

The WATCHTOWER

JUNE 1, 1964

Semimonthly

USING LIFE TO SERVE JEHOVAH

RIGHT MOTIVE IN SERVING GOD

WHY DO MEN DIE?

SHOWING CHRISTIAN LOVE
AT ASSEMBLIES

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

HAVOHEL ZYREZ OT SHI OMIEU

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

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Dy — Catholic Douay version *RS* — Revised Standard Version
JP — Jewish Publication Soc. *Yg* — Robert Young's version

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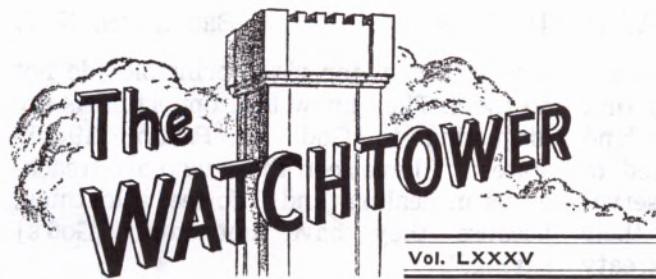
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ARE YOU AN OPPORTUNIST?

DO YOU take advantage of opportunities? Or are you an opportunist? At first there may seem to be little difference between the two. But on closer examination one will be found good, the other bad; so bad, in fact, that it is even condemned by God.

Taking advantage of opportunities is proper when we understand the word "opportunity" to mean "a combination of circumstances, time, and place suitable or favorable for a particular activity or action," as a dictionary defines it. For example, in connection with taking every opportunity we can to serve God, the Bible states: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16) Yes, even if we borrow time from other pursuits, making opportunities to serve God is proper.

In the Christian congregation, taking advantage of opportunities to serve God in a greater capacity, such as that of an overseer, is commended: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) Even when counseling slaves, the apostle Paul

said: "Were you called when a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity." (1 Cor. 7:21) In these instances, there was no violation of right principle, therefore the opportunities could be seized.

How different it is with opportunism! Opportunism is defined in this way: "The art, policy, or practice of taking advantage of opportunities or circumstances, especially with *little regard for principles or ultimate consequences*."

An opportunist, therefore, is one who is selfish, unconcerned with the feelings of God or man, always looking out for his own interests even if it is at the expense of others. It does not matter to the opportunist whether the opportunity he takes advantage of runs contrary to right principle.

Opportunists are plentiful in this world, which is why dishonest dealings, lying, cheating and immorality are so prevalent in high and low places. How often governments sign peace treaties only to break them and invade and plunder the territory of a neighbor without regard for principle or for the consequences to those vanquished! A tragic example of governmen-

tal opportunism occurred recently when the United States dishonored a treaty that had given a tribe of Seneca Indians land for a reservation. Authorities wanted to build a dam that would flood the reservation and cause the Indians to lose their homes, property and heritage. The treaty guaranteeing their rights was signed in 1794 by President George Washington. Ordinarily treaties have the force of law to back them up, but not even the Supreme Court would uphold the treaty rights of the Indians. Because of commercial and political opportunism, Indian treaties have been dishonored for decades.

While you may not have the chance to break a national treaty, you do have occasions in everyday life to demonstrate whether you are an opportunist. For instance, if you were invited to eat at the home of persons who could not afford anything fancy, would you break the engagement if later someone else offered to take you to a very expensive restaurant and a theater that same evening? If you did, you would be an opportunist, since it was not ill health, an accident, or some such circumstance that caused you to make the change, but your desire for a "better deal."

When making out your income-tax return, do you deduct more in contributions to charities than you have actually paid? When driving, do you run through stop signs or red lights in isolated areas where you feel nobody is watching? When shopping, do you pick up items without paying for them when no one looks? Do you play up to someone in authority just for your own personal advantage? If you do such things, you are an opportunist!

While you may feel such things are innocent, especially 'since everybody does them,' you must appreciate that persons

who stand up for right principles do not do them. They know that opportunists are disgusting to God. As Psalm 119:158 states: "I have seen those who are treacherous in dealing, and I do feel a loathing, because they have not kept [God's] saying."

However, does this mean that all who break agreements are opportunists? No. If a man agrees to rob a bank, but then is stricken by conscience and breaks the agreement, he is hardly an opportunist. The agreement he broke was wrong to begin with. He broke it because of right principle, not in spite of it.

This also applies where one marriage partner has agreed to accept the religion of his mate, or has agreed to raise his children in a certain religion, but then learns of true religion. He changes his former religion, adopts true religion and begins to instruct his children in his new faith. Is this opportunism? No, because it is done for the sake of truth, for God's righteous laws. Actually, he would displease God if he did not take advantage of the opportunity to practice true religion. Continuing in a false religion is wrong. Abandoning it is not only right, but mandatory, even if it means breaking a previous agreement to do so.

Take advantage of proper opportunities to serve God and man. Build a personality based on the righteous principles of honesty, integrity, fair dealing, and consideration for others. Do as the psalmist, who said: "I have made a sworn statement, and I will carry it out, to keep your righteous judicial decisions." (Ps. 119:106) Follow the example of Jesus Christ when he said: "Just let your word Yes mean Yes, your No, No," and do not be an opportunist! —Matt. 5:37.

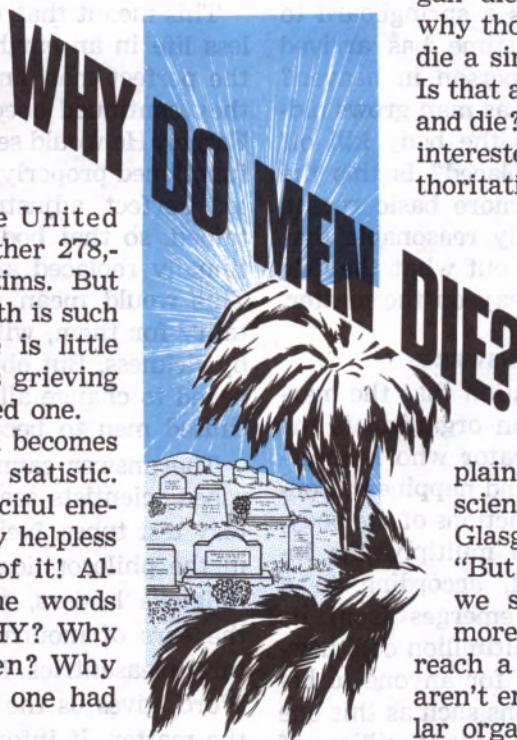


MEN do not want to die. They desire to live and enjoy life. For that reason every effort is made to stamp out sickness and disease, and to extend life. Yet, despite all efforts, throughout the world an estimated 142,000 people die every day, an average of nearly two persons a second. In 1962 a total of 608,082 people died of heart disease in the United States alone, and another 278,562 were cancer victims. But the mere fact that death is such a common experience is little comfort to one that is grieving over the loss of a loved one.

At such times death becomes more than just a cold statistic. It is a ruthless, unmerciful enemy, and O how utterly helpless one feels in the face of it! Almost involuntarily the words spring to the lips, WHY? Why did it have to happen? Why was it that my loved one had to die?

DIFFERENT OPINIONS

Often, when death strikes, people wonder whether it is God's will that men die. Strangely enough, the teachings promulgated by most religious organizations of the world have led many to believe that it is God's will. For example, in December of 1962 the Roman Catholic cardinal, Richard Cushing, commented on why the attractive young girl, Margaret Cadigan, died at the hands of her brother. "I think she received the answer, and the only answer she could receive from Almighty God," Cushing said. And what was that? "'Because I love you and I want you home.'"



Men have various opinions. But what answer does God's Word give?

But is that the reason Thomas Cadigan choked his sister to death? Did God put it into his heart to kill his sister because God wanted her in heaven with Him? Is that really the reason why Margaret Cadigan died a violent death, and why thousands of other persons die a similar death every year? Is that also why people grow old and die? Thoughtful persons are interested in obtaining an authoritative answer.

Science claims to have such an answer, at least insofar as death due to aging is concerned. "When we are young we have far more cells than we really need," explained Dr. Alastair Ward, science correspondent for Glasgow's *Evening Citizen*. "But as we grow older and we steadily lose more and more cells, we eventually reach a point where there just aren't enough cells in a particular organ or group of organs." So, in time, he said: "We are rapidly caught up in a runaway process and the vast complex organisation of the human body dissolves in death."

It is interesting that scientists do not view aging and death as inevitable, but rather as a disease they hope to cure. "I can see no reason," said biochemist William Beck, "why death, in the nature of things, need be inevitable." World-famous medical scientist Hans Selye pointed out that "aging can be regarded as a disease," and that, "like any other disease, it is probably preventable or curable." According to Nobel Prize winner Dr. Linus Pauling: "Theoretically man is quite immortal.

His bodily tissues replace themselves. He is a self-repairing machine." Yet, despite the potential of endless life, men continue to die. Why?

Is it because death is a springboard to heavenly life, and the time has arrived when God wants that person in heaven? Or is it merely because, as man grows older, chemical poisons in the body kill off more cells than are replaced? Is this the answer, or is there a more basic reason why men die? It is only reasonable that we should want to find out what the One who made man has to say on the matter.

THE BIBLE ANSWER

There can be no question that the marvelously designed human organism is the product of a Great Creator who is interested in man's welfare and happiness. Consider the remarkable functions of the body, especially its ability to multiply one infinitesimally small cell, according to a master plan, until it emerges from its mother's womb as a multibillion cell, newborn baby. It is absurd for anyone to believe that bodily functions such as this one of reproduction are the result of millions of years of blind, purposeless evolutionary development. Man is not an accident; he is the creation of an intelligent Master Workman.

In harmony with this reasonable conclusion are the teachings of the oldest book on earth, the one that preserves the authentic record of the first man and his creation by God. This famous book, generally known today as the Holy Bible, or simply as the Scriptures, testifies that God created man perfect, capable of living forever. In its first part, called Genesis, it explains: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul."

Man was, therefore, created perfect, because the Bible says of God's creation: "Perfect is his activity."—Gen. 2:7; Deut. 32:4.

