The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1965
Semimonthly

JEHOVAH'S ADVANCING ORGANIZATION

DO NOT RESIST JEHOVAH'S COUNSEL

JEHOVAH'S WITNESSES —UNWORLDLY OR ANTISOCIAL?

A JUDGMENT WITHOUT MERCY

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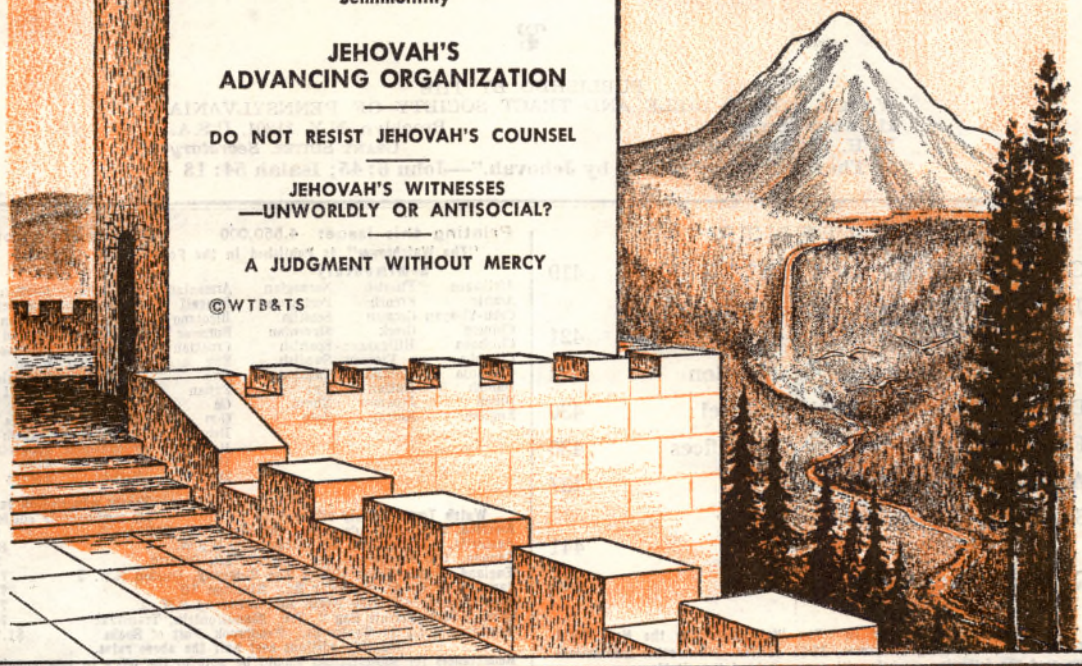

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

CONTENTS

Can You Defend Your Faith? 419
Jehovah's Witnesses—Unworldly or Antisocial? 421
Jehovah's Advancing Organization 424
Do Not Resist Jehovah's Counsel 430
False Religion and Human Sacrifices 436
A Judgment Without Mercy 437
Serving Jehovah Brings Happy Contentment 441
Questions from Readers 447

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Can You Defend YOUR FAITH?

DO YOU have a religion that you love and cherish? If so, you ought to be happy to discuss it and to share it with others. That is the way an unselfish person feels when he has something good that will benefit his fellowman.

If yours is the true faith, then it is one firmly based on God's Word of truth the Bible. Its teachings can be defended by the Bible. This poses the question: Can you use the Bible to defend your faith? It is vital that you be able to do so, for an apostle of Jesus Christ, Simon Peter, once wrote: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3: 15) Yes, true Christians should be able to use the Bible to give a defense of the beliefs that they hold dear. Can you?

Some time ago a Catholic lady who cherished her faith desired more knowledge so that she could share it with others and defend it when questions were raised. Regarding her efforts in this connection, she writes:

"Several years ago my husband and I attended a night class to learn more about our religion. We went twice a week for two years, while it was in session. Since I believed that ours was the one true way to worship God, I wanted to be better equipped to share my faith with nonbelievers. The head of the Catholic Information Center in Milwaukee, Father Mehok, conducted the class. We studied from a question-and-answer book which did quote some scriptures. We also read an occasional paragraph or two from the Bible.

"One day one of Jehovah's witnesses made a call at my home. In a brief span of time many scriptures were called to my attention that were new to me and seemed to contradict my religion. Realizing I had learned much about the Catholic religion but little about the Bible, I decided to again attend a Bible class, this time at a different Catholic congregation in Milwaukee. A few minutes of time was allotted after each session to answer previously submitted questions. I submitted several questions; however, no answer was given from the Bible.

"Next I went to Our Lady of Sorrows parish, Milwaukee. Father Brown conducted this class. During one of the discussions

he said that we could read the Bible if we wanted, but that we would find it 'dull reading.' However, he did emphasize the importance of Catholics memorizing their prayers. One of the reasons he gave was that one could do as he did—pray and plan the day's schedule at the same time. I asked him of what value such praying was. All he said in answer was that he knew he had made a mistake the minute he said it.

"Another question I asked him was if Jesus knew the time of the world's end when he said: 'Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.' (Matt. 24:36) He answered that Jesus did know, but that he denied knowing because he did not think that the people needed to know.

"Sensing that I might be embarrassing him by asking these questions in class, I suggested a private interview. At this meeting I again brought up Matthew 24:36 and asked him why he as much as said that Jesus was a liar. He would not use the Bible but stuck to his original statement, claiming that Jesus was God and therefore knew everything. Because he wouldn't use the Bible, I decided to see another priest.

"I again contacted the head of the Catholic Information Center. I wrote and said that I had several questions I would like to type up and send to him. I told him that I would give him plenty of time to look up the answers and that when he was ready I would like him to visit me at my home. I also mentioned that I would have one of Jehovah's witnesses there so that we could show this Witness that the Catholic religion was the true religion. He wrote back and refused to come, suggesting that I was mentally unbalanced.

"Then I decided as a last resort to write the Pope in Rome and ask him. So a cablegram night-letter was sent. Among the questions asked was if the Pope could recommend a priest in the Milwaukee area who was sufficiently familiar with the Bible to be able to answer my Bible questions. The cable cost $16.45, and it seemed to me that it would be worth every penny. No reply!

"I had treasured my religion and I had wanted to remain a Catholic. I tried very hard to find answers to defend my faith. Finding this impossible, I began a systematic study with one of Jehovah's witnesses. Soon after, I began attending congregation meetings. With the abundance of Scriptural proof that was given, it wasn't difficult to realize that this was indeed the Truth. Now I am happily engaging in the field ministry and am telling my Catholic friends about God's kingdom."

Have you ever tried to defend your faith by showing that it was supported by the Scriptures? If someone asked you why you believe the way you do, could you open the Bible to appropriate texts and say, "This is the basis for my faith. It is what the Bible teaches on the matter"? Remember, the apostle Peter said: Be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15.

Merely possessing a faith is not sufficient. You must be prepared to defend it. This requires investigation—asking questions, and obtaining answers from God's Word of truth the Bible. "Keep testing whether you are in the faith, keep proving what you yourselves are," the apostle Paul encouraged. It is vital that you make this test, examining whether your beliefs are supported by the Scriptures. It is the only way to be sure that you have the true faith.—2 Cor. 13:5.

Jehovah's Witnesses —UNWORLDLY OR ANTISOCIAL?

REVOLUTIONS, assassinations, riots —these rock the globe. But among the rebellious, will one find Jehovah's witnesses? Do they join in this antisocial behavior and prove to be a threat to their fellowman, his welfare and security?

If they indulged in activities that resulted in destruction of human life or disrupting law and order, it certainly would be antisocial. But Jehovah's witnesses are not trying to revolutionize this system of things and depose its rulers or crush and replace its governments. Testifying to the peace-loving nature of these Christian witnesses of Jehovah are these words of a resolution they adopted some time ago:

"Figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace." This peace-loving attitude characterizes their dealings with the whole human race.

But because Jehovah's witnesses are in certain respects different from their neighbors, they are often misunderstood. This is not because they are trying to be nonconformists but simply because they are trying to follow the pattern of conduct of the first-century Christians.

WERE EARLY CHRISTIANS ANTISOCIAL?

The early Christians were not worldly; that is, they were not part of this world; they did not indulge in some of the popular pursuits and pleasures. As a result, one history book says: "Early Christianity was little understood and was regarded with little favor by those who ruled the pagan world. Pagan writers referred to . . . Christians as 'misguided creatures' . . . creatures guilty of 'hatred of the human race.' "—*On the Road to Civilization, A World History* by Heckel and Sigman, 1937, p. 237.

Why were those charges made against the early Christians? Because they were, as Jesus Christ said, "no part of the world," they were unworldly. They did not join in with their neighbors in celebrating the holidays of ancient Rome. While the people gaily decorated their houses on such days, the Christians did not. For them to have joined their neighbors in observing holidays dedicated to the gods of Rome would have violated their loyalty to the true God. Their nonparticipation in the celebrations caused many people, including rulers, mistakenly to think of them as antisocial.—John 17:16.

The ancient Romans found great pleasure in attending morally degrading theatrical shows, bloody gladiatorial fights and savage battles among wild beasts in the arenas, and the ruthless chariot races of the circus. But Christians avoided such degrading entertainment. They did not share popular enthusiasm for violent sports that were contrary to Christian teachings of neighbor love and peace, much rather the Scriptural command against murder. This made them unpopular.

Regarding the unworldly position of the early Christians toward the entertainments

of ancient Rome, Tertullian, a Christian writer of the second and third centuries C.E., wrote: "Among us nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theater, the atrocities of the arena, the useless exercises of the wrestling-ground. Why do you take offense at us because we differ from you in regard to your pleasures?"

