

The WATCHTOWER

JANUARY 1, 1960

Semimonthly

ORDAINED MINISTERS OF GOD

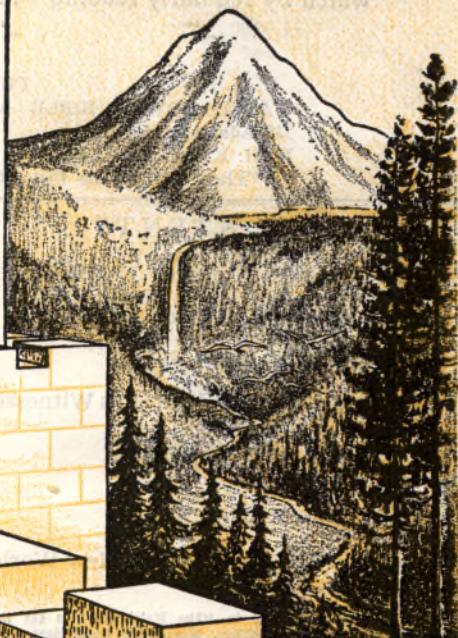
DO YOU LET YOUR LIGHT SHINE?

THE PEACE AND UNITY
OF JEHOVAH'S WITNESSES

PRAYERS FOR GOD'S KINGDOM
NOT IN VAIN

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 1

"**T**HY kingdom come." This petition, together with the rest of the model prayer Jesus Christ taught his disciples, doubtless is the best known of any part of the Bible. Through the years it has been repeated numberless times by countless millions of people.—Matt. 6:10, AV.

More than nineteen centuries have flown by since Jesus first gave that prayer. Could it be that this prayer never will be answered? If so, then all these prayers will certainly have been in vain. We need have no fear of that. Jesus Christ taught us to pray for God's kingdom because he knew that in God's due time it would be established, that it would come against Satan's world to destroy it, and that it would restore paradise to earth. Prayers made in faith are heard.—Matt. 17:20.

The Bible leaves no doubt about it. Jehovah is bound to act because he is the Almighty God and is supremely good. He has both the will and the means. Besides, present conditions put in question his supremacy. He will therefore answer the prayers for his kingdom so "that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:18.

When will all this be? Surely not in our time, some say. On the contrary, fulfill-



ment of Bible prophecy shows that God's kingdom has already been established, as noted at Revelation 11:15-18. There the establishment of God's kingdom in the heavens is shown to coincide with the nations' becoming wrathful, which they certainly have done since 1914.

Further, Jesus linked the coming of God's kingdom with his own second presence and told us how we could tell when he had returned: by the prevalence of unprecedented wars, famine, earthquakes, wickedness and the preaching of God's kingdom—all of which conditions have been with us since 1914. The generation that witnessed these things, Jesus further said, would not pass away until all was fulfilled. So we can be fully assured that this generation will see the full answer to prayers for God's kingdom.—Matt. 24:7-14; Luke 19:12, 15.

These prayers have not been in vain. They will be fully realized. Such prayers have also served to keep God's kingdom foremost in the hearts and lives of his servants, aiding them to 'keep on seeking first the Kingdom.' So keep on praying, "Thy kingdom come," for in this generation it will come against Satan's world to destroy it, ushering in a righteous new world.—Matt. 6:33.

ORDAINED MINISTERS OF GOD

RELIGIOUS organizations, such as the Protestant and the Catholic, make much ado about ordaining their clergy. A pastor of a congregation must have first

studied in a theological seminary for a number of years, and after he graduates then he is presumed ready to enter the clergy class. Now comes an elaborate ceremony with much pomp and pageantry. Many dignitaries are on hand to officiate and watch the ceremony. The individual is consecrated or set apart to the service and worship of his God. As the clergyman advances in his religious rank from priest to bishop or archbishop, it is necessary for him to go through more ceremonies with even greater splendor and display on the part of the ecclesiastical body. Many of the clergy of Christendom are ordained or invested with sacerdotal functions, in great costly cathedrals with lavish display so as to be an elaborate public spectacle. But the founder of true Christianity was ordained with holy spirit from heaven after his being dipped under the waters of the Jordan River by a man with "clothing of camel's hair and a leather girdle around his loins" and whose "food . . . was insect locusts and wild honey."—Matt. 3:4.

² What a difference in ordination! Jesus went through such a simple procedure to become Jehovah's ordained minister. Furthermore, there is no record in the Scriptures that Jesus went to any particular school to be trained for the

"We also thank God incessantly, because when you received God's word which you heard from us you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

ministry, though certainly as a young man he studied the Word of God, the Hebrew Scriptures. It is quite evident that he was not taught at a special school by the scribes

and Pharisees, the religious leaders of his day. We do read, though, that at twelve years of age Jesus was about his Father's business questioning such men, that is, the scribes and Pharisees. Luke, the historian, said that his parents were looking for him after the Passover while on their way home from Jerusalem and "began to hunt him up among the relatives and acquaintances. But, not finding him, they returned to Jerusalem, making a diligent search for him. Well, after three days they found him in the temple sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers."—Luke 2:44-47.

³ This young lad, only twelve years old, said to his parents: "Did you not know that I must be in the house of my Father?" However, Jesus traveled home with his parents, and the account reads: "Jesus went on progressing in wisdom and in physical growth and in favor with God and men."—Luke 2:49, 52.

⁴ The time came, however, for Jesus to be at his Father's business all the time, and when he reached the age of thirty he went to John the Baptist, a prophet of Jehovah who was baptizing in the river Jordan. In this out-of-the-way place there was "a voice of

1. What contrast is there between ordination ceremonies of Christendom's clergy and Jesus' ordination?

2, 3. Though he had no theological schooling, what shows Jesus was well qualified to take up the ministry?



4, 5. (a) What time of decision came for Jesus, and how did his Father show his approval of his choice of work? (b) Was his ordination a lavish display of ceremony?

a man crying out in the wilderness, 'Prepare the way of Jehovah, make his roads straight.' " He was John the Baptist, and he put Jesus completely under the water and raised him up out of it. In this way Jesus symbolized his dedication to the doing of his Father's will, and Jehovah acknowledged him as his beloved Son in whom he was well pleased. "After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " (Matt. 3:3, 16, 17) Jesus was now the Christ, the anointed one. He was ordained of God and must begin his great preaching work as an ordained minister. "Furthermore, Jesus himself, when he commenced his work, was about thirty years old."—Luke 3:23.

⁵ No one can say that the ordination of Jesus was one of show, done with many priests or clergymen around. There was no procession. Neither was he a graduate of any prominent theological school. He was a carpenter's son, a carpenter himself, who had now stepped forward to take up the vocation of the ministry.

⁶ All of Jesus' disciples were similarly baptized, fully immersed in water, and, after instructing them concerning God's kingdom as being at hand, Jesus sent them out to preach the Kingdom message just as he was doing. They were well trained. They knew the word and will of God and lived as Jesus told them to live. No theological seminary for them, but still they were ordained ministers of God. Jehovah later used them to organize the early Christians into congregations and they ap-

6. How did Jesus' disciples become ordained ministers, and how many in those days who became Christians were ordained for the ministry?

pointed overseers to shepherd the flock of God, not to lord it over them. In those days every person who became a Christian became an ordained minister, because Jehovah made them "ambassadors substituting for Christ, as though God were making entreaty through [them]."—2 Cor. 5:20.

⁷ It was after Jesus' resurrection from the dead that he spoke to his assembled disciples and said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) The apostles were not told to do anything different in the way of baptizing true followers of Christ Jesus from what had been done in their own case, or from the example that Christ Jesus set. So, then, there is no formalistic religious ritual that one must go through in order to become one of God's ordained ministers. Christ Jesus set the simple pattern.

⁸ Of course, being baptized in water does not make one an ordained minister. God does the ordaining of the one being baptized, who has already recognized Jehovah God as the sovereign Ruler and Christ Jesus as his Savior, recognizing also that he himself is a sinner and that he needs the merit of Christ's sacrifice in order to have a proper standing before God. When one is baptized in water it has great meaning, for here the baptized one is declaring publicly that he is dedicated or set aside for Jehovah's service and worship. Of course, he must know what he is doing and must continue to prove himself worthy of this very high purpose. God accepting the baptized one, he ordains him to the divine ministry.

7. What command of Jesus shows his disciples were ordained for the ministry?

8. In truth and fact who does the ordaining of God's ministers, and what connection does baptism have with the matter?

⁹ To be ordained means to be invested with ministerial functions, or to be appointed authoritatively. Jesus was appointed authoritatively by God to do specific service, which was God's will for him. Jesus in the synagogue of Nazareth read his ministerial functions from the scroll of Isaiah: " 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. Then he started to say to them: 'Today this scripture that you just heard is fulfilled.' "—Luke 4:18-21.

¹⁰ It was prophesied at Isaiah 61:1, 2, that Christ would do this work, and that is why Jesus could quote this scripture and say that he was fulfilling it. Jesus was ordained, appointed to this service, at the Jordan River at the time of his baptism. There Jehovah's spirit came upon him and now he was authorized to do God's work. It was now time for him to speak and to make a public declaration. Jesus certainly did that!

¹¹ All persons who have read the Greek Scriptures know of the tremendous preaching and teaching program Jesus carried out during his three and a half years of ministry. They also know of the work the apostles did, work of which the apostle Paul spoke when he said: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10)

9, 10. (a) What does it mean to be ordained? (b) How did Jesus show what that authority meant for him to do?

11. Our reading of the Christian Greek Scriptures tells us what about Jesus' work, and was his commission to do that work passed on to others? To whom?

Christians today can do no different. The same commission that fell upon Jesus to declare good news, to preach a release to captives, to bring sight to the blind, and to preach Jehovah's acceptable year, was passed on to his faithful Christian followers. A similar and very positive expression of this matter was made for our day by Jesus himself when on the Mount of Olives. He said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) But the apostles and all of Jesus' followers were to make the preaching of good news their commission in life.

SCOPE OF THE MINISTRY

¹² This matter of one's being an ordained minister before God or before worldly governments is not a light matter. It involves one's every word, thought and action, a real following of the principles as set down by Christ Jesus, yes, walking in his footsteps. Just how far-reaching is this ordination of a Christian before God? Is a minister one ordained just during the time he is preaching this good news to someone? Or is this ordination, because he is dedicated to Jehovah God, a twenty-four-hour-a-day ordination? Can an individual step out of his professed vocation for a short period of time and act differently, or is he obligated to keep his ministerial garments on constantly? The Scriptures show that Jesus as a young man was a carpenter, but he changed his vocation. He would have liked to change his vocation earlier in life, but it was not God's will. He had to reach thirty years of age first, the age for a Levite to become a full-fledged priest under Jewish Law. Then

12. How important is the work of the ministry, and what timely questions are propounded?

when he was ordained by God he put foremost in his mind the doing of his Father's will, which was the preaching of the kingdom of the heavens as being at hand. His disciples he trained to do the same kind of work, or follow the same vocation.

¹³ The theological meaning of the word *vocation* is: "A calling to the service of God in a particular station or state of life, esp. in the priesthood or religious life, as shown by one's fitness, natural inclinations, and, often, by conviction of a Divine invitation. The station or state of life to which one receives such a calling. An official invitation to a particular ecclesiastical office, as a pastorate." Jesus indeed had "a calling to the service of God." He had a summons to a particular activity or career. His vocation was now "seeking first the kingdom and his righteousness." (Matt. 6:33) So, too, any individual becoming an ordained follower of Christ Jesus must henceforth live a Christian life in that way. Jesus' apostles had to do this in order to prove that their vocation was that of an ordained minister before God, even though before worldly governments men looked upon them as fishermen, tax collectors or tentmakers.