This meant that the opportunity of endless life in an earthly paradise lay before the perfect man and his wife. As long as they continued obedient to their heavenly Father, He would see to it that their bodies functioned properly, as they were designed to. Perfect adjustment would be maintained, so that bodily cells would be continually replaced and poisons thrown off. This would mean vibrant health and vitality for them, with never a day marred by sickness. But obviously something happened to change all this. What was it that caused men to become sick and die?

The answer cannot be found by white-robed scientists searching in their laboratory test tubes. Neither is the truth found in the philosophical teachings of eminent religious leaders, who endeavor to tickle the ears of mourning ones with unscriptural pleasantries. No, but the Bible, God's Word, gives us the factual information on the matter. It informs us that man's continued life as a part of God's great family, which already included countless millions of spirit creatures, was conditioned on obedience to Him as the family head. Willful disobedience would be penalized by death.

Jehovah God instructed the first human pair about this soon after their creation. Among other things, he told the man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." This is plain, understandable language. If man disobeyed he would die.—Gen. 2:16, 17.

Man was so created by God that he not only needed air to breathe, water to drink

and food to eat, but also needed to maintain proper relations with his Creator. Failure to do so would have the same detrimental effect as failure to satisfy the body's need for food and drink. It would eventually lead to death. And so it did. When the first human pair, Adam and Eve, willfully disobeyed and ate the forbidden food, God dismissed them from the paradise garden, sentencing them to a dying existence in the earth outside.

But death did not follow immediately. Since God had created them perfect, their bodies still retained tremendous vitality. Now, however, they were imperfect. God had withdrawn his blessing, and, in time, imperfection manifested itself in their growing old and getting sick. As a precision piece of machinery will develop flaws and deteriorate if it is not operated according to the manufacturer's specifications, so, because of breaking the laws of their Maker, the first human pair became imperfect, developed flaws in their organism, and began to deteriorate. Sickness and disease set in, and eventually death followed. After using up the tremendous vitality of his once-perfect body, Adam died at the age of 930 years, within the thousand-year-day limit God had set.

Sickness and death are therefore the result of our first parents' disobedience and dismissal from God's family. Just as a perfect piece of machinery cannot be produced from an imperfect mold, so Adam and Eve in their imperfection could not produce perfect children free from the inclination toward sin. Therefore, all of their offspring became infected with their liabilities of sickness and death.—Job 14:4.

Yes, this inclination toward sin is what is responsible for the violence that exists, as in the case of the young boy who killed his sister. It is also responsible for the breaking down of the human organism,

which eventually leads to death due to aging and sickness. It is just as the Christian apostle Paul explained: "That is why, just as through one man [Adam] sin entered into the world and death through sin, and *thus death spread to all men because they had all sinned.*" This is the authoritative Bible answer as to why men today grow old and die.—Rom. 5:12.

HOPE FOR THE UNCONSCIOUS DEAD

So rather than God's being responsible for the violence that separates loved ones from their families, as many clergymen claim, it is man himself that is to blame. God arranged for man to live and enjoy life, but it was the first human pair that rebelled and brought the condemnation of death upon themselves and all their offspring. This did not mean a one-way ticket to heaven for them, but, according to the Bible, at death man's active life force goes out, "he goes back to his ground; in that day his thoughts do perish."—Ps. 146:4.

It is therefore a deception and a lie for clergymen to say death is merely a transition, a releasing of the soul to enjoy life in some other state of existence. Man is a soul; he "*came to be a living soul.*" (Gen. 2:7; 1 Cor. 15:45) And repeatedly the Bible speaks of the soul as being subject to death. For instance, at Ezekiel 18:4, where it says: "The soul that is sinning—it itself will die."

While it is true that when men die, they are unconscious and cannot experience any sensation, the Scriptures offer the grand hope of a resurrection from death. "Do not marvel at this," Jesus Christ said, "because the hour is coming in which all those in the memorial tombs will hear his voice and come out." Although death is a terrible enemy, how comforting it is to know of God's wonderful promise of a resurrection to life!—John 5:28, 29.

USING LIFE to Serve Jehovah

WHAT better way to use one's life could there be than to serve Jehovah? That is the way the psalmist felt when he said: "Serve Jehovah with rejoicing. Come in before him with a joyful cry. Know that Jehovah is God. It is he that has made us, and not we ourselves." The psalmist invites us: "Come into his gates with thanksgiving, into his courtyards with praise. Give thanks to him, bless his name." Why this desire to serve Jehovah? "For Jehovah is good; his loving-kindness is to time indefinite, and his faithfulness to generation after generation."

—Ps. 100:2-5.

² No sincere worshiper wants to come under a condemnation such as God spoke against Israel through Malachi in the fifth century before Christ. The people as a nation were dedicated to God, yet they had said: "It is of no value to serve God. And what profit is there in that we have kept the obligation to him, and that we have walked dejectedly on account of Jehovah of armies?" (Mal. 3:14) Instead of serving Jehovah with rejoicing, they rejected the opportunity as of no value. But since life is from Jehovah, the person who uses it as he directs is wise. We have good reason to serve Jehovah for his loving-kindness and faithfulness. He is the great Life-giver. Not only did Jehovah make life possible for mankind, giving to Adam in the beginning the breath of life with privileges of service, but he has also made provision so that men of faith can serve him now and

"And they will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him. And you people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him.'”—Mal. 3:17, 18.

gain the prospect of everlasting life. Certainly a life career serving Jehovah God is the highest possible achievement man can enjoy.

³ When one comes to a knowledge of Jehovah's Word and accepts the provision for life through Christ's ransom and dedicates his life to Jehovah's service, then he comes to be in a cleansed position in Jehovah's sight. This was well pictured by the ten lepers cured by Jesus. According to the account at Luke 17:12-19: "One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. In reply Jesus said: 'The ten were cleansed, were they not? Where, then, are the other nine? Were none found that turned back to give glory to God but this man of another nation?'

⁴ Just as those lepers were cleansed of their loathsome disease, so many today

1. How should we serve Jehovah, and why?
2. How have some felt about God's service? What is the wise course?

3, 4. What steps lead to service? What can we learn from Luke 17:12-19?

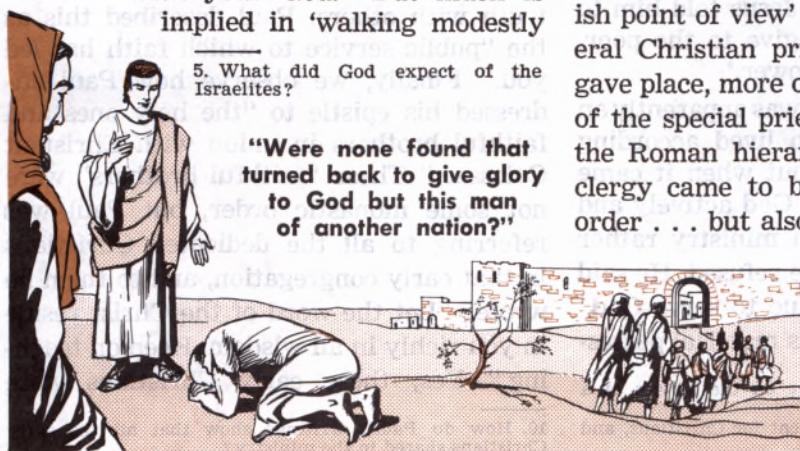
have been putting themselves in a position to be cleansed from the effects of inherited sin by accepting the provision for life from Jehovah; yet some, like nine of the cleansed lepers, fail to carry out the opportunity of using their lives to praise God. Others may be content to try leading a morally upright and good life, letting their course of action be a silent witness to their faith. But how much better to show real appreciation, "glorifying God with a loud voice"! Certainly the dead cannot praise Jehovah; so now is the time for those appreciating the opportunity to use their strength and vigor to serve Jehovah, rather than waiting until their life-force wanes to consider their obligation to the Creator.—Ps. 115:17, 18.

WHAT DOES GOD REQUIRE?

⁵ Many today are of the opinion that all God requires of them is to lead a proper, honest, moral and upright life. Is this all we can give to God, simply restraining ourselves from wickedness? Many without faith in God do what is proper and morally right. From the account at Micah 6:8 it may seem that this is all that Jehovah requires: "to exercise justice and to love kindness and to be modest in walking with your God." But much is implied in 'walking modestly'

5. What did God expect of the Israelites?

"Were none found that turned back to give glory to God but this man of another nation?"



with God.' Remember, too, that this direction was given to the nation of Israel, and the whole nation were considered as servants of God, even though one tribe, the Levite tribe, was set aside for special service. Besides leading a life in accord with the commandments, there were many things Jehovah expected of them, including three trips to national religious festivals each year and offering sacrifices at prescribed times for the forgiveness of their sins. Each father also had the obligation, under God's law, to give personal religious instruction to his children in the morning, at noon and at night.

⁶ M'Clintock and Strong's *Cyclopaedia*, edition of 1882, Volume II, page 386, contrasts the arrangement in Israel by which one tribe was set aside for special priestly service with the early Christian practice of having all take an active part in the ministry. It states: "In the apostolical church no abstract distinction of clergy and laity, as to privilege or sanctity, was known; all believers were called to the prophetic, priestly and kingly offices in Christ (1 Pet. v,3). The Jewish antithesis of clergy and laity was at first unknown among Christians; and it was 'only as men fell back from the evangelical to the Jewish point of view' that the idea of the general Christian priesthood of all believers gave place, more or less completely, to that of the special priesthood or clergy . . . As the Roman hierarchy was developed, the clergy came to be not merely a distinct order . . . but also to be recognized as the only priesthood, and the essential means of communication between man and God."

6. Did the early Christians restrict the ministry to a clergy class?

⁷ In Israel, while one family was assigned to the priesthood, the entirety of the nation was considered by God a holy nation, with responsibilities of service. The early Christians accepted this viewpoint that none are exempt from their primary purpose in life of serving Jehovah, and so Peter comments to them: "But you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession.'" And what was the object of this priestly nation? "That you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." This was the service that Jehovah desired of the early Christians.—1 Pet. 2:9, 10.

IS A GOOD LIFE ENOUGH?

⁸ The Scriptures clearly show that there is more to being a Christian than simply leading a good life. In his interview with a young ruler Jesus contrasted the importance of just a mere passive doing of good throughout life with the importance of an active service of God for Christians. Having been asked, "Teacher, what good must I do in order to get everlasting life?" Jesus advised this young Jew to keep the commandments, not murdering, not committing adultery, not stealing, not bearing false witness, and so on. When the young man assured him that he kept all these, leading a good life, then Jesus told him to 'sell his belongings and give to the poor, and come and be my follower.'

