Those were joyous months. The close fellowship, love and unity manifested by all was a foretaste of the new world.

POST-GILEAD ASSIGNMENTS

Graduation day soon drew near, and we were all anxious to know where we would be sent. What an exciting time when the assignments were received! Almost all of us were assigned to Central American countries, where we would be able to use the Spanish we had been studying. My partner, Helen Nichols, and I were assigned to Mexico. In the meantime we were sent to the little town of Weslaco, Texas, on the Mexican border, to work until our passports and visas for Mexico could be obtained. Over half the population of Weslaco proved to be Mexican, and they spoke Spanish. So, being there, we felt as if we were already in our foreign assignment.

We began witnessing among the Mexican people right away. I'll never forget the first testimony I tried to give in Spanish. With the help of the phonograph and a re-

cording in Spanish, which were still being used at that time, I managed to place the book *Children*. What a great satisfaction! The next problem was to increase my vocabulary sufficiently to make back-calls and to study with the interested ones.

We were helped by attending meetings in the adjoining town, where there was a Mexican congregation. At first it seemed that the brothers talked so terribly fast, running all their words together. I recognized only a word here and there, but soon we were able to get the thoughts. Before long I was answering some of the questions and conducting home Bible studies. With the help and patience of those humble people we made good progress.

More than two years passed, but still we were not able to obtain visas for Mexico. Nevertheless, during certain months of the year we had Mexican "wetbacks" to witness to. They would cross the Rio Grande River illegally to earn a few dollars during the fruit harvest, as the Rio Grande Valley is noted for its citrus fruit. Upon returning to Mexico some of them would look up the Witnesses in their home towns. So even though we were not able to enter Mexico, we were having a small share in getting the message into the country.

In the early part of 1946 our assignment was changed to Cuba, and we were assigned to a home with some of our former classmates. It was like seeing part of our family again after having been separated for almost three years. There were six of us in the home to share the housework and also our field experiences. We had to get accustomed to many new things, such as cooking with charcoal and eating new foods, but we cherished the privilege of being in a foreign assignment. As a whole the Cubans are very humble, and this made it easy for us to witness to them. As a result of their responsiveness to the message many lively congregations were

formed when missionaries were assigned to the island.

INTERNATIONAL ASSEMBLIES

After being in our Cuban assignment for some months we returned to the United States to attend the 1946 Cleveland, Ohio, convention. My partner and I drove from Miami, Florida, taking four Cuban pioneers with us, including an eighty-year-old sister. Funds being low, we would make our stops for naps and snacks along the roadside, but no complaints were heard. We greatly enjoyed this assembly, especially the Spanish program, where we heard the experiences of other missionaries and natives of other Latin-American countries. With renewed zeal we returned to our assignment, which we learned to love more and more as we came to know the people better.

In the summer of 1948 we were informed that some of the missionaries would be taken out of Cuba and sent to other lands, now that strong native publishers were capable of taking over the responsibilities of the work there. Our group was asked if we would be willing to go. We were willing to accept any assignment, considering it as from Jehovah. For some time we were kept in suspense and we guessed about every country on earth to which we might be sent—except Argentina—but that is where we went.

The six of us were to make the trip by boat, sailing from New York. So in September, 1948, we said good-by to our dear Cuban friends and started our long trip. After stopping over in North Carolina to see my family and then spending a few days in New York, we left on a chilly fall day in October. When we arrived in Buenos Aires it was spring; not that it took us months to make the trip, but the seasons are just the opposite here from what they are in the United States.

We found Buenos Aires to be a clean modern city of approximately four million inhabitants, with subways and other means of modern transportation. Its being a cosmopolitan city made the door-to-door work all the more interesting, since we never knew from one house to the next what kind of people we would meet.

Shortly after arriving in Buenos Aires we attended our first assembly and got to know many of our Argentine brothers. We found a great need for missionaries, the harvest being great and the laborers so few in comparison. When we arrived, there were about a thousand active publishers in the whole country. Now, nearly twelve years later, there are about 7,000.

Our next assembly was at the time of Brother Knorr's visit in the early part of 1949. It was broken up by the police, who took hundreds of us to jail until investigations were made. A ban was then put on all our public assemblies and all Kingdom Hall doors were closed. Nevertheless, Jehovah the Almighty continued to prosper our efforts, and there has been a continual increase in number of publishers year by year.

All our meetings had to be held in private homes, where ten or fifteen of us would study together. It was more like a

family gathering and we all felt free to take part. I was assigned as study conductor of one of these groups, which meant added responsibility, and I was thankful to Jehovah that I could be used.