Despite the fact that the early Christians did not join with worldly people in holiday celebrations and entertainment, they were not antisocial. They were not enemies of the State. On the contrary, they were a valuable asset to every community in which they lived. The more Christians there were in a city the safer were the rulers, and the fewer the problems confronting those who ruled. When those Christians strived to help others in the community live morally decent and peaceful lives, they performed a service of inestimable value to the public welfare and the common good. Note the argument Tertullian presented to the Roman authorities in defense of the Christians:

"Whence they who beset Caesar between the two laurel groves? Whence they who practiced wrestling, that they might acquire skill to strangle him? Whence they who in full armour broke into the palace? . . . If I mistake not, they were Romans; that is, they were not Christians. . . . Banded together as we are, ever so ready to sacrifice our lives, what single case of revenge for injury are you able to point to? . . . Yet you choose to call us enemies of the human race, rather than of human error. . . . I will confess, however, without hesitation, that there are some who in a sense may complain of Christians that they are a sterile race: as, for instance, pimps, and panderers, and bath-suppliers; assassins, and poisoners, and sorcerers; soothsayers, too, diviners, and astrologers. But it is a noble fruit of Christians, that they have no fruits for such as these. And yet, whatever loss your interests suffer from the religion we profess, the protection you have from us makes amply up for it." —*Apology,* translated by Alexander Roberts, in *The Ante-Nicene Christian Fathers,* Vol. III.

No, those early Christians, though viewed as antisocial, were not against the common good. Actually, they were simply not worldly persons, but they were not antisocial. They were viewed as misguided, but, actually, they were guided by the highest principles, the commandments of Jesus Christ and his apostles.

THE BIBLE'S TEACHINGS GUIDE THEM

So it is with Jehovah's witnesses today; they follow the course Jesus Christ commanded his followers to take. This does not make them antisocial. For instance, in reply to a question about paying taxes, Jesus Christ said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) Since money is coined by Caesar or the government, a Christian should pay this back to Caesar in return for the many services the government provides. This willingness to pay all taxes makes Jehovah's witnesses an asset to the community, not antisocial.

Wherever they live, Jehovah's witnesses follow the Bible's teachings about being in subjection to the rulers of whatever society they live in. The Bible command to Christians is: "Let every soul be in subjection to the superior authorities." (Rom. 13:1) The Holy Scriptures urge them "to be in subjection and be obedient to governments and authorities as rulers." (Titus 3:1) Surely they are not being antisocial by obeying this Bible command. Instead, even in times of widespread unrest, they refuse to join in uprisings against the government or to encourage civil disobedience.

Nor does the fact that Jehovah's witnesses put God first in their lives make them antisocial. If a ruler requires one of Jehovah's witnesses to do something that violates a law of God, the Witness is faced with a conflict of authorities and can do nothing else than obey the One that is superior. This is what the early Christians did when the rulers of ancient Rome demanded that they burn incense to Caesar. The course they took was expressed by Jesus Christ: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) So Jehovah's witnesses today do as Peter and the other apostles of Jesus Christ did when they were faced with a conflict of authorities. They "obey God as ruler rather than men." (Acts 5:29) This high regard for the law of God on their part sets a wholesome example for others in the community.

UNWORLDLY, BUT WORKING GOOD TOWARD ALL

Rather than being antisocial, Jehovah's witnesses are unworldly; and this is because Jesus Christ himself said of his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." —John 15:19.

What does it mean to be "no part of the world"? It means that Jehovah's witnesses are no part of human society that is not dedicated to God and the doing of his will; it means they stay separate from that society's politics, wars, riots, false religion, debauchery, immorality and other inordinate pleasures. Yet because they shun these things that are so common among the world of mankind that shows little regard for God and his laws, they are not antisocial or haters of mankind; rather, they try to do good to every man.

So Jehovah's witnesses obey the Bible command: "Really, then, as long as we have time favorable for it, let us work what is good toward all." (Gal. 6:10) These Christian witnesses gladly assist others, as Jesus Christ did. He went about doing good and assisting others. In his parable of the Good Samaritan, he told of a man who was beaten, robbed and left half-dead. A priest and a Levite passed by, offering no help. But a certain Samaritan came by and helped bind up the man's wounds and even took him to an inn and paid his bill. Jesus Christ said: "Go your way and be doing the same yourself." (Luke 10:29-37) So Jehovah's witnesses try to do good to all. If they withheld good from others, they would not be acting like God.

Jehovah God loved the world of mankind so much that he gave his only-begotten Son that those showing faith might gain everlasting life; so when Jehovah's witnesses aid others to avail themselves of that provision, they are not haters of mankind! Rather, they are reflecting the same kind of love that God showed.—John 3:16.

However, because they are unworldly, being "no part of the world," Jehovah's witnesses, like the early Christians, are often misunderstood; but the truth is that they are not antisocial. Their obedience to Bible teachings makes them better people, unworldly, yet working good toward all men. Rather than being antisocial, they follow the Bible's counsel to "go on leading a calm and quiet life with full godly devotion and seriousness." (1 Tim. 2:2) People everywhere can depend on Jehovah's witnesses to follow this peace-loving course, for the common good of mankind.

JEHOVAH'S Advancing Organization

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."—Prov. 4:18.

LONG before the material heavens and earth were created, Jehovah God formed a mighty organization. It was a heavenly organization made up of creatures who are a form of life that is entirely different from anything with which we are acquainted. Their bodies reflect the glory of their Creator by being in his form. His Word tells us: "God is a Spirit." (John 4:24) And regarding these heavenly creatures it states that he makes "his angels spirits." (Ps. 104:4) Being like him, they are able to dwell where he is.

[2] As spirits these heavenly creatures are made of a substance that is different from anything we know to exist in the material universe. For this reason they are unseen by us. None of the radiant forms of energy in the universe that we can detect by our senses or by instruments are able to reveal their presence to us. They have none of the properties of matter that would make it possible for us to detect them. They are a higher form of life that is very foreign to us. Notwithstanding the fact that we cannot see spirit creatures, we know they exist because they have made frequent contacts with man. In his written Word, their Creator tells us about them and these contacts.

[3] Speaking to Job regarding the creation of the earth, Jehovah God reveals how his spirit creatures rejoiced when he formed the earth in the beginning: "Where did you happen to be when I founded the earth? . . . When the morning stars joyfully cried out together, and all the sons of God began shouting in applause?" (Job 38:4, 7) These glorious spirit creatures who were created in the morning of creation were like morning stars. They were the first living things God brought into existence. When they saw that their Creator was preparing to bring forth more living creations, they were elated.

[4] By means of materializations and visions, God caused faithful men in times past to see spirit creatures and to write down what they saw. Daniel and John were such men. Under inspiration Daniel saw in vision the spirit multitudes Jehovah created. He saw them gathered about their

1. What was God's first organization?
2. Why are spirit creatures invisible to us, and how do we know they exist?
3. What was the reaction of the spirit creatures to the creation of the earth?
4, 5. (a) How have spirit creatures been seen by man? (b) Explain how we can know that there is a heavenly organization and what the duties of cherubs are.

Creator ready to serve him. Since Jehovah is a God of order, he would necessarily have these heavenly creatures organized. He would have them form a mighty organization that is devoted to doing his will. Daniel tells us what he saw: "There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him." (Dan. 7:10) A similar vision of the heavenly hosts was recorded by John, an apostle of Jesus Christ. "I saw, and I heard a voice of many angels around the throne and the living creatures and the older persons, and the number of them was myriads of myriads and thousands of thousands." (Rev. 5:11) By means of these visions we see that God's spirit creatures form a heavenly organization.

[5] In both visions the spirit creatures are seen gathered around the throne of the Creator, Jehovah. This indicates that they are organized servants of God and are ready to serve him. Some are ministering to him, indicating orderly work assignments. God's Word informs us that he has placed these creatures in various positions of responsibility. Some are cherubs who are special consorts of his throne. They uphold his majesty and supremacy wherever they are assigned to work. The first mention of them in the Bible is at Genesis 3:24, where it states that cherubs were stationed at the entrance to the garden of Eden to uphold Jehovah's sovereignty by preventing disobedient mankind from reentering the garden.

[6] Another group of spirit creatures are called seraphs. They have the duty of keeping uncleanness from Jehovah's organization and to declare his glory. They are mentioned in a vision that was given to the prophet Isaiah and that was recorded by him at Isaiah 6:1-3. Myriads of other spirit creatures are used as messengers and for other services. These many heavenly creatures are mentioned in the book of Revelation as being part of a great military force that will be used by God to destroy his enemies at the coming battle of Armageddon. The angelic force, if pictured at Revelation 9:16, is numbered as two myriads of myriads, which is 200 million. That is a sizable organization.

6. (a) What are seraphs? (b) How large is the symbolic angelic military force?

HEAVENLY ORGANIZATION ADVANCES

[7] From its very beginning God's heavenly organization has continued to advance. It has kept advancing to greater understanding of Jehovah's purposes and to greater privileges of service. Although the many heavenly creatures in it are perfect, God did not give them, at the time of their creation, all the knowledge there is to be had, any more than he gave such knowledge to the first man and woman. There is always more they can learn.

[8] As God caused events to unfold on earth, the angels grew in understanding of his purposes. For example, the identity of the Seed promised at Genesis 3:15 was unknown to them when the promise was made. They did not learn the identity of this Promised One until many centuries later. This is shown by Peter, who wrote: "It was revealed to them [the prophets] that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer." (1 Pet. 1:12) Learning the identity of the promised Seed was an advancement in knowledge for them.

[9] Those spirit creatures that fell away from God's heavenly organization in the days of Noah and became demons ceased to advance with it. They do not have the

7, 8. Explain how God's heavenly organization advanced. Give an example of advancement by them.
9. How are the spirits who were disobedient in "pits of dense darkness"?

light of understanding that the loyal spirit creatures have. They have been in darkness to the truths he has revealed to his heavenly organization since that day. It is even possible that they have retrogressed in what truths they once had. The Bible speaks of them as being in "pits of dense darkness." (2 Pet. 2:4) There is no prospect for them to get out of those "pits." While they continue in darkness, God's heavenly organization continues to progress.

EARTHLY ORGANIZATION

[10] With the first human pair God established an earthly organization that he purposed to encompass the earth in due time as man multiplied in numbers. Like His heavenly organization, it would worship and serve his interests. The disobedience of that first pair, as well as the majority of their descendants, has not thwarted God's purposes.

[11] Jehovah's earthly organization has been represented throughout the ages by men of integrity who manifested deep loyalty to him. Wherever they resided, they represented his earthly organization. At times this association of loyal worshipers was very limited in number, consisting of as few as one to eight persons, as in the days of Abel, Enoch and Noah. Although there were only eight persons in it right before the flood of Noah's days, it was an advancing organization. It advanced in knowledge of Jehovah's purposes when it was informed about the Flood and the preservation of human and animal life. Its members were given work that was different from what they had been doing before. They had a work assignment of constructing an ark for the preservation of their own lives and of the lives of the creatures they were to bring into the ark. Every member of that organization advanced with it to this new form of work. None became disgruntled about this change in work and held back from it. That organization was even informed in advance when the Flood would begin and how long the downpour of waters would last. All eight members had to stay close to the organization and advance with it in order to be preserved with it in the ark.