⁹ This rich young ruler was apparently an upright person, one who lived according to the commandments; but when it came to using his life to serve God actively and to advance the Christian ministry rather than his own interests, he refused. He said in effect, 'It is of no value to serve God,' apparently considering his material posses-

sions of more importance. (Matt. 19:16-22) The early Christians did not feel that way, however, as many accepted the invitation of Jesus to be his followers and become active in the ministry. They did not think this was a special privilege granted only to Jesus and the apostles, but recognized that all Christians had the grand honor of serving their Creator in a very definite way.

¹⁰ In this connection note that Paul's first letter to the Thessalonians was addressed "to the congregation of the Thessalonians," not just to ministers or overseers of the congregation. Paul commended the congregation for its ministry. "The fact is, not only has the word of Jehovah sounded forth from you in Macedonia and Achaia, but in every place your faith toward God has spread abroad, so that we do not need to say anything." Yes, it was those of the congregation who were spreading the faith abroad. In like manner Paul's comments to the Philippians were addressed to the entire group of dedicated Christians at Philippi: "to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." So it was the entire congregation that Paul encouraged to be "shining as illuminators in the world," and this they could do as they shared the light of truth with others. Paul described this as the "public service to which faith has led you." Finally, we observe how Paul addressed his epistle to "the holy ones and faithful brothers in union with Christ at Colossae." These "faithful brothers" were not some monastic order, but Paul was referring to all the dedicated Christians in that early congregation, and to them he wrote: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching." Yes, these early Christians were

7. What comment did Peter give on the service of a Christian?

8, 9. Is leading a good life sufficient for Christians, and how do we know?

10. How do Paul's writings show that all the early Christians shared in the ministry?

teachers and preachers of the word of God.
—1 Thess. 1:1, 8; Phil. 1:1; 2:15, 17; Col. 1:2; 3:16.

IMPORTANCE OF THE MINISTRY

¹¹ Many persons say they would like to serve God but they do not know what to do or how to go about it. They may believe that the scholastic requirements for a theological education or the funds required put it out of their reach. Or they may prefer to channel their energies to other services such as hospital work, teaching, medicine or sociology; and while these endeavors are very commendable, we ask, Is it what Jesus recommended for a person who desires to use his life to serve God? Is it what he taught his disciples? It is true the apostles had authority to cure the sick, but this gift of the spirit was secondary to their service as ambassadors of the Kingdom and proclaimers of the truth. Apparently this special gift of the spirit was given them to establish the fact that Christianity is of God.—Matt. 10:7, 8.

¹² Jesus not only organized and sent the disciples out to preach, but he took the lead in this activity himself. This assigned work for Christians has not changed since Jesus' time. His final instructions to the early Christian congregation, which continue applicable to this day, were: "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." Why did Jesus particularly stress the ministry? Because physical cures could not give eternal life. They might extend it for a sufferer five or ten years, but of what comparison is that with the prospect of everlasting life which the truth could give?

11. What did Jesus recommend as a life career?

12. How do the Scriptures emphasize the ministry, and why?

So certainly the preaching of the word of God takes precedence. It is a wonderful prospect for one to be able to use his life to serve Jehovah. This invitation to serve is not restricted because of age, race, sex or education, but the invitation is: "Let anyone hearing say: 'Come!'" —Matt. 28:19, 20; Rev. 22:17; John 17:3.

¹³ Jesus gave a number of illustrations showing the importance of such service. He told of a man who had two children. "To the first, he said, 'Child, go work today in the vineyard.' In answer this one said, 'I will, sir,' but did not go out. Approaching the second, he said the same. In reply this one said, 'I will not.' Afterwards he felt regret and went out." Jesus asked: "Which of the two did the will of his father?" Then, pointedly speaking to the chief priests and older men of influence who were supposedly serving God, he stated: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." These were the ones who were willing to change their lives and take up the privilege of service that Jesus held out.—Matt. 21:28-31.

¹⁴ Jesus clearly showed that just because one is engaged in religious service of some type it does not necessarily mean that his course of life is pleasing to God. For example, the apostle John spoke of being "fellow workers in the truth." (3 John 7, 8) But is that by community drives or church socials or bingo games or even welfare work? We can find our answer by asking, Is that the work to which Jesus devoted himself? Again Jesus stressed the need for more to use their lives in the ministry, saying: "For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard." Jesus said that the field is the world, and many workers are needed

13. How can one do the will of the Father?

14. For what service are workers needed?

to complete the harvest. As he said, "the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." But should we beg for additional help in the harvest work and then not go ourselves? —Matt. 20:1; 9:37, 38.

PUBLIC DECLARATION FOR SALVATION

¹⁵ Today the harvesting work is carried out in 194 countries by 1,040,836 persons doing Christian work. They remember that Paul told the members of the congregation of Ephesus: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." Following this early Christian example, Jehovah's witnesses share the truths they have learned from God's Word publicly and from house to house. Are your faith and love for Jehovah strong enough for you to do this? As Paul pointed out, we need not only to have faith but to exercise it if we hope to gain righteousness. It is not just a matter of knowing the truth, or simply having faith, but sharing it that counts in God's eyes. So Paul stated: "The word is near you, in your own mouth and in your own heart'; that is, the 'word' of faith, which we are preaching. For if you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Acts 20:20; Rom. 10:4, 8-10.

¹⁶ Many persons sincerely desire to know the truth and rejoice when it is called to their attention; so Paul also emphasized the need for more workers. "For 'everyone who calls on the name of Jehovah will

be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" The early Christians recognized and accepted the responsibility to preach as the work Jehovah had given them. In fact, Paul felt so strongly about it that he wrote: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" As a Christian with a knowledge of Jehovah's purposes, Paul knew that this was an obligation, a stewardship that had been entrusted to him.—Rom. 10:13, 14; 1 Cor. 9:16.

TRAINED FOR SERVICE

¹⁷ Perhaps you say, "Well, that was all right for Jesus and the apostles, but I am not trained or qualified for the ministry." In this connection it is interesting to note that *The Encyclopaedia Britannica*, edition of 1907, under "Corruptions of Christianity" stated: "The people were often disposed to fancy that the priests could serve God in their stead, and that there were mysteries in religion which the priests understood, but which the laity need not know anything of and ought not inquire into. Hence they were ready to follow blindly the guidance of the priests in religious matters, just as a man trusts his legal concerns to his lawyer, doing what he directs and not considering it necessary himself to study law." While this is a prevalent opinion today, remember, this was one of the corruptions of Christianity.

¹⁸ God is not hiding his purposes or his truth from people who sincerely desire to know it, while he is revealing it to a certain elite group who may profit by preach-

15. What does the exercise of faith include?

16. Why are Christians required to declare the good news?

17. How do some argue against sharing in the ministry? Is the argument valid?

18. How are Jehovah's people taught and trained?

ing it. In fact, Jesus stated at Matthew 11:25: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes." Yes, even youngsters can gain an accurate understanding of Scriptural truths by family and congregational study and with the guidance of God's spirit. Then the next step for one who desires to please Jehovah is to put this knowledge to use. Just as Jesus sent the early Christians out by twos for their training and encouragement after giving them instructions, so Jehovah's witnesses today follow a similar pattern of training based on the apostolic example. At Ephesians 4:12 Paul mentions the "training of the holy ones" by qualified men. This training is still going on today.

¹⁹ Furthermore, the qualifications for this service are not from men, but, rather, from God and through his Word, as the apostle Paul said: "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant." (2 Cor. 3:5, 6) You, too, can be trained for such service and to use your life to serve Jehovah. Regular meetings of Jehovah's witnesses throughout the world are provided for the purpose of training men and women who are desirous of serving their Creator and who want to have a share in carrying out Jesus' instructions to preach the good news of the Kingdom. There is work for everyone. This activity of teaching the people the truths of God's Word is going on day and night worldwide.

—Rev. 7:15.

²⁰ The greatest happiness in life comes from teaching the truth to others. After

19. How can one become qualified for the ministry?

20, 21. Must one wait a long time before he shares the truth with others? Why is it urgent now?

studying to learn the truth about Jehovah's purposes as set out in the Scriptures, then we are in position to teach others. (Rom. 2:21) The Samaritan woman whom Jesus spoke to by the well did not hold back until she felt she knew everything before hurrying to tell the townspeople: "Come here, see a man that told me all the things I did. This is not perhaps the Christ, is it?" She knew enough to direct the people to the source of information. Then after the Samaritans came and listened to Jesus they said to her: "We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man is for a certainty the savior of the world."—John 4:29, 42.

²¹ So there is no need to wait. The fishermen disciples in the days of Jesus did not wait, but followed him into the ministry. Paul did not wait when he got the invitation to the ministry and received instructions from Ananias, but the Scriptures point out that, after just a few days with the disciples in Damascus, "immediately in the synagogues he began to preach Jesus." (Acts 9:19, 20) Now the ministry is even more urgent because of the times in which we live, and the reason for serving God is even stronger: "The world is passing away and so is its desire, but he that does the will of God remains forever." So now is the time to use life to serve Jehovah. —1 John 2:17.

²² Do not say as the Israelites did when they brought lame and crippled sacrifices: "It is of no value to serve God." They took the attitude that "at present we are pronouncing presumptuous people happy. Also, the doers of wickedness have been built up. Also, they have tested God out and keep getting away." Instead, remember that this is the time when 'those in fear of Jehovah speak with one another, each one with his companion, and Jehovah

22. Why is it wise to use our life to serve Jehovah?

keeps paying attention and listening.' And what is the result of using our life in Jehovah's service? He assures us, 'a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name.' So if

you want to be one of the happy ones who will be remembered by Jehovah for life in his righteous new system of things, then use your life to serve him now by proclaiming the good news of Jehovah's established kingdom.—Mal. 3:15, 16.