After being in my Argentine assignment for almost five years I made my first return visit to the United States. That was in 1953 to attend the international New World Society Assembly of Jehovah's Witnesses. It was a most enjoyable occasion. It was also my privilege to be at the 1958 Divine Will International Assembly. Upon returning to Argentina this time I was assigned with three other missionaries to work in the city of Salta near the Bolivian border. We are very happy in this assignment and have seen a steady growth both in numbers and in maturity of the small congregation, which was already formed when we arrived.

Looking back, I can truly say that my seventeen years of missionary service have been well worth the cost. In spite of the hardships we endure at times we still have that peace of God that excels all understanding. (Phil. 4:7) True to his promise, Jehovah 'opens the windows of heaven, and pours out a blessing, that there is not room enough to receive it.'—Mal. 3:10, AS.

"A Famine in the Land"

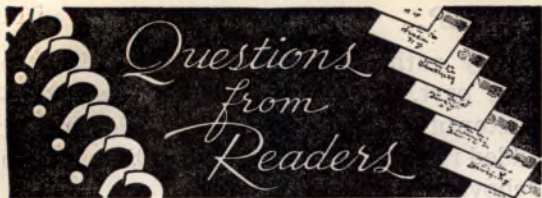
Long ago the prophet Amos foretold that there would be a spiritual famine in the land. That famine is evident today in lands professing to be Christian.

Responsibility for it rests upon Christendom's churches and is occasionally admitted by them. The *Christian Recorder* said: "The Church today is like a rusty

pipe disconnected from the source of supply." The president of the Baptist Union

of New Zealand remarked: "We are so busy maintaining our Church and running the multiplicity of Church organisations that we have neither time nor strength to take the Gospel out into the world." Another clergyman remarked in the

Charlotte News: "I sometimes wonder if we in the church haven't been giving our children stones when they are asking for bread, giving them gadgets when they really want God."



● Can you tell me why Jesus did not baptize? Are there any scriptures to show why he did not?—F. P., Canada.

At John 4:1-3 we read: "When, now, the Master became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John—although, indeed, Jesus himself did no baptizing but his disciples did—he left Judea and departed again for Galilee."

In view of these great numbers that came to Jesus for baptism, it is reasonable to conclude that Jesus left their baptizing to his disciples so as to leave himself free for the more important work of spiritual and physical healing. Then too, Jesus no doubt refrained from bap-

tizing any at all so that no one later would feel superior because of having been baptized by the Son of God or less favored because of not having been so privileged. Even as the apostle Paul years later wrote regarding his own case: "I am thankful I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name."—1 Cor. 1:14, 15.

Besides, the baptism that Jesus' disciples performed before Pentecost was the same as that of John and his disciples, namely, for the purpose of symbolizing repentance in preparation for the promised Messiah. Had Jesus himself baptized he could not logically have done so in preparation for himself. He would therefore have been obliged to begin something new, a baptism in his own name, the time for which did not arrive until the day of Pentecost.

Thus we have ample and compelling reasons why Jesus Christ, when on earth, left the baptizing in water in symbol of repentance to his disciples.

ANNOUNCEMENTS

FIELD MINISTRY

During August Jehovah's witnesses will continue "using initiative and defense in their ministry." (1 Pet. 3:13, 15) They will offer to all persons the splendid Bible-study aid *"Your Will Be Done on Earth"* together with another book and two booklets, on a \$1 contribution. Would you like to share in this Christian service? You can receive further information by going to the Kingdom Hall in your vicinity or by writing to the publishers of this magazine.

ANNUAL MEETING AT PITTSBURGH

On Saturday, October 1, 1960, at ten o'clock in the forenoon, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Notice of the annual meeting will be sent to all the members. So that the letters of notice will reach the members shortly after September 1, all should be certain that the secretary's office has their present addresses.

Proxies will accompany the notice of meeting. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not and should do so so that the proxies will reach the office of the secretary of the Society not later than September 15.

SHARPEN YOUR BIBLE KNOWLEDGE

For seven years the popular Bible handbook *"Make Sure of All Things"* has been used by growing thousands of persons to sharpen and deepen their appreciation of the Bible's vital message. It contains 416 pages of scriptures without comment on seventy Bible themes and 287 timely subjects. Send 75c for your pocket-sized edition today.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 18: Maintaining Right Conduct Among the Nations. Page 497.

September 25: Watch Yourself, for You Are Being Watched! Page 503.