[12] Later, when Jehovah made a covenant with the people of Israel whom he liberated from Egyptian slavery, his earthly organization became a nation. He was its King. While in the wilderness, it kept advancing in knowledge as Jehovah instructed it through Moses. As changes were made in the way God was to be worshiped, it progressed by adopting those changes. The construction of the tabernacle, the installation of a family of priests and the inaugurating of animal sacrifices were changes in their manner of worship from what it was in Egypt. Later more changes came when Jerusalem became the place God chose for his altar and still later when Solomon's temple was built there.

[13] In the first century John the Baptist brought a new message, that the kingdom of the heavens was at hand. This heralded the beginning of something that would cause a great change in God's earthly organization. Jesus Christ laid the groundwork for it by his ministry and ransom sacrifice. Advancing from the Jewish system of things under the Mosaic Law to a new system of things under a new covenant proved to be a change that the majority of the Jews refused to make. So they were left behind by God's advancing organization as it moved forward into the Christian era.

10. What did God establish when he created man?
11. (a) How has God's earthly organization been represented? (b) Explain how it advanced in Noah's day and what this required of those in it.
12. Of what did God's earthly organization consist in Moses' day, and how did it advance?
13. What difficult change did the Jews have to make in the first century in order to progress with God's organization?

[14] At Pentecost of the year 33 C.E. God's earthly organization became clearly identified as being Christian and separate from the old Jewish system of things. It had left behind the system of things under the Mosaic Law. Christ's sacrifice had brought that old arrangement to an end by fulfilling the purpose of the Law. During the centuries before this it was leading the Israelites to Christ, as Paul, an apostle of Jesus Christ, observed: "Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that the faith has arrived, we are no longer under a tutor." (Gal. 3:24, 25) The organization had progressed to something new and better that Jehovah had prepared for it.

[15] The 120 disciples of Jesus Christ who were gathered in an upper room on the festival day of Pentecost advanced that day with Jehovah's organization to a new arrangement of things with new hopes and a new provision for covering sins. By grasping the privilege now given them to be a Christian organization of ministers who proclaim God's purposes and teach his truths, as Christ did, they advanced to greater privileges of service. By their zealous preaching thousands of people came into the earthly organization of God. As the preaching of Christianity spread from Palestine to other lands, the number of non-Jews that began to associate with the organization increased by leaps and bounds. They embraced with enthusiasm the new truths that Jehovah had revealed through it. Now people who were no part of God's organization when it was under the Mosaic Law were being received into it under the Christian arrangement. To accept them required a great adjustment in thinking for the Jewish Christians. Under the old Mosaic Law covenant, the Jews kept separate from Gentiles, not even eating with them.—Acts 10:28.

[16] As Jehovah revealed through the apostles new truths and new ways of doing things, those in the organization were put to a test. Did they have enough love for Jehovah to be willing to make the necessary changes in their thinking so as to accept this new knowledge? Some did not and so fell away from the organization. Those who really loved God adjusted their thinking and made progress. The matter of circumcision was a test on some of the Jewish Christians, causing them to create a disturbance among the Christians in Antioch. A meeting of the governing body in Jerusalem settled the matter by declaring that circumcision was not a Christian requirement. This was an important change of view for the Jewish Christians who had been taught under the old Jewish system of things to regard circumcision as vitally important. This change indicated an advancement on the part of God's organization. Those who were willing to make this change in thinking advanced to further enlightenment.—Acts 15:1, 2, 28, 29.

JEHOVAH'S ORGANIZATION TODAY

[17] As in the first century, so in this twentieth century, Jehovah has an earthly organization. It can be identified by its fruits. Unlike the many religious organizations that are part of the world that is alienated from God and that profess to be his organization, it has not allied itself with the political governments of the world. It, therefore, shares none of the responsibility for the unchristian things done by those governments. Obeying Jesus' words, it has kept itself separate from

14, 15. (a) What did Pentecost signify for God's organization? (b) To what new things did the organization advance, and what change in particular was difficult for Jews to make?

16. How were Christians tested in the love of God? Give an example.

17. (a) Why does God's organization today not share any responsibility for the wrongs done by worldly governments? (b) What are some of its good fruits?

the world. Thereby it has been able to produce good fruit to the honor of Jehovah's name. It is doing this in a number of ways. It is turning the trust of multitudes to God's kingdom. It is transforming their lives for good by bringing them into harmony with the righteous principles of God's Word. It is instructing them in the Christian ministry, encouraging all to follow Jesus' example of proclaiming the good news of God's kingdom. It is happy to bear the name of Jehovah God, just as his organization did in the days of Moses.

18 With the passing of the years in this twentieth century, Jehovah's organization has advanced in knowledge and understanding of the Scriptures and of its responsibilities before God. As with God's organization in the past, so today, it fulfills the words written at Proverbs 4:18: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." It keeps advancing to greater enlightenment. Those who were with it at the turn of the century and who are still with it today have seen this advancement.

19 As we look back over the years, we can clearly see how God's organization in modern times has progressed in understanding. For example, it learned that Christ's second presence was to be in the spirit, and not in the flesh as many professed Christians believe. His rule would be from the heavens. This was a new revelation of great importance to God's people who had been anxiously awaiting his second presence toward the end of the nineteenth century. The truth that 1914 marked the end of the "times of the nations" that started in 607 B.C., and the beginning of the "time of the end" for the nations and hence the beginning of his presence, was new knowledge over which God's people could rejoice. But they had to adjust their thinking from the view they previously held. Continued advancement brought them the understanding that both Jehovah and his enemy, Satan, have an invisible organization. Jehovah's heavenly organization is likened to a woman called "Jerusalem above." (Gal. 4:26) Satan too has a heavenly as well as an earthly organization, but they are opposed to righteousness. Today these things are fundamental to the knowledge of God's people, but a number of years ago they were new concepts that required changes in view to which some persons had difficulty in making the adjustment.

20 It was in 1938 that *The Watchtower* published an article on organization that showed how God's organization should be theocratic. It should be governed by God through the "faithful and discreet slave," the united remnant of his anointed kingdom heirs. (Matt. 24:45-47) Up until then the congregations of his people were organized democratically, with the congregations electing those in authority over them. The "elective elders" resulting from this arrangement were a cause of discontent and disunity because of the self-importance and high-mindedness of many such. They ignored what Jesus said: "Whoever exalts himself will be humbled." (Matt. 23:12) With the restoration in 1938 of the theocratic arrangement that existed in the Christian organization of the first century, the elective officers of congregations were brought down from their exalted positions. With the discontinuance of the election system in the congregations, the organization began to have greater peace, harmony, unity and productivity.

21 The discontinuance of the "elective elder" system was a major change in the operation of God's organization in the

18. Explain how Proverbs 4:18 fits God's organization.
19, 20. Cite examples showing how God's organization has been advancing in modern times.
21. How did some persons react to the discontinuing of the "elective elder" system?

twentieth century. It proved to be a severe test to those in the organization. Some persons permitted it to become a great issue over which they became heated up. Refusing to progress with the organization, they turned away from it. But the majority adjusted themselves to the change and moved forward to greater enlightenment and greater privileges of service. The ones who left the organization not only ceased to progress but lost much of the enlightenment they had gained while they were in it.

22 Through the "faithful and discreet slave" class Jehovah now appoints the overseers and ministerial servants in his earthly organization. Operating in a theocratic manner, it enjoys unity and is productive in Jehovah's service to an extent that far exceeds what it accomplished during the days of the elective elders. God does not inspire anyone to select the servants in the congregation as he did Samuel in the selection of Saul as king of Israel. By reason of his placing his holy spirit upon the responsible Christians who form the "faithful and discreet slave" class, it can be said that their appointments of servants come from him. Thus, as in the first-century organization, the governing body of God's earthly organization, which represents the "faithful and discreet slave" class, makes all appointments of servants. This was an important change in the progressive advancement of God's organization. Those persons who advanced with the organization when this theocratic arrangement was instituted in 1938 have, since *then, seen* how it has been very beneficial. It has been a major factor in the phenomenal expansion of the organization. But the change for many was not easy.

23 Disposing of the elective elders is an example of how changes may at first cause some persons to become upset. Throughout the history of God's advancing organization on earth, there has been a tendency on the part of some in it to resist change, preferring to cling to old ways and old views. But change is necessary because God gives his people understanding of his Word and purposes just a little at a time. Growing in a knowledge of the truth requires a person to be progressive, not static. Although a person may not at first appreciate the need for a change, as time passes he will begin to see how it benefits the organization. So, instead of opposing a change in Scriptural understanding, organizational procedure or organizational structure, it is better to adjust oneself to it, remembering that, whatever change is made by God's organization, the change is for the good of those in it. To resist this advancement is to resist Jehovah's spirit that operates on the organization, causing it to advance. Paul spoke of persons who, like some of the elective elders, resisted the holy spirit in his day. "Now in the way that Jannes and Jambres resisted Moses, so these also go on resisting the truth."—2 Tim. 3:8.

24 All in Jehovah's organization need his guidance of their steps along the way that leads to the fulfillment of his purposes. "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) We need God's Word and organization. By staying close to his organization as it advances in knowledge and by progressing with it, we will be living when it advances to a new era and expands to fill the earth with people who love and obey the great Ruler of the universe.

22. (a) How are servants in the organization selected now? (b) Has the organization benefited from this change?

23. (a) Why are changes difficult to accept, and why are they necessary? (b) Why is it unwise to resist changes?

24. What guidance do all in God's organization need, and why?

DO NOT RESIST JEHOVAH'S COUNSEL

"Listen to counsel and accept discipline, in order that you may become wise in your future."—Prov. 19: 20.

HOW old are you? Are you in your teens, your twenties? Are you middle-aged or are you approaching a century of living? No matter how many years you have lived, you are still a child in the eyes of the eternal God. From Jehovah's viewpoint of 1,000 years being as one day, a man of 100 years has lived only two hours and twenty-four minutes. (2 Pet. 3:8) Can he become so wise in this short period of time that he does not need counsel from his eternal Father? Is he so astute that he can pass judgment on that counsel and resist or reject what he does not like?

[2] As children need counsel from a wise human father, so we must recognize our need for counsel from Jehovah our heavenly Father. He has a much better understanding of life and its problems than we do. Has he not lived much longer than we have? Has he not seen generation after generation from the time of Adam do foolish things that were against their best interests? Being our Creator, he knows our hearts. He knows how our bent of thinking can get wrong. He knows our weaknesses and the foolish mistakes we are prone to make. He knows to what a course of action can lead and forewarns us of it. Since he knows these things, is he not in the best position to give us wise counsel that is good for us physically, emotionally and spiritually? It is with good reason that his written Word says: "Listen to counsel and accept discipline, in order that you may become wise in your future." (Prov. 19:20) Jehovah's counsel is the very best counsel to which we could listen.

[3] Like children, we are not able to direct wisely our own steps on the road of life. We are too emotionally wrapped up in our daily living and in our desires, to see the path of life objectively. Counsel from our heavenly Father is needed to point out the way that is for our best interests. As was mentioned in the previous article, Jeremiah pointed out our need for this divine direction, saying: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) Our way through life does not belong to us to direct as we please, as if we possessed absolute freedom. Jehovah has given us a relative freedom within the bounds of his just laws and Scriptural principles. By going beyond those bounds we do injury to ourselves and to our relationship with him. By staying within those bounds and by permitting Jehovah to direct our steps through his Word and advancing organization, we will be 'wise in our future.' The future will bring great blessings to us.

[4] In times of distress Jehovah shows us what is the correct decision to make if we turn to him for counsel. He points out the right thing to do, just as a loving father does for his inexperienced and immature children. Our heavenly Father is a source of strength for us at such times. When we do not know what we ought to do, his

1, 2. (a) Why can adults be viewed as children in God's eyes? (b) Why is Jehovah able to give us wise counsel?

3. Why is man not able to direct his own steps wisely?

4, 5. When is Jehovah's counsel especially important to us? Give an example of one who turned to Jehovah at such a time of need.

counsel directs us. "For you have become a stronghold to the lowly one, a stronghold to the poor one in the distress that he has, a refuge from the rainstorm, a shade from the heat."—Isa. 25:4.

[5] King Jehoshaphat of Jerusalem turned to Jehovah as a stronghold when he was in distress. While threatened by an overwhelming enemy force he turned to Jehovah and said: "O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us; and we ourselves do not know what we ought to do, but our eyes are toward you." (2 Chron. 20:12) So in our distresses today our eyes should be toward our heavenly Father and our ears toward his counsel.

[6] The need for heeding Jehovah's counsel and not resisting it was stressed to the nation of Israel in the days of Moses. When they were gathered about the base of Mount Sinai, Jehovah said to them: "If you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples." (Ex. 19:5) By obeying his voice, which would mean to heed his counsel and follow his instructions, they would enjoy a special relationship with Jehovah God. They would be a blessed people, benefiting from his loving generosity.

[7] Later, when the Israelites were at the threshold of the Promised Land, Moses warned them of what would happen if they resisted Jehovah's counsel by not listening to God's voice. "It must occur that if you will not listen to the voice of Jehovah your God by taking care to do all his commandments and his statutes that I am commanding you today, all these maledictions must also come upon you and overtake you: Jehovah will strike you with madness and loss of sight and bewilderment of heart. And you will indeed become one who gropes about at midday, just as a blind man gropes about in the gloom, and you will not make your ways successful." (Deut. 28:15, 28, 29) They were warned that they would lose spiritual sight and would not know which way to go that would be best for them. The same thing can happen today to anyone in Jehovah's organization who turns a deaf ear to Jehovah's counsel. He too will have "bewilderment of heart" and will grope about for the way he should walk and will not find it. It is imperative for all who come into Jehovah's organization to be constantly aware of their need for his guiding instructions so they may continue to walk in the way that leads to a future that brings them the gift of eternal life.

6, 7. (a) To whom was the need for heeding Jehovah's counsel stressed, and what were they told? (b) What would happen if they resisted his counsel, and how is that a warning to us?

MEANS BY WHICH COUNSEL IS GIVEN

[8] Long ago God inspired faithful men to write his counsel down in the Scriptures. This written Word of his contains his Fatherly counsel to us his children. Although some of his instructions are directed to the nation of Israel, they are for our benefit too. "For all the things that were written aforetime were written for our instruction," says Paul, an apostle of Jesus Christ. (Rom. 15:4) To the nation of Israel God gave practical counsel on worship by telling them that they should give him exclusive devotion and that they should not become defiled by the worship of idols or by pagan religious practices. Following the same counsel will preserve our relationship with Jehovah God so that it is not ruptured and we become an object of his anger.

8. (a) What is one means by which Jehovah gives counsel? (b) Why can we say that the counsel given to the Israelites was not intended for them *alone*?

[9] With regard to personal conduct, he gave instructions that were for the best interests of the Israelites as well as for us today. He warned them against murdering their fellowman, against stealing, against immorality, against bearing false witness and many other things. The wisdom of our heeding these instructions given to Israel is evident. We do not have to be under the law covenant of Israel to see that there is benefit to us and to the community in which we live by our obeying these personal injunctions on conduct.

[10] God's Word also instructs us through the personal counsel that was given to individuals mentioned in the Bible. The counsel, "To obey is better than a sacrifice," that was given to King Saul is counsel that can benefit us. (1 Sam. 15:22) No matter what personal sacrifices we may make in order to serve Jehovah in the Christian ministry, if we do not obey him our sacrifices mean nothing. Disregarding his counsel on morality nullifies such good works as the "sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) Thus the personal counsel given to King Saul can benefit us by making us conscious of how very important obedience to God is. We cannot rationalize disobedience by any kind of sacrifice.

[11] The counsel that was given to the Christian Timothy about the love of money and about the danger in that love is certainly beneficial for us today who are living in a money-loving world. He was told: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:10) Resisting this counsel in God's Word will bring the pains and loss of faith of which it warns.

9, 10. What are some of the ways we can benefit from the counsel given to the nation of Israel? 11, 12. Give examples of counsel directed to early Christians that is good for us today. Explain why it is good.

[12] Good counsel was given to the Ephesians about the proper relationship of husband and wife as well as that of children and parents. By our following this counsel to the Christians of the first century, we can avoid many of the marital storms that wreck marriages in this twentieth century. It points out the way to achieve peace and unity in the marriage relationship. Counsel such as this is what God gave to peoples of ancient times, causing it to be written down in his Word for the benefit of peoples living in other time periods. By going to his Word, we can thus receive wise counsel from our heavenly Father.

[13] Jehovah also gives us counsel through his earthly organization. With his holy spirit operating upon the governing body of that organization, its counsel is in harmony with his will. Through the publications of the Watch Tower Society good counsel is given on personal conduct, marriage, worship, the keeping of integrity to God, our relationship with worldly political

13. What is another means by which Jehovah gives counsel?

authorities and on many other things. Through the congregation meetings, Jehovah's organization gives us counsel on our service to God, our mental attitude toward our ministry, on spiritual maturity, and so forth. Then at times the congregation service committee may find it necessary to counsel us about something. Through these means Jehovah's organization gives counsel that will keep us spiritually healthy and keep our feet in the footsteps of Jesus Christ. It keeps us in harmony with Jehovah. Whether it comes from the Bible or from Jehovah's organization, it is coming from him and is for our best interests.

HOW JEHOVAH'S COUNSEL IS RESISTED

14 When Korah, Dathan and Abiram spoke against Moses, they resisted Jehovah's arrangement of things. The same can be said of persons today who have become part of Jehovah's earthly organization, but after a time begin speaking against it. Some become disgruntled because the organization does not adopt their ideas or the way they think it should function. Others get upset over changes in viewpoint, in terminology and in the way the ministry is carried on by Jehovah's organization. Instead of advancing with the organization by accepting changes, they brood over them. In some instances they permit this resistance to become too great a test for them, and they fall away, going back to the world that is alienated from God.

15 Some persons want to dispute over trifling things such as the privileges God might or might not give to the resurrected dead in his new order or what condition Satan is in while in the abyss, and so on. Such things are not important to us at this time. What is important is our gaining Jehovah's approval and being among those who will see life in his new order. When that time comes we will be able to see what Jehovah will do about things concerning which we now do not clearly understand. It is better to wait to see what happens then rather than to dispute about guesswork.

16 That there are persons today who turn from Jehovah's organization and, in some instances, fight against it should not be surprising. This also happened in the first century while some of the apostles were still living. Regarding such persons who resisted Jehovah's counsel and spirit then, the apostle Paul said: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth." —1 Tim. 6:3-5.

17 The sort of persons that Jehovah wants in his new order are those who love him and who strive to obey him. These will not resist the counsel he gives through his Word and organization. They will not endanger their spirituality by trying to retard the advancement of his organization. Speaking about those who become disgruntled at counsel they receive and who turn from the organization or who turn from it because of advancing changes it makes, the apostle John says: "They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us. But they

14, 15. (a) How are some persons today like Korah, Dathan and Abiram in resisting Jehovah's counsel? (b) What is the really important thing?

16. Why should it not be surprising that some persons today turn from Jehovah's organization?

17. (a) What sort of persons does Jehovah want in his new era, and what will they not do? (b) What point does John make about those who go out from us?

went out that it might be shown up that not all are of our sort." (1 John 2:19) If they had been real lovers of Jehovah, they would have stayed close to his organization, permitting nothing to separate them from it.

18 Another way Jehovah can be resisted is to argue against his counsel. A person may make a mistake or do something that is out of harmony with Jehovah's Word. When it is brought to his attention and he strives to justify himself instead of admitting the obvious wrong, he is resisting Jehovah's counsel. He is not humbling himself and acknowledging that he erred. He should confess his wrongdoing, especially when confronted with it by a judicial committee of the congregation that is investigating his conduct. We are told at James 5:16: "Openly confess your sins to one another." When sins are confessed, a person is not justifying what he did. To do so would be resisting what Jehovah has said is right and wrong.

19 A person might not come right out and openly argue against Jehovah's counsel, but he might resist it in another way, and that is by refusing to act on it. God counsels us on our daily living, for example, telling us to show love by being long-suffering, by not behaving indecently, by not looking out for our own interests, by not keeping account of injury. Do we heed that counsel? Or do we ignore it and thus resist it? His organization counsels us on the disciplining of our children, on our personal Bible study and on our doing secular work that is not compatible with being a pursuer of peace. Do we heed this counsel by applying it in our daily living? That was the reason why it was given. It does not benefit us if we ignore it.

18. (a) Why is it wrong to argue against Jehovah's counsel? (b) What, instead, should a person do?
19, 20. How can a person resist Jehovah's counsel without openly opposing it? Give examples of how this can be done.

20 At times the organization will give counsel on avoiding wrong associations, on not marrying persons who are undedicated to God, on repeatedly coming late to congregational meetings, on regularity in the Christian ministry, and so on. Ignoring such counsel by not acting on it is just as much a resistance of Jehovah's counsel as is arguing against it. That is what King Jeroboam did.

21 Counsel was given to Jeroboam before the nation of Israel was split into northern and southern kingdoms. Because he resisted that counsel by not acting on it, he lost out on Jehovah's blessing. Jehovah told him: "It must occur that, if you obey all that I shall command you, and you do walk in my ways and actually do what is right in my eyes by keeping my statutes and my commandments, just as David my servant did, I will also prove to be with you, and I will build you a lasting house." (1 Ki. 11:38) Instead of being blessed, he was rejected by God because he did the opposite of what God told him. Most of the people in those two Israelite kingdoms proved to be like King Jeroboam. They refused to act upon Jehovah's counsel. "For they had behaved rebelliously against the sayings of God; and the counsel of the Most High they had disrespected."—Ps. 107:11.

22 How can Jehovah have love for persons who resist his counsel by arguing against it or by refusing to act upon it? He takes delight in those who strive *to do* what he instructs them. They are the ones he blesses, but stiffnecked persons like the Israelites who closed their ears to his counsel cut themselves off from his help when they need it. "You keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall

21, 22. (a) Explain how Jeroboam resisted Jehovah's counsel. (b) What was the attitude of the kingdoms of Israel and Judah toward Jehovah's counsel, and how did Jehovah react to it?

laugh at your own disaster, I shall mock when what you dread comes. At that time they will keep calling me, but I shall not answer; they will keep looking for me, but they will not find me, for the reason that they hated knowledge and the fear of Jehovah they did not choose. They did not consent to my counsel; they disrespected all my reproof."—Prov. 1:25, 26, 28-30.

ACCEPT JEHOVAH'S COUNSEL

23 Whether Jehovah's counsel comes through his written Word or through his organization, it is for your own good. He is interested in your welfare and your eternal future. His righteous new order is for you, and his counsel is given to help you to stay on the path that leads to it. His earthly organization is just as interested in your welfare. It wants you to keep integrity to Jehovah God and to win his approval. It wants you to live a happy, peaceful and productive life now as well as after God's war of Armageddon. It wants you to receive the gift of eternal life. So all the counsel it gives you is with that end in view.

24 Be receptive to Jehovah's counsel and loyally uphold it. When it urges you to seek right associations, be diligent to do as it says. Encourage your spiritual brothers and sisters to heed that counsel. If right associations were vital to the spiritual health of the Israelites, are they not to you? When you ignore this counsel you are hurting yourself.

25 At times action must be taken by a judicial committee of a congregation against a person in the congregation. Although that person may be a close friend or a relative, do not resist Jehovah's arrangement by taking sides with that one against the organization. The action is necessary, and it is taken for the good of all the congregation. Such unpleasant happenings test your love for Jehovah and his organization. You fail to show love and loyalty to Jehovah's organization when you side with persons against whom it is obliged to act.—1 Cor. 5:9-13.

26 What may seem wise in your own eyes is not better than what Jehovah says. "Do not become wise in your own eyes. Fear Jehovah and turn away from bad." (Prov. 3:7) Realize that selfish interests and friendships can blind you to what is right in Jehovah's eyes. No matter what you conclude from your own reasoning, follow Jehovah's directions.

27 Do not look for loopholes in his counsel and his laws. When you do that, you are manifesting the attitude of worldly people who do not want to obey laws but want to circumvent them for selfish reasons. This is not the attitude to have toward the wise counsel and just laws of God. If you are one who has dedicated himself to God, you will seek to obey him and not seek ways to get around his counsel and his laws. You will not seek for loopholes through which you can squirm to avoid some penalizing sanctions from his organization. If you want Jehovah's blessing and his promised gifts, you must have a keen desire to do what is right in his eyes.

28 By heeding Jehovah's counsel in all

COMING IN THE NEXT ISSUE

- Recovery Still Possible.
- A Young Man Goes Astray.
- Consideration for the Lowly Ones.
- Have You Told Your Relatives?
- Are You True to Your Word?

23. Why do Jehovah and his organization give us counsel?
24, 25. What attitude should we take toward Jehovah's counsel, and what position should we take toward congregational action taken against a friend?
26. Why is it best always to follow Jehovah's directions?
27. What attitude toward Jehovah's counsel should be cultivated?
28. Explain what some of the advantages are from heeding Jehovah's counsel.

you do every day, you can avoid life-shattering troubles. You will not be tortured by a guilty conscience but will have peace of mind. You will not suffer ruptured relations with Jehovah and his organization but will know that your relationship with God and his organization is good. You will be able to look forward confidently to preservation through the coming battle of Armageddon when Jehovah will execute his adverse judgment upon the wicked. If you should be faced with death, you will have the confident hope of a resurrection because you have followed Jehovah's directions.

[29] Recognize Jehovah's counsel as the finest to be had. Accept it by applying it to your daily living. Do not resist it by arguing against it, by refusing to heed it and by speaking against God's organization. Do not follow the footsteps of the Israelites who suffered national disaster because they failed to listen to Jehovah's counsel. Follow, instead, the footsteps of Jesus Christ, who delighted to do Jehovah's will. As wise children and grandchildren of the heavenly Father, listen to his voice and heed his good counsel every day of your life. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."—Prov. 3:1, 2.

29. What are we urged to do?

FALSE RELIGION AND HUMAN SACRIFICES

◆ An explorer who has made at least seven expeditions to South American jungles recently told of a tribe that burns their victims. Then they pulverize the bones and spread the remains on a banana leaf and eat it. "They're not really cannibals," he explains. "It's a religious rite. They practice it on their own peoples, too." (New York *Daily News*, March 27, 1965) This has been true throughout history: False religion has slaughtered tens of thousands of victims in human sacrifices. The Aztec Indians, for example, practiced human sacrifice on a large scale. In his book *Daily Life of the Aztecs*, Jacques Soustelle tells how the Aztecs considered human sacrifice a sacred duty toward the sun as a god. Describing how black-robed, long-haired Aztec priests perform their gory religious functions, he writes: "In the most usual form of the rite the victim was stretched out on his back on a slightly convex stone with his arms and legs held by four priests, while a fifth ripped him open with a flint knife and tore out his heart." This, however, was just one of a variety of forms of human sacrifice. As to other types, he writes:

"Women were dedicated to the goddesses of the earth, and while they danced, pretending to be unaware of their fate, their heads were struck off; children were drowned as an offering to the rain-god Tlaloc; the fire-god's victims, anaesthetised by *yauhtli* (hashish), were thrown into the blaze; and those who personified the god Xipe Totec were fastened to a kind of frame, shot with arrows and then flayed—the priests dressed themselves in the skin. In most cases, the victim was dressed, painted and ornamented so as to represent the god who was being worshiped."—Pp. 97, 98.

In ancient times the Canaanites commonly offered up their children as human sacrifices to their false gods, fire being the usual method of sacrifice, just as it has often been with many false religions. Even the true God's people the Israelites began to copy the pagans in this abominable form of religious rite. The Bible tells us the view of Jehovah God on the matter: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, a thing that I had not commanded and that had not come up into my heart." (Jer. 7:31) This practice, along with false religious teachings that say that God himself torments human souls everlastingly in a literal fire, is one of the many reasons why, as the Bible shows, no vestige of false religion will survive into God's new order of righteousness.

A JUDGMENT WITHOUT Mercy

WHEN a righteous judge *sits in* judgment on a case his first consideration is the administration of justice. But even if the accused is proved guilty, such a judge always looks for an opportunity to exercise mercy, to lighten the sentence upon the guilty one, thereby tempering justice with mercy. There must, however, be a basis for mercy. Such basis may be in the fact that the guilty one's motive was not malicious and deliberate. It may lie in extenuating circumstances: the person may be handicapped by a bad background, or he may have had a sudden or unusual provocation; it may be only the first offense, and not a practice or habitual. Finally, an attitude of repentance in recognition of the wrong and a strong desire to right it to the extent possible and to shun forever such wrong way may give the judge the desired basis for lightening the sentence.

On the other hand, if thorough search reveals no foundation on which mercy can be extended, but, rather, the person is malicious, deliberate, unrepentant and a practicer of a vicious course of action, the judge would be most remiss if he failed to exact the full penalty of the law. Not only would justice be unsatisfied, but mercy or further toleration of the bad one's activities would bring into question the judge's qualifications for office, would subject law-abiding persons to danger and weaken the confidence of others in the law of the land. He would have to apply full justice without mercy.

There is record of a case of judgment without mercy rendered by the Supreme Judge of the Universe. It is found in the Bible at Isaiah, chapter 47. One might ask, How could such a judgment be possible by the God who declared himself to Moses as "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin"? (Ex. 34:6, 7) Because the criminal in this case, the ancient city of Babylon, was thoroughly malicious, merciless herself, and undeserving of any favor. As any judge of a high court writes up his decision and backs it up with his arguments, giving reasons for it, so Jehovah does, through his prophet Isaiah.

The reader of this forty-seventh chapter of Isaiah will do well, as he considers it, to read also the eighteenth chapter of Revelation, which describes a like judgment, but one that comes much closer "home" to us today, for it deals with the judgment upon present-day false religion that stems from ancient Babylon.

ADVANCE NOTICE A KINDNESS

Though Isaiah wrote the prophecy at Jehovah's command when Assyria was ruling as the Second World Power of Bible history, over one hundred years before Babylon rose to world rulership, God could justly do this because the city Babylon had already shown herself to be com-

mitted irreconcilably against God. This was so from the time of her beginning with Nimrod. God knew her hard-set course of action. The judgment uttered beforetime was actually a kindness, for any in Babylon who desired to take a different course could heed the prophecy and escape her merciless judgment. Those of the Chaldeans who heard or read the prophecy must have felt their ears tingle, for they could hear Jehovah say, as though his people were already captive in Babylon:

> "Come down and sit down in the dust, O virgin daughter of Babylon. Sit down on the earth where there is no throne, O daughter of the Chaldeans. For you will not experience again that people call you delicate and dainty. Take a hand mill and grind out flour. Uncover your veil. Strip off the flowing skirt. Uncover the leg. Cross over the rivers. You ought to uncover your nakedness. Also, your reproach ought to be seen. Vengeance is what I shall take, and I shall not meet any man kindly."—Isa. 47:1-3.

Yes, you who have sat on the throne ruling the kingdoms, you "daughter," capital city of Babylonia, ruling city of the land of the Chaldeans, come off that throne now and sit in the dust, just as you made Judah's capital city, the "daughter of Zion," Jerusalem, do in 607 B.C.E. In your high and mighty position you have been too good to serve someone else, too beautiful and dainty. Though your religion has robbed all your young marriageable women of their virginity in the immoral worship of Venus, you consider yourself a virgin politically, because you have never been seized and ravished by foreign conquerors since the days of becoming the Third World Power. But now as a captive, a slave, where is your delicacy and daintiness? Get out the hand mill and get ready to grind out flour, laboriously, for your masters. Take off the veil. Strip off the flowing royal skirt, uncover your leg up to the hip and tuck your dress between your legs as you wade barefoot as captive across the rivers through which your conquerors drag you. Your nakedness and shame should be uncovered before all and your reproach for your wickedness against the nations and particularly against God's city Jerusalem with its temple of Jehovah. Do not look for help from outsiders, for I will see that vengeance is taken and will execute anyone trying to come to your help.

How delighted Jehovah's people Israel are at this vengeance, for Jehovah here prepares the way for their repurchase, in which he would use Cyrus the Great and in return would give to Cyrus' dynasty the land of Egypt as a repurchase price. So delighted are they that they here interrupt Jehovah's judgment, saying: "There is One repurchasing us. Jehovah of armies is his name, the Holy One of Israel." (Isa. 47:4) Graciously permitting this expression of gratitude from his people, Jehovah continues:

REASONS FOR NO MERCY

> "Sit down silently and come into the darkness, O daughter of the Chaldeans; for you will not experience again that people call you Mistress of Kingdoms. I grew indignant at my people. I profaned my inheritance, and I proceeded to give them into your hand. You showed them no mercies. Upon the old man you made your yoke very heavy. And you kept saying: 'To time indefinite I shall prove to be Mistress, forever.' You did not take these things to your heart; you did not remember the finale of the matter." —Isa. 47:5-7.

You, Babylon, may think you are a bright, shining star in the eyes of the pagan nations and your city may even be literally well lighted due to the fact that your inhabitants have learned how to get petroleum from the soil of Mesopotamia. But now it is darkness for you. Your light has gone out and instead of being looked to as the Mistress of Kingdoms, you will now be told what to do by others. My rea-

son for this severe judgment upon you is that I delivered my people into your hand, I sold them to you without price because of their sins against me. But instead of recognizing this fact and respecting my name and the people upon whom my name rested, you went out of your way to exert all your viciousness and malice in order to exalt your gods and humiliate my name. On even the old and weaker captives you placed burdens they could not bear; how much more so upon the ones younger and stronger! Instead of realizing that Israel was my son, my firstborn, instead of being ready to be used by me merely as an instrument of discipline, a temporary one, and letting my people go at my appointed time—O no! You kept saying, 'Now that they are in my grasp I will be permanent mistress over them and the other nations as well.' You forgot justice, you forgot mercy. You hardened your heart, you did not think there would be any finale to your oppressive rule. Oh, I know even now that you will not profit by this very warning I am giving you in advance. Because of your hardheartedness the principle, "The one that does not practice mercy will have his judgment without mercy" (Jas. 2:13), applies most certainly to you.

"And now hear this, you pleasure-given [woman], the one sitting in security, the one saying in her heart: 'I am, and there is nobody else. I shall not sit as a widow, and I shall not know the loss of children.' But to you these two things will come suddenly, in one day: loss of children and widowhood. In their complete measure they must come upon you, for the abundance of your sorceries, for the full might of your spells—exceedingly. And you kept trusting in your badness. You have said: 'There is no one seeing me.' Your wisdom and your knowledge—this is what has led you away; and you keep saying in your heart: 'I am,* and there is nobody else.' And upon you calamity must come; you will know no charming against it. And upon you adversity will fall; you will not be able to avert it. And upon you there will suddenly come a ruin that you are not accustomed to know." —Isa. 47:8-11.

Ah, Babylon, I well know that you feel so safe and secure that you can give yourself completely over to pleasure in drunken excesses against my people and my name. You are confident that you are supreme and there is no one else on earth like you, or who can take away your position. You feel that now you are a secure and prosperous "woman," having a husband, and with Nabonidus your first ruler and Belshazzar as second upon the throne, that you will never be bereft of the Shemite dynasty started by Nebuchadnezzar. But little do you realize how suddenly you will suffer loss of these when the Medes and Persians defeat your armies and you become a widow bereaved of many of your children, eventually to lose them all. Yes, in process of time, your entire population will fade away, as a complete measure for your sins.

But why no further motherhood for you? Why this complete devastation? Because you are a sorceress. Among my people sorcerers are forbidden. They must be put to death. But you have practiced sorcery to the limit. The incantations of your priests, their jargon that fascinates and binds your victims, are rank demonism. I even cut off the Assyrian capital city, Nineveh, which was called the "Mistress of sorceries"; how much more so you. You trust in your devilish religion and in your armed might. While you render worship to your gods, you think that there are no others who can see you or judge you. Yes, though you have much wisdom of this

* "I am." Here, also in verse 8, this expression is not rendered from the Hebrew verb *Ehyéh*, the Hebrew word used by Jehovah God in Exodus 3:14, but is simply the Hebrew pronoun *Aní* meaning *I* with the verb *am* understood. However, in the Greek *Septuagint* translation of the Hebrew Scriptures the expression is *Ego eimí*, the same expression used by Jesus Christ in the Greek text of John 8:58, which many Trinitarians translate into English as "I am."

world through your priesthood and the many clay tablets in your libraries, these have led you astray and you have put your trust only in something that will bring you into captivity and ruin. They have caused you to believe that with your knowledge, science and might no one else can be your rival or world-power successor. What false security! Why, your gods are nothing, completely powerless to avert the disaster to come upon you, a calamity such as has never been known in your past history.

ANTIQUITY OF RELIGION NO SAFEGUARD

But can such a thing happen to a great religion that has existed for more than 1500 years, since the days of your founder Nimrod, and that has influenced all nations of the earth? Why, many nations have looked to you as the world's religious center! Listen to my concluding denunciation:

> "Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth; that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame. There will be no glow of charcoals for people to warm themselves, no firelight in front of which to sit down. Thus they will certainly become to you, with whom you have toiled as your sorcerers from your youth. They will actually wander, each one to his own region. There will be no one to save you."—Isa. 47:12-15.

Ah, now Babylon, you will have to stand upon that which you have built up and put your trust for centuries. You have practiced your sorceries and multiplied them from the days of your wicked founder Nimrod. Now, at the time when your world power is threatened let us see if you can cause these sorceries to awe the Medes and Persians who are coming against you, to stop their advance. You have turned down the counsel of Jehovah and worn yourself out listening to your worldly-wise men, particularly your astrologers who watch the heavens from atop the Tower of Babylon, dedicated to your god Marduk. Instead of turning you to Jehovah God the Source of wisdom, they have turned you to the worship of the heavens, the things created, instead of their Creator. Let those who try to attach some prophetic meaning to the positions of the stars and their movements give predictions that will be of some help to save you. What about those who make forecasts at the appearance of each new moon? Can they tell you how to avoid evils and what to do on certain days to have success? Look! These are of no value and they themselves are in for a surprise. Rather than awe the Medes and Persians they will be stubble in the destructive flames of calamity that come upon you, Babylon. Yes, this fire that you will experience will be no mere congenial charcoal fire or brazier before which to sit comfortably and cozily, to warm yourself, but one that will consume you root and branch.

You deserve no consideration, Babylon, for from your very start you have not been my servant. You are not an apostate organization, for you never had the truth. From the beginning you have been demonic, the Devil's visible organization. At the time of your calamity your temples, your idols, your ziggurats will avail nothing and even your sorcerers with their charms and incantations, seeing that these have failed, will actually forsake you and wander to a region where they feel they can best find safety. What a desolate widow, with no one to come to your help!

MODERN BABYLON ALSO DEMONISTIC

Was Jehovah not just in pronouncing this judgment without mercy on merciless Babylon, which he executed to bring Babylon to complete desolation, as at the present time? Then what about Babylonish religion today? In this time astrology plays a larger part than ever in giving directions to statesmen, politicians, businessmen and even individuals as to their personal problems. More and more the magazine stands are flooded with these books claiming to give advice and counsel based on the movements of the heavenly bodies. Hundreds who claim to be Christians thereby look to the demons instead of to God's Word, which condemns this practice. It is the same false guidance by the same false religion inherited from Babylon and it is even now being approved not only by the pagan religions but also by the clergy of Christendom themselves, who, in addition, follow many other Babylonish practices. Therefore, Jehovah's judgment against modern-day Babylon the Great will be without mercy. If the reader has compared the account in Isaiah 47 with Revelation 18, and if he desires to have favor or mercy from the Supreme Judge, he will quickly forsake such false religion. He will stop seeking counsel from God's enemy Satan the Devil and his demonic organization. He will seek mercy by learning more of the God of mercy as expressed in his Word the Bible and by serving him. If so, he will escape the destructive flames that will consume modern Babylon.—Rev. 17:16-18; Isa. 8:19, 20; Rev. 22:15.

Serving Jehovah

BRINGS HAPPY CONTENTMENT

As told by
RICHARD H. BARBER

ON March 14, 1869, there was born in a rural town of southwest Vermont a boy whose parents named him Richard Harvey Barber. I was that boy. Now at the age of 96 years, I am writing the story of my life, a life of happy contentment in Jehovah's service.

As a boy my life was a busy one, involving a great variety of work. Since we lived in a house connected with a sawmill owned by my father, I had experiences at the mill. I gathered spruce gum from trees and sold it for $1 a pound. I caught small speckled beauty trout from the mountain streams and sold them to customers of the mill, gathered ginseng and sold the roots, and worked gathering sap from tapped maple trees, helping to boil it down into maple syrup.

In 1883 father moved to a farm in New York state. Early in 1886 we traded the farm for a house in the village of Greenwich, New York. Then, after I graduated from the Greenwich High School in 1888, I took charge of a large general store owned by my father.

My father was a good man, honest and generous. He was a Methodist, attending

every church meeting, contributing generously to church activities and buying a high-priced pew in the church. That was all that was necessary to make him a good Methodist. In all my years, I never saw a Bible in our home, never heard a prayer offered, nor a Bible subject discussed.

In 1894 I bought the store stock of my father and set up business in my own name. On January 1 of the following year I got married in the Methodist Church, and we lived in the flat above the store. My wife's two sisters lived with us. In October of that same year, I came in contact with the truths of God's Word, as taught by the Watch Tower Society. With this, life began to take on new meaning.

EFFECT OF THE SOCIETY'S LITERATURE

I was superintendent of the Methodist Sunday School, and my wife was a teacher in that school. After I had seen that the ten different Sunday-school classes were functioning properly, I would drop in at the adult men's class. Here I noticed a radically different method of conducting the study. Many scriptures were cited and given to different students to read, and I had sense enough to see that questions were being properly answered. This pleased me. That night after the evening service, I walked down Main Street with the class leader and asked him where he got all those scriptures and the information.

He told me that a man on a bicycle had come to Greenwich, offering books on the Bible (the first three volumes of the *Studies in the Scriptures,* by Pastor Russell). This man was a colporteur, now known as a pioneer, and he called at the home of the Methodist preacher to explain the books. The preacher gave him several names, including the name of the leader of the adult men's class and the name of my wife's sister May. After telling me this, the class leader and I stood on the street until midnight discussing the Bible truths in this literature.

The next morning at breakfast my wife asked me, "Why were you so late last night?" After my explanation, May, my sister-in-law, spoke up, saying, "Pshaw, I bought a set of those books at that same time, and there they are, right in your library." I went to the library, but only volume three was there. May said: "Oh! I loaned the other two books to my brother in Salem." I brought the volume three to the table and, as I ate, turned its pages, examining it. I slipped it into my pocket and took it down to the store. During the day I spent every spare moment reading that book. After two days I had read every word of it, and had learned many things that I had never heard of before. Meditating on it, I asked myself, Who is the author and where is it printed? Examining it, I got this information, and for the first time in my life I heard the name of Pastor Russell. The class leader had never mentioned that name to me.

At once I addressed a card to Pastor Russell, asking him to send me a catalogue of all his publications. A few days later I received a letter from him and on the back of that letter was a list of publications. I ordered everything on the list, including *The Watchtower,* three volumes of *Studies in the Scriptures,* various Bible translations, several concordances, booklets and tracts. The order came to over $22 and I wrote out a check for $30. Though I was superintendent of a Sunday school, I had no idea of what a concordance was nor what a Bible with marginal references meant; but my study of volume three led me to have confidence in the fact that all those books, booklets and tracts were necessary for a proper study of the Bible. I ordered 500 each of all three free tracts. Then I wrote this: "Pack all these in one case and send them express collect."

On receiving the literature, I immediately began to use it. In every package I wrapped up in the store I placed a tract. Later I subscribed to twenty different papers that published Pastor Russell's sermons; I placed these printed sermons in packages too. A Bible study was started on Tuesday evenings. Eventually there were seventeen persons interested in the truth and studying together. It was known all over the village that we had this study.

WITHDRAWAL FROM THE CHURCH

Our activities in spreading Bible truths drew criticism from prominent Methodists. The Methodist pastor attended the Methodist Conference and refused to accept an appointment to Greenwich for another term. He told the Conference that a number of his best members were studying and believing a lot of things that were contrary to the Methodist and other orthodox religions and that there was bound to be trouble in the Greenwich church soon. So the Conference sent their so-called strongest preacher to the church. After about a month, he announced that he was going to preach a special sermon on a certain Sunday evening and that he desired every Methodist to be present.

The church was packed for that meeting. The preacher held the Methodist Discipline in his hand and slowly and emphatically read from it the Methodist teachings, emphasizing the fact that when one joined the Church he pledged himself to believe and teach those doctrines. Arriving at this climax, he roared: "There is a little handful of persons in this church who are teaching doctrines long rejected by the Methodist Church and all other orthodox churches." He said: "Those persons are mites on the rim of a cheese, with seven-by-nine brains." Then, holding the Discipline aloft, he thundered, "If you don't believe the doctrines of the Methodist Church, then in the name of God, get out!" Listening to this were all those "mites" sitting right in front of the preacher. They were the Sunday-school superintendent, the assistant superintendent, the leader of the choir, who was also the church treasurer, and six of the ten Sunday-school teachers and others. This show was put on for the purpose of scaring those "mites" back into the Methodist fold, but it had the very opposite effect. It helped them to see the inconsistency of remaining with the church. Eventually eleven members resigned. These had been regarded as the very best members, and the effect on church finances was that for a couple of years money had to be borrowed to pay the preacher's salary.

The leader of the adult men's class resigned the next day; but I did not resign immediately, reasoning that, if I resigned at once, they would claim I did so because the class leader had resigned. After about a year I saw that it was useless to wait any longer, and also displeasing to Jehovah. So I withdrew. I wrote a sixteen-page letter, citing scriptures on the subjects of hell, soul, trinity, God's kingdom and others. Then I made several copies of that letter and mailed them to the pastor and all the church officials. The pastor completely ignored all my Scripture texts and wrote me a letter, saying: "I must commend your frank and manly position and conduct. No other course would have been consistent to one holding and feeling it their duty to disseminate the views you entertain."

A few weeks later he preached a sermon that he thought should be broadcast; so he went to the editor of the local weekly newspaper and had it printed. It contained several glaring unscriptural statements; so I took occasion to reply through the same paper, and my reply was also printed. At this the pastor has-

tened down to the office and took the editor to task for printing my reply. The editor reminded the preacher that they decided themselves what should be printed and that my reply was written in a kindly manner and any time I wished to write an article it would always be acceptable if written in the same kindly manner.

THE TRUTH CHANGES MY LIFE

The truth brought many changes in my life. One of the first things I did was to throw out of my store stock cigars, tobacco and snuff. Almost everybody used tobacco in some form, and many women used snuff. This cost me many customers, but I stuck to it and never sold them again. Then, too, my distributing of Bible tracts to my customers cost me many of them, but I kept on spreading the truth. In 1899 I attended my first convention sponsored by the Watch Tower Society, in Boston. I heard and saw Brother Russell for the first time and was baptized there.

Before I learned the truth, I was much interested in baseball, hunting and fishing and spent much money on shooting clay pigeons and rifle practice. I concluded that such time and money could be better used in the Lord's service. So I quit them all, gave my shotgun to my brother-in-law who lived on a farm and sold my rifle and barrel of clay pigeons and other equipment. I tried to act in harmony with the view that all our time and money belong to the Lord and even we ourselves belong to Jehovah, if he has accepted our dedication. We are not our own, we have been bought with a price. Our home or farm, all we possess, belongs to Jehovah. It is quite difficult at times to realize that this home, this auto, the cash in my pocket, everything we have belongs to Jehovah, and we hold it in trust to be used as he wishes it to be used, but that is true.

I used my possessions to spread God's truths. I owned two horses, a surrey and a carriage, and these were used on Sundays to convey some eight persons to different villages to distribute Bible tracts. We used to distribute about 50,000 tracts every year. Our territory was from Waterford, just across the river from Troy, New York, north to Whitehall, from Saratoga on the west to North Adams, Massachusetts, on the east. There were two fairs held every year in that territory and both were served with tracts.

In 1906 I sold my store building and in 1907 entered the colporteur or pioneer work with an old former pioneer, Vincent C. Rice. My first territory assignment was the city of Glens Falls, New York, with a population of 15,000. Our first day of pioneer work was in South Glens Falls. We were using the first three volumes of *Studies in the Scriptures,* and the six volumes when there seemed to be interest. That first day I placed 59 bound books and Brother Rice placed 37. We took orders to be delivered the next Monday. But where were our books? They were in the printery at Hammond, Indiana. We figured it out and decided we would need $120 worth, but Brother Rice had no such amount of money; so I sent a check directly to Brother Russell, explaining that we needed the books for delivery the next Monday. Monday came, but where were our books? Finally, we decided to call at the express office and lo! there were our books. *Brother* Russell had ordered them sent at once, by express prepaid.

We placed 1,259 bound volumes in Glens Falls. For five years I served as a pioneer, during that time obtaining 125 subscriptions for *The Watchtower* and organizing congregations, then called "classes," in Glens Falls, Fort Edward, Mechanicsville and Hoosick Falls, New York, and Pownal Center, Vermont.

After five years of pioneering, Brother Russell invited me to serve as a pilgrim, which meant to serve routes made out by the Society, to give talks to the congregations and also advertise public talks. I gladly accepted this appointment and have served in that capacity in every state in the United States except Arizona and New Mexico, and all over Canada from Cape Breton to Vancouver Island, and to a limited extent in England and Scotland.

In 1914 and 1915 I had charge of a group of about fifteen who served much of New England and all of Nova Scotia with the Photo-Drama of Creation, a four-part moving-picture and colored-slide program, accompanied with phonograph Bible lectures. I was used to secure the theaters and to give the two Sunday closing talks after the Photo-Drama. Those talks were on the topics "Pastor Russell's Teachings Examined" and "Christ's Second Coming; Why, How and When?" This was a thrilling appointment, and large crowds attended the Photo-Drama and talks.

BETHEL SERVICE

After about seven years in the pilgrim service, I was unexpectedly called to Bethel, the Society's headquarters in Brooklyn, New York. It was 1918. Religious persecutors, taking advantage of the war, whipped up hatred for the Society. As a result, the Society's president, J. F. Rutherford, and other officials were unjustly arrested and tried in court. I was present at that trial, at which the Society's officials were railroaded to prison. One morning thereafter I received a call from Brother Rutherford requesting me to come over to Pennsylvania Station, where the brothers were waiting for several hours for a through train for Atlanta.

The prisoners were being transferred to Atlanta penitentiary. Brother Frank Horth, Sister Van Amburgh and Sister Fisher and Sister Agnes Hudgings, a stenographer, and myself hastened over to the station. Brother Rutherford there gave me some instructions. If we were harassed too much by the police, we were to sell Bethel and the Brooklyn Tabernacle and move to either Philadelphia, Harrisburg or Pittsburgh, as our corporation was in Pennsylvania. A price of $60,000 was suggested for Bethel, and $25,000 for the tabernacle. When the train was ready, Brother Rutherford took Brother Horth and Sister Hudgings on the train with him. They rode for a distance while Brother Rutherford dictated a letter of instructions to Brother Horth, assigning him to sell Bethel and the Tabernacle. Arriving back in Bethel, Sister Hudgings made copies of this letter of instructions for us. The Tabernacle was sold, if my memory serves me aright, for only $16,000. Later Bethel was sold to the government and all arrangements made except the transfer of cash, when the armistice was signed; but providentially the sale of Bethel was never accomplished.

During the time the Society's officials were in prison, a committee was named by Brother Rutherford to act in his stead. That committee included Brother W. E. Spill and Brother John Stephenson, a member of the Bethel family who had served in the treasurer's office as assistant to Brother Van Amburgh; and I was the third member of that committee. The work was divided among us as follows: I was to be in the office handling correspondence and preparing *The Watchtower* for publication; Brother Stephenson was to serve as treasurer and Brother Spill was to handle all outside matters.

There was plenty of mail, much of it harsh and critical, yet much of it sympathetic and encouraging. Many persons who had donated money to the Society with the understanding that, in the event

they needed it in the future, they could withdraw it at the rate of $50 per month, wanted their money back. Many refunds were made. Contributions came in regularly, however, but we did not have much need for money, as all pilgrim work had ceased and we were cut off entirely from all foreign branches.

Literature, except for *The Watchtower,* was banned in the United States, and all literature was banned in Canada. Four individuals were chosen, one each at Boston, Brooklyn, Chicago and Seattle, and each was to wrap a *Watchtower* in a daily newspaper and mail it to a named person in Canada. These were passed around, leading articles mimeographed and some reprinted, and sent out to all Canadian congregations. Many wrote in and said that their copy of the book *The Finished Mystery,* known also as the seventh volume of the *Studies in the Scriptures,* had been confiscated and they asked for another. I found a case of the books in pocket-edition size and mailed a copy to all such persons writing in.

PILGRIM DESK, RADIO AND ZONE SERVANT WORK

After the Society's officials were released from prison in 1919 and exonerated, I was sent out as a pilgrim again. But after a number of years, Brother Rutherford called me back to Bethel and asked me to take charge of the pilgrim department. After the pilgrim department was ended, my desk was used in connection with the radio department. My duty was to write short radio talks of 10, 15, 20 and 30 minutes, to be used over hundreds of radio stations. These talks were submitted to Brother Rutherford. After they were edited, Brother De Cecca mimeographed them and they were sent out to hundreds of radio stations. I had the privilege of giving radio talks myself, at times over hookups. I was asked to give an hour talk over a hookup on the subject of Christmas. It was given December 12, 1928, and published in *The Golden Age* #241 and again a year later in #268. That talk pointed out the pagan origin of Christmas. After that, the brothers at Bethel never celebrated Christmas again.

In 1935, I was assigned to serve as zone servant in territory from Utica on the east to Westfield, New York, on the west, and from Scranton on the south to the St. Lawrence River on the north. I was moved with my wife to the Society's farm near Ithaca and was to serve the territory from that point. While serving Williamsport, Pennsylvania, that year, I received a letter from Brother Rutherford saying that the Syracuse congregation had purchased a large building and had asked the Society to send someone there to take charge of that building. He asked me to move to Syracuse and to serve as zone servant from this headquarters point.

Now, at age 96, I am no longer able to do house-to-house preaching of the good news, but I love Jehovah's service as much as ever or more so. For some years I have been able to send out by mail regularly forty magazines per month, and when special issues come out I try to double that number if possible. My method is to use the telephone book and to select persons living in our territory, send them a typed letter, giving the best witness possible, telling them the benefits of the *Watchtower* and *Awake!* magazines and advising that a sample of each is being sent.

When the booklet *Blood, Medicine and the Law of God* came out, I mailed a copy to all my relatives, the area's hospitals, the city's officials and principal lawyers and doctors. I am still able to give talks, but need an arm to assist me to the platform. Though vision is rapidly failing, I managed to read every word of the books *"Babylon the Great Has Fallen!" God's*

Kingdom Rules! and *"All Scripture Is Inspired of God and Beneficial"* and all the *Yearbook* reports; I am also up to the minute with both *The Watchtower* and *Awake!*

Last year Jehovah gave me a sweet and happy surprise. For several years I had desired to visit Bethel again, where I had spent nearly twenty years of happy service, and to see with my eyes the marvelous expansion that has taken place there since 1935, when I was sent out as zone servant. But my physical condition was such that I knew I could never traverse the Bethel and factory, even with the help of a cane. So I had given up all hope of ever seeing Bethel again. Can you imagine my surprise when the mailman brought me a personal invitation from the Society's president, Brother Knorr, to visit Bethel? Knowing my physical disability, his invitation said: "We have a wheelchair here that you could use to move around in on a tour through the home and factory."

So in May 1964 my eyes feasted on the visible expansion of Jehovah's work at Bethel. And did I enjoy the visit? Well, I can't express my joy in words that would convey my real pleasure. Besides thanking Brother Knorr for the invitation, I want to thank the brother who explained each room and machine and operation and the brother who pushed that wheelchair and did so many other kindnesses. I marvel at the expansion of the organization at headquarters. Surely, Jehovah has a most wonderful working organization.

Have I enjoyed my nearly seventy years in the service of Jehovah? The following scriptures well express my joy and satisfaction: "The peace of God that excels all thought will guard your hearts and your mental powers." "I give you my peace. I do not give it to you the way that the world gives it." "You are content with the present things." (Phil. 4:7; John 14:27; Heb. 13:5) Real joy includes a quiet dignified feeling of contentment, peace of mind, freedom from fear, worry, murmuring or faultfinding. It is not manifested by hilarity, wisecracking or funny jokes; it does not include sanctimoniousness. It includes strong faith and a steadfast hope.

That answers my question. Most emphatically, I have enjoyed the knowledge of the truth and my many privileges of service. Here I am at 96 years of age, tottering along, because of poor vision and faltering limbs, but still serving Jehovah as my physical condition permits, happy and contented.

● If resurrected ones are to be judged on the basis of their actions after being raised from the dead, why did Jesus use the past tense in discussing this matter at John 5:28, 29? —H.M., Papua, New Guinea.

Those verses read: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."

Jesus apparently stated the matter as he did because it would in this way cover the circumstances of "all those in the memorial tombs."

Those who gain heavenly life with Christ are judged on the basis of the works they do in this life. (2 Cor. 5:10) At the time they are resurrected to spirit life they are granted immortality. (1 Cor. 15:53; Rom. 6:5) They are not then placed on judgment, but are themselves empowered to act as judges with Christ. (Rev. 20:4) Theirs is a "resurrection of life,"

and the "good things" referred to in their case are those they did before they died.

But what about "those in the memorial tombs" who are resurrected as humans on earth? Will it be determined immediately after their resurrection that theirs is a "resurrection of life" or a "resurrection of [condemnatory] judgment"? (Compare John 5:24 with verse 29.) What good purpose would be served by raising from the dead millions of persons whose former lives were filled with vile deeds, only to tell them that they are vile and then execute them? The indication of the Scriptures is that when Hades gives up those dead in it, they will be 'judged individually according to the deeds' they do following their resurrection. (Rev. 20:13) The resurrection will afford them an opportunity to live.

As the apostle Paul wrote in Hebrews 9:27, 28, "it is reserved for men to die once for all time" due to Adamic sin, "but after this a judgment" that is made possible by the ransom sacrifice of Jesus Christ and that affords men the opportunity for "salvation." Those who formerly did good things will no doubt find it easier to continue in that course, and, if they keep on doing good right on through the final test following Christ's thousand-year rule, it will be shown that theirs was a "resurrection of life." Those who formerly did vile things will be granted the opportunity to change their ways and gain salvation, but in the case of those who do not do so, it will become evident, at the time of that final test at the latest, that theirs was a 'resurrection of condemnatory judgment.'

Now, what if Jesus had phrased his statement differently, saying very plainly that the deeds on which individuals would be judged would all be those performed after their resurrection? Had he done this, he would have been leaving out those who would gain heavenly life with him. Instead, by using an elliptical expression, he included "all those in the memorial tombs." After first referring to the resurrection as one general accomplishment, he apparently cuts through all the in-between details, takes a future viewpoint of the matter when one's past *during* the millennium must be judicially reviewed, and states the situation as it will exist at the time of the giving of final reward to those who are raised, namely, "those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."

ANNOUNCEMENTS

FIELD MINISTRY

Faithfulness and loyalty are qualities that all servants of Jehovah God need. As they carry on their ministry, preaching God's Word, they find that they are called on to demonstrate these qualities every day. This will continue to be true during July as Jehovah's witnesses call on people everywhere to point out from the Bible the dangers of false religion and the blessings of God's kingdom. To aid truth seekers, they will offer Bible-study publications on a nominal contribution.

"WORD OF TRUTH" DISTRICT ASSEMBLIES

The grandest series of Christian assemblies to date! If you have not attended yet, you will want to be there. Conventions in the following cities are still future: *Canada:* Peterborough, Ont.; Brandon, Man.; Kitchener, Ont.; Quebec, Que.; Calgary, Alta.; Saint John, N.B.; London, Ont.; Sydney, N.S. *United States:* Wailuku, Maui, and Honolulu, Oahu, Hawaii; Fairbanks, Alaska; Lubbock, Tex.; Chattanooga, Tenn.; Corpus Christi, Tex.; Memphis, Tenn.; Odessa, Tex.; Buffalo, N.Y.; Minneapolis, Minn.; Nashville, Tenn.; St. Petersburg, Fla.; New York, N.Y. For information, write the publishers of *The Watchtower* or inquire at the nearest Kingdom Hall of Jehovah's witnesses.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 15: Jehovah's Advancing Organization. Page 424.

August 22: Do Not Resist Jehovah's Counsel. Page 430.