¹⁴ Being a dedicated Christian today is not a part-time occupation any more than it was then. It is a full-time vocation. A true Christian is not just a Christian on Sunday for a few hours while he is in his church or at a prayer meeting. A truly dedicated person, an ordained minister before God, must be a Christian his whole life from the time he takes up following Christ Jesus and walking in his footsteps. In the world an individual may say that



his vocation is that of a carpenter, a mason, an engineer, a doctor, and that he makes his living by such occupation. But if that particular individual dedicates his life to Jehovah God and is baptized in water, then that secular occupation he pursues becomes secondary and his Christian ministry must become the thing of first importance, really now his vocation, because he was called to God's service. Jesus said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." A Christian's first job, his principal interest, then, is his call to a Christian life. It must be that. His vocation must be that of an ordained minister before Jehovah God. He may quit his secular work, but he may never quit his divine call to God's service. If a Christian quits the ministry he loses his eternal life. Which is more important, then?

¹⁵ Dedication to Jehovah's service and symbolizing that dedication by water baptism is not a joining of some earthly religious organization. It is not such a minor step as that. It is the biggest thing that one has ever done in his life. His being immersed in water is a declaration to all fellow Christians and peoples of the world that henceforth he is dedicated to God, to serve as his minister. This is his vocation, and from then on the whole word of God as it is set forth in the Bible must be his guide. He as a true Christian has acted as Paul said: "When you received God's word which you heard from us you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

13. What is the theological meaning of the word *vocation*? Who must follow such a course?

14. (a) When do vocations like those of a carpenter, a mason, an engineer or a doctor take second place?

(b) Why may one never quit once he is ordained?

15. One making a dedication declares what, and how does he view God's Word?

¹⁶ 'You have received God's word and accepted it,' have you? What, now, is involved? The apostle Paul said it involved even one's eating and drinking. That may sound absurd, but let us read what he wrote to the Corinthians: "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved." (1 Cor. 10:31-33) Paul was interested in saving lives through his "eating or drinking or doing anything else." But how does one's eating and drinking tend to save lives? Paul explains it in the eighth and tenth chapters of First Corinthians.

¹⁷ Paul knew that Christians were 'to keep themselves from things sacrificed to idols' (Acts 15:29); but he explained to the Corinthians: "Everything that is sold in a meat market keep eating, making no inquiry on account of your conscience, for 'the earth belongs to Jehovah, and so does its fullness.' If anyone of the unbelievers invites you and you wish to go, proceed to eat everything that is set before you, making no inquiry on account of your conscience. But if anyone should say to you: 'This is something offered to a god,' do not eat on account of the one that disclosed it and on account of conscience. 'Conscience,' I say, not yours, but that of the other person. For why should it be that my freedom is judged by another person's conscience? If I am partaking with thanks, why am I to be spoken of abusively

over that for which I give thanks?" (1 Cor. 10:25-30) It may have been that the meat sold in the meat markets had been offered to idols, but how would a person know? He might not have inquired whether the animal, or even the part of it that he bought, was offered to an idol. So, Paul says, if a person invites you to dinner, eat what he has. Paul knew "that an idol is nothing in the world and that there is no God but one." (1 Cor. 8:4) But, if someone eating with you says, "This is something offered to a god," then because of that man's conscience do not eat any of it. Because of your own conscience? No, but because of the conscience of the other person. You may stumble that one by your eating.



¹⁸ Paul argued that a Christian's freedom or knowledge should "not somehow become a stumblingblock to those who are weak." If you should eat the food offered to idols after thanking God for it you might still ruin a man. "But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ.

Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." (1 Cor. 8:9, 12, 13) Paul's ordination, his being set apart for God's service, included how he ate and drank. It involved his every action in everyday things. Paul was interested in saving lives. So he said: "Do not by your food ruin that one for whom Christ died. . . . For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit." "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let

^{16, 17.} (a) When one has accepted God's Word, what is involved? (b) How did Paul show this?

^{18, 19.} (a) Why was Paul concerned so much about his brothers' conscience? (b) Should Christ's followers today be likewise concerned? Why?

each one keep seeking, not his own advantage, but that of the other person."—Rom. 14:15, 17; 1 Cor. 10:23, 24.

¹⁹ May Christians today look at things differently and allow their eating or drinking to stumble a Jew or a Greek or a brother in the congregation? No! We are in the same position as was Paul. He would rather be "pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved." (1 Cor. 10:33) Would you do the same? If you are an ordained minister like Paul you would.

EATING, DRINKING, SPEECH AND WORK

²⁰ But, someone says, things like that do not happen today. People do not offer food to idols. Well, then, how about your drinking habits? There is plenty of drinking done today, and Paul mentions drinking as something to watch. People drink all kinds of beverages, but the drinking causing the most disturbance in the minds of some people is the drinking of alcoholic beverages. Maybe a person who wants to drink wine will argue that Paul admonished Timothy to drink a little wine for his stomach's sake. Another may say that Jesus' first miracle was the making of wine. Still another will say that wine makes glad the heart. What is said is true, and in most countries and states it is lawful to have and use alcoholic beverages, but is it to the advantage of another brother? Will your drinking such a beverage serve to "build up"? Let us think not of our own advantage, but of that of the other person.

²¹ Suppose there is an overseer in a congregation of God's people, a man of in-

20. (a) While eating of foods may not be an issue to Christians now, what is, and what arguments are advanced for its use? (b) Yet what must be considered in our drinking habits?

21, 22. (a) What bad example could be set before brothers by a thoughtless overseer? (b) Who else besides brothers could be stumbled?

fluence, one looked up to, who goes out some evening with friends but he does not control his drinking of intoxicating liquor and he becomes drunk. The Bible states very definitely that drunkards will not inherit the Kingdom. "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, . . . nor thieves, nor greedy persons, nor drunkards . . . will inherit God's kingdom." (1 Cor. 6:9, 10) Even though some of you were like this before coming into the truth, Paul says, you were washed clean. So why go back to this sort of practice again and stumble your brother? Now a brother may see this intoxicated overseer walking down the street in a zigzag fashion. This observer is shocked, disturbed and offended that an ordained minister of his congregation should think so little of his ordination before God that he should become a drunkard. This carelessness in drinking has become a cause for stumbling a brother in the congregation of God.

²² Let us follow this drunken man a little farther. As he nears his home his neighbor with whom he studies the Bible observes his drunkenness, and he, too, is stumbled, because he thought that this ordained minister was living a Christian life. Well, the neighbor decides he will no longer study the Bible with this individual, and says to his wife: "If that is what the Bible did for him, there are better men than that to associate with who do not even have faith in God. Why should I change my way of life and take up something new when here one of the prominent ones in the congregation, who claims to be an ordained minister, is drunk?"

²³ How very right Paul was when he said: "Therefore, whether you are eating or drinking or doing anything else, do all

23. In what way are the words of Paul in letters to the Corinthians and Romans very timely?

things for God's glory." (1 Cor. 10:31) Was this to God's glory? Certainly a Christian does not want to stumble a Jew, a Greek, a neighbor, a friend, or one of his brothers in the congregation of God. What every ordained minister must be interested in is saving the lives of all people for God's new world. "So, then, let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats. It is well not to eat flesh or to drink wine or do anything over which your brother stumbles."—Rom. 14:19-21.

²⁴ A Christian must watch his step in other things too. Paul presents this truth when writing to the Colossians: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him."—Col. 3:16, 17.

²⁵ Paul says to watch your words and work, which take up a good part of our time every day. Just how do we speak to people and how do we work for our employer? One's Christian training certainly expresses itself in these two things.

²⁶ Are the words that come out of our mouths decent, clean, helpful and respectable? Would we be pleased to have God listen to us in everything we say? James wrote about our words when he said: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? . . . Neither can salt water pro-

duce sweet water." As for that little member in the body, he says: "The tongue is a fire. . . . Not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison. With it we bless Jehovah, even the Father, and yet with it we curse men who have come into existence 'in the likeness of God.' Out of the same mouth come forth blessing and cursing. It is not proper, my brothers, for these things to go on occurring this way." The mouth of an ordained minister should be teaching and admonishing others with graciousness. There should be no such thing as bragging and lying against the truth. The mouth should always praise Jehovah. "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." —Jas. 3:6-12, 18.

²⁷ Ordained ministers of Jehovah cannot have dual personalities with two vocabularies, one clean and upright, the other filthy and wicked. A Christian can train himself and be able to use good words that express his thoughts clearly and forcefully. The Christian does not have one vocabulary he uses in the congregation of God's people and then another set of cruel, harsh, dirty words to be used where he works. Remember what Paul says: "Whatever it is that you do in word . . . , do everything in the name of the Lord Jesus, thanking God the Father through him." Peter confirms this, too, using good expressive words: "For, 'he that would love life and see good days, let him restrain his tongue from what is injurious and his lips from speaking deceitfully, but let him turn away from what is injurious and do what is good; let him seek peace and pursue it. For Jehovah's eyes are upon the righteous and his ears are toward their supplication,'

24, 25. In what other ways must a Christian watch his step?

26. What kinds of words should ordained ministers use, and why is it difficult at times to control our speech?

27. Can an ordained minister have two vocabularies? What do Paul and Peter say in this regard?

but Jehovah's face is against those doing injurious things.'”—1 Pet. 3:10-12.

²⁸ Then there is that other part of the Christian life—work. Considerable time is spent at some kind of labor, but how does one perform his work and earn his daily bread? All individuals in effect make a contract or an agreement with their employer. When an employer hires a man to do a certain work he agrees to pay the worker a certain wage. The employee should not shirk his work, do less than he agreed to do. He should be honest and give his employer full measure. If one is hired as a carpenter for so many hours a day and he receives so much pay for those hours, then certainly during that period of time he should be diligent in doing good carpenter work for all those hours. He is not paid to loaf. He is paid to work. If a Christian is working in a store owned by a rich man he has no right to steal from that rich man because he is wealthy, nor has he the right to steal from customers by charging them more than the goods are worth and keeping the difference. That is stealing. A man can steal, too, from his employer by loafing on the job. The man expects to be paid by his employer. Why cannot the employer expect the work to be done for the money he pays out? “Whatever it is that you do . . . in work, do everything in the name of the Lord Jesus.” Do you?

²⁹ Paul did not feel that Onesimus, a slave of Philemon, should be kept from his employer. When Onesimus became a Christian, Paul found out he was a slave and sent him back to his owner. The slave, now a

28. (a) How should the ordained Christian minister view his secular occupation? (b) How else, besides by outright taking of others' goods, can one be a stealer? 29. What attitude did the apostle Paul take toward the slave Onesimus, once he became a Christian?

Christian, still belonged to Philemon even though Philemon was a Christian too. Paul, writing about Onesimus, said: “I am exhorting you [Philemon] concerning my child, to whom I became a father while in my prison bonds, Onesimus, formerly useless to you but now useful to you and to me. This very one I am sending back to you, yes, him, that is, my own heart.” Even though Paul found Onesimus, who had run away from his owner, most helpful to himself, yet Paul wanted him to go back to his owner, because that was right, and there was where he belonged by law, and so that Philemon might “have him back forever, no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in the Lord.” (Philem. 10-12, 15, 16) The Scriptures indicate that no matter what condition one finds himself in, as a slave or a free workman, a Christian should work as though he were doing it “in the name of the Lord Jesus, thanking God the Father through him.”

³⁰ Christians must be honest. They must be truthful. They must prove they are ordained ministers, not only when they preach the good news, but in everything they do, so that all kinds of men might get saved. By this they prove that ‘the word of God is at work in believers.’ Are you a Christian doing good works in your eating, drinking, talking, working, preaching or doing anything else, doing all to God's glory in order that someone might get saved? Are you ‘seeking peace and pursuing it’? A Christian knows “Jehovah's eyes are upon the righteous,” his ordained ministers.—1 Pet. 3:11, 12.

30. So, then, what must Christians be?

Do You Let Your Light Shine?



AN ORDAINED minister of God carries a heavy responsibility. He starts in where Jesus left off. It was the Master who said to his faithful followers: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14-16) This light of truth shines in the world day and night because of the activeness of true Christians. When ordained ministers preach from house to house, the light shines. But that is not the only time he lets his light shine. It must shine during his eating, during his drinking, during his general conversation, during his working as well as when he is in the congregation of God's people. At no time can a Christian hide or turn off his light. "You are the light of the world. . . . Let your light shine before mankind."

² An ordained minister of God looks to the future. So, then, if he would "love life and see good days, . . . let him seek peace and pursue it." (1 Pet. 3:10, 11) While pursuing peace he has no time for wrongdoing and so getting out of harmony with God's Word. If he does, it will be seen. As

1, 2. Why is it appropriate to compare the activity of an ordained minister with a city situated on a mountain and with a lamp that is lit?

a minister he must for twenty-four hours a day prove that he is living a Christian life. He is observed just like a city situated on a hill; there is no hiding it. It is there to be seen for many miles around. You cannot hide that city any more than you can hide the light of a true Christian. An ordained minister's light shines continually. It is always aglow, unless the minister deliberately smothers the light by the way he eats, drinks, talks, works or preaches the good news of God's kingdom. But never

let that happen! Let people of all kinds see your right works, because when they see your right works all kinds of men will give glory to your Father who is in the heavens.

³ The house-to-house preaching that the kingdom of God is at hand is vital, very important; and this good news helps people to see more clearly the great blessings God has in store for believers. But let them also observe the Christian's right works, the way he lives, how he conducts himself at work and at play, the way his children behave themselves, the way he mixes with people in the congregation, along with his teaching ability. Yes, all this tells if he lets his light shine.

⁴ An individual who has dedicated himself to Jehovah's service and has been baptized in water cannot say that he is a part-time Christian. He must be a full-time Christian. He may not be able to spend all his awake hours preaching from house to house and conducting Bible studies as do pioneers and missionaries. But that makes

3. Aside from the Christian's right work in preaching, what else should people be able to observe favorably?
 4, 5. (a) Is there such a thing as a part-time Christian, and why? (b) Can all Christians devote the same amount of time to preaching the good news? (c) What conclusion do we thus reach in the matter?

no difference as to being a Christian. God's commandments are the same for all Christians. Many Christians among Jehovah's witnesses are referred to as pioneers and missionaries, full-time preachers. These individuals have been able to arrange their affairs so that they can spend all their time in teaching and ministering to other persons by going from house to house and conducting Bible studies in the homes of believers. It is easily seen that not all persons who have dedicated their lives to Jehovah God and have been baptized can devote all their time to the preaching work, but certainly they must devote all their time to the Christian life. They must prove that they are ordained ministers before God just as surely as one who evangelizes all his wakeful hours. All Christians must be full-time light bearers just as Jesus was, because they are walking in his footsteps.

⁵ What, then, must we conclude? This: A Christian, whether he be a pioneer, a missionary, or a person known as a congregation publisher, must be an ordained minister before God full time. According to the Scriptures, in Paul's writings as well as Peter's and in Jesus' own words, one living a Christian life must "keep on, then, seeking first the kingdom and his righteousness." Furthermore, Jesus said: "If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love." (John 15:10) There are no exceptions; all Christians have the same commandments, the same Redeemer, the same God.

WORKS BECOME MANIFEST

⁶ What a person really is will eventually manifest itself. Paul pointed out to Timothy: "The sins of some men are publicly manifest, leading immediately to judg-

ment, but as for other men their sins also become manifest later. In the same way also the right works are publicly manifest and those that are otherwise cannot be kept hid." (1 Tim. 5:24, 25) A simple example will help us see Paul's point. There was a thief in a certain city who had been robbing homes for two years and another man who for the first time tried to rob a home. On the novice's first venture of this kind he was caught leaving the house with the stolen goods. He was turned over to the police. The trial was held. The witnesses gave their testimony and he was proved to be a thief. The judgment: six months in prison. This man's sins were "publicly manifest, leading immediately to judgment."

⁷ But how about the first thief, who has been stealing for two years now? He decides to make another robbery. This time, however, he is apprehended. The police arrest him. He is brought before the court, and in the evidence presented it is proved not only that he robbed in the last home he unlawfully entered, but that he had robbed many other homes during the past two years! While this thief may have had a good reputation in the community up to this time, now his "sins also become manifest," but only later, after two years. One cannot always hide his real way of life. If he is a thief, eventually it will become manifest.

⁸ Paul reasons that just as the sins of some people are manifest immediately and other men's sins become manifest later, so the same is true with the right works of some persons. Maybe another illustration will show this truth clearly. A woman zealous in preaching the good news from house to house has excellent success in interesting people in God's Word, resulting in many home Bible studies. By her right

6, 7. How might we explain 1 Timothy 5:24, 25 in relation to people's evil works?

8. How might the works of a righteous person become manifest at once?

works, in but a short period of time several persons come to the Kingdom Hall of Jehovah's witnesses, study with the congregation, start preaching the good news themselves, dedicate their lives to Jehovah's service and are baptized. This woman's right works are publicly manifest immediately to all in the congregation.

⁹ On the other hand, there is another woman in the same congregation just as zealous in going out in the witnessing work, but for some reason the people she meets and has studies with do not come to the Kingdom Hall so quickly. She studied with them for well over a year, but no results yet.

¹⁰ It so happens that the husband of this second woman is not interested in the Bible and its message and for two years he has been very much opposed to her taking up the ministry work. When they were married ten years ago they were very worldly people, going out to parties, night clubs and getting drunk. It was a wild life but a rather unhappy one, with many family brawls during their sobering-up period and at other times. Their children kept them home some a little later on, but real happiness was missing. There was no peace at home. However, a little over two years ago this woman began studying the Bible with one of Jehovah's witnesses. It did not take her very long to appreciate what Paul wrote to the Thessalonians: "We also thank God incessantly, because when you received God's word . . . you accepted it, not as the word of men, but, just as it truthfully is, as the word of God." (1 Thess. 2:13) She wanted salvation, for now she learned she could enjoy a better life. She dedicated herself to Jehovah's service. She was baptized in water and proved herself to be an ordained minister, making her mind over and living a good Christian life

9, 10. Why might the right works of another person be hidden for a long time?

along with her preaching work. She let her light shine. She attended all the meetings at the Kingdom Hall and brought her children with her in addition to studying with them at home. But her husband never came to the Kingdom Hall with her. Her fellow witnesses in the congregation did not know much about her husband or her home life, because the husband would not allow any of Jehovah's witnesses to come into his home.

¹¹ This woman, now an ordained minister, had to show right works at home as well as on the outside, always following the commandments of God. She looked to Peter for advice, who wrote under inspiration of holy spirit: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' And you have become her children, provided you keep on doing good and not fearing any cause for terror."—1 Pet. 3:1-6.

¹² This dedicated woman, a good housewife, a loving mother, was not allowed to speak the truth to her husband. This he forbade. However, the great change he saw in her through her right works spoke

11. During the time the person's right works are hidden, what advice of Peter is being followed?
12-14. After people observe what right works do such works become manifest to all?

louder than words. No longer would she become drunk. Her disposition changed. Her home was clean and always in order; her meals were better and served on time. The children were well behaved and taught to love and respect their father. Conditions at home were much better than they used to be. But why?

¹³ Well, after two years of living as a Christian and at the same time putting up with some rough treatment, one day on her coming home from the field service her husband said to her: "There has been a great change in you. What made it?" Of course, the only answer was: "I am trying to live according to the Word of God, seeking peace and pursuing it." He answered: "If the word of God made you do so many right works, maybe if I let the Word of God work on me, I, too, can become a believer." He did!

¹⁴ So in the life of this woman we see her right works "manifest later." Yes, God's Word is true: "In the same way also the right works are publicly manifest and those that are otherwise cannot be kept hid."—1 Tim. 5:24, 25.

¹⁵ While some people's right works produce good results quickly, still other persons' right works become manifest eventually, even after many years. Never become discouraged because there seem to be no results from your right works. Keep on being a Christian. Salvation will come to some because of your letting your light shine even though it be observed in small things, eating, drinking, conversation, working or doing anything else. Be sure that, whatever you do, it is for God's glory. One should not be seeking one's own advantage, but that of the many in order that they might get saved! Remember, this Christian woman was not seeking her own advantage, but that of her husband,

15. What comfort, then, is there for all of us, and so what do we want to prove ourselves to be?

so that he, too, might get saved and share the joys of living in God's new world. Be a Christian all day long, prove yourself to be a full-time ordained minister before God.

¹⁶ An ordained minister in his going from house to house or doing right works for his employer or at home toward his wife and children, and conducting himself properly in the congregation is not trying to show off. The Word of God must be guiding him, and, because of his following the Word, life becomes pleasant and peaceful. "For Jehovah's eyes are upon the righteous and his ears are toward their supplication." (1 Pet. 3:12) We are admonished to "take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens." (Matt. 6:1) "Do all things for God's glory." Do not be a hypocrite!

¹⁷ Do not do the things you are doing to be seen of men, but, whatever you do, do it as to Jehovah God and let him give you the reward. Do not appear to be a minister of God in the same way as the clergymen do in the world today by putting on an appearance of holiness before their congregations. Do not be classed or described by Jesus as the scribes and Pharisees were in his days. Jesus said of them: "All the works they do they do to be viewed by men . . . They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the marketplaces and to be called 'Rabbi' by men. . . . Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, hypocrites! because you shut up

16. Are the right works of an ordained minister performed only to be seen of men? If not, why not?

17. (a) How are we warned in the matter of our doing right works? (b) What fitting words of Jesus do we have on right and wrong conduct?

the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in. Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves." (Matt. 23:5-15) A real ordained minister directs the attention of people to God, not to himself. By paying constant attention to God's Word and preaching it one will not only save himself but those who listen to him.—1 Tim. 4:16.

CONTROLLED BY GOD'S WORD

¹⁸ A Christian's whole life must be controlled by the Word of God. He must believe what it says and delight to do Jehovah's commandments. He must appreciate God's righteousness and want to live according to what is written in the Bible. It was Jesus who said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) Some individuals when reading this text only read "keep on, then, seeking first the kingdom," for that is the extent of their interest. They are anxious for Armageddon, the battle of the great day of God the Almighty, the time when Jehovah will destroy all wickedness from the earth and establish his righteous new world. Why so anxious? Because they want to live in paradise, have perfect life, peace and happiness, food and shelter and all the good things that the new world offers.

¹⁹ However, those persons seeking only the Kingdom and not Jehovah's righteousness now should read the whole text. Jesus said: "Keep on, then, seeking first the kingdom and his righteousness." His righteousness, too, is something to keep on

seeking. It is now that we must know Jehovah's principles of truth and righteousness and how to live. If a Christian is seeking Jehovah's righteousness, then he will want to know what a Christian should do. For example, the Bible says that a single man or woman should not live in fornication. "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." (1 Cor. 7:9) When married, neither mate can live in adultery, because that is not seeking his righteousness. "You heard that it was said, 'You must not commit adultery.' "—Matt. 5:27.

²⁰ In the Word of God there is excellent admonition on how single persons should live and on the conduct of married couples, on the raising of children, on the work to be done by the congregation of God, and on how overseers should deport themselves. There is counsel given on loving our neighbors and being hospitable to strangers. Advice is given on one's moral way of life as to his language, his eating, his drinking, his working, his honesty, his general disposition. He surely cannot be a murderer, a thief, a drunkard, an idolater, a liar, a greedy person, an extortioner, a reviler. A Christian's whole life is governed by Scriptural principles set out clearly in God's Word. So, then, let us keep on seeking God's righteousness as well as the Kingdom, but not just the Kingdom. If you do right, the promise is that all other things will be added to you.

²¹ By doing what is right a Christian puts on a new personality and conforms his life to God's will in true righteousness and loving-kindness. The apostle Paul in writing to the Ephesians said so: "You should put away the old personality which conforms to your former course of con-

18. How much of Matthew 6:33 do some people read?
19. What else is there to consider in Matthew 6:33?

20. What kinds of advice do we find in the Word of God?

21, 22. What are the fruits of the old personality? the new personality?

duct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24) A Christian knows that Satan, the god of this world, "has blinded the minds of the unbelievers" and keeps them in darkness. The Devil wants all human creatures to conduct themselves according to their own deceptive desires. "Because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:16) So the Devil would like to keep everyone 'conformed to his former course of conduct which is being corrupted.'

²² But when one learns the truth he can change his personality, putting away the old one with its ugly language that he once used. He will also put away his lazy or dishonest working habits, and so many other bad habits that would interfere with letting his light shine. He knows that "Jehovah's face is against those doing injurious things." So the Christian makes a big change in order to "seek peace and pursue it," for he knows that "Jehovah's eyes are upon the righteous."—1 Pet. 3:11, 12.

²³ The Word of God has a powerful effect upon an individual who is sincere. Hundreds of thousands of persons have allowed God's Word to guide them until they have seen the importance of becoming an ordained minister before God, even though most of the worldly governments do not recognize them as such. Still they keep letting their light shine. No longer do they conform themselves to the old course of conduct, but they take on an entirely new

outlook as regards life, knowing that the Word of God is at work in still other believers and that these other believers are letting God's Word have an effect upon their lives. Paul knew that "you should be made new in the force actuating your mind." And what is that force that actuates the mind? It is God's spirit, his active force, which is revealed to us through his Word. Study the Word of God so as to put on the new personality, one befitting a full-time ordained minister and pleasing to God. Surely the personality that God gave Adam in the original creation in the garden of Eden was according to God's will; and it was in true righteousness and loving-kindness that he made this man. He was a perfect creature. He was put on a perfect earth. His personality must have had the quality of one seeking peace, for there in the garden of Eden he was at peace with all the animals, a condition that the prophet Isaiah describes will exist in the paradise earth under the kingdom of heaven after the battle of Armageddon.

²⁴ It is certainly God's will today for one to seek peace with God and show meekness and righteousness, for it may be that he will be hid in the day of Jehovah's anger. (Zeph. 2:3) Jehovah's witnesses in all parts of the world want to prove themselves worthy ministers of God by steadfastly preaching the good news of God's kingdom. They want to show appreciation for the ordination they have received from Jehovah and prove by right works that they can live Christian lives. Their vocation is their call to the divine service of their God. By putting on this new personality, which was created according to God's will in true righteousness and loving-kindness, they can serve better and accomplish more. Jehovah's witnesses, God's ordained ministers, will devote their full time to Chris-

23. (a) How can one acquire the new personality?
(b) Originally what kind of personality did Adam possess?

24, 25. What is Jehovah's will for ordained ministers, and how will they respond to His will?

tian living and will conduct themselves in this old world as Jesus did. They remember what he said: "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) But even though the world hates them, Jehovah's witnesses are going to show love toward all persons in the world and are going to stay at peace with them. They "will seek peace and pursue it. For Jehovah's eyes are upon the righteous."

TO DO the right thing always brings satisfaction and an inward peace. The doers of Jehovah's will know that "abundant peace belongs to those loving your law, and for them there is no stumbling block." (Ps. 119:165) This is certainly true concerning Jehovah's witnesses, who live together in peace and unity world-wide. As ordained ministers they recognize that loving Jehovah's law and abiding by it are essential to peace and happiness in life. Seeking peace and pursuing it is the wise course, and one can be confident that Jehovah's eyes will be upon him.

² While many men do not recognize or believe that real satisfaction in living can come from doing Jehovah's will, yet others rejoice to learn what the will of God is and then do it. The Bible informs us that the angels listen to the voice of his word.

1. What is the essential for peace and unity among Jehovah's witnesses?

2, 3. To insure peace and unity, what example set by the angels can humans take to heart?

²⁵ As ordained ministers before Jehovah God, Jehovah's witnesses will carry out His will. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threatening, but kept on committing himself to the one who judges righteously." (1 Pet. 2:21-23) To him also his ordained ministers commit themselves in ever doing right.



Should not we humans? "Jehovah himself has firmly established his throne in the very heavens, and his own kingship has held domination even over everything. Bless Jehovah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. Bless Jehovah, all you armies of his, you ministers of his, doing his will."—Ps. 103:19-21.

³ Surely the angels of heaven in Jehovah's organization are not obstinate. Rather, they appreciate Jehovah's sovereignty over everything and that his will is done. Furthermore, "you ministers of his," Jehovah's ordained ministers on earth, must recognize that Jehovah is the Sovereign Ruler and that you, too, must be "doing his will." His will is for you to preach this good news of the Kingdom in all the world for the purpose of a witness.

⁴ Without question, Jehovah God has a

4, 5. (a) Why cannot Jehovah's people be isolationists, and how does Paul show unity must exist? (b) Therefore, how is unity maintained?

visible and invisible organization. As to Jehovah's visible organization the apostle Paul says that it will work together as one man. No one individual can claim really to be a Christian and still say that he is not needed in God's organization and separate himself from it. Isolationism does not fit in with the doing of Jehovah's will. Paul had this fact very clearly in mind when he wrote to the Corinthians, saying: "If the foot should say: 'Because I am not a hand, I am no part of the body,' it is not for this reason no part of the body. And if the ear should say: 'Because I am not an eye, I am no part of the body,' it is not for this reason no part of the body. If the whole body were an eye, where would the sense of hearing be? If it were all hearing, where would the smelling be? But now God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12: 15-18) So all Christians must be in this body or the one organization that God is using. There is no isolationism in your own body, is there?

⁵ One who professes to be a Christian must always be part of Jehovah's visible organization. He must always be a "working part" of the body, not dead tissue and waste or useless matter, which are cast off through the proper channels. To be a part of this Christian body one must always be a full-time minister, "listening to the voice of his Word" and "doing his will." No Christian can ever say to another Christian, "I have no need of you." Only peace and unity, oneness in organization, must exist for Christians to be really doing the will of God. Paul went on to describe this oneness of Christians: "The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.'" (1 Cor. 12:21) Jehovah's witnesses recognize this principle and that is why there are no divisions in the New World society of Jeho-

vah's witnesses. All of them together are his ordained ministers and individually they must live as Christians. All of them have an obligation to preach the good news and around the world they do just that.

THE RESULTS OF DILIGENT SERVICE

⁶ In their preaching assignment Jehovah's witnesses' sole desire is to help others understand the Word of God. They are diligent in their teaching work and that of helping others to seek peace and pursue it. In the year 1959 there were 803,482 of Jehovah's witnesses, on the average, who preached the good news of God's kingdom every month. Comparing this with ten years ago, there were 279,421 preaching regularly every month throughout the year 1949. This means a growth in the organization in but ten years' time of 524,061 of Jehovah's witnesses. It was peace and unity in the organization that made this possible. "For Jehovah's eyes are upon the righteous."—1 Pet. 3:12.

⁷ Let us see just how much growth took place during the year 1959. In the year 1958 there were, on an average, 717,088 of Jehovah's witnesses preaching every month, and 803,482 in 1959. That means that during the year 86,394 persons from all nations, kindreds, tongues, tribes and languages have joined themselves with Jehovah's witnesses so that they, too, may declare this peaceful message to the world. A 12-percent increase in the number of those who "seek peace and pursue it" was made.—1 Pet. 3:11.

⁸ But note this too: before the service year of Jehovah's witnesses ended there were 871,737 persons who associated themselves with Jehovah's witnesses and did ministerial work. That means that from

6. What growth has taken place among Jehovah's unified servants in the past ten years?

7, 8. What has been the growth in just one year, and what new peak of Kingdom proclaimers was attained?

1959 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1958 Av. Pubs.	1959 Av. Pubs.	% Inc. over 1958	Peak Pubs. 1959	Av. Plo. Pubs.	No. Public Meet gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
U.S. of America	202,141	221,240	9	239,418	8,978	206,664	4,020	6,870,080	36,890,221	743,176	40,936,027	13,167,115	192,765
Alaska	177	237	34	271	19	188	5	10,286	48,387	1,123	45,789	16,088	255
Bermuda	29	34	17	39	1	25	1	1,449	5,166	231	10,421	2,796	46
Eritrea	27	56	107	80	12	114	9	6,196	25,908	233	8,321	10,861	169
Guam	18	18		22	3	3	1	1,739	5,660	301	4,414	1,692	28
Iceland	17	24	41	31	8	8	1	5,508	14,821	138	15,635	5,235	48
Argentina	5,140	5,983	16	6,384	308	4,049	187	136,825	1,132,914	17,741	1,019,712	563,779	5,513
Australia	10,613	11,834	12	12,915	480	9,909	341	251,286	1,919,321	24,159	1,873,163	654,902	8,501
New Britain	18	24	33	46	3	31	1	313	7,831	4	217	3,923	55
New Guinea	11	50	355	62	2	50	3	267	7,056	19	122	2,048	46
Papua	167	218	31	262	12	114	7	3,914	41,717	135	7,675	10,640	195
Solomon Islands	7	26	271	86	3	146	2	197	9,648			3,295	33
Austria	4,840	5,361	11	5,852	164	3,764	182	111,407	774,206	5,018	827,377	366,312	3,923
Bahamas	148	152	3	168	19	130	3	8,187	37,620	534	42,034	16,301	273
Turks Islands		5	New	7	2	7		217	3,595	6	1,165	1,076	12
Belgium	4,933	5,565	13	6,042	174	3,634	110	119,786	814,970	6,715	879,966	316,331	3,238
Bolivia	289	354	22	387	46	323	14	13,803	97,531	1,202	102,502	31,566	468
Brazil	12,992	15,971	23	17,517	723	15,967	569	367,705	2,745,180	29,461	2,430,854	957,755	12,570
British Guiana	549	603	10	685	63	487	17	17,405	141,316	1,582	130,980	55,845	805
British Honduras	169	200	18	222	29	152	8	4,723	57,021			21,065	245
British Isles	37,416	40,884	9	44,057	1,479	42,370	893	1,127,810	6,074,193	44,021	7,136,280	2,989,737	31,123
Malta	5	5		10		1		145	575	10	220	262	5
Burma	122	144	18	176	27	148	4	37,579	57,239	959	53,643	19,483	220
Canada	30,933	32,861	6	36,202	1,322	21,466	783	549,913	4,617,874	58,133	4,355,538	1,518,769	20,325
Ceylon	141	166	18	183	37	100	6	8,357	68,403	790	40,287	22,814	245
Chile	1,433	1,724	20	1,879	159	1,958	56	56,077	433,052	3,696	378,217	176,678	2,514
China	31	3		32	1	1		30	147			91	2
Colombia	992	1,217	23	1,431	142	899	31	39,150	359,851	1,646	212,631	137,086	1,676
Costa Rica	2,034	2,118	4	2,304	71	919	59	16,653	308,153	801	116,883	101,327	1,552
Cuba	11,100	11,166	1	12,140	501	11,798	350	113,813	1,848,322	8,727	1,147,190	664,345	10,920
Cyprus	405	435	7	473	14	151	11	6,481	56,302	421	21,638	19,410	230
Israel	38	47	24	56	7	16	2	7,802	13,670	218	6,881	4,892	51
Denmark	8,638	9,053	5	9,478	235	9,833	199	65,402	1,109,036	3,488	1,009,071	469,177	4,361
Faroë Islands	12	15	25	20	6	28	1	1,114	10,354	89	12,886	3,829	23
Greenland	3	5	67	6	4	1		550	4,910	11	1,903	1,671	12
Dominican Republic	274	370	35	534	1		13	1,167	30,529	4		19,859	261
Ecuador	354	488	38	542	67	602	20	21,295	160,340	1,345	120,574	58,503	683
Eire	208	216	4	228	69	386	5	5,553	121,709	205	53,985	33,370	209
El Salvador	429	498	16	579	62	667	14	15,549	151,133	1,087	98,185	53,989	664
Equ. African Reps.	1,300	1,660	28	1,965	33	1,303	24	7,501	311,745	1		133,210	1,107
Ethiopia	117	104		109	10	510	10	1,789	32,925	32	340	9,301	118
Fiji	97	153	50	176	11	201	5	8,260	31,676	546	24,502	11,839	198
American Samoa	29	32	10	33	8	27	2	1,845	14,415	108	9,040	4,785	57
New Caledonia	34	27		31	2	20	1	1,197	3,506	271	6,738	1,147	18
New Hebrides	3	2		5	1			58	155		454	47	1
Tahiti		14	New	16	1	2	1	653	3,632	69	271	889	16
Western Samoa	37	50	35	54	2	11	1	1,488	9,966	15	6,590	2,395	30
Finland	6,859	7,475	9	8,063	307	9,577	340	132,448	1,151,334	16,551	1,312,554	453,641	5,205
France	11,094	12,983	17	13,935	303	8,694	254	726,058	1,741,649	24,318	1,873,200	795,010	7,590
Algeria	86	113	31	140	6	29	2	21,434	21,851	818	32,685	13,160	84
Cameroun	3,239	3,858	19	4,300	125	5,690	44	36,414	1,051,274	1	2,004	398,726	3,437
French Guinea	2	2		2				216	299	2		141	5
Madagascar	20	33	65	41	4	17	1	6,753	10,683	879	6,783	4,320	52
Senegal	23	23		25	2	11	1	3,618	5,698	39	874	2,535	26
Tunisia	31	41	32	44	5	23	1	2,654	13,000	137	12,776	4,906	43

Germany, West	57,280	62,393	9	65,631	1,285	46,767	848	774,183	8,431,939	44,233	8,752,922	3,552,672	34,184
Ghana	6,595	7,103	8	7,653	298	5,882	154	128,529	1,774,548	2,687	263,727	516,308	7,595
Gambia	2	6	200	9	3	23		690	3,669	25	726	2,054	31
Ivory Coast	60	46		75	4	16	2	1,009	15,040	41	7,215	5,111	63
Togoland	124	196	58	270	7	141	6	5,690	59,230	84	5,109	14,920	270
Greece	5,857	6,499	11	7,217	69	1,682	300	51,926	594,085	3,074	364,138	337,752	2,702
Guadeloupe	187	209	12	239	10	144	7	7,989	40,332	389	33,825	13,488	174
Martinique	23	32	39	37	5	35	1	4,290	11,885	356	14,908	4,293	57
Guatemala	653	768	18	823	76	1,272	26	26,957	194,899	2,096	155,633	67,323	985
Haiti	430	613	43	715	59	443	18	13,259	155,295	832	71,773	55,286	902
Hawaii	1,033	1,196	16	1,305	74	763	22	48,506	263,109	7,069	331,682	92,213	1,470
Honduras	440	498	13	533	59	541	16	11,807	148,881	1,311	99,577	56,488	700
Hong Kong	137	172	26	212	35	161	4	5,392	67,182	1,067	50,571	27,100	360
India	1,222	1,392	14	1,514	145	752	51	57,815	376,644	4,058	145,984	124,657	1,346
Indonesia (Java)	262	316	21	346	47	351	11	25,680	106,369	3,315	144,127	36,894	516
Sulawesi	26	31	19	40	6	21	1	2,257	10,146	574	21,259	3,577	55
Sumatra	23	28	22	35	6	23	2	1,362	10,984	265	29,293	3,233	33
Italy	4,248	4,832	14	5,225	177	1,821	236	108,784	655,801	5,771	579,868	322,627	3,270
Libya	64	79	23	90	3	1	1	558	10,469	2	306	4,964	59
Somalia	1	4	300	4	4	2		606	2,675	184	745	1,056	11
Jamaica	3,814	4,190	10	4,490	141	3,801	155	34,304	628,442	1,750	379,524	240,259	4,076
Cayman Islands	5	11	120	16	3	17	1	416	5,527	31	1,838	2,120	20
Japan	978	1,272	30	1,390	186	1,304	47	48,427	393,242	7,432	403,349	152,602	1,790
Okinawa	37	62	68	84	11	54	3	6,607	21,280	798	38,270	7,236	90
Korea	2,532	3,142	24	3,456	332	2,638	76	81,459	817,716	5,427	345,609	301,371	3,808
Lebanon	453	480	6	575	32	414	11	15,917	85,981	6	3,981	28,164	344
Iran	8	12	50	18	5	7	1	614	5,317	60	453	1,385	16
Iraq	13	1		1					33	1	2	17	2
Jordan	28	40	43	70	7	29	3	82	12,815		53	4,569	38
Kuwait	1	10	900	16		2	1	17	545	7	51	104	3
Qatar	1	1		1					312	9	59	38	1
Leeward Islands (Antigua)	61	74	21	98	7	116	2	2,419	18,775	96	13,209	7,285	108
Anguilla	5	5		7	1	10	1	206	2,053	23	1,009	691	12
Dominica	98	102	4	111	7	110	4	660	21,374	36	9,236	6,608	110
Montserrat	10	11	10	16	4	24	1	430	6,961	21	2,351	2,453	33
Nevis	27	30	11	31	2	34	2	326	6,334	11	3,288	3,184	52
St. Kitts	65	61		76	4	36	2	1,256	12,675	96	9,934	5,402	81
St. Martin	20	23	15	27	2	55	2	781	6,162	77	4,500	2,742	37
Liberia	292	350	20	415	45	481	13	20,131	160,951	545	45,156	46,329	522
Luxembourg	240	274	14	298	15	141	9	6,360	43,066	298	65,031	19,024	212
Mauritius	24	28	17	36	8	13	2	4,099	16,377	148	13,791	5,804	86
Mexico	15,623	18,625	19	20,215	531	13,175	714	231,785	2,563,675	16,161	1,361,170	789,473	12,864
Morocco	91	163	79	197	26	65	5	12,865	60,778	1,091	42,730	26,231	330
Netherlands	10,158	11,018	8	11,825	307	4,426	170	73,428	1,497,182	4,007	1,072,551	656,457	5,584
Neth. Antilles (Curaçao)	130	143	10	164	12	54	3	6,906	30,530	1,653	38,724	13,624	161
Aruba	115	125	9	129	5	96	3	4,431	19,916	1,003	20,766	7,400	117
Bonaire	11	13	18	14		28	1	440	2,292	55	1,365	671	9
Newfoundland	388	409	5	450	27	487	31	9,623	65,936	999	83,528	24,055	292
New Zealand	2,987	3,284	10	3,585	102	1,850	94	66,814	489,172	6,081	497,104	176,400	2,069
Nicaragua	280	318	14	338	34	225	13	7,390	85,500	1,080	72,445	33,313	457
Nigeria	22,926	26,729	17	28,434	1,239	17,233	471	188,394	6,625,238	7,414	591,516	1,646,033	30,921
Dahomey	906	928	2	1,308	39	580	19	8,796	267,010	139	9,485	70,502	803
Fernando Po	8	10	25	22	1			13	3,734		54	867	44
Northern Rhodesia	25,669	26,944	5	28,338	218	11,107	448	126,614	4,592,705	3,843	248,778	1,096,266	20,590
Belgian Congo	475	838	76	1,162		6	6	193	256,251		119	78,291	847
Kenya	28	54	93	72	4	37	5	2,148	10,027	162	5,034	3,984	65
Tanganyika	325	369	14	429	18	385	15	11,057	104,201	63	7,803	28,557	512
Uganda	4	4		7		2	1	360	458	11	645	297	8
Norway	2,946	3,228	10	3,401	132	1,777	130	65,574	473,843	3,990	579,296	202,016	1,583
Nyasaland	13,621	14,164	4	15,141	583	15,482	391	86,606	3,633,755	1,655	125,640	1,140,064	11,411
Mozambique	206	301	46	433	20	196	7	4,134	81,107	41	4,321	32,193	338

Country	1958 Av. Pubs.	1959 Av. Pubs.	% Inc. over 1958	Peak Pubs. 1959	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Ay. Bible Studies
Pakistan	90	92	2	99	16	83	5	3,984	35,566	742	20,542	13,117	133
Afghanistan	2	2	4	4				33	40	12	40	86	
Panama	1,094	1,182	8	1,342	101	801	39	21,989	270,633	1,451	162,667	99,541	1,597
Paraguay	220	246	12	280	29	155	19	6,093	62,826	622	49,075	20,090	296
Peru	762	1,001	31	1,123	145	1,433	29	46,133	316,035	3,086	283,360	113,876	1,498
Philippines	23,355	26,300	13	30,077	1,790	9,314	725	245,163	5,149,079	20,480	1,438,773	1,169,574	22,866
Portugal	356	544	53	643	21		14	17,765	99,434	751	50,455	48,036	487
Azores	21	28	33	36	3		3	579	4,599	17	673	2,169	48
Madeira Islands	13	13	18	1	1		1	728	1,660	18	335	1,004	9
Puerto Rico	1,194	1,438	20	1,582	113	1,005	38	85,383	324,059	10,008	396,867	121,537	1,884
St. Croix (V.I.)	23	34	48	43	1	25	2	1,798	5,746	263	6,573	2,603	36
St. John (V.I.)	3	2	3	3		3	1	64	359	12	203	91	4
St. Thomas (V.I.)	28	32	14	41	1	12	1	829	3,697	61	5,001	1,479	19
Tortola (V.I.)	12	13	8	16	1	9	1	170	2,404	35	1,355	857	18
Sierra Leone	116	182	57	210	31	433	9	17,492	74,248	1,387	50,788	28,401	367
Singapore	84	93	11	108	8	19	1	3,988	19,203	764	24,216	6,746	97
Malaya	25	39	56	49	11	41	4	28,748	20,025	111	1,650	7,144	120
North Borneo	16	15	19	19			1	47	916	3	329	168	3
Sarawak	3	7	133	8	3	22	1	1,499	5,121	135	5,918	2,014	29
South Africa	14,451	15,690	9	16,776	812	12,964	435	301,048	3,590,829	22,398	1,343,975	948,922	14,445
Angola	30	20	45	46		1	213	2,816	19	121	909	19	
Basutoland	101	111	10	152	13	89	3	2,106	38,847	73	4,741	8,805	145
Bechuanaland	168	166	192	13	215	5	485	49,148	79	705	13,210	163	
St. Helena	39	42	8	46	2	25	2	182	5,157	9	2,704	1,628	36
South-West Africa	64	72	13	88	9	43	2	2,592	18,453	392	17,015	6,302	83
Swaziland	220	289	31	367	10	271	9	1,434	65,181	63	5,665	18,410	241
Southern Rhodesia	11,810	12,391	5	13,469	653	15,232	352	207,249	2,875,813	3,631	418,740	793,616	12,298
Spain	894	1,231	38	1,377	79	30	1	33,493	251,471	31	57,613	119,933	1,515
Canary Islands		9 New	17	2		1	419	2,809	1	220	843	9	
Surinam	282	306	9	328	35	289	7	7,231	77,765	529	75,945	30,692	348
Sweden	7,464	7,984	7	8,453	333	8,102	295	153,288	1,228,172	14,803	1,548,238	531,631	4,763
Switzerland	4,168	4,543	9	4,844	113	2,028	113	109,071	608,321	6,910	864,149	287,892	3,164
Liechtenstein	1	1	2	1				176	520	1	333	358	2
Taiwan (Formosa)	1,429	1,673	17	2,063	71	3,366	53	13,545	202,211	742	44,434	107,323	716
Thailand	267	310	16	362	37	261	20	13,182	77,907	1,252	72,106	28,292	347
Cambodia		7 New	7	4	4	13	1	299	3,702	233	1,389	1,497	32
Laos		4 New	5	5		3	1	791	2,769	186	2,422	932	15
Vietnam	6	9	50	13	5	18	1	1,744	8,428	786	8,937	4,184	64
Trinidad	1,439	1,527	6	1,572	93	1,376	43	26,718	318,335	2,295	232,995	129,798	1,779
Barbados	539	609	13	636	32	1,058	27	6,862	115,426	772	66,910	40,859	711
Bequia	4	7	75	9	2	5		62	4,234	4	507	1,310	19
Carricou	37	36	42	3	19	2	111	9,008	10	1,431	2,502	43	
Grenada	145	157	8	172	18	179	5	1,707	45,832	154	13,324	15,642	239
St. Lucia	61	72	18	79	15	154	2	1,655	26,311	190	15,378	9,621	151
St. Vincent	62	64	3	75	12	113	4	1,282	25,597	120	11,224	9,737	152
Tobago	53	54	2	61	6	73	1	1,145	18,118	118	16,959	9,234	102
Turkey	197	273	39	319	10	76	13	4,479	46,917	205	2,815	22,122	266
United Arab Republic	421	467	11	515	43	209	12	18,660	105,386	79	2,150	38,587	462
Sudan	12	18	50	20	2	2	1	406	5,315	43	1,643	1,509	17
Uruguay	1,005	1,223	22	1,415	106	937	41	17,812	294,750	1,293	131,801	112,666	1,522
Falkland Islands	2	4	100	6	1	10		93	654	16	93	307	9
Venezuela	1,410	1,699	20	1,879	119	1,091	38	57,140	405,235	3,095	312,885	158,770	2,050
2 Places Not Reporting	9												
7 Other Countries	98,781	120,952	22	131,996	1,202	69,723	4,383	587,587	8,717,918	2,404	920,034	2,697,576	53,157
GRAND TOTAL	717,088	803,482	12	871,737	28,688	631,906	19,982	15,424,294	126,317,124	1,247,972	92,310,778	44,240,218	606,075

the average number of ministers in 1958, which was 717,088, to the peak in 1959 there was an increase of 21.5 percent.

⁹ These are not just people who have associated themselves with Jehovah's witnesses—that number is far greater—but these are Christian persons preaching the good news. How can it be proved that they have been doing good work? Consider their hours in field service! The 1959 service year report shows that these men and women from all walks of life have preached 126,317,124 hours. This is an increase of 15,926,180 hours more than during the previous year. You may remember how John, in the writing of the Revelation account, in the seventh chapter, said: "I saw, and look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, . . . and they are rendering him sacred service day and night in his temple." (Rev. 7:9, 15) We can say that this great crowd is literally doing this now. If you reduce this 126,317,124 hours to represent days and people, it means that there would be 14,414 individuals preaching twenty-four hours a day, day and night, for 365 days of the year. Where is there another organization today that has that many ministers preaching twenty-four hours each day from house to house, actually talking to other persons about the wonderful promises of God?

¹⁰ Many individuals ask why Jehovah's witnesses are having such a marvelous increase in numbers. Why this fast upsurge in persons wanting to do good? It is because Jehovah's witnesses are preaching the truth from the Bible, and the truth frees them from false religious error. It is as simple as that. God's ordained ministers

9. How did Jehovah's people render sacred service day and night during the 1959 service year?

10. What accounts for the great increase in Kingdom proclaimers?

have a real faith in the Bible and they want others to have that same faith. They do not hide their faith. They let their light shine, and when other persons see the truth they let that truth in them shine too.

¹¹ On March 23, 1959, Jehovah's witnesses celebrated the death of Christ Jesus, and there were 1,283,603 persons at their meetings around the world. There were only 14,511 of those in attendance who claimed to be of the body of Christ and who properly partook of the emblems, the wine and bread. The rest so declared themselves to be, or wanting to be, of this "great crowd" who are before the throne of God rendering sacred service day and night along with God's anointed remnant. Very likely, on the tenth day of April, which falls on Sunday in 1960, there will be many more joining this great throng in the celebration of the death of Christ Jesus. This day is truly worth celebrating because "salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:10) Salvation comes no other way, and Jehovah's witnesses are happy to declare that they believe in the ransom sacrifice of Christ Jesus, not only by going to this celebration of the Memorial just once a year, but, in addition, by working one with the other, doing the will of their God all year long.

¹² In 1959 many more persons in the world wanted to show their faith in Jesus Christ and be Christians and they proved it by their works. There were 86,345 men and women who were baptized by being completely immersed under the water, indicating that they had dedicated their lives to the service of Jehovah and that henceforth they were going to live full Christian

11. How many were in attendance at the Memorial celebration of Christ's death, and how do Jehovah's witnesses declare their belief in the ransom sacrifice? 12, 13. Before 86,345 people symbolized their dedication by water baptism, what work had Jehovah's witnesses performed toward them?

lives to Jehovah's praise. They are now demonstrating their faith by good works.

¹³ These individuals who were baptized during the year were first helped to understand the Bible by having Bible studies in their own homes. Jehovah's witnesses visit the homes of interested persons weekly and carry on a one-hour-long free Bible study in one of the publications of the Society along with the Bible itself. During the 1959 service year Jehovah's witnesses in all the 175 lands in which they are carrying on their work conducted 606,075 Bible studies every week.

¹⁴ What a marvelous increase in the number of Bible studies has been achieved! Comparing 1958 with 1959, we see there was an increase of 97,755 Bible studies. Ten years ago Jehovah's witnesses were conducting 174,404 Bible studies every week. Now they are going into 606,075 homes weekly presenting God's message for mankind. How far-reaching this good work is Jehovah knows, for his "eyes are upon the righteous."

¹⁵ Jehovah's witnesses appreciate that if they can sit down in peace and quiet in the homes of the people and use the Bible of the person with whom they are studying, they can show him what the true purposes of God are and what his will is. Any individual that will study the Bible one hour a week with a teacher is going to be amazed at what he will learn in that very short period of time. The more time one spends in the study of God's Word, the more anxious he will be to see fulfilled that prayer that most persons throughout Christendom have prayed some time or other: 'Your kingdom come. Your will be done on earth as it is done in heaven.' True Christians want to do that will now and forever.

14, 15. What increase in Bible study activity took place? Why are Bible studies important?

¹⁶ Jehovah's witnesses, in trying to help as many people as they possibly can, augment their preaching work by offering Bible-study helps to interested persons. They distribute Bibles, bound books, booklets, obtain subscriptions for the *Watchtower* and *Awake!* magazines and distribute individual copies of these magazines. Millions of tracts that arouse interest in Bible study are distributed yearly by them. They sponsor public talks at their Kingdom Halls, and all these different avenues of preaching the good news have a tremendous effect on those who will listen and learn. To give you an idea of what Jehovah's witnesses do in a year, the comparison of work done in 1958 and 1959 is set out in the following table.

	1959	1958	DIFFERENCE
BOOKS PLACED	3,952,160	3,394,524	557,636 MORE
BOOKLETS PLACED	11,472,134	12,643,921	1,171,787 LESS
SUBSCRIPTIONS	1,247,972	1,255,047	7,075 LESS
MAGAZINES PLACED	92,310,778	86,498,251	5,812,527 MORE
BACK-CALLS MADE	44,240,218	36,398,025	7,842,193 MORE
BIBLE STUDIES			
CONDUCTED	606,075	508,320	97,755 MORE
PUBLIC MEETINGS			
HELD	631,906	531,653	100,253 MORE

¹⁷ The work of Jehovah's witnesses was not confined to just one country or one language. The literature of the Watch Tower Bible and Tract Society is published in 128 different tongues. Its principal journal, the *Watchtower* magazine, is printed in fifty-five languages semimonthly and monthly. *Awake!*, its companion, is printed in twenty-one different languages. The truth is available for practically everyone in the world in some form or other if he wants it.

BEARING THE LOAD

¹⁸ Under the supervision of the Watch Tower Society Jehovah's witnesses try to

16. What are the various means Jehovah's witnesses employ to carry on preaching, and what did they do in 1959 by these various means?

17. How extensive, language-wise, is the work of Jehovah's witnesses?

18, 19. With the help of God's people everywhere what work did the Watch Tower Society carry on in 1959, and to what extent financially?

reach into every nook and corner of the earth so as to carry on missionary work. Many individuals put in their full time preaching from house to house and conducting Bible studies. There were 28,688 individuals, called pioneers, who devoted all their time to the preaching of the good news. Out of this group there were 5,442 that the Society calls special pioneers who were sent into isolated territory to start new congregations, and these were helped financially by Jehovah's witnesses through the Society. Many of the special pioneer groups are missionaries who were trained at Gil-ead School and sent into foreign service.

¹⁹ For the Society to carry on its foreign service, help to support special pioneers and serve the congregations with circuit and district servants world-wide, it cost the Watch Tower Bible and Tract Society \$2,282,026.14. Breaking this amount down into its component parts, the Society spent \$471,267.66 to support the missionary work in foreign fields, \$1,451,145.74 to aid the special pioneers in various countries under the eighty-five branch organizations, and the balance, \$359,612.74, for circuit and district servants as they traveled from congregation to congregation. However, in the latter case, this is by no means all the expense, because the circuit and district servants are usually taken care of by the brothers that they visit. These are housed by congregation publishers and food is provided for them, because the brothers deeply appreciate their services rendered to the congregations.

²⁰ At the close of the 1959 service year

^{20, 21}. Outline the increases enjoyed in various fields during the 1959 service year by God's organization.

IN THE NEXT ISSUE

- God is "doing wondrous things," says the psalmist. Do you know what those things are? How have modern gods influenced the affairs of men? For the answers, read the article "The Great God Who Is 'Doing Wondrous Things,'" appearing in the next issue.
- "You may not realize it, but you are on trial for your life," says the article "This is a Time of Judgment," appearing in the next issue. What this trial is and how you can escape an unfavorable judgment will be discussed therein.

there were 19,982 congregations in 175 lands of the world, and these were divided up into 1,492 circuits and 180 districts. Regular circuit and district assemblies are held each year so that Jehovah's witnesses of the various congregations can assemble together for additional spiritual help and training in their ministerial work.

²¹ At the eighty-five branches throughout the world there are large and small Bethel families, and in this group there are 1,236 persons. They have had the wonderful opportunity of making and distributing the literature of the Society and keeping all the ordained ministers supplied with their

needs of Bibles and other printed literature, and during the past year they have produced in their printing plants 5,367,197 books, 19,443,542 booklets, 89,007,520 copies of *The Watchtower*, 71,392,713 copies of *Awake!*, as well as 477,086,675 other pieces of printed matter like tracts, hand-bills advertising public lectures, 72,348,403 copies of the Resolution in fifty-three languages, calendars, letterheads and other office supplies.

²² This work and this distribution of the literature in printed form and the preaching from house to house were not all accomplished without any difficulties. As far as the organization itself is concerned, there was peace and unity among these Christians, but great opposition was brought to bear against many of God's people, particularly behind the Iron Curtain and in communistic countries. But even there it is wonderful to see that there has been an increase in the work despite

²². Did the work decline in the face of opposition during the past year?

working underground, because today there are, on an average, 120,952 publishers preaching in communistic lands and they have reached a new peak of publishers, 131,996, during the 1959 service year. In fact, in the communistic countries there has been a 22-percent increase in the number of those associating themselves with God's people, dedicating their lives to his service and going out preaching the good news of the Kingdom.

²³ One who reads the 1960 Yearbook of Jehovah's Witnesses will see that being a Christian in this old world is not easy. It has its hardships and its blessings beyond

23. (a) What will be evident from a reading of the 1960 Yearbook of Jehovah's Witnesses? (b) What blessed condition among Jehovah's people will continue?

measure. Paul stated it very well: "If one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it." (1 Cor. 12:26) How true that is! Jehovah's visible organization is bound together so closely that if anything affects one part of the organization it is felt by the other members too, because they are all one body, one in spirit, one in mind, one in faith, serving Jehovah. Within the organization of Jehovah's witnesses itself there is peace and unity, and no matter what pressures are brought upon it from the outside they will stand these pressures and together press on, proving themselves to be God's Christian ministers pursuing peace and praising Jehovah day and night.



Serial Part 29

During the course of the centuries since the conflict between the king of the north and the king of the south began in the fourth century before the Christian era, the identity of the two kings has changed. In 64 B.C. the rulers of the Roman Empire assumed the role of the king of the north. At the death of the Roman Emperor Theodosius in 393 (A.D.) the empire became divided into an eastern and a western part. But it was not till the Roman Catholic pope, Leo III, crowned the Frankish king, Charlemagne, as emperor of the western empire that it became historically correct to speak of the Western Empire as well as of the Eastern Empire, which latter empire had its capital at Constantinople. That was on Christmas Day of the year 800.

⁷⁸ In 911 (A.D.) the emperorship of the West became elective. Five centuries later it was obtained by the members of the house of Hapsburg of Austria, and was held by them till 1806, when the Holy Ro-

man Empire was dissolved. The German Empire received this title during the reign of Otho (Otto) the Great. In 961 he was crowned as king of Italy; and on February 2, 962, Pope John XII crowned him at Rome as Otho I, emperor of the Holy Roman Empire. It came to be known as the Holy Roman Empire of the German Nation. It had its capital in Germany, and the emperors and most of their subjects were Germans. So under Otho I Germany and Italy were brought into close relationship, but with Germany on top, for Italy was

78. When emperorship of the West became elective, to whom did it finally come, to remain till the end, and how was the Holy Roman Empire of the German Nation established and brought to an end?

treated finally as a conquered province. Napoleon Bonaparte was the one that brought the Holy Roman Empire to its end in 1806. When he, as emperor of the French, refused to recognize the Holy Roman Empire as existing, Emperor Francis II released the Germanic states from their allegiance to the Holy Roman Empire. He resigned from the Roman Imperial dignity and withdrew to his national government as emperor of Austria. Thus after 1,006 years the Holy Roman Empire, which had been founded by the Roman Catholic pope and by Frankish Charlemagne, came to an inglorious end. It had proved to be no millennial kingdom of God.

⁷⁹ In 1870 Italy was established as a kingdom independent of the Roman popes of the Vatican. In the next year the new Germanic Empire was begun, with William I being declared Caesar or Kaiser. The modern king of the north was becoming identifiable. In time Germany and Austria-Hungary and Italy entered into an alliance, in which the outbreak of World War I found them.

⁸⁰ Great Britain took on imperial power in the beginning of the seventeenth century and rose to the position of the seventh world power of Bible history, it being joined in this position by the United States of America to form the Anglo-American dual world power. During Britain's war with Napoleon Bonaparte the British army drove the French out of Egypt, the whole of which the French had conquered in 1798. Although Egypt came again under the overlordship of Turkey, the British government virtually controlled Egypt since 1882. Egypt was in fact a British dependency, although under its native khedive, for the British army stayed in Egypt and

the British will was really the law. Then in 1914, because the Egyptian khedive sided with Turkey, which had joined Germany in the first world war, the British took over in Egypt, deposed the khedive and declared Egypt a British Protectorate. Thus democratic Britain and America became opponents of the prophetic king of the north, and together they came into the position of the king of the south.

⁸¹ From this standpoint, the rest of the historical preview that Jehovah's angel brought to Daniel in the third year of Cyrus the Great of Persia takes on a gripping meaning for us in this "appointed time of the end" of this old world.—Dan. 8:19, *JP; RS.*

81. From this standpoint, what does the rest of Daniel's prophecy take on for us?

CHAPTER 11

"THE APPOINTED TIME OF THE END"

IN THE "appointed time of the end" the warfare cold and hot between the king of the north and the king of the south has threatened modern man-made civilization with ruin. The two kings have carried on their deceptive diplomacy and their warfare not only without regard for the best interests of mankind but also without respect for the kingdom of God, the rightful government of all the earth. Bringing the long-range prophecy down to our times, God's angel said to the prophet Daniel: "And as for both these kings, their heart is bent on mischief, and at one table will they speak lies; but it shall not prosper; for the end is yet for the time appointed." —Dan. 11:27, *Le; JP.*

² Shortly after the re-establishment of the German Empire on January 1, 1871, the interests of this king of the north be-

79. When was the new German Empire established, and what triple alliance was formed?

80. How did the seventh world power come into existence, and when particularly did it come into the position of king of the south?

1. In this "appointed time of the end," what has the warfare between the king of the north and the king of the south threatened, and why?

2. From 1871 onward, what interests began to clash, and yet what conviction concerning peace was voiced?

gan to clash with those of the modern king of the south, the Anglo-American dual world power. The Germanic king of the north was the most lively and mighty champion of the former sixth world power of Rome. When the German parliament opened in October of 1871, Emperor William I voiced the conviction that "the new German Empire will be a reliable shield of peace." Did this prove to be the truth or a lie?

³ The king of the north and the king of the south were seated "at one table," having mutual contacts and expressing friendliness. But their hearts were bent on mischief, if not toward each other, then certainly toward the promised, prayed-for kingdom of God. The two kings claimed to rule "by the grace of God" and to rule by divine right as the "higher powers" that were "ordained by God." (Rom. 13:1, AV; Luther) The king of the south already held world empire, the greatest that

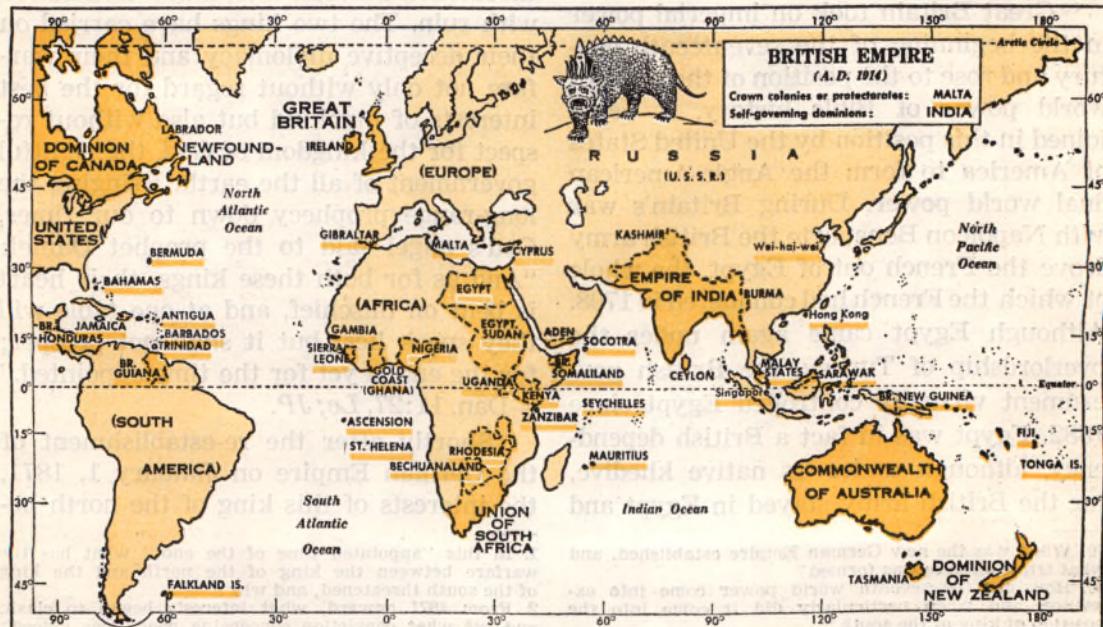
3. In what way were the hearts of these two kings "bent on mischief"?

the world had known till then. It resented the rising power of the new German Reich or Empire.

⁴ In 1888 the grandson of William I came to the German imperial throne as William II, commonly called Kaiser Wilhelm. Says one authority: "He was a firm believer in the divine right of kings and of kaisers in particular. On numerous occasions he spoke of himself as 'the instrument of the Lord,' and took such excessive interest in the army, . . . But his selfish ambition had no bounds. It is now generally conceded that almost from the first day of his reign he began to plan for world domination; that he . . . resolved that he, William, would show the world that one man could raise himself to the topmost pinnacle and not only rule Germany, but through Germany might rule the civilized earth."* "He declared that he owed his

* *The Encyclopedia Americana*, Volume 29, page 333b.

4. Evidently for what did Kaiser Wilhelm II plan, and what moves did he make to that end?



'awful responsibility toward the Creator alone, wherefrom no man, no minister, no parliament, no people can relieve the sovereign.' . . .'* He built up a powerful, well-trained army in which he had great confidence; he also developed a mighty navy, including many *untersee* boats or submarines; he launched out on great commercial and colonial expansion of the German Reich. He extended the Reich's influence to Turkey and Asia Minor, seeking a direct railroad route to the Persian Gulf. He built up German interests in the Far East, Africa and South America. Mischief afoot!

⁵ Both kings became members of the Hague Court of International Arbitration. So presumably they were for peace between themselves and other nations, but hardly for "peace with God" or peace with his coming kingdom. What else could be expected but that they should "speak lies" diplomatically "at one table"? Not at the "table of Jehovah," which is a table of truth, but at the "table of demons," which is the table of "teachings of demons." (1 Cor. 10:20, 21; 1 Tim. 4:1, 2, NW; RS; Mal. 1:7, 12, AS) However, this lying course of speech and conduct toward each other and toward Jehovah God and his Christ did not prosper into a peaceful world or toward any willing submission to the oncoming kingdom of God and of his Christ. It did not prosper for their perpetually holding on to political, commercial and military power, because the end of both "kings" is "yet for the time appointed" by Jehovah God.

⁶ Having the king of the north in mind, Jehovah's angel said to Daniel: "Then will he return into his land with great riches, and his heart will be against the holy covenant: and he will do it, and return to his

own land." (Dan. 11:28, *Le*) Kaiser Wilhelm returned to the land or earthly condition of the ancient king of the north by building up an absolutist imperial form of rule, for increasing the German Reich and extending its influence to all quarters. By this course "great riches" in many ways resulted to imperial Germany. He made Germany the chief part in a Triple Alliance, or *Dreibund* made up of Austria-Hungary, Italy and Germany, with the favor of the pope of the Vatican. To quote an authority:

⁷ "Notably in maintaining the Triple Alliance, the emperor followed the policy of [Chancellor] Bismarck. . . . Bismarck's [anti-Catholic] *kulturkampf* legacy William sagaciously disposed of through concessions which he turned to profit by making an implicit alliance of the Vatican and the German schools in his anti-revolutionary policies and by remodeling the schools themselves."*

⁸ Since not only Italy but also Austria-Hungary was Roman Catholic and intimate with the Vatican pope, it was only to be expected that the pope would favor the Triple Alliance (*Dreibund*) against the king of the south and his Triple Entente of Protestant Britain, republican France and Russian Orthodox Czarist Russia.

⁹ In the early days of the revived German Empire, in fact, from 1877 onward, Jehovah's dedicated people of his "sanctuary" class were openly declaring in their publications that the Gentile times or "appointed times of the nations" would end in 1914. In that year the kingdom of God was to be fully established in the heavens to see that His will should be done on earth. This was in harmony with Jehovah's cov-

* *The Encyclopedia Americana*, Volume 12, page 520b.

5. At what "one table" were the two kings seated, and what did they speak there?

6. 7. (a) How did the king of the north now "return into his land with great riches"? (b) The favor of what religious potentate did he win?

* *The Encyclopedia Americana*, Volume 29, page 333a.

8. Which did the pope favor, the Triple Alliance or the Triple Entente, and why?

9. How was this king of the north at heart "against the holy covenant"?

enant with King David for an everlasting Kingdom in the hands of his permanent Heir, Jesus Christ. (2 Sam. 7:12-16; Ps. 89:28-37; Luke 22:28, 29) Kaiser Wilhelm as well as the other worldly rulers treated the message of Jehovah's sanctuary class concerning the end of the Gentile times in 1914 with contempt. Yet the Watch Tower Bible & Tract Society had had a vigorous branch office in Barmen-Elberfeld, Germany, since 1903. Undeniably the heart of the Germanic king of the north was against the holy Kingdom covenant of Jehovah God. The Kaiser's plans were not for handing over the imperial sovereignty to Jesus Christ at his heavenly enthronement in 1914, the Kaiser thus to acknowledge him as the rightful Heir of the kingdom over all the earth. So he "did it" or acted with effect and returned to his own schemes of an earth dominated by the German Kaiser. By commercial rivalry and military buildup he sowed the seeds for hot war, World War I.

¹⁰ The question of world domination was becoming a sizzling one. During the four decades from 1870, when the Franco-Prussian war began and the German Reich again sprouted, down to 1910 there was more headway made in the "European domination of the world" than during the four preceding centuries.* It was due to materialism! Already in 1895 Kaiser Wilhelm declared† that "the German Empire has become a world empire." He mixed himself in with the Middle East, for, four years later, a group of German bankers got from the Turkish sultan a concession for building a railroad across Asiatic Turkey from the Straits of Bosphorus, opposite Constantinople, southeastward to Baghdad in Mesopotamia (now Iraq). Looking to

further imperial communications, he said: "Germany's future lies upon the water." The total tonnage of his navy became second only to that of Britain. The king of the south looked on nervously.

¹¹ With so much inflammable material piled up, it needed only a spark to touch off a world conflagration. It was struck—on June 28, 1914, by the assassination of Austrian Archduke Ferdinand and his wife in Bosnia, which Austria-Hungary, Germany's ally, had annexed in 1908. The king of the north seized upon this to realize his scheme of world domination at the expense of the king of the south. Jehovah's angel had said: "At the time appointed will he return, and enter into the south; but not as in the former will it be in the latter time." (Dan. 11:29, Le) The "time appointed" was the year 1914, which God's time schedule had marked for the 2,520 years of the "appointed times of the nations" to end in the fall of the year. At that time their allowance from Jehovah God to enjoy terrestrial rule without interference from God's kingdom ended. That was "seven times" from 607 B.C., from the Gentile overturning of Jehovah's typical kingdom in Jerusalem, the destruction of his typical sanctuary in that city, and the desolating of the kingdom realm of Judah.—2 Chron. 36:17-21; Luke 21:24.

¹² In the fall of 1914, therefore, was Jehovah's appointed time for his kingdom to be restored, not on earth at Jerusalem, but up in heaven at his right hand where his Son, Jesus Christ, had sat waiting for his enemies to be made his footstool.—Ps. 110:1; Heb. 10:12, 13.

¹³ In 1914, were the nations of "Chris-

* *Contemporary Europe Since 1870*, by Carlton J. H. Hayes (1953), page 264.

† *Ibidem*, pages 149, 150.

10. From 1870 onward, how did the question of world domination become a sizzling one?

11. How was a world conflagration finally sparked, and how was it "at the time appointed"?

12. For what to be restored was it the time in the fall of 1914?

13. At the Kingdom's establishment in 1914, did the nations of Christendom share the gladness of the "twenty-four elders"?

tendom" glad that the time was at hand for the kingdom of God to be fully set up, as proclaimed by Jehovah's people of the "sanctuary" class? The symbolic twenty-four elders seated before God upon their thrones were glad and said: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." But prophecy said that the worldly nations would not be glad: "But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." (Rev. 11:16-18) Even before the "seven times" expired in the fall of 1914 the nations put themselves in no condition to hail and accept the then-to-be-restored kingdom of God.

¹⁴ Austria-Hungary, having had her heir to the royal throne murdered, declared war on Serbia on July 28. Her partner in the *Dreibund*, Germany, backed her up and declared war upon Russia on August 1, then upon France on August 3. The next day the king of the south, through Britain, declared war upon Germany. Italy, a member of the *Dreibund*, declared neu-

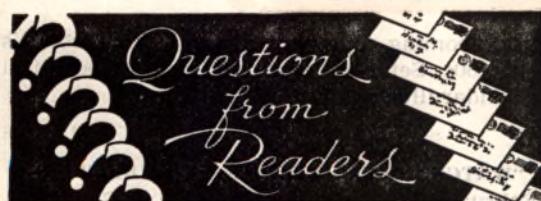
14. How did the king of the north "return, and enter into the south" in 1914?

trality, but joined the king of the south in war the following year. Turkey and Bulgaria joined Germany. After that Britain took over Egypt as her protectorate, to block the troops of the Kaiser and of Turkey in Palestine from cutting off the Suez Canal and invading Egypt, the ancient land of the king of the south. Britain being now in control of Egypt, the king of the south now represented the system of liberal democracy or constitutional rule, together with free, capitalistic enterprise.

¹⁵ Thus for the autocratic king of the north in this "latter time," in 1914, it was not "as in the former" time when he was the Roman imperial world power, the sixth world power of Bible history. In this "latter time" the second-rate king of the north had to face the king of the south, who was holding the role of the seventh world power, the greatest of the seven world powers. Not only that, but from about October 1, 1914, the king of the north had to face also the restored kingdom of Jehovah God ruling in the heavens for universal domination.

(To be continued)

15. For the king of the north, how was it "in the latter time" not as "in the former"?



- What is the meaning of the illustration appearing on page 220 of the book "Your Will Be Done on Earth"?—B. T., U.S.A.

This picture illustrates the theme of chapter ten, The North Against the South. The South is pictured by the pyramids, which are associated with and stand for Egypt, the king of

the South. The North is pictured by a Syrian shepherd, as Syrians were great sheep herders and Syria played the part of the king of the North.

- In the *New World Translation* of the Hebrew Scriptures "Jehovah" is listed as YHWH. Should it not be YHVH?—B. Y., U.S.A.

It is rendered this way in the *New World Translation*, instead of "Y H V H," because the Jewish letter, the third one in the name, is pronounced like a "W" instead of like a "V." This fact is shown up in that some translators render the divine name into English as "Yahweh" instead of "Jahveh."

MAKING THE MIND OVER FOR THE NEW WORLD

THE commission Jehovah God gave to Jeremiah required him to make over his mind. Though in his own estimation he was a mere boy, Jeremiah accepted that commission and proved faithful to it, letting God dictate both the substance and manner of presenting his message. The same principles apply to Jehovah's spokesmen today. If we would faithfully carry out our commission we must 'be made new in the force actuating our minds.'—Eph. 4:23.

To make over our minds requires, first of all, that we study God's Word, together with the helps he has provided. Meditation on the things we have learned is also essential. More than that, we must associate with our brothers at the congregational meetings. And not to be overlooked is prayer.

What does all this mean to us in practical application and within the prophetic picture made by Jeremiah? That by both our words and our actions we must say: "Down with the old! Up with the new!" It means that we will divest ourselves of all sentimental and erroneous notions as to Jehovah God's purpose regarding an apostate people called by his name. Christendom will be deservedly destroyed just as surely as was ancient Jerusalem. We may therefore no more pray for it—or sing its patriotic songs that are in effect a prayer on behalf of a part of Christendom—than Jeremiah was permitted to do.—Jer. 7:16.*

Back there Jehovah God gave Jeremiah a

* For details see *The Watchtower*, January 15, 1959.

twofold commission: "See, I have commissioned you this day . . . to uproot and to pull down and to destroy and to tear down, to build and to plant." Jeremiah uprooted and pulled down Jerusalem by predicting that it was doomed. He was also commissioned to plant and to build. This he did by telling of a miraculous restoration of Jehovah's people.—Jer. 1:10.

Likewise we, the Jeremiah class of today, have a twofold commission to carry out. By fearlessly warning of Jehovah's vengeance to be executed at Armageddon, we are doing a tearing down and destroying work. And by preaching this good news of the Kingdom's having been established and the blessings that it will soon bring to the world God loved so much, we are doing a building and planting work. In response to the message, a great crowd of sheeplike ones have taken their stand and join in the preaching work.

Fraught with meaning for us today is also the prophetic picture of the yoke. Just as Jeremiah back there warned of an iron yoke that would replace the wooden yoke that false prophet Hananiah broke, so we today must warn all those of good will toward God that unless they voluntarily submit to the wooden yoke of dedication to God they will come under the iron yoke of destruction at Armageddon. To take the yoke of the reigning King Jesus Christ means sweet refreshment to one's soul.

Truly, we have a striking theme with which to start off the new year and a new *Watchtower* subscription campaign!

ANNOUNCEMENTS

FIELD MINISTRY

As an aid to "making the mind over for the new world," during January Jehovah's witnesses will offer to all persons of good will a year's subscription for *The Watchtower* and three informative Bible booklets, for \$1.

DON'T MISS IT!

"The most thrilling report yet published"—that is what you will say when you read the 1960 *Yearbook of Jehovah's Witnesses*. It will convince you that the multitudes foretold as assembling in worship of Jehovah God are

truly coming together in peace. Your copy is only 50c. Send 25c more and get the beautiful calendar illustrating this theme.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 7: Ordained Ministers of God, ¶1-23.

Page 4.

February 14: Ordained Ministers of God, ¶24-30, and Do You Let Your Light Shine?, ¶1-20. Page 10.

February 21: Do You Let Your Light Shine?, ¶21-25, and The Peace and Unity of Jehovah's Witnesses. Page 16.