RIGHT MOTIVE IN SERVING GOD

ONE who chooses the ministry as his life's work is sure to have his friends ask, Why be a minister? Is it because he really feels that is what God wants, or what is his reason for making this choice? One who goes into the legal or medical fields may feel he has a special talent for such work or that it will give him a good income or position in the community. Another may become a teacher because of the opportunity it gives him to mold the lives of his students. But the individual who enters a life career with truly selfless motives is rare. Yet this was the case of the early disciples of Jesus, just as it is with true Christians today.

* Why did Jesus give up the carpentry instead of devoting his talents to that and gaining renown as a craftsman? Why did Luke the physician discontinue his lucrative profession to devote his life to the ministry? Why did the apostles give up their commercial fishing activities? Certainly these men were not looking for self-interests or a high position in the community when they associated with one who was described as 'despised and avoided by men.' (Isa. 53:3) They worked with Jesus in the ministry because they knew he had

the truth. When a number of disciples were stumbled due to a difficult teaching, Jesus said to the twelve: "You do not want to go also, do you?" Then Peter replied: "Lord, whom shall we go away to? You have sayings of everlasting life." They knew that learning the truth and then serving God would bring them everlasting life; so they willingly changed their whole way of life to share in the ministry.—John 6:67, 68.

* Just as there was a great contrast between the pompous, self-seeking clergy of Jesus' day and the apostles who associated with him for the love of the truth, so today there is a great difference between the paid clergy of Christendom and those who voluntarily teach and preach as Jehovah's witnesses. (Matt. 23:5-8; Mic. 3:11) Illustrating this is the comment of a former minister as reported in the *Saturday Evening Post*, November 17, 1962: "We were not troubled by just this incident, or just our church, but by what the ministry in general had come to mean. We thought of my fellow ministers in our area. All considered themselves Christians. Yet we seemed to be competitors—for the largest membership increase, the most impressive building, the most prominent prospective members . . . Some politicked shamelessly

1. How does the Christian motive for service compare with worldly reasons?

2. What attitude did the disciples have toward the ministry?

3. Why did one clergyman give up his position?

for the friendship of others who might assist in their promotion to more prominent churches. Certainly we never discussed theological questions or how to meet better the spiritual needs of our communities. At ministerial meetings the talk was mostly about buildings, salaries or membership-campaign gimmicks . . . This was not the ministry to which I had felt a call." Although he still believed in Jesus Christ, he quit the ministry because he felt his life would be wasted as a recreation director or on what seemed to him to be little more than a Sunday-morning, mutual-admiration society.

⁴ Surely just having a large increase in members or having a financially affluent congregation or the largest church was not what interested Christ or those who served with him. Jesus was interested in finding those who would worship God in spirit and in truth, rather than in having large crowds come to hear him preach soothing sermons. In fact, he pointed out that the road that would lead to destruction would be the broad one, but the road to life would be narrow and straight and difficult to follow. Even so, the apostle Paul recognized that there were some who served God with the wrong motive. As he said, "some are preaching the Christ through envy and rivalry." That seems to be the case now when modern-day ministers compete for large buildings or large church attendances. However, Paul went on to say, "but others also through good will. The latter are publicizing the Christ out of love . . . but the former do it out of contentiousness, not with a pure motive."—Phil. 1:15-17.

⁵ Jehovah does not only look on the service a person renders or his position, but he looks on the heart to determine the

motive of those serving him. So it is up to each Christian to consider his personal motive for serving God, whether it is for personal reasons or out of rivalry or a spirit of competition, or out of love and with goodwill and a pure motive. Do not let your "service" be that of a formal worshiper content as long as nothing is required of him. Such ones even begrudge taking the time to discuss their faith. As the former clergyman referred to previously complained, "The people would rather hear about *their* idea of Christianity than Christ's . . . Not only didn't they want to hear about it; they didn't want to talk about it." He found that those teaching Sunday-school classes balked at further instruction, and when he tried to develop a church-wide program of small discussion groups in members' homes to develop them spiritually, no more than ten persons ever attended, and within two months the program was dead. This certainly is a far cry from the Christianity Jesus taught when he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." Jesus set the lead by showing that true worship is demonstrated by service.—Matt. 22:37.

WILLING SERVICE OF JEHOVAH

⁶ Just as the psalmist long ago foretold, there are men on the earth today who desire to serve Jehovah whole-souled. David prophesied: "Your people will offer themselves willingly on the day of your military force." (Ps. 110:3) They show a keen interest in learning and studying God's Word. They are happy to talk about the Scriptures and are moved by a heartfelt desire to serve Jehovah. As a result they dedicate their lives to Jehovah and symbolize it by public baptism. This was the simple, early Christian form of becoming a disciple, and

4. What was Jesus interested in? What did Paul have to say about the right motive for service?
5. How should real interest in true worship be shown?

6. What attitude do thousands of Christians show today?

it is the same method that is practiced by Jehovah's witnesses today. It is wonderful to see thousands taking this step each year. In fact, during 1963, 62,798 individuals worldwide were baptized in symbol of their dedication of their lives to Jehovah to share in the ministry. They are not serving for financial advantage anymore than the early apostles were. Nor are they deterred by the lack of interest shown by the people generally, but they serve for the joy of representing Jehovah and advancing Kingdom interests. They serve for love of God and love of neighbor. They recognize the truthfulness of Jesus' words, "You cannot slave for God and for Riches," and so they put the Kingdom interests and the ministry first in their lives.—Matt. 6:24; 1 Cor. 9:18.

⁷ From the time of Job it has been Satan's contention that men serve God for selfish reasons: "Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed . . . But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face." (Job 1:9-11) But Job was not serving God for what he might receive in the way of material comforts or a prosperous way of life. Even when he lost all his possessions, including his sons and daughters, in a series of calamities, still Job said simply: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed." (Job 1:21) So Job did not serve Jehovah for material benefits, and neither do Jehovah's people at this time. They feel as the apostle Paul did regarding his service to God, when he said: "We are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent

from God, under God's view, in company with Christ, we are speaking."—2 Cor. 2:17.

⁸ It may be quite startling to many to realize that in the 22,761 congregations of Jehovah's witnesses worldwide, neither the presiding minister nor his ministerial assistants are serving because they receive a salary or a parish home or retirement benefits or anything like that. Rather, they support themselves as the early Christians did and accept the ministry as a trust from God. In this they follow the example of the apostle Paul. To be no burden on the Christians he served, he worked at his trade as a tentmaker. Therefore he could state: "I have coveted no man's silver or gold or apparel. You yourselves know that these hands have attended to the needs of me and of those with me." Paul also emphasized the right motive for sharing in the ministry when he stated: "By thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" So Paul was not in the ministry for some personal advantage, but, rather, for the joy that he gained in helping others and sharing the truth with them.—Acts 18:3; 20:33-35.

REWARDS AND TRIALS OF SERVICE

⁹ Nevertheless, the Scriptures show that Jehovah holds out many spiritual blessings and also the reward of everlasting life to those who serve him. This is not a selfish inducement to service, but, rather, an encouragement to faith and perseverance and an evidence of Jehovah's love. The Scriptures tell how men of faith in ancient times had confidence in the promises Jehovah gave and were encouraged despite fierce

7. Why was Satan's accusation false?

8. How do Jehovah's witnesses follow the example of Paul?

9. What should our faith include? Give examples of men of faith and what they looked forward to.

opposition. Thus Hebrews 11:6 states: "Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." We are told that Abraham looked forward to God's kingdom arrangement, "awaiting the city having real foundations, the builder and creator of which city is God." Of Moses it is stated: "He esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward."—Heb. 11:10, 26.

¹⁰ Paul also mentioned the Christian hope in the future as a reason for serving when he wrote the Colossians: "We heard of your faith in connection with Christ Jesus and the love you have for all the holy ones because of the hope that is being reserved for you in the heavens. This hope you heard of before by the telling of the truth of that good news." Even of Jesus it was said: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." So it is not selfish or wrong to believe that God becomes the rewarder of those earnestly seeking him, nor can it be said that our motive in serving is wrong because we have such a hope.—Col. 1:4, 5; Heb. 12:2; Rom. 12:12.

¹¹ It is this prospect of life in the new system of things with all its wonderful blessings that often moves new students of the Scriptures to share the truth with others, and as they progress to maturity it is the conviction of what they have learned that keeps them faithful even after years of service. It gives them a firm determination to meet the divine requirements for life, and they have confidence

10. How do we know it is not wrong to look forward to the promise of a reward?

11. How does the prospect of future blessings help one?

that God will reward those faithfully serving him, even though they may be faced with death due to their faithful worship, just as Jesus was. Jesus foreknew that in the time of the end, in which we are now living, there would be many men and women earnestly serving God, and so he prophesied: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

¹² Being a house-to-house preacher of the good news is perhaps the most difficult of all jobs. It is not going to bring one a life of popularity or flattering titles or a comfortable income or powerful connections in government anymore than it did for Jesus. The fact that the ministers of Christendom generally do have public esteem and a respected social position, salary inducements, and so forth, tends to classify them as friends of the world, like the scribes and Pharisees of Jesus' day who were not the true proclaimers of the good news but actually opposers of it. Those who work to gain the approval of the present world system have their reward now, but those who serve to advance the Kingdom interests look forward to the reward of life in the new order of righteousness. They find that with a knowledge of God's Word comes the obligation to use it, and they are happy to have such a privilege. Actually every Christian is obliged to serve as a minister of God; otherwise he cannot truly say he is a Christian or follower of Christ. Despite the hardships, the ministry is the greatest privilege a man can enjoy, an opportunity that cannot be bought with money, being granted by God.—Matt. 23:8-10; Jas. 4:4; John 17:14.

¹³ Jehovah's witnesses expect that sharing in the ministry will bring opposition,

12. Why should we continue in the house-to-house ministry despite the opposition encountered?

13. How and why have Christians shown their devotion to Jehovah regardless of persecution?

even from those who also profess to be Christians. They have often been falsely accused of being spies, Zionists, seditionists, just as Paul was accused in his day of being 'a pestilent fellow, stirring up seditions among the Jews, and a spearhead of the sect of the Nazarenes.' During war years Witnesses were given the choice of renouncing their faith or dying. In some countries they endured long years in prison because of refusing to forsake their neutral position as ministers of Jehovah, and some still suffer imprisonment. Why do they consider the service of God so important that they even give their lives for it? Because they believe the truth of God's Word and have the hope of gaining the reward of everlasting life. As Paul explained, "Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." Paul was so convinced of God's faithfulness that he declared: "Neither death nor life nor angels nor governments nor things now here nor things to come . . . will be able to separate us from God's love." Paul showed his appreciation for God's love by his service.—Acts 24:5; Gal. 1:10; Rom. 8:38, 39.

¹⁴ Jesus likewise, even knowing the portion that was in store for him, persisted in his faithful service of Jehovah. He had come to do his Father's will and resolved to carry it out even though it meant his death. His steadfast course and his desire to be faithful under all circumstances were also based on love, as he said: "in order for the world to know that I love the Father." Such love today helps us to witness to all we meet with perfect freedom of speech, not holding back from explaining the truth to others. As the apostle John said: "There is no fear in love." And why do Christians have this unwavering love?

14. What does love have to do with service?

'Because God first loved us.'—John 14:31; 1 John 4:17-19.

SERVING FOR LOVE OF GOD

¹⁵ If someone asked you why a Christian should serve God, how would you answer? One young publisher of the good news who offered some Bible literature to a householder was asked what she would get for her work. She answered, "Everlasting life!" She had faith in Jehovah's promise. What reason would you give for serving God that might help encourage someone else to serve? We might ask, Why did Jesus serve Jehovah? Because his love for the Father moved him to do his Father's will and witness to the truth. (John 18:37) Why did Paul serve God? Because he knew it meant life for him and for those who listened to the message. That was why he served as an ambassador of the good news, carrying on the work Christ started.

—2 Cor. 5:20.

¹⁶ So we can say that our service is based on love for God and neighbor, that it is according to Jesus' own instructions, and that it means salvation to carry it out. (Matt. 22:37-39; 28:19; 1 Tim. 4:16) Serving God gives a real reason for living, not just for personal survival, but to contribute something upbuilding to others, giving them hope of life according to God's purpose.—Rom. 8:28.

¹⁷ It may be that some start in the house-to-house ministry, particularly children, because of being influenced by family or friends. They associate with the local congregation and share in the service without putting their heart in it. Others may feel that this is the best religion they have found and yet they have never studied deeply enough to have an impelling desire to share what they have learned. A few may enjoy the good association with up-

15. Why did Jesus and the apostles serve God?

16. What are some strong reasons for serving?

17. On what should our service be based, and why?

right people and feel it is worth the effort to cultivate, while others may even associate for selfish reasons to corrupt or destroy the faith of those they meet. But whatever the reason, Jehovah knows the heart, and those serving for the wrong motive will never receive his blessing or the reward of life. So our service should not be based on fear of consequences due to failure to serve, nor for selfish personal reasons, but, rather, on a true and heartfelt love for our Creator.—2 Cor. 6:1, 2; Jer. 20:9.

¹⁸ There is a need for each one to build up and strengthen his faith, his love and appreciation of the truth, and then practice diligently the righteousness of God that makes our service acceptable to him. One who shares in the ministry should be deeply concerned about those to whom he ministers and bend every effort to improve his presentation and effectiveness so that he will be able to aid them. This is the attitude that Jehovah himself expressed at Ezekiel 33:11: “I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die?” Our service now may well mean life for ourselves as well as for others.

¹⁹ If some serve to please relatives or loved ones, what will happen when this old system nears its end and Gog of Magog attacks Jehovah’s people? If our reason for serving God is actually to please men, we will not be pleasing to God nor will we hold up under the pressure of this all-out attack. (Ezek. 38:11, 16) Those who serve for wrong reasons or for personal interests will be weeded out after a while. Not only will they have opposition

from worldly friends or even from their own family as in Job’s case, but they will wither under the false charges often leveled against Christians. If those who serve for false motives do not drop out in time by themselves because of lack of faith, Jehovah himself by means of the angels will cull out those who are undeserving of life and will consign them to destruction at the coming battle of Armageddon. (Matt. 24:12; 13:20, 21, 38-41) It is clear that those who may serve temporarily for selfish reasons only fool themselves. Jesus emphasized this when he said: “Not everyone saying to me, ‘Lord, Lord,’ will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will.”—Matt. 7:21-23.

²⁰ If we hope to be among the multitude of true praisers of Jehovah who will receive a crown of life, then we must not be swayed by any opposition that may come against us. Instead, like the discreet man of Jesus’ illustration, we will build our house upon the rock-mass of obedience to Christ Jesus, establishing our faith in him and working to deepen, enlarge and strengthen our knowledge of the truth, living up to it and aiding others also to gain a similarly solid foundation of obedience that will mean life. Then when the storms of opposition that the Scriptures foretell sweep down on Jehovah’s people in trouble such as will never be seen again, our faithful obedience will not be swept away, but will stand up under all battering opposition and aid us in standing firm for right worship. (Matt. 7:24-27) There is nothing that we can give to God to show our love for him and our appreciation for life and the future blessings that he holds out for us except our worship and service; so we should give this wholeheartedly.—Heb. 13:15.

18. What attitude should we have toward those we serve?

19. What will happen to those serving for selfish motives?

20. How can we strengthen our position in Jehovah’s favor?

²¹ Knowing and serving Jehovah bring blessings even now. We do not have cause to fret due to the unsettled conditions in the world, but, rather, have peace of mind and confidence because of our knowledge of the Scriptures. While we may lose the friendship of worldly acquaintances or even our own family, we receive brothers and sisters, fathers and mothers and homes a hundredfold from Jehovah's family, and, in addition, the promise of everlasting life. We can be confident of this, "for God is not unrighteous so as to forget your work and the love you showed for his name." To gain this Paul counsels: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." —Heb. 6:10-12; Rom. 8:6; Mark 10:30.

²² Thus while the majority may choose a career because of personal desires for pres-

tige or a good financial return, these are not what win God's favor. But one's serving for the Scriptural motives of love for God and neighbor and with appreciation for the blessings and hope Jehovah holds out does result in right standing with God. Just as there is much to be done now in the work of Jehovah and in sharing the truth with men seeking God, so there will be much to be accomplished in beautifying and populating the earth during the thousand-year reign of Christ. The motive for serving then will continue to be our love for Jehovah. If you desire to live in that happy time, then show it by faithful service. Remember that Jehovah's book of remembrance is being written now. As his Word records, "'And they will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him. And you people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him.'" —Mal. 3:17, 18.

21. What blessings does Jehovah give his servants now, and what is required of us?

22. What results in right standing with Jehovah? What is the advantage for the one serving God?

Truth Not Bought with Money

IN ISRAEL a Jewish person became interested in the work of Jehovah's witnesses, resulting in the following experience: "One day someone knocked at my door. A man entered from the rabbinate and told me that the rabbinate had heard that I had changed my religion. The committee of the rabbinate met to discuss the matter, and said that they are ready to help me out financially if I would return to the Jewish religion, for they thought that I had been converted to another religion because of financial reasons. I answered him saying that there are some things that cannot be bought nor sold with money, and truth of God's Word, the Bible, was one of them. This truth I have found with the aid of Jehovah's witnesses. The representative from the rabbinate then asked, 'Who is Jehovah?' I answered, 'It is a shame for a Jew not to know

the name Jehovah!' I took a Bible and showed him scriptures and evidence, and asked him if he agreed to all the evidence. He began to mumble, obviously embarrassed, 'It has been a long time since I have held a Bible in my hand, so that I cannot answer from it.' Then I said to him, 'If you do not know the name of God and you do not know his written Word, the Bible, why and to whom do you pray in the synagogue?' The man did not know what to answer. He said, 'Shall I tell you a secret? I don't believe in anything. I just continue the tradition of my ancestors. The main thing is that I have a certain job at the rabbinate for which I receive a salary.' After witnessing to him, I gave him some Bible literature, and told him to thank the rabbis for their offer of financial aid, but I did not need it, as I put my trust in the living God, Jehovah."

I WANTED TO

'Walk With God'

AS TOLD BY ENOK ÖMAN

I WAS born in northern Sweden, near the Finnish border, eighty-four years ago. The past sixty years I have lived as a dedicated Christian, and now as a white-haired man I am happy to look back upon fifty-three years of full-time service in the ministry of Jehovah God.

I still remember how I used to sit on my mother's lap while she taught me about God and his power. When I was thirteen years of age my thirst for knowledge was awakened, and I began reading a great deal. The pleasures of the world seemed empty to me. As a young man it made a deep impression on me when I read in the Bible that "Enoch walked with God." I wanted to do the same thing.

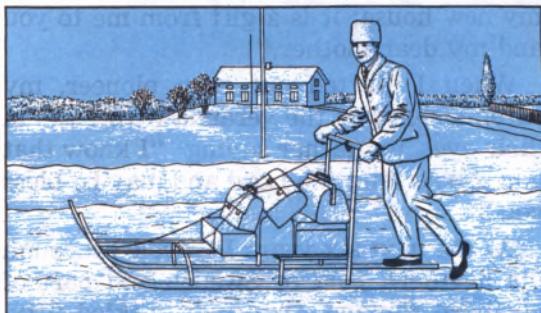
Thus it was that when I was twenty-two years old I stood outside our home on a starry night and looked up at the Milky Way, and that night I dedicated myself to the Maker of this wonderful, awe-inspiring universe. But it was a few years before I really learned how to 'walk with God.'

When I was twenty-four I studied at a high school in the northern part of Sweden. In the same locality there was an agricultural school, and its director was head of both schools. When, in 1905, I became an agronomist, the director said to me: "I want to go back to southern Sweden. For several years I have hoped to find a pupil that I could help in further studies and then turn over to him my position as director for these two schools. I have now found that pupil. It is you, Öman. I will give you some time to think about

this matter, and then I will be glad to have your answer."

I thought seriously about the matter, since I had made up my mind to 'walk with God.' I prayed to God for guidance. After thinking about the matter for three days, the decision was clear in my mind. I told the director that I wanted to go back to my home as a farmer. He bowed his head in disappointment but said: "Öman, you have my fullest respect, and I believe I understand your fine motive. I wish you the greatest blessings."

Since I wanted a home of my own, I constructed a farmhouse near my father's farmhouse. It took me six years, because I did the work myself. But during those years I did not neglect the Bible. I often studied God's Word, as well as religious books, in the hope of finding the truth on the proper way to 'walk with God.' The doctrine of eternal torment had caused me great sorrow. When I asked the religious leaders about it, they gave me no satisfactory answers. They said: "Enok, you are young, you should not think about such things."



I LEARN HOW TO 'WALK WITH GOD'

In 1911, a young pioneer or full-time preacher of Jehovah's witnesses, August Abrahamson, brought me the message of God's truth, and I obtained from him the first volume of the *Studies in the Scriptures*, "The Divine Plan of the Ages." I read the book and understood that the time spoken of by the prophet Daniel had come. The book helped me to see the falsehood of the doctrine of eternal torment. After I had studied this first volume, I determined to 'walk with God' by spending all my time bringing people the knowledge of God and his kingdom; I would be a pioneer.

From the Swedish branch office of the Watch Tower Bible and Tract Society, then in Örebro, I obtained the other five volumes and subscribed for *The Watchtower* in Swedish. I also obtained the address of Brother Abrahamson. I traveled by bicycle about seventy-five miles to get to his home. His wife and four other friends were present at my baptism in the river Lule in September, 1911.

I talked to my parents about this glorious light of truth that I had found. Both my father and my mother were very glad to hear about it, and my father said: "It must be as you say; such must a God of love be." I said to him: "From now on, I will give all my time to 'walk with God' as a pioneer for his kingdom. You can sell your farmhouse and from now on live in my new house; it is a gift from me to you and my dear mother."

When I started out as a pioneer, my parents stood on the veranda with tears in their eyes, my father saying: "I know that you are serving the Lord and may he bless you."

So the next six years I traveled through the northern part of Sweden and part of northern Finland. One night I skied fifty-three miles, and another time by kick-

sleigh (*sparkstötting*) I went fifty-four miles in one day. In the summertime I traveled by bicycle. In the wintertime I skied with my bag filled with Bible literature to the isolated families who lived behind the mountains. As a rule I did not know where I would sleep when night came, but it never happened that I was without a bed. I placed much Bible literature with the people. All the kind and hospitable people I met and the many experiences I had are very treasured and joyful memories in my life.

At one time, about 1915, I came to a place called Bergsjö. I wanted to get a room for the night. There were many houses, but somehow I picked a certain house. When I told the lady of the house something about my ministerial work, she at once answered: "My husband and I are in the truth, and we are very glad to see you; you are welcome to stay with us as long as you are here." These two friends, Brother and Sister Brodin, were happy that I placed eight books and some booklets in the neighborhood. Indeed, the time I stayed in their home was a blessed time. Many years later, at the convention in Stockholm, in 1955, a brother came to me and said: "I am an adopted son of your old friends Brodin. I was four years old when you worked in Bergsjö, and I remember when you told me that I should be a witness for God's truth. Your words I have never forgotten."

During 1914-1915 I spent some time at the Swedish branch office of the Watch Tower Society. In September, 1914, we started showing in Sweden the "Photo-Drama of Creation," a motion picture depicting God's purpose for the earth and mankind. From then on to May, 1915, many thousands of persons saw it free. It stirred up great interest in the Bible and in the work of Jehovah's witnesses.

TO NORWAY

During the winter of 1916-1917, I spent some time at the Society's office in Örebro and from there I came to Oslo to serve as branch servant. It was the seventh of February, 1917, and I thought: "I know other brothers who are more capable than I." But Hebrews 10:38 helped me: "If he shrinks back, my soul has no pleasure in him."

For several years the Swedish branch office had oversight of the work in Norway, but in 1921 I received a letter from the Society's president, Brother Rutherford, in which he told me that I should work directly under the guidance of the president's office.

In 1922 I became a Norwegian citizen and that year Sister Maria Dreyer became my wife. Maria learned the truth in 1911, the same year I did. She died in 1944, seventy-one years old, having the hope "for the prize of the upward call of God by means of Christ Jesus."—Phil. 3:14.

THE NAZIS BAN THE WORK

The Kingdom work increased in Norway; and in 1940 there were seven of us working at the branch office. A few days after the Germans had occupied Norway, they imprisoned me. After spending some time in prison I got permission to go home, but often I was taken back and had to answer their many questions. On July 8, 1941, the Nazis put a ban on our work, confiscating all the Society's property. Only my wife and I were allowed to stay in the house; the other five had to leave. We lived in the house under very difficult conditions. After a while the Norwegian Nazis also visited the house, and I underwent more interrogations. During the five years of occupation, the Germans and the Norwegian Nazis took me to their office more than a hundred times. Every time I took my documents and left the house

both my wife and I felt it might be the last time, since thousands of Norwegians were taken to concentration camps in Germany or were killed in Norway.

During the war we worked "underground." In many marvelous ways *The Watchtower* was sent to us from Denmark and Sweden, and the Witnesses in Norway made copies so that many could have the spiritual food. All the time I had contact with the brothers; they wrote me indirectly, since the Gestapo had me under constant observation.

The experiences of the war years had taken much of my physical strength, and I thought that it was better for the Kingdom work that a younger brother take my position. When the Society's president, N. H. Knorr, visited us in Oslo in the last days of 1945, he told me that I could stay here at Bethel as long as I wanted. Another brother was appointed branch servant.

During the war years a Sister Haldis came to Bethel to help my wife and me. She was a very good helper and took care of the Bethel home and also my sick wife until her death. Years later, in 1953, I asked Sister Haldis if she would be my wife, and we married, moving to a private home and carrying on our work for God's kingdom. I became a pioneer and Haldis worked as a nurse and also very much in the Kingdom ministry.

I am still a pioneer. It is a very precious privilege to be in the pioneer work. It also brings me great joy to be at the meetings in the congregation, and I feel it is a great loss when it is not possible for me to be there. It was really a grand privilege for me to attend the "Everlasting Good News" Assembly of Jehovah's Witnesses at Stockholm, in 1963. At eighty-four years of age, I can look back with joy and thankfulness and see the fulfillment of my earnest desire to 'walk with God,' serving the interests of his glorious kingdom.

STRONGHOLDS OF FALSE RELIGION

ESTABLISHED WORLDWIDE

from

BABYLON

THE TIME: somewhat more than a hundred years after the Flood. THE PLACE: somewhere in Mesopotamia. A large crowd of people stand, as it were, at the threshold of a vast unpopulated earth. A marvelous opportunity is open before them. Their forefathers, under the leadership of Noah, who is still with them, had been brought by Jehovah God safely through the destruction of a "world of ungodly people" into a cleansed earth. All false worship had been destroyed. True, clean worship had been reestablished by Noah and the other seven Flood survivors as they offered up sacrifices of thanksgiving to Jehovah for his marvelous deliverance.—Gen. 8:20, 21; 9:28.

Chief among this now-expanded population are seventy family heads who have enjoyed the opportunity of living and growing up under the direction of God's servant and prophet Noah. They have had the opportunity of becoming well acquainted with the righteous God-ordained laws and precedents that Noah has established to govern human society and with the outcome of the disobedience of the pre-Flood world. They are equipped to maintain clean worship in the earth.

Now Noah informs them it is time to carry out an important command of God. They are not to stay in the one vicinity, but must spread out over the earth, people it with righteous worshipers of Jehovah

God and establish his worship earthwide. If these seventy family heads act in obedience, they can establish strongholds of true worship all over the earth. Such must serve as centers for the dispensing of knowledge of God and of the requirements of true religion to all the yet-unborn nations. What a fine legacy for their children! These strongholds must stand firm against Satan the Devil, who would, if possible, reintroduce false religion. How wisely Jehovah provided for their protection from the repetition of the pre-Flood condition in which a world was enslaved in false religion and ignorance of the great Creator and Life-giver!—Gen. 4:26; 6:5, 13.

Persons familiar with the Bible account know that the majority of these seventy family heads and leaders lacked faith in God. They did not have God's name and worship uppermost in their hearts. They did not have in mind the welfare of the children of future generations. They let fear and selfishness lead to opposition to God and to a defeat of the carrying out of their commission. Instead, they had to be forcibly scattered, by a language change, to many parts of the earth. There they established strongholds of false religion through which the nations of earth have been directed away from the true God, bringing great sorrow and distress to mankind.

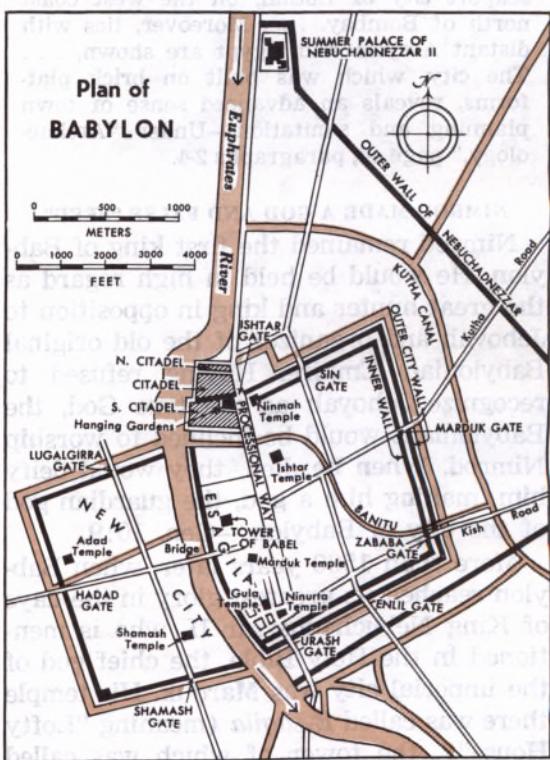
BABYLON THE CENTRAL STRONGHOLD

As we examine the Bible account, the evidence reveals the adversary of God, the Great Serpent, Satan the Devil, lurking unseen for a chance to instill his spirit into mankind as he had done with Adam and Eve originally. He knew that if he could control this concentrated nucleus of the human race at this point by bringing in false religion he would go far in his effort to control later generations earthwide. He played upon their fear and reluctance to go as pioneers for God's worship into the vast unpopulated areas of the earth. Moreover, he appealed to their selfishness, inducing in them a desire to make a name for themselves. Nimrod had just the right spirit to be used as Satan's tool to encourage them in this direction. Under him as self-constituted king they began to make great boasts in their opposition to God and his faithful servants Noah and Shem. They were led to believe that one great stronghold, the city of Babel with its tower, would empower them to break the restraints imposed on their selfish activities by God's laws and free them from his judgments. They thought that they could, by this united effort, blot out true worship from the earth, along with those who stood for God's worship.—Gen. 11:2-4; 10:8-10.

Did God command Noah and Shem to engage in warfare and destroy their tower and city? No. As God said, the builders would have been able to do what they had in mind to do, unless he himself took action. Jehovah himself, by confusing their languages, forcibly scattered them in various directions. The language of Noah and Shem, who stood firm for true worship of Jehovah, was not confused and their households were not scattered. Shem's descendants, for the most part, settled in the general area of Mesopotamia, but the sons of

Japheth and Ham moved into other parts of the earth.—Gen. 11:5-9.

Consequently, we find that true religion was practiced by Shem and a faithful line of descendants such as Abraham in the Mesopotamian area, despite much opposition from the Babylonians and others who settled in that vicinity, while false religion was spread to all parts of the earth. So these scattered ones, instead of going out and establishing strongholds of true religion in the earth, from which their descendants would have had great blessings, carried with them the false religion of Babylon (Babel). Although they expressed their thoughts in different languages, they had the same Babylonish ideas, thereby establishing strongholds of false religion wherever they settled. This was the beginning of the worldwide empire of false religion. And while later on it developed



variations, yet it was actually one religion in opposition to Jehovah God and under the control of his adversary Satan the Devil.—Gen. 10:32.

As evidence of this spread of false religion into a worldwide empire, exercising tremendous influence on every phase of the lives of the people under it, we quote from *The Americana Annual 1962*:

The noted Assyriologist, Prof. Samuel N. Kramer of the University of Pennsylvania, suggests that the Indus River civilization of 2500 to 1500 B.C. originated from a more ancient Mesopotamian (pre-Sumerian) civilization which had fled to the Indus Valley when the Sumerians went to Mesopotamia in strength. He suspects that the Indus civilizations were established by the people sometimes referred to as Ubaidians, after Al Ubaid, a site in southern Mesopotamia (Iraq) to which their culture has been traced.

In India, government archaeologists have been excavating the 3d millennium B.C. seaport city of Lothal, on the west coast north of Bombay. . . . Moreover, ties with distant Assyria and Egypt are shown. . . . The city, which was built on brick platforms, reveals an advanced sense of town planning and sanitation.—Under “Archaeology,” page 44, paragraphs 2-4.

NIMROD MADE A GOD AND FALSE “SEED”

Nimrod remained the first king of Babylon. He would be held in high regard as the great hunter and king in opposition to Jehovah and organizer of the old original Babylonian Empire. Having refused to recognize Jehovah as the true God, the Babylonians would be inclined to worship Nimrod. When he died, they would deify him, making him a god, the guardian god of the city of Babylon.—Gen. 10:9.

More than 1500 years later, when Babylon reached its greatest glory in the days of King Nebuchadnezzar II, who is mentioned in the Holy Bible, the chief god of the imperial city was Marduk. His temple there was called *E-sagila* (meaning “Lofty House”), the tower of which was called

E-te-me-nanki (meaning “House of the Foundation of Heaven and Earth”). In connection with the god Marduk, who is called Merodach in the Bible (Jer. 50:1, 2), it is interesting to read the following comments:

Nimrod has been identified with Merodach, the god of Babylon . . . He has been identified with Gilgamesh, the hero of the epic which contains the Babylonian Deluge story . . . with various historical kings of Babylonia, . . . —*The Encyclopaedia Britannica*, Volume 19, edition of 1911, page 703.

Two theories are now held in regard to Nimrod’s identity: . . . Those who identify Nimrod with Marduk, however, [say] that . . . the [cuneiform] signs which constitute the name of Marduk, who also is represented as a hunter, are read phonetically “Amar Ud”; and ideographically they may be read “Namr Ud”—in Hebrew “Nimrod.” —*The Jewish Encyclopedia*, Volume 9, page 309.

Alexander Hislop, author of *The Two Babylons*, although deriving the name Nimrod from *Nimr*, a “leopard,” and *rada* or *rad*, “to subdue,” does identify Nimrod as the god Merodach. “There is no doubt,” says he, “that Nimrod was a rebel, and that his rebellion was celebrated in ancient myths; but his name in that character was not Nimrod, but Merodach, or, as among the Romans, Mars, ‘the rebel;’ or among the Oscans of Italy, Mamers . . . , ‘The causer of rebellion.’”—Page 44, footnote, of *The Two Babylons*.

In man’s original garden of Eden God made a promise. This promise is found at Genesis 3:15, where God sentenced to death the Great Serpent, Satan the Devil, for inducing the perfect human couple, Adam and Eve, to join him in rebellion against their Creator. He said: “I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.” Unlike men of today who claim that the garden of Eden account

is only a myth, men back there in the days of Nimrod were well acquainted with this event of history and knew full well that God did make that promise. Therefore, rather than saying that no such promise was ever made, they had to twist the meaning of the promise and apply it to themselves wrongfully. When Nimrod became "a mighty one in the earth," displaying himself as a mighty hunter and setting himself up as the first king of Babylon, it became easy for the Babylonians to seize upon this circumstance to run ahead of the Edenic prophecy's actual fulfillment. In harmony with their selfish desire to make a name for themselves, it became patriotic, yes, nationalistic, for them to apply the prophecy concerning the woman's seed to Nimrod. Such a view would naturally be encouraged by Nimrod, because it would bind the people more firmly to him and his successors in office. Noah's blessing had shown that the seed would come through the line of Shem and not through the line of Ham, the grandfather of Nimrod. So the application of the prophecy at Genesis 3:15 by the Babylonians to Nimrod would be saying, falsely, that the woman's seed would be Hamitic, a Cushite. Also, if legends are correct about Nimrod's meeting a violent death, this would be explained by the Babylonians as the foretold act of the Great Serpent in bruising the heel of the woman's seed.—Gen. 9:18, 24-27.

"MOTHER AND SON" WORSHIP ORIGINATES

It would follow that Nimrod's mother would be looked upon as the "woman," the mother of the seed that was to bruise the Great Serpent in the head, though the Bible does not even mention her. She would thereby share the glory of her son, Nimrod. Almost certainly she would be revered and possibly exalted to a goddess. This would lead to the worship of the mother

and son. It may be for this reason that Cush's wife came to be called Semiramis, or Z'emir-amit. The name means "The Branch Bearer." The symbolic branch would be Nimrod as the one to bring peace and to make the world calamity pass away.

In regard to this, *The Two Babylons*, pages 20, 21, says:

The Babylonians, in their *popular religion*, supremely worshipped a Goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms . . . From Babylon, this worship of the Mother and the Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia as Cybele and Deōius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up.

The original of that mother, so widely worshipped, there is reason to believe, was Semiramis, already referred to, who, it is well known, was worshipped by the Babylonians, and other eastern nations, and that under the name of Rhea, the great Goddess "Mother."

Nimrod's mother, being the wife of Cush, was a granddaughter of Noah's wife, who survived the great flood, the same as the fishes. Note how the Babylonish pagan religion made use of this fact in deifying Semiramis:

Of this we already have evidence in [the ancient Greek historian] Herodotus, who ascribes to her the banks that confined the Euphrates (i. 184) and knows her name as borne by a gate of Babylon (iii. 155). . . . according to the legends, in her birth as well

as in her disappearance from earth, Semiramis appears as a goddess, the daughter of the fish-goddess Atargatis, and herself connected with the doves of Ishtar or Astarte.—*The Encyclopaedia Britannica*, Volume 24, edition of 1911, page 617.

It is easy to see how false religion further developed and built upon the original Babylonish ideas doctrines that are found in all the religions of the world today. We find an outstanding example of this in the doctrine of the trinity, later made a pillar of the false-religious stronghold of Christendom. Nimrod, as the first mortal man after the Flood to be deified, would become “the father of the gods” in the Babylonian system of false worship. Likewise, the so-called Semiramis would become “the mother of god,” or “the mother of the gods.” So, in the religion of Cush and his wife and Nimrod, more glory and prominence would be given to the son Nimrod, just as in the trinity doctrine of “God the Father, God the Son and God the Holy Ghost,” Christendom gives more attention to the Son than to the Father. But in some sections of Christendom more honor and adoration are given to the Virgin Mother than to the Son or the Father; and it is taught that the Mother is the one who will actually bruise the Great Serpent in the head, and she is exalted as the Mother of God.—Gen. 3:15, *Douay*.

What a bad start was given to the nations! Instead of an inheritance of truth

COMING IN THE NEXT ISSUE

- Jehovah, the God of Progressive Revelation.
- Keeping Abreast with Revealed Truth.
- To Whom Do You Belong?
- Babylon Lays Religious Foundations for World Deception.
- Youths, Keep Your Integrity While at School.

from strongholds of true worship, they inherited falsehood and ungodly practices from false-religious centers, due to the selfish, faithless disobedience of their forefathers. Did this outcome of events thwart Jehovah God in his purpose? Would there be a way by which Jehovah would cope with these false-religious strongholds and eventually deliver righteously disposed persons from their grip? Would he carry out his purpose as originally stated to have his name made great and his worship established throughout the earth without a rival? Listen to what he says: “For just as the pouring rain descends, and the snow,

from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater, so my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it.”

—Isa. 55:10, 11.

It is most important, since all nations have been greatly affected, to see what steps God has taken to break the power of these strongholds of false religion and to liberate people right out of the midst of them. We shall observe, in succeeding issues of this magazine, the progress of his purposes side by side with the development of false religion.



Show ing

CHRISTIAN LOVE at ASSEMBLIES

"**B**Y THIS all will know that you are my disciples, if you have love among yourselves." (John 13:35) Yes, so important is Christian love that Jesus told his followers it would distinguish them as having the true faith. Christians, therefore, want to follow the example Jesus laid down by diligently cultivating this outstanding quality, love.

Love expresses itself in action, by what it does. It goes much beyond expressions made with the mouth. It backs up this oral profession with activity rooted in unselfish consideration for one's fellowman. Especially is this unselfish activity prominent among those in the Christian faith.

A grand occasion for displaying sincere Christian love is when God's people gather together each year at large assemblies. Here, dedicated servants of God, together with many newly interested persons, come together to be taught from God's Word. They are instructed in Christian doctrine and practice, all of which aids them in their advancement toward Christian maturity. Such gatherings are particularly essential in our time, the last days of this wicked system of things. The apostle Paul counseled: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10: 24, 25.

One of the most important ways to show love at such assemblies is to concentrate on the instruction being given from the platform. This shows love for

Jehovah, his organization, and also for other persons in attendance, as they will not be distracted from listening by unnecessary activity. Of course, a few persons may be carrying on essential assembly work, but this too is kept to the absolute minimum. The main purpose of the assembly must be kept in mind at all times and nothing should detract us from it. Note how the Bible shows what this purpose is: "Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, *in order that they may listen and in order that they may learn*, as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:12) When God's law is being expounded, this is no time to be walking around or visiting. The program deserves our total attention.

Another practical way to show love at assemblies is for us to be considerate regarding the seating arrangement. Seats should be used the same way they are in any Kingdom Hall of Jehovah's witnesses. As we would not put songbooks, newspapers or umbrellas on seats to "reserve" them, so we should not make a practice of that at larger assemblies. As you come in, take the seats that are available or those to which the attendants direct you. A considerate person will not reserve seats and so keep others from using them if he is not yet ready to be seated. Of course, parents should sit with their children, and if one of the family is delayed for a short time caring for responsibilities before an assembly session, it is only natural that the other members of the family would want to find a place for him to sit with the rest of them. But that is quite differ-

ent from having one person go ahead to reserve seats for a group of friends who are not yet ready to be seated themselves.

When a person leaves his seat after a session, it is also showing consideration if he takes his things with him instead of leaving them on the seat to hold it for later in the day. Of course, if an emergency arises and it is necessary for one to leave for a few moments during a session, but that one will be returning right away, this is a different situation. Then, too, at times some seats are roped off to accommodate assembly workers who have duties that keep them until the last minute, and no one minds this; they appreciate the service these brothers are rendering.

Displaying proper conduct at assemblies also involves other matters. How disrespectful it would be to engage in frivolous activities during the sessions when God's Word is being expounded! A mature Christian is careful not to engage in conduct that detracts from the dignity of the occasion or that distracts others seated about him. In this connection young persons especially should exercise care that they do not become more interested in associating with one another than in what is being said and done on the platform. Showy public displays of affection, persistent talking, laughing or milling about during sessions, and unnecessarily walking in front of others to get in and out of seats manifest a lack of Christian love. "Love . . . does not behave indecently, does not look for its own interests."—1 Cor. 13:4, 5.

Here parents have a heavy responsibility to maintain proper discipline of their young. They should know where their children are at all times, and during sessions the children should be seated with their parents. If other young ones want to come and sit with your family, then this should

be properly arranged with the heads of both families. So seating for minor children, including teen-agers, should not be left up to the discretion of the young, nor should they be left alone without adequate supervision, for "foolishness is tied up with the heart of a boy."—Prov. 22:15.

Christian love is also shown by being considerate and patient when in line for food and literature, or at other times. It is loving, too, to be considerate of those in whose homes we stay. Since they have extended hospitality, we lovingly respond by being careful to set a good example, by not staying up long after we return to our rooms, talking loudly or in any other way disturbing the householder.

Appreciate, too, that not all in attendance have the same degree of maturity. Some are there for the first time, others are young or inexperienced. Therefore, the Christian does not expect the same from all and is generous in overlooking the mistakes of others, for "love is long-suffering."—1 Cor. 13:4.

By showing a keen desire to put into practical use the love we have been cultivating in the local Christian congregation, we will be doing what the apostle John counseled when he said: "Let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:18) And how often others notice this love! Note what a New Zealand newspaper, the *Challenge* of August 30, 1961, stated when reporting on a large assembly of Jehovah's witnesses: "National newsmen noticed it, landladies noticed it, coach drivers noticed it, and I have noticed it—the high standard of conduct among Witnesses."

Yes, show Christian love at assemblies, thereby bringing happiness to yourself and others in attendance, and, above all, bringing honor to God's name!

Maintaining Maturity with Our Brothers

MATURITY is defined as ripeness, full development, fullness of growth. Basically it means perfection or completeness. There are various kinds of maturity: physical, mental, emotional and spiritual. As Christian ministers we are particularly interested in spiritual maturity.

Spiritual maturity is not something that is naturally inherited, as some special talent often is, nor does it come naturally with the years as does physical maturity. It is something that has to be worked at, regularly and with diligence. But it is worth the effort, for the spiritually mature person manifests the fruitage of the spirit. He is able to resist temptations, is not easily offended but slow to wrath, patient, long-suffering.—Gal. 5:22, 23.

More than that, the spiritually mature person has a good knowledge of God's Word, of His purposes and of His will for him. He is able to instruct and train others in the ministry; in fact, he is very much concerned with helping others and he himself is fruitful in the ministry. And, most important of all, he gains God's approval, for he brings honor to God's name. How fitting, therefore, the counsel found at Hebrews 6:1, 12: "Press on to maturity, . . . in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises"!*

How can we attain to such maturity? First of all, by daily diligent study of God's Word, even as God commanded Joshua. (Josh. 1:8) To progress to maturity we also need the help of the Christian congregation and therefore must heed the admonition not to forsake the assembling of ourselves together. (Heb. 10:24, 25) After taking in knowledge we need to receive training in the ministry, even as the graduate of a medical school must first serve as an intern before he is licensed to practice on his own. Regularly sharing in the preaching of the good news of God's kingdom will also help us to advance to maturity. Nor may we overlook prayer but must "persevere in prayer." (Rom. 12:12) In coming to God in prayer we want to come with due respect, recognizing Jehovah God's greatness and our insignificance. And in our prayers we do not want to think only of ourselves but of others also.—Eph. 1:16-18.

* For details see *The Watchtower*, July 1, 1963.

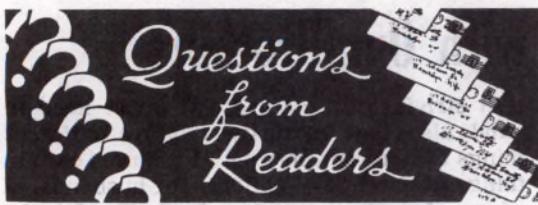
In striving for maturity we must keep in mind also that maturity requires different things of different persons. It requires certain things of parents, of children, of husbands, of wives, of overseers, and so forth. It might be said that each such state puts a premium on certain qualities. Thus leadership, initiative and organizational ability are required of husbands and overseers more than of wives and children.

In striving for maturity we must guard against looking to men, for that will retard our progress. Why look to men when we have such a perfect example before us as Jesus Christ? What maturity he displayed in his intense love for righteousness, his complete hatred for what was bad! He was loyal to God and truth and showed it by his words and actions. He was unselfish and at all times obedient to his heavenly Father.

Having once attained to maturity, may we relax, fold our hands and think that the race is won, as it were? By no means! Maturity is easily lost unless we keep working at it regularly. Even as the same essentials of wholesome food, fresh air, sunshine, bodily exercise and enough rest and sleep that helped the youth to become a man are needed to maintain health and strength as a man, so with our spiritual lives. All that helped us to attain to maturity we must work at to maintain maturity with our brothers.

That maturity can be lost the Scriptures clearly show. There was King Solomon; he certainly was mature at one time but he lost it and died out of favor with God. There was Judas, who was chosen as one of the apostles, and Demas, the co-worker of the apostle Paul; but Judas and Demas lost their maturity.

How fitting, therefore, the counsel contained in our theme for the month of June, that we be concerned with "maintaining maturity with our brothers"! To maintain that maturity we must keep working at it, even as we had to work at attaining to it in the first place. And note that the emphasis is on maintaining maturity with our brothers. That will contribute to peace, harmony, building one another up and spiritual prosperity. And let us never overlook the chief objective of our maintaining maturity, which is that we might praise and bring honor to Jehovah God both by word and by deed.



- Did the serpent lose legs or feet as means of movement as a result of the divine curse recorded at Genesis 3:14?

At Genesis 3:14 we are told: "And Jehovah God proceeded to say to the serpent: 'Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life.'" This is the

only place in the Bible where any indication is given that the serpent did not at one time travel on its belly.

What is said here is, of course, directed principally to the invisible spirit creature who used the literal serpent as his mouthpiece. It foretells his debasement. But for the symbolic application of this judgment upon the wicked spirit creature who became Satan to have any force there must be a fulfillment of it in the literal serpent, which has come to symbolize Satan. It, therefore, is reasonable to conclude that before God cursed it the serpent possessed legs that elevated it above the ground. As he had the power to create the serpent in the first place, God had the power to transform its body so that it ceased to have legs and was able to move about on its belly.

ANNOUNCEMENTS

CONVENTION INFORMATION

The "Fruitage of the Spirit" Assembly of Jehovah's Witnesses scheduled for Anchorage, Alaska, July 30-August 2, will be held at the Wendler Junior High, Lake Otis Road at Northern Lights, instead of at the Sydney Lawrence Auditorium. An assembly will also be held August 27-30 at Humber Gardens in Corner Brook, Newfoundland; and rooming accommodations will be handled at the Kingdom Hall, Wellington Street, Corner Brook. The rooming address for the assembly in Southport, Lancashire, England, is now available; it is 83 Hart Street, Southport. For the assembly at Prince George, B.C., Canada, August 13-16, the rooming address has been changed to 663 Douglas St., Prince George, B.C. The French assembly at Granby, Quebec, Canada, July 23-26, will be at the Municipal Stadium, St. Marc St.; rooming: Tinning Corners, R.R. 1, Granby, Quebec.

For complete information concerning assembly dates and locations for the United States, Canada and the British Isles, see the May 1 issue of *The Watchtower*.

FIELD MINISTRY

During June Jehovah's witnesses will continue to share unitedly in the ministry, so co-operating together to maintain their spiritual maturity. As they do so they will be aiding others to acquire the Scriptural knowledge they need in order to serve God. This they will do by offering the modern-English *New World Translation of the Holy Scriptures*, with a free Bible-study booklet, on a contribution of \$1. To those who read Dutch, French, German, Italian, Portuguese or Spanish, they will offer the *New World Translation of the Christian Greek Scriptures* for just 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 5: Using Life to Serve Jehovah. Page 328.
July 12: Right Motive in Serving God. Page 334.