

The WATCHTOWER

JANUARY 1, 1953

Semimonthly

HAPPINESS IN GIVING

—
HAPPINESS OF KINGDOM

AMBASSADORS

—
MATURITY BRINGS HAPPINESS

—
THE SCRIPTURES, REASON

AND THE TRINITY

—
"WORK THE WORKS OF GOD"

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Announcing
JEHOVAH'S
KINGDOM



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Trans. (2nd Ed.)
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

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Happiness in Giving

"There is more happiness in giving than there is in receiving."—Acts 20:35, NW.

HAPPINESS comes in greater measure through giving. Have you ever had that pleasure? Yes, you say, I have given many things to people I love, which made me very happy. But has not such happiness been only momentary and without permanence? Or, have you ever felt that you must give a gift to someone because he gave you a gift which more or less obligated you to do something in return? There was no happiness in that giving, was there? You were giving under compulsion, because you felt you must reciprocate. That is often the case in this system of things; this old world operates on that basis: You give a gift to me, and then I will give you a gift. In that way individuals obligate themselves to others. It occurs all the time in the political, religious and commercial world.

² The people of this world do not follow the excellent advice of Jesus, as it is related in Luke 14:12-15 (NW): "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame,

blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones." "On hearing these things a certain one of the fellow guests said to him: 'Happy is he who is at the feast in the kingdom of God.' " Would you like to sit at the feast in the kingdom of God? You can, if you follow the Master's advice and do not follow the practices of this old world.

³ Let us look back to a time long before ever we appeared on earth. It was Jehovah God who was doing the giving, and even then it was for our benefit. He gave of his great power, his wisdom, knowledge and love. He gave constantly in a way that affects our lives now. He is still giving. Blessings continually flow from him to his creation, and we are the recipients of these gifts from "the happy God". (1 Tim. 1:11, NW) Out of his abundance Jehovah God gives to us. He asks for no return, but we can show our gratitude.

⁴ Will you show your appreciation for the many blessings that Jehovah has bestowed upon you? He has been happy in giving to us. Is not there something that we can give to Jehovah? Everything we have we received from him in the first

1. How does the greater happiness come?
2. How can we gain the happiness of feasting in God's kingdom?

3, 4. (a) How long has Jehovah been giving, and in what way? (b) What can we show in response, and how?

place; so if we are going to give him anything at all, what will it be? Really, all that the Father, the Creator of man, wants from his human creatures on earth or that such creatures could give him is the right kind of worship, true worship. This means worshiping Jehovah in holy array. It is something that comes out of the heart, out of a pure mind. If we worship the true God in the way he directs in his Word, he will be pleased. Our worship is our service to him. It should be performed in a spotless manner, and this we can do by observing his commandments.

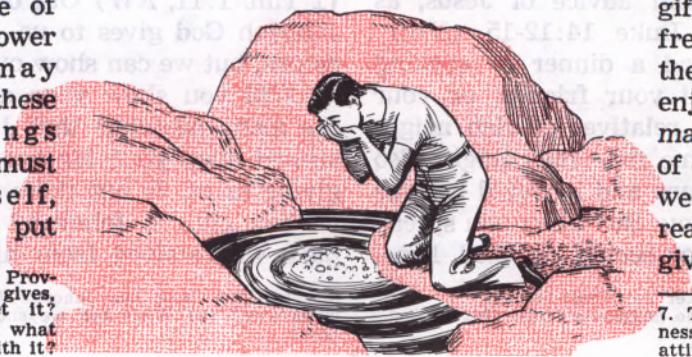
⁵ A wise man of centuries ago wrote: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. 2:6, AS) Think of the vast amount of information known to the Creator. Think of his unfathomable knowledge and his wisdom. All this is his possession, but he does not just hold it to himself. Rather he reveals much of his wisdom to his intelligent creatures. He sends it forth through his Word and gives it to us for our blessing.

⁶ Every one of his creatures, whether we be young or old, whether we have gone through school or not, can obtain a portion of this wisdom and knowledge. It makes no difference whether you are a new Kingdom publisher in a company of Jehovah's witnesses, or are a pioneer, a missionary, a member of a Bethel home or in a branch office of the Watch Tower Society—you may receive of these wonderful things from God. You must apply yourself, though, and put

forth the effort to obtain this knowledge and then show wisdom in dispersing it. We do not want to be like a sponge, just absorbing water, and then needing to have someone squeeze it out of us once in a while so that the good things we have learned will benefit others. It should not be necessary for other people to squeeze us and force the truth out of us. We should be so filled with the truth and with the understanding of God's Word that it runs out of us constantly. It would be better to be like a bubbling spring, always giving forth fresh life-giving water freely, not making it necessary for someone to dig for the waters of truth. Do not forget, "There is more happiness in giving." So why not bubble like a spring, "and let anyone thirsting come; let anyone that wishes take life's water free"?—Rev. 22:17, NW.

To give means to bestow without a return. When God gave us the gift of his only-begotten Son, he did not give expecting that we would be able to repay him in like manner. No, his gift of life to us was full and generous. It is ours to keep if we continue faithfully obedient to his will. Likewise when we give this good message of life to others, we do not expect to be paid back with money, in time spent, or in possessions by those who receive it from us. We have received the message of life from our Father as a gift, and we want to freely give to others the knowledge we enjoy, that they also may gain the hope of eternal life. So if we are going to have real happiness in giving in the way

5, 6. (a) What does Proverbs 2:6 say Jehovah gives, and who may get it? (b) After getting it, what should we be like with it?



7. To experience happiness in giving, with what attitude must we do it?

Jehovah does, we must do something for other people without expecting a return from them. Man cannot add anything to God; but in view of the many gifts he has received from the hands of his Creator he certainly should show gratitude and follow the course of true worship and service to Jehovah. This service brings happiness.

⁸ Happiness is a state of well-being and pleasurable satisfaction. One who is happy is in a peaceful state of mind and has comfort. But we do not always find our brothers and sisters in Jehovah's organization in a pleasurable state of mind and at peace, comforting one another. Sometimes they are disturbed; something is irritating or bothering them. When peace is not present in a congregation, it is easy to see that something is lacking. Someone is not giving, and as a result others are not receiving the gifts they would if happiness existed in the congregation. Love is missing. Someone has forgotten that Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." (Mark 12:30, 31, NW) So that is it: someone was not giving love to his neighbor, as Jesus said we should.

THE SECRET OF IT

⁹ There certainly is no pleasure in living without happiness. By turning to Jehovah's Word we can find the secret to happiness; and we can have that happiness day in and day out throughout the years, even throughout eternity, if we strive for it. Surely if we find this secret to happiness, we ought to be eager to reveal it to others. The secret to happiness is, not merely in

8. What is happiness and what does its absence in a congregation indicate?

9. Where do we learn the secret of happiness, and what is it?

receiving, but more so in giving. If that is so, then let us give of what we have received to others. And what we have to give as Christian worshipers of the Sovereign Ruler of the universe is the truth, the greatest gift, the knowledge of Jehovah God. We know Jehovah's requirements for true worship, and we should give this knowledge to others. *Brooks art*

¹⁰ Jehovah must have great pleasure and happiness in giving to his creatures. He gave us so much in his original creation; and he shows his love continuously by giving the sun, the rains, the fruits and vegetables, wool and cloth, trees and shelter, but, most of all, his words of life. Jehovah directed Paul the apostle to write for us: "Love ... does not look for its own interests." (1 Cor. 13:4, 5, NW) Jehovah was certainly not looking out for his own interests when he gave the warm spring rains to bring blossoms to fruitage, or the sun to ripen the wheat, or sheep to grow the wool, or trees to provide timber. All these things were gifts and blessings for mankind. They were an expression of God's love. God was giving and is still giving all these things and many others to mankind, and he is a "happy God" in his giving. If we follow this same principle of love, then when we give we should not be looking after our own interests. Love does not work that way. Furthermore, there is more happiness in giving to others when they cannot repay. Jehovah allows the rain to drop upon the just and the unjust; his sun shines on the good and the evil. We should not be selective in giving the good news to others. Jesus said to preach the Word to all nations, and it is by doing this that we shall receive happiness.

¹¹ If happiness is what brings us real

10. What makes for even greater happiness in giving, as shown in God's case?

11. What brings satisfaction to living? How may we get it, and for how long?

satisfaction in living and makes our living worth while, then happiness is certainly to be sought after. Living at this time would not be enjoyable without happiness; so how can we increase our happiness? We live for only a short period of time now, but we should like to live indefinitely, for ages. Peter knew that understanding the words of the Most High brings life. He said to Jesus: "You have sayings of everlasting life." (John 6:68, NW) If we follow Jehovah's Word and Jesus' sayings, we shall have not only life, but life with happiness. That is why Paul said: "There is more happiness in giving than there is in receiving." (Acts 20:35, NW) Living in happiness certainly would be a delight for any person.

¹² After writing much information and instruction for our help in this day, Paul reminded us that real, full happiness comes in giving. Starting with Acts 20:27 (NW), let us observe now what he brought to our attention. He said: "I have not held back from telling you all the counsel of God." He certainly was giving of what knowledge he had. How? In the twentieth verse of this same chapter he showed that he was teaching "publicly and from house to house". So he did not hold back from any kind of activity. Now the example that Paul set is profitable for all God's servants to follow. Are you also a house-to-house preacher? It was this course of action that Paul took as a preacher that made him so happy. He went on to say: "Pay attention to yourselves and to all the flock." (Vs. 28) So are you doing yourself the most good and God's flock too? Paul's interest was in his brothers, all of them. He knew the flock of God needed attention. He did not want to see the sheep of God scattered, and so he urged proper leadership. Paul knew

what would happen after he left the disciples he had made and he repeated Jesus' warning against wolves: "After my going away oppressive wolves will enter in among you and will not treat the flock with tenderness."—Vs. 29.

¹³ Paul not only gave good news of the ransom sacrifice of Christ Jesus and of the promised heavenly kingdom, but also gave the necessary warning to those who were striving for a place in God's organization. He spoke plainly and yet with compassion, for he loved Jehovah's congregation and the new systems of things Jesus introduced. Paul knew what Jesus had said about oppressive wolves' getting into the congregation and causing a great disturbance. (See what John 10:7-16 says.) Paul's interest in his brothers was keen and he wanted to give all he could in the way of admonition and example. Paul knew of the impending perils which might befall the Ephesian Christians and that to be forewarned meant to be forearmed. That is why he said: "Therefore keep awake, and bear in mind that . . . I did not quit admonishing each one with tears." (Acts 20:31, NW) Are all God's people today taking such counsel? Do they heed God's word through the apostle? Are they reading the Bible? Are they studying it? Are they building themselves up? Remember: "Pay attention to yourselves." So ask yourselves: What am I doing in the way of providing an example for the flock? What is my service record?

¹⁴ Paul was not a burden to anyone in the congregation. He said: "These hands have attended to the needs of me and of those with me." (Vs. 34) He did not ask someone else to take care of him or to arrange for his travel from place to place. It would have been a wonderful privilege to help him in any way possible, but Paul

12, 13. How did Paul himself illustrate giving and his own admonition, "Pay attention to yourselves and to all the flock"?

14. How was Paul no financial burden to the congregation, and with a love than which there is no greater?

was there to give to his brothers, and it was by so doing that he received happiness. He was not asking them to give to him, nor was he giving expecting a return. Paul devoted his life to his brothers just as Jesus had set the pattern when he was upon the earth by devoting his time and energy to his apostles and to the people of good will who listened to him. Christ Jesus gave everything he had, even his life, for his brothers. He said: "No one has love greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you." (John 15:13, 14, NW) Paul followed this wise counsel of Jesus and kept his commandment by serving his friends. Are you doing as much? If you are, then from experience you can say as Paul did: "There is more happiness in giving than there is in receiving."—Acts 20:17-35, NW.

¹⁵ Paul did not say that in receiving there was no happiness; there is. He knew the joy and happiness that come with receiving and hearing the truth. So do we. Look how Paul showed his gratitude after he listened to Jesus' voice in the brilliance of his appearance. (Acts 9:3-22, NW) Today we delight to go to conventions and assemblies, to *Watchtower* studies and book studies, and to receive the good news from the instructor. But once we have absorbed all these good things, there is more happiness in giving the truth to others, more happiness even than we enjoyed in receiving it. Was not that true in Paul's case? Yes. So let all dedicate themselves to Jehovah God and share his Word with others that they too may live. "Preach the word."—2 Tim. 4:2.

¹⁶ As we read the Christian Greek Scriptures, we can see how all the apostles gave

to their brothers. Likewise, someone at some time gave to you. Do you remember when you first heard the truth? Was it from someone who called at your door and explained the Kingdom message? or did you hear it in some other way? When you came to an appreciation of what was being explained to you, you were glad, and in a short time you began to see God's organization and to associate with his people. You were happy to become a part of that organization, because its system of doing things was just, righteous and lovable. The truth, learning to think as God thinks, began to change your entire course of life. Someone had given something to you without cost; it was free, and it was making a change in you for the better and you were grateful to the giver. Next you wanted to tell others about it. So you dedicated your life to Jehovah God, and now you find more happiness in taking the truth that you have received and giving it to others. Now you are bringing them comfort, joy, pleasure, new ideas and the spirit of the new world; you can give the people a hope for life. Is it not the giving of this good news to others that brings you real happiness? There is no satisfaction in just storing up knowledge and information in your own mind and heart without ever letting it out. To keep it to yourself makes a miser of you, and a miser is a wretched person. His life is a miserable one; he just thinks of increasing his own hoard. He never has happiness in giving. Do you want to be a miser with your knowledge? If that is the way you are, you will always be a miserable person, because the real secret to full happiness is in giving.

¹⁷ Happiness cannot lie dormant; it must be expressed. Happiness must affect you or someone else. Have you kept your hap-

15. Is there happiness in receiving? And what do Paul's and our own experience show?

16. How was it that we individually received the truth, and what has added to the happiness of having it?

17. How can one's receiving of knowledge turn out to be useless?

piness inactive? Have you kept it asleep? Are you the miser type who prefers to be unhappy and miserable, never giving to anyone else of that which you have learned? Even if you were to gather all the knowledge of the world into your mind, it would be useless if you never

gave it out. In time it would be forgotten, and your knowledge would die with you. Why get knowledge if you are not going to use it? Real Christians receive knowledge from Jehovah. They are taught of Jehovah through his Word, and their happiness comes by telling others.

Happiness of Kingdom Ambassadors

JESUS sent out twelve apostles as ambassadors to preach. He "gave them authority over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment". He told them to go to the lost sheep and to "preach, saying, 'The kingdom of the heavens has drawn near.'" Their message was to show the Israelites how necessary it was for them to draw near to God and to repent of their wrong ways, and to listen to the Messiah and to acknowledge the kingdom of the heavens which was at hand. The apostles were to give these life-sustaining truths to their hearers, teaching them of the superior government that would bring blessings and life. The things that would be accomplished by this new government were illustrated in a miniature way; for the apostles had power to cure the sick, to raise up the dead, to make lepers clean and to expel demons. All these blessings they gave freely to the people who would hear. (Matt. 10:1-15, NW) The days of their ministry must have been happy ones for them. They gave so much.—See Luke 10:17-21.

²As Jesus continued giving his instructions to his apostles, he stressed this im-

portant thought by saying: "You received free, give free." The powers that God gave the apostles through Christ Jesus by the holy spirit were not to be used for their own benefit, but to increase the interest of the people in Jehovah's kingdom. After Pentecost marvelous signs were performed by means of the wonderful gifts of the spirit which were granted to the apostles. But even then the gifts of the spirit were not used by the apostles on themselves or on the congregation of God. The holy spirit or active force was used to heal the sick, to open blind eyes, and to make the lame leap. It was by reason of such miracles performed by the apostles that large crowds were attracted to them and then the apostles talked to the people about the good news of the Kingdom. This was done without money and without price.

³The Master pointed out that the workers deserved their food in return for such labors of love. If the people did not appreciate what was being given to them and would not listen to the Word, then the apostles were instructed to move on to another city. If a minister of God was unwelcome in a house, he was to leave that house; or if he was unwelcome in a city, he was to shake the dust off his feet

1. In what capacity were Jesus' apostles sent out, and why were their days of ministry happy ones?

2. How had the apostles received, and how did they give as instructed?

3. How did Jesus say that his ambassadors should not let opposers disturb their happiness of giving?

and to go on. Jesus did not instruct the apostles to force the good news of the Kingdom upon the people. The individuals hearing the message had to decide whether they wished to accept it or to rebel against it. Likewise today, if they rebel, why spoil your own happiness by staying? It is best to leave the unfriendly people. In this day and age even in democratic countries where there is freedom of speech and of worship we find individuals, sometimes groups of people, whole towns, who say, "We don't want you here doing this preaching." They get the mayor or the police officials after Jehovah's witnesses, arouse the ire of the people, and have these ministers of God driven out of town. Do you agree that they should then leave? Is that all right? Sure, they will go; they will shake the dust off their feet, and they will remain happy because they have a good message to take to other people in the next town.—Matt. 10:11-15, NW.

* Jesus warned that such conditions of opposition would exist, for he said: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16, NW) Do not try to force the truth on other people. Jehovah God is not trying to force his Son or the acceptance of his Son upon the world of mankind. He clearly states that whoever voluntarily believes on him shall have everlasting life, but those who do not believe will not be forced to live in the new world under Christ Jesus. Nor does he threaten them with theories of hell-fire and brimstone or purgatory to make them come to his Kingdom arrangement. He is not using inquisition methods as some religious organizations have done and are still doing to force people into his congrega-

tion. Jehovah God has something to give to the world of mankind. He is happy to give it to them, and they can accept it if they want to. It is a gift of life-giving truth which Jehovah's witnesses are bringing to all nations, peoples, kindreds and tongues. These words from the Bible are the words of life. Those who have ears to hear will gladly and gratefully accept the truth and thank Jehovah for bringing the knowledge to them. They will gain great happiness, for in a short time they also will share in the service of giving this word of truth to others. So despite all the hardships in the house-to-house work that a Christian may encounter in preaching this gospel of the Kingdom, there is still more happiness in giving than in being the householder standing on the other side of the door, just listening to what is said.

5 All the apostles and disciples of the early church had much to give to the people, and they gave it with gladness; they gave it freely. There is one thing we are sure of: No matter how much of the truth one might give, he would never run out of it. There is no limit to the speaking of the truth. It is like a stream that comes down out of the mountains, with a source far behind it in the towering, snow-capped peaks. That stream will always flow, and so will the truth of God's Word always flow. It comes through his organization to all the nations of the earth. We shall never run out of truth or happiness as long as we keep on receiving and giving of what we receive. In fact, the more we give of the truth, the more happiness we shall possess. At the same time the truth will build us up and continue to make us stronger in carrying forth the good news from house to house. If our hearts and minds are filled with this good message from God's abundance, we cannot refrain

4. Are we obliged to force the gift upon others, and so who will accept it and with what result to themselves?

5. No matter how much we give it out, why shall we never run out of truth and consequently happiness?

from telling it to others. All of God's people, then, move forward, 'worshiping Jehovah in holy array.'—Ps. 29:2, AS.

CHEERFUL GIVER LOVED

⁶ Paul told the Corinthians: "But as to this, he that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:6, 7, NW) If you know the truth, why should you begrudge it to others? Why should you thus short-change yourself in happiness? On the other hand, God will not compel you to preach it, because he does not love one who is a grudging giver; rather he loves one who is cheerful in his giving. Are you so full of the truth that it flows over, so full that you just cannot hold it in? If you are not that way, then you have not taken in enough truth for yourself. Why have you not been feeding and drinking with Jehovah's people at their organizational study meetings? Remember, "out of the abundance of the heart the mouth speaks." (Matt. 12:34, NW) Be a cheerful giver and abundantly reap happiness.

⁷ Sometimes we find persons in the organization of Jehovah's witnesses who do not go out in the preaching service. How are we going to assist such individuals? Scolding will do no good. It would be much better to talk to such a person and show him the wonderful blessings that are in store for him, reminding him of the things he has received from God through his Word. Each one must resolve in his own heart what he is going to do, whether he will go out in the service of Jehovah and practice true worship, or not. No one should serve under compulsion.

6, 7. (a) How shall we reap happiness abundantly? (b) How should we get out persons who do not go out in preaching service?

Forced praise is not acceptable to the Most High God; cheerful praise is. Just as your knowledge and understanding of his Word is determined by the time and effort you put into study, similarly your fruitage and harvest in the field service will be according to the effort you put forth. If you sow sparingly, if you do not want to plant the seed of truth by preaching the good news of the Kingdom in your territory, then you will not reap bountifully. If you sow plentifully by doing much preaching in your own home town or in an isolated territory that may be assigned to you, then you will reap plentifully.

⁸ There are a number of folks who go out in the field service and who wonder why they never have any good experiences. Usually you find that they are working only one or two hours in a month. They are not giving out enough to get happiness from the service. They hardly get started before they quit, and then they wonder why people never come into the truth because of their efforts. How about yourself? Are you paying attention to yourself and your life? You need to! Check yourself: Are you sowing sparingly, just a little bit now and then and never watering what you do sow, never looking after it? Are you afraid to go out and scatter seed abundantly in territory near your house or anywhere else? How do you feel about your service to God? Is it satisfactory? Do you do it grudgingly or under compulsion, or are you happy when others assist you? If you do your service, that is, enough of it, as to God, you will receive a great blessing. Give of your knowledge to others. Plant and reap.

⁹ Your brothers want to assist you, just as Paul wanted to help the Ephesians and

8. Why do some miss out on good field experiences, and so what checkup should we make of ourselves?
9. How should we accept help for field service, and how should we render it?

the Corinthians and all the other congregations that he had organized. So the company servants, the circuit servants and other servants appointed by the Watch Tower Society want to help you, the Kingdom publishers, become more efficient in the preaching of the good news. Accept their help in loving appreciation. And whatever you do in the field service, you should do because you love Jehovah. Do it because you know it is the right thing to do, because it is your worship of the Most High. Do it because you want the "joy of Jehovah". Do it because you want the happiness in giving. If you do give the truth freely to others, you will find happiness. Jesus certainly was not unhappy in his service, and it was he who said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3, NW) See how happy all those can be who are seeking Jehovah's kingdom, as Jesus expressed in his lecture on the mount, recorded at Matthew 5:1-13.

THE RESPONSIBILITY TO TALK

¹⁰ Think of the responsibility that rests upon Christians today. Some prefer to think that the whole load of responsibility is upon Jesus Christ and that he did all the necessary preaching in addition to redeeming. Some today look upon Christ as the one who was supposed to do the preaching from house to house, and now all they need to do is to sit down and listen to his words as recorded in the Bible and watch what happens. Do you believe, as do many: "We'll just wait now until God does something"? The early disciples did not look at it that way and neither do faithful followers of Christ Jesus now. They appreciate and apply what Paul said: "We are therefore ambassadors substitut-

ing for Christ, as though God were making entreaty through us." In other words, we are God's ambassadors instead of Christ; or, we can be ambassadors in the name of Christ. But no matter how you construe what Paul said, we are the ones who are commanded to do the talking, representing God. That is why Paul pleaded with all those who would hear his words: "Become reconciled to God." (2 Cor. 5:20, NW) He felt his responsibility; he took hold of the task at hand as an ambassador.

¹¹ If that is the case, then to be ambassadors we must do the same thing that Jesus did when he was upon the earth and "comfort all that mourn". Certainly Jesus fulfilled Isaiah 61:1, 2, because he did preach good tidings; he did bind up the broken-hearted; he did proclaim liberty to the captives, and he did open the prison to those that were bound. He comforted all that mourned. While Jesus was sitting on the mountain, he said: "Happy are those who mourn, since they will be comforted." (Matt. 5: 4, NW) There is much comforting yet to be done, and this can be done only by ambassadors substituting for Christ. The comfort is furnished by their giving the good news they have to others.

¹² One does not have to be hardhearted and domineering to get a place in Jehovah's new world of righteousness. Just the opposite is essential; for Jesus said at the same time: "Happy are the mild-tempered ones, since they will inherit the earth." (Matt. 5:5, NW) The study of Jehovah's Word will make one mild-tempered. Those in the old world who are not of a gruff but of a peaceful disposition are the ones who seek after truth and righteousness. They are the kind of

11. Hence we must do the same as who did, and so how are those that mourn happy?

12, 13. How are the meek or mild-tempered ones, the ones hungering for righteousness and the merciful happy?

10. Are we to leave the talking to Jesus personally, and what did Paul say on this point?

people who love living, and Jesus said they are going to inherit the earth. Anyone who is hungering and searching for righteousness is going to be filled, and such ones will also be made happy. Can you think of any greater joy to come to a person than for him to receive a knowledge of the truth and establish his faith to such firmness that he goes out and preaches the good news he has learned? Think of how filled with the truth such a person is, even to the point of overflowing! Yes, it makes those who have studied God's Word and who rejoice in the wisdom and knowledge they have received from it merciful toward others in sharing the truth with them. The knowledge of the truth changes their lives, and they become mild-tempered and generous. So this quality is expressed in their giving, and they are happy.

¹³ Many people in the old world show mercy, and the truth will find such ones too. As Jehovah's witnesses go about the world proclaiming the good news of the Kingdom and trying to feed the other sheep, the merciful ones will listen with appreciation. Certainly, "happy are the merciful, since they will be shown mercy." (Matt. 5:7, NW) Jehovah God will show mercy to these merciful ones and will not let them go down into everlasting destruction at Armageddon, because they have the right heart condition. These Christ is gathering now as his other sheep and a great many will survive Armageddon. They are pure in heart, happy and peaceable.

¹⁴ It was for all such ones that the Master "opened his mouth and began teaching" as he sat there upon the mountain. The things that he taught would bring happiness to any individual with a right heart who would listen and believe. For

wise counsel concerning the right course to be taken as a Christian, much can be gained by reading Matthew, chapters five, six and seven, which contain the sermon on the mount. The great crowd who heard that discourse were amazed at the way Jesus taught. He spoke to the people so differently from the scribes and the Pharisees who were the religious leaders of that time. You will find, too, in reading this discourse of Jesus that he spoke altogether differently from the clergy of Christendom today. You, too, will be like the multitude; for "when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes". —Matt. 7:28, 29, NW.

¹⁵ Christendom's clergy are not substituting for Christ as ambassadors. So the responsibility is now placed upon us as individuals to give others the knowledge we have; for thereby will come our happiness. Christ Jesus as the Son of God had the authority from his Father to preach this good news of the Kingdom. The command to preach this same message was passed on to the apostles and to the Christians who followed thereafter. Hence today we are ambassadors substituting for Christ. Jehovah's witnesses have taken up that command to preach, and throughout the world they can be found 'worshiping Jehovah in holy array'. Each one of them takes his position in Jehovah's organization, doing with his might what his hands find to do, seeking for opportunities to help others do the same. They have the joy of their Lord Jesus Christ. It is their joy in giving that has made them such earnest ministers of Jehovah God. It is their happiness in giving and their

14. Why, like the multitude in the mountain, are we astounded at Jesus' teaching?

15. (a) With a view to our happiness, what responsibility is now placed upon us? (b) What has made it possible for Jehovah's witnesses to preach the good news to the ends of the earth?

knowing they are right and have the backing of Jehovah that has made it pos-

sible for them to preach this good news of the Kingdom to the ends of the earth.

Maturity Brings Happiness

ABABY enjoys getting older. New fields are invaded by the child's mind. When a youngster is but a baby its field of exploration is the crib or its mother's arms. It is not long though until a baby wants to do more exploring, and it starts to crawl. It gets into and takes hold of everything possible. The child wants to see; it wants to know, and it is reaching out for knowledge whether it knows it or not. Often when you explain things to a child it will say, "Why?" Sometimes the questions children ask us make us stop and think, and at times our reply is simply, "Just because." But that is not satisfactory; there must be reason, there must be logic and purpose in our answers. The child is growing up, getting more mature, and it receives happiness from knowing the whys of things.

²It is not long until the child is old enough to go to school. Then he really starts using his mind and taking in much information. The things a child learns in the first grade or the few years following he does not have to go back and study over again. These first things he learns are fundamental; they are basic. On these fundamental principles all the theories of grammar, arithmetic and pronunciation are based. He is ready to go to new ideas and greater things. So by the time he gets to high school he is working on algebra, geometry, perhaps studying chem-

istry, physics, languages—and those very early fundamental principles he learned are still with him and are always very helpful. They are basic things. Without that first fundamental information he could not gain maturity, and he would not be happy.

³When an individual takes up a subject for study he must get the elementary principles of the subject in mind and then build on them. As he builds on these true principles he gains greater knowledge and understanding. If he does not study and does not try to advance he will forget even the basic principles. Some people are like that. They become lazy in the use of their minds and they do not take the time to review the things they have learned or to use the knowledge they have to gain greater knowledge. Many people today get a knowledge of the truth and learn the fundamental doctrines, but because they do not use what they have learned by telling it to others, they find they must keep studying the same things over again and again. They are like the people Paul spoke about in Hebrews 5:12 (NW): "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food." It is absolutely necessary to use the Word of God in order to have it stick in our minds.

1. Why and how does a baby enjoy getting older?
2. In the years of his elementary schooling what are the things the child learns, and why are these important?

3. Why do some people have to go over the primary things again and again, but what course brings increased happiness?

If we do not use that Word as mature teachers, we shall continue as spiritual babes. But think of the happiness that comes with increased knowledge! Then why should we always be going back to the things we learned once before? Paul said: "For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Vss. 13, 14, NW) There is no happiness in doing wrong. If you are mature you will know what is right and do it, and your knowledge and maturity will bring you happiness.

* Associating regularly with Jehovah's witnesses for Bible study is the thing you need to build you up in the faith. Jehovah's witnesses have Kingdom Halls scattered throughout the world. In fact, there are 13,942 companies or congregations of Jehovah's witnesses in the world with regular meeting places so those who want to learn can learn. By regular attendance and study you can gain maturity. Jehovah God has given humans the mind to use, and it is only through use that one's perceptive powers will be trained.

* It is natural for Jehovah's witnesses as ministers and teachers to come to the conclusion that after a time the individuals with whom they are studying the Bible in their homes are ready to go out into the field service and do something with the knowledge they have gained. These ministers know that "there is more happiness in giving than there is in receiving". During the service year of 1952, there were 426,704 ministers of Jehovah God preaching the good news every month.

4. Why is associating with Jehovah's witnesses necessary, and how many companies of them are available for such association?

5. What do we naturally expect those with whom we study to do eventually, and how many on the average were doing this monthly?

That is the average for the service year. There are many more publishers of the Kingdom message than that throughout the world, but not all of them got out every month to preach the Word, due to interferences or duties in life. But if they would arrange their affairs (and they should), they could be regular publishers preaching the good news, which is the most important thing a creature can do today. They would have more happiness in life if they were doing this regularly, because they would be giving.

* Mature ministers of Jehovah keep busy making back-calls by going to the homes of people who are interested in the truth. The reason for making these back-calls is to try to help the people of good will use their perceptive powers, training them to distinguish between what is right and what is wrong, and teaching them the fundamental doctrines set forth in God's Word. To accomplish this Jehovah's witnesses made 21,980,794 back-calls on interested persons world-wide last year. They have been conducting 279,622 regular Bible studies on the average every month in the homes of people who want to learn.

* After spending six months or maybe a year studying in these homes, they believe it is time for these persons to advance into service; and they feel as Paul did when he expressed himself at Hebrews 6:1-3 (NW): "For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits." If you will read the 6th chapter

6. Why were back-calls made last year, and how many, together with how many home Bible studies?

7, 8. According to Hebrews 6:1-12, what is our proper desire and aim toward those with whom we thus study?

of Hebrews from verses 1 to 12, you will see that Paul is trying to get these early Christians to grow, to become mature and to be like himself in the service. He points out that "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering".

—Heb. 6:10, NW.

⁸ As to those who are kind to Jehovah's witnesses, giving them a cup of cold water, the Lord Jesus says: 'These will be blessed.' They are as sheep being put on the right side of the Master. At least they do not show the goatlike spirit. But do not stop with just giving a cup of cold water. Grow up to maturity. Do not stop when you have learned the fundamental doctrines that lead to life. Go on and gain life. Seek it and you will find it. That is why Paul says, in the 11th and 12th verses: "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."

⁹ The 1953 *Yearbook of Jehovah's Witnesses* shows how industrious these ministers of God have been during the twelve months of their service year and how they have been striving for maturity and happiness in Jehovah's service. Many of them are in the pioneer service. By that we mean they are spending at least 100 hours a month or more, some as high as 150 or 200 hours, in preaching this good news of the Kingdom that must be announced in all the world for a witness. There were 18,181 pioneers on the average every month throughout the year, devoting themselves to the ministerial activity. Of this number there are 1,421 who have gone through the Watchtower Bible School of

Gilead and who are serving in the capacity of pioneers, missionaries, circuit servants or branch servants. This great array of God's ministers, 18,181 pioneers and 408-523 company publishers, has gone forth to the ends of the earth. In fact, their joy in wanting to give freely of the truth took them into 127 different lands, countries, territories and islands of the sea to preach the good news. They distributed literature to the amount of 14,662,122 Bibles, books and booklets so that the people might learn more of the wonderful promises Jehovah has set forth in his Word. In addition to that, they saw to it that many of the interested people would receive the *Watchtower* and *Awake!* magazines regularly. During the year they obtained 704,063 new subscriptions for these two fine magazines.

¹⁰ You probably have seen Jehovah's witnesses on the street corners offering these two magazines, and you may have wondered, How many do they distribute? The report for the year shows that these diligent servants of God have placed 22-484,345 individual copies of these two magazines all over the world in 36 different languages and in 127 different countries. Many of the magazines were distributed in house-to-house work where much time can be spent talking to the people. To supply all the *Watchtower* and *Awake!* magazines world-wide the Society printed 58,531,323 copies.

¹¹ Jehovah's witnesses see that there are many things to be done in these days, but the greatest work is to promote the true worship of Jehovah God and to preach about his kingdom so that others may share in this wonderful hope. So interested are these ministers in their work that they spent 68,703,699 hours preaching. That is

10. What quantity of magazines did they place, and how, and from what supply?

11. How much time did they report preaching, and with what effect on many preached to?

9. How many pioneers have been showing maturity and gaining happiness, and how many company publishers, and with what results as to literature?

1952 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1951 Av. Pubs.	1952 Av. Pubs.	% Inc. over 1951	Peak Pubs. 1952	Av. Plo. Pubs.	No. Public Meet'gs	No. of Comp's Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies	
U. S. of America	118,462	126,626	7 New	132,797	7,110	79,509	3,103	6,999,674	21,136,069	424,715	12,474,876	7,310,872	91,842
Aden		2		2	2			121	221	33	164	20	
Alaska	67	72	8	89	6	91	5	5,345	12,267	583	10,036	4,770	56
Azores Islands	16	29	81	32	2	10	1	871	2,804	2	124	1,211	16
Bermuda	8	15	88	18	2		1	1,044	4,202	146	467	2,875	54
Ethiopia	8	21	163	32	5	20	1	1,178	6,701	26	1,154	2,698	50
Fr. Equ. Africa	37	83	124	112	1	126	3		11,259	2		18,202	75
Gambia	4	4		5	2	1		571	1,177	3	253	554	2
Guadeloupe	63	77	22	81	2	161	3	2,014	12,981	80	3,194	4,513	59
Guam		13	New	15		1		168	622	16	29	85	2
Iceland	10	8		10	6	3	1	14,792	7,933	61	2,690	2,622	20
Israel	11	16	46	24	6			1,683	8,464	28	1,230	2,963	32
Korea	21	124	491	192	11	11	5	10,862	34,460		929	12,012	108
Liberia	36	59	64	67	9	20	1	5,515	21,666	233	4,307	9,753	135
Portugal	66	46		62	6	10	2	3,347	12,762	73	577	5,610	47
St. Martins, F.W.I.		3	New	3				34		5	14	102	7
Sierra Leone	35	51	46	73	7	100	1	3,613	14,626	131	7,127	5,902	103
Spain	109	141	29	145	3		7	1,578	13,333	76	1,169	7,223	62
Australia	5,098	5,716	12	6,168	361	5,287	277	266,292	967,848	10,187	482,232	350,042	3,895
American Samoa		1	New	1	1			69	585		239	1	
Fiji	26	30	15	37	4	24	1	4,170	9,621	97	5,453	4,045	37
Papua		2	New	2	1			81	469	6	104	176	3
Western Samoa		4	New	10				79	535		43	117	5
Austria	2,528	2,772	10	2,937	75	1,982	160	149,682	426,372	2,550	325,991	199,258	1,579
Bahamas	110	93		104	12	29	2	3,622	20,652	230	7,787	9,246	145
Belgium	2,762	3,120	13	3,304	101	1,275	80	119,673	447,922	3,399	116,982	143,639	1,698
Luxembourg	100	96		101	6	93	5	4,461	18,641	76	8,503	7,409	78
Bolivia	68	100	47	114	26	43	3	12,144	43,406	929	15,676	17,849	270
Brazil	4,142	5,103	23	5,706	249	3,109	140	274,797	797,281	5,816	138,204	246,769	2,902
British Guiana	279	284	2	317	37	222	15	17,399	73,200	522	34,250	28,380	390
British Honduras	83	78		93	7	43	4	1,991	15,125	108	5,965	5,408	83
British Isles	23,080	24,847	8	25,775	1,161	24,498	695	1,730,964	3,639,159	51,800	516,346	1,519,434	12,898
Ire	107	116	8	126	41	114	4	10,060	68,224	336	5,663	18,429	177
British West Indies	1,931	1,916		2,077	142	2,193	71	32,330	372,928	1,947	109,237	141,537	2,179
Burma	90	109	21	130	11	32	2	24,866	24,497	311	5,394	9,605	124
Canada	18,669	20,338	9	21,562	1,015	11,954	653	547,641	2,883,086	40,178	1,311,496	794,815	9,329
Chile	601	720	20	831	69	346	15	39,809	147,882	1,580	47,966	67,132	1,015
China	39	24		29	3		1	508	4,307	4	139	2,728	45
Colombia	218	281	29	338	33	160	8	15,575	73,911	495	33,342	31,026	418
Costa Rica	1,394	1,583	14	1,720	50	547	40	13,761	187,278	858	33,162	61,158	1,167
Cuba	8,112	8,634	6	8,859	364	3,967	237	94,923	1,064,932	4,170	218,369	322,347	5,215
Cyprus	272	313	15	332	15	126	9	7,345	48,602	159	4,840	16,370	220
Denmark	5,433	6,056	12	6,206	149	2,687	180	164,136	684,955	5,706	394,903	263,643	2,333
Ecuador	203	192		227	36	109	5	15,697	66,052	546	23,770	28,402	385
Egypt	214	228	6	247	19	231	8	26,934	48,982	950	14,585	18,825	172
Anglo-Egyptian Sudan	7	14	100	20	1	2	1	47	2,068	8	1,651	339	1
Libya	6	10	67	16	1	1		412	1,075	9	410	570	9
El Salvador	238	241	1	292	27	191	10	9,324	62,082	983	27,502	29,352	383
Finland	4,539	4,734	4	4,852	215	5,379	393	202,220	669,857	12,157	287,504	210,408	2,506
France	6,073	6,740	11	7,057	144	3,832	167	227,156	754,250	9,380	285,837	315,760	2,843
Algeria		5	New	5	4			1,578	744	3	206	493	3
Saar	586	577		605	7	235	15	18,138	78,230	949	33,793	40,140	293
Germany, West	33,890	37,753	11	38,653	1,225	16,960	1,043	873,244	6,284,651	23,401	1,776,121	2,383,410	22,487
Gold Coast	3,063	3,919	27	4,446	127	2,733	82	43,712	868,282	1,386	49,785	188,708	2,572

Greece	5,000	5,000	0	2,154	10	1,460	44	40,041	2,122	59,210	126,598	969
Guatemala	276	271	0	313	31	286	10	22,708	62,215	1,486	22,252	476
Haiti	117	165	41	208	20	184	7	11,763	43,793	219	29,089	143
Hawaii	428	550	29	629	42	335	11	30,322	118,796	3,201	9,451	311
Honduras	225	311	38	339	25	346	14	14,285	68,179	690	17,046	877
Hong Kong	20	37	85	48	8	54	1	3,971	13,209	180	815	7,264
India	438	472	8	514	41	418	39	25,097	120,746	915	21,817	38,058
Ceylon	29	29	32	7	26	1	5,488	12,807	168	4,788	4,491	36
Iran	1	1	1	1	1	1	5	18	5	5	6	1
Indonesia, Republic of	34	91	168	116	18	64	4	24,711	35,375	1,172	12,991	15,572
Italy	1,532	1,869	22	2,036	87	485	98	96,937	271,097	1,631	24,190	115,132
Jamaica	2,374	2,558	8	2,719	87	2,430	138	22,472	397,437	982	73,584	2,369
Japan	215	255	19	311	54	180	9	65,126	103,484	999	28,792	53,030
Taiwan	244	306	25	611	3	1	146	84,412	78	23,042	116	116
Lebanon	301	355	18	420	23	252	9	17,123	64,699	599	6,344	14,846
Jordan	19	55	190	102	9	41	3	3,850	16,495	94	923	4,386
Kuwait	1	1	New	1	1	1	5	29	2	6	14	1
Saudi Arabia	2	2	New	2	2	1	20	92	1	1	1	1
Syria	57	89	56	111	5	31	4	1,345	11,377	160	898	2,401
Mexico	8,366	8,937	7	10,577	292	4,005	376	141,506	1,165,375	7,668	269,784	281,921
Netherlands	6,431	7,040	10	7,272	235	2,236	145	86,832	1,004,786	4,687	294,564	276,247
Netherlands W. Indies	154	193	25	215	13	194	4	16,729	35,285	1,310	28,376	14,262
Newfoundland	203	208	3	263	27	291	22	15,890	49,471	947	24,407	15,051
New Zealand	1,265	1,442	14	1,578	76	839	62	57,762	221,503	3,836	162,239	79,385
Nicaragua	137	128	1	142	18	246	6	4,870	38,438	388	12,184	17,570
Nigeria	9,447	10,989	16	12,290	613	10,704	399	96,981	2,454,232	2,455	94,415	407,708
Cameroun	321	460	43	532	9	211	23	2,635	115,353	195	2,092	34,085
Dahomey	247	314	27	450	28	465	12	2,946	106,124	51	2,592	15,414
French Togoland	28	38	36	58	3	206	2	448	24,545	53	132	5,647
Northern Rhodesia	17,319	18,913	9	20,282	60	1,507	314	74,942	3,409,365	2,103	25,185	609,139
Belgian Congo	33	48	46	213	1	1	1	4,970	7	767	15	15
Kenya	2	2	4	1	1	1	69	167	4	12	75	1
Tanganyika Terr.	138	152	10	198	2	20	14	1,286	35,939	12	302	7,640
Uganda	3	3	4	1	1	1	38	151	1	84	71	1
Norway	1,888	2,072	10	2,151	84	1,228	116	126,018	274,105	4,022	261,124	109,119
Nyasaland	10,813	11,244	4	12,030	179	14,942	589	65,339	2,435,977	1,095	13,785	579,587
Portuguese E. Afr.	280	282	1	322	1	240	21	1,447	46,109	23	162	12,246
Pakistan	32	44	34	47	7	52	1	4,006	14,448	296	4,512	5,711
Panama	553	509	1	562	58	332	20	20,121	127,182	1,157	43,688	59,486
Paraguay	140	141	1	164	9	30	14	7,896	24,710	422	11,009	9,385
Peru	201	260	29	282	48	263	9	25,991	86,899	1,079	43,226	37,744
Philippine Republic	12,743	14,890	17	17,520	579	3,073	431	330,501	2,150,005	8,680	138,887	397,564
Puerto Rico	449	590	31	653	70	295	19	54,183	145,317	4,342	95,758	67,235
Virgin Islands	80	86	8	100	4	73	3	5,057	14,468	423	8,926	6,892
Singapore	67	81	21	104	12	46	2	17,432	22,940	1,515	6,622	11,459
North Borneo	2	3	50	3	1	1	87	266	20	168	4	4
South Africa	8,580	9,571	12	10,010	716	7,411	448	293,006	2,653,214	11,420	365,397	604,751
Angola	16	20	25	21	64	1	27	3,741	1	913	19	19
Basutoland	39	53	36	67	9	66	5	1,236	26,424	6	333	6,499
Bechuanaland	77	114	48	143	6	89	8	390	37,780	379	9,279	68
Mauritius	7	10	43	13	2	15	2	4,863	4,116	56	700	2,240
St. Helena	13	34	162	41	2	20	2	498	6,059	17	254	1,679
South-West Africa	14	18	29	29	3	15	3	6,895	6,400	194	5,441	2,373
Swaziland	141	146	4	170	6	57	8	50	37,717	122	7,394	149
Southern Rhodesia	7,932	9,477	19	10,315	955	8,295	217	126,468	3,068,771	2,491	44,021	692,787
Surinam	67	87	30	109	14	67	2	5,423	26,276	187	11,609	10,489
Sweden	4,796	5,077	6	5,341	219	4,661	344	222,164	708,675	6,800	524,932	275,357
Switzerland	2,554	2,857	12	3,011	58	1,632	102	161,722	353,871	4,529	330,524	158,364
Thailand	103	132	28	149	24	81	9	34,636	38,710	589	4,887	12,878
Turkey	57	48	55	6	1	2	4,152	13,298	167	2,544	6,123	90
Uruguay	507	580	14	605	50	255	14	15,669	133,830	936	36,367	56,481
Venezuela	474	564	19	662	52	282	12	35,002	146,380	752	40,571	56,111
10 Other Countries	43,741	47,734	233	1,358	2,106	195,399	3,562,947	6,946	408,235	1,483,798	27,501	
GRAND TOTAL	384,694	426,704	11	456,265	18,181	240,921	13,942	14,662,122	68,703,699	704,063	22,484,345	21,980,794
												279,622

a great deal of talking. Have you shared in preaching the Kingdom message to others? Have you reported your work? Because of the preaching Jehovah's witnesses have done they have interested many others in the work. In fact, before the year ended a new peak of publishers was reached, because many of those who had become interested in the great ministerial activity of Jehovah's witnesses had gone out with them in the service.

¹² The peak in number of publishers reported for any one month throughout the whole year was 456,265. This is the highest number of persons who have engaged in field service to help others gain knowledge of Jehovah ever to report to the Society in one year. So that such ones will never go back to childlike living, the Watch Tower Society has regular Bible studies in Kingdom Halls and in the homes of the people. Attending these meetings helps one grow to maturity. Public lectures also are arranged at the Kingdom Halls, and these talks totaled 240,921 last year. What is the reason for all this effort? It is that those who are turning to the truth may grow in powers of understanding. Paul expressed it this way: "Brothers, do not become young children in powers of understanding, but be babes as to evil; yet become full-grown in powers of understanding."—1 Cor. 14:20, NW.

¹³ The time is here for those who have dedicated their lives to Jehovah God to forget the things that are behind, this old world and its immoral way of living, and to move forward. Look to the things ahead; consider the New World society and the blessings to come. This means activity. If every company of Jehovah's witnesses increased its number of publish-

ers by 10 per cent during the 1953 service year, we would average 468,374 publishers for 1953. Expansion comes by bringing to maturity those who are interested in Jehovah's kingdom. We know they will gain happiness in their maturity because they will want to give freely of the water of life. So we must expect increases and help the new ones to see their responsibility to teach others.

¹⁴ Jesus said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." (John 15:8, NW) Are you going to bear fruit, or are you going to be a baby all your life? Why not be a teacher? You ought to be! Let your maturity bring you happiness. "Let us press on to maturity." (Heb. 6:1, NW) As those in Jehovah's organization strive for maturity, they will increase in numbers. So let those who are mature ministers help others during 1953, and take those who are growing in the truth out in the witnessing work with you. If you do, we can expect a 20 per cent increase in the peak number of publishers in every company in the world and a corresponding 20 per cent increase in the year's peak report for 1953. Why not strive to hit this new peak of 512,044 by the end of April 1953? It can be done by striving for maturity and happiness and by really helping the 54,707 individuals who symbolized their dedication to Jehovah's service last year by water baptism.

¹⁵ Jehovah God will bring these mature, happy ministers into his kingdom of righteousness in not too long a time. Paul said: "Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the calling above and which God

12. The publishing was engaged in by what peak number, together with how many public meetings, and what is the reason for such effort?

13. In what direction must we look, and how could we average 468,374 publishers in 1953?

14. How many were baptized, and what should mature ministers do during 1953, and with what increase of publishers possible?

15. According to Philippians 3:13-16, of what mental attitude should both remnant and other sheep be now?

extends in Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:13-16, NW) The anointed remnant must be of this mental attitude, and the other sheep too are urged to follow the same advice.

¹⁶ All of us have experienced the sorrow and unhappiness of this old world. Now having turned to God's Word we have learned what it means to be happy and joyful in his organization. So Peter said: "Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all kinds of backbiting, and, as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, provided you have tasted that the Lord is kind." (1 Pet. 2:1-3, NW) So Jehovah's servants everywhere are trying to help the "newborn infants" to grow up and gain salvation. There are many of these young ones who need help as babes in the truth. At the Memorial service of Jehovah's witnesses last year there were 667,099 who associated themselves with God's people on that one night. It is easy to see there is much interest, but over 200,000 of this number are spiritually babies. Most of them know the fundamental doctrines, and they are happy that they see the difference between the Devil's organization and Jehovah's organization. More truth though will bring happiness, satisfaction, contentment,

and eventually everlasting life. Why not help all to be mature in the truth? Then they will know, just as you do, the Scriptural reason why this world is in this dilapidated condition and the reason why Jehovah God is going to destroy it. They will know what to say to people in order to comfort them. They will know, as you do, that happiness comes by gaining maturity and by taking the right course now. The right course is to associate with Jehovah's witnesses in praising Jehovah God, promoting true worship, and preaching that the kingdom of the heavens is at hand. That will bring you true happiness that comes with maturity.

¹⁷ What makes Jehovah's witnesses so happy? Look at the record of their activity as reported in the 1953 *Yearbook of Jehovah's Witnesses*. Examine the chart of their world-wide field service as published on pages 16, 17 in this issue of *The Watchtower*. There is the answer—service, true worship of Jehovah God. Some countries are not named in the report. In fact, ten of them are grouped together. Why? In order to safeguard the witness work and so as not to reveal how many persons are actually preaching behind the Iron Curtain and in dictator-controlled countries. Still the witnesses are there telling the good news to others even though under terrific persecution. All of them, no matter where they may be, are happily united as one in 'worshiping Jehovah in holy array'. (Ps. 29:2, AS) Be one of these praisers and worshipers of Jehovah in your country in 1953!

16. Of those attending the Memorial supper how many must be babes spiritually, and what happiness-bringing course should we take toward them?

17. Judged by the 1953 *Yearbook* what makes Jehovah's witnesses so happy, even despite oppressive governments?



FEAR OF THE SOVEREIGN JEHOVAH

THE command is given, "Let all the earth fear Jehovah."* (Ps. 33:8, AS) Appreciating how fearful and exalted is the position of our Sovereign Jehovah God, how can we help fearing him? Him, the Creator not only of the earth but of all things unseen as well as seen; him, whose spirit no one has directed and whom no one has counseled; him, the potter who can do with his vessels whatever he pleases and whom none may question.—Job 38:1-36; Jer. 18:2-10; Rom. 9:20, 21.

Our Sovereign Jehovah is so far above us, so highly exalted that the distance between him and us is almost absolute. We are dependent upon him, not only for a few things or in certain respects, but totally, for life and all its associated blessings. To maintain his sovereign control of the universe and for our own good he makes laws for our guidance and provides "sanctions" in the way of punishments if we transgress them and rewards if we keep them.

In view of these facts we can at once see that godly fear of Jehovah, the great Sovereign Ruler, is right, desirable and proper. And such fear is not merely a reverence but is actually an apprehension of harm, a dread, a consciousness of possible danger. Being completely at God's mercy we cannot afford to trifle with him or be careless regarding his requirements, for to displease him would result in the sanction of death being applied against us.—Isa. 8:13, AS; Heb. 12:29, NW.

However, in this present system of things there are also other, though lesser, sovereigns, referred to in the Scriptures as "Caesar", who make their own laws and who provide for sanctions for the violating of them. Because at times the laws

of these two sovereigns, Jehovah and Caesar, clash, Christians find themselves in trying positions. What, then, shall they do? Follow the examples contained in God's Word showing how his servants in times past conducted themselves under like circumstances. Uniformly their attitude has been: "We must obey God as ruler rather than men." (Acts 5:29, NW) Out of warm love for God, which continually bathes our conscience, we will unhesitatingly keep ourselves in total subjection to our theocratic governing authorities, consisting of Jehovah God and Christ Jesus.

And while being careful so that at no time will we render God's things to Caesar, we may nevertheless pray for persons acting for Caesar in official capacities, not that they may be converted, but that God may cause them to be reasonable, unprejudiced and amenable to the witness being given them by God's servants appearing before them, so that the work may go forward unmolested.

So, recognizing our greatly inferior position before the living God and that we are totally dependent upon him for life and all its present and future blessings, let us humbly submit ourselves to him, showing obedience with the fullest understanding. Let us never risk displeasing the Sovereign Jehovah by any act of unfaithfulness. Let us lay aside all old world customs and scruples and accept and perform the new duties which we ascertain from a study of God's Word, foremost of which is preaching the good news of the Kingdom. (Matt. 24:14) Let us ever live in the dread of displeasing our Sovereign, and so enjoy now to the full the fruits and peace of new world subjection while looking forward to new world blessings.

* For details see *The Watchtower*, June 15, 1952.

The Scriptures, Reason and The Trinity



FOR the great majority of professed Christians the most vital teaching is that of the trinity. Well expressing the sentiments of such is the statement appearing in the Nazarene publication, *Herald of Holiness*: "No one can take the doctrine of the Trinity lightly and at the same time be loyal to Christianity."—June 11, 1952.

In discussing the trinity at a solemn mass performed at St. Patrick's cathedral, the Msgr. Greene held that Jesus taught the trinity by his words as recorded at Matthew 28:18-20 (*Cath. Confrat.*): "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." According to this monsignor: "At His baptism in the river Jordan, all the persons of the Trinity manifested themselves. The Father was heard as a voice from heaven. The Son was there in the person of Jesus. The Holy Ghost appeared in the form of a dove. There is no answer in this world to this impenetrable mystery, which is not contrary to reason but above reason. In some mysterious way, there are three persons in one God—yet only one God. That is what we accept without understanding it."—*New York Times*, June 9, 1952.

CONSIDERING THE "PROOFS"

But does the mere associating together of the Father, the Son and the holy spirit prove that they constitute a trinity? Certainly that in itself is no basis for the trinitarian concept as expressed in the Athanasian creed: "In the Trinity none is afore or after the other; none is greater or less than another. But the whole three persons are coeternal together, and coequal." If that were the case then 'Abraham, Isaac and Jacob' would be a trinity and so would 'Peter, James and John'.

Nor can their being present at the time of Jesus' baptism argue for a trinity. No more than can the presence at a United States presidential inauguration of the president, the judge who administers the oath and the Bible on which the oath is taken, although all three are essential to the ceremony. The fact is that the circumstances on that occasion prove the very opposite. We see God in heaven, as the Superior One, voicing his approval of his Son; we see his Son on earth expressing delight to do his Father's will; clearly two separate and distinct personalities and not at all equal. Separate and distinct also is the holy spirit being shown descending as a dove. Nothing here to indicate that it is a person, let alone that it is equal with God Jehovah.—Matt. 3:16, 17; Heb. 10:5-7, NW.

For proof of the trinity some quote 1 John 5:7: "There are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one." (Dy) However, these words are no part of God's inspired Word, not being found in any Greek manuscript earlier than the fifteenth century, nor in Jerome's Latin *Vulgate*, nor in any Latin version written before the ninth century.

Nor can John 1:1 be used to prove the trinity: "In the beginning was the Word: and the Word was with God: and the Word was God." (*Dy*) In the first place not three but only two persons are here involved. Further note that in the original Greek there is a definite article before God when applied to Jehovah, but not when applied to the Word. Accordingly, modern translators render it: "The Word was divine." (*AT*) "The Logos was divine." (*Mo*) "The Word was a god."—*NW*.

But, someone will ask, does not Jesus state, "I and my Father are one"? (John 10:30) True, but did he mean oneness of person or substance, or oneness of work and purpose? Evidently the latter, for he said: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works, in order that you may grasp the fact and may continue knowing that the Father is in union with me and I am in union with the Father." Clearly showing that Jesus meant oneness of purpose, of work, of organization are his further words in his prayer for his followers: "That they may be one just as we are one. I in union with them and you in union with me."—John 10:25, 37, 38; 17:20-23, *NW*.

Another text frequently used to prove the trinity is 1 Timothy 3:16, which reads, in part: "God was manifest in the flesh." However, modern Bible scholarship renders this text "He [that is, Christ Jesus] who was manifested in the flesh". (*AS*) And a footnote of the *AS* version states: "The word *God*, in place of *He who*, rests on no sufficient ancient evidence."—See also *An American Translation*; *Moffatt*; *Rotherham*; *New World Translation*.

SCRIPTURES DISPROVE TRINITY TEACHING

Having considered the strongest purported Scriptural evidence in favor of the

trinity and having found it invalid, let us now consider Scriptural evidence disproving this teaching. To hold that Jehovah God the Father and Christ Jesus his Son are coeternal is to fly in the face of reason. The very fact that the Son received his life from the Father proves that he could not be coeternal with him. According to the Scriptures, Jehovah God, the great Father and fountain of life, has always existed. "From everlasting to everlasting, thou art God." (Ps. 36:9; 90:2) But the Son received his life from his Father: "I live because of the Father." (John 1:18; 6:57, *NW*) Clearly Jesus owed his existence to God; but God owes his existence to no one else. Jesus Christ "is the image of the invisible God, the first-born of all creation". God is not the image of anyone, but he created creatures in his image. (Gen. 1:26) God was not born, but his creatures were; they had a beginning, but not he. The first of his creatures was his only-begotten Son, "the beginning of the creation by God."—Col. 1:15; Rev. 3:14, *NW*.

And not only in this respect but also in every other is Jehovah God the Father superior to his Son Christ Jesus. Jesus himself assures us, "The Father is greater than I am." (John 14:28, *NW*) Nor can it be argued that God was superior to Jesus only because of Jesus' then being a human, for Paul makes clear that Christ Jesus in his prehuman form was not equal to his Father. At Philippians 2:1-11 (*NW*) he counsels Christians not to be motivated by egotism but to have lowliness of mind even as Christ Jesus had, who, although existing in God's form before coming to earth, was not ambitious to become equal with his Father.

Throughout the Scriptures Jehovah God is repeatedly termed the Almighty God. "I appeared unto Abraham, . . . by the name of God Almighty." (Gen. 17:1; Ex.

6:3; Ezek. 10:5) But his Son is merely termed a mighty one. "Gird thy sword upon thy thigh, O mighty one." "And his name shall be called . . . Mighty God." (Ps. 45:3; Isa. 9:6, AS) Jesus appreciated this distinction. In replying to the religious leaders of his day, who accused him of blasphemy, he said: "Is it not written in your Law, 'I said: You are gods'? If he called 'gods' those against whom the word of God came, and yet the Scripture cannot be nullified, do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?" (John 10:34-36, NW) Yes, Jesus did not claim to be The God, but only God's Son.

That Jesus is inferior to his Father is also apparent from Paul's words at Hebrews 7:7 (NW): "Now without any dispute, the less is blessed by the greater." Did Jesus bless God? No, but it was 'God who anointed Jesus with the oil of gladness more so than his partners'. (Heb. 1:8, 9, NW) Jesus was also inferior to his Father in the matter of knowledge, he himself stating regarding the time of a certain future event: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36, NW) Jesus confessed: "The Father taught me," and Paul tells that Jesus did not please himself but learned obedience by the things he suffered. But, "Who has come to know Jehovah's mind, or who has become his counselor?" Yes, "Who has first given to him, so that it must be repaid to him?"

—John 8:27-29, 58; Rom. 11:34, 35; 15:1-3; Heb. 5:8, NW.

Jehovah God commanded the angels to worship the Son, but he himself did not bow down to his Son. (Heb. 1:6) But Jesus recognized that he must bow down and worship his Father. (Matt. 4:8-10) After his resurrection both the apostles

and Jesus himself, although Jesus then 'was the exact representation of his Father's very being', still recognized that Jehovah God was the "God" of Jesus Christ.—2 Cor. 1:3; Eph. 1:3, 17; Heb. 1:3; Rev. 1:6; 3:12, NW.

Jehovah God, being the God of Jesus Christ, was therefore also his Head: "The head of every man is the Christ; . . . in turn, the head of the Christ is God." Time and again, therefore, we read that Jesus is God's servant whom God sent forth for the accomplishing of God's will.—Isa. 42:1-4; Matt. 12:17-21; John 8:42; 17:18, 25; 1 Cor. 11:3, NW.

Jesus prayed to his God and was heard. "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." Can we imagine Jehovah God seeking help from his Son?—Matt. 26:39; 27:46; John 11:41, 42; Heb. 5:7, NW.

THE "HOLY GHOST"

The Greek word translated "ghost" or "spirit" throughout the "New Testament" simply means "a current of air", 'breath or blast of wind, or breeze.' (Strong's Concordance) The "Holy Ghost" or holy spirit is God's active force by which he accomplishes his purposes, whether they include that of creating, of writing the Scriptures or helping his servants to understand them.—Gen. 1:2; 2 Sam. 23:2, AS; John 14:26; 15:26; 1 Cor. 2:10; 2 Pet. 1:21, NW.

There is no basis for concluding that the holy spirit is a person. The Bible tells of being baptized, which actually means being dipped in or immersed in water, with fire and with the holy spirit. How could the 120 persons at Pentecost be baptized with a person? (Acts 1:5; 2:1-4) The mere fact that the holy spirit is some-

times given personality does not argue against this, for often in the Scriptures personality is attributed to things not persons, such as Jerusalem, Zion, etc. But nowhere do we read of Jehovah God and Jesus as being referred to by neuter pronouns, which is the case in regard to the holy spirit. "It is the Spirit of Truth. The world cannot obtain that Spirit, because it does not see it or recognize it; you recognize it because it stays with you and is within you." (John 14:16, 17, AT; Acts 2:33) This is further borne out by the frequent lack of the definite article before holy spirit, such as at Acts 2:4 (NW): "And they all became filled with holy spirit." Neither Stephen nor John saw any "Holy Ghost" in their visions of heaven.—Acts 7:55; Rev. 5:1-6.

OF PAGAN ORIGIN

Having seen that there is no Scriptural support for the teaching of the trinity but much Scriptural evidence contradicting it, obviously it is not of divine origin. From where, then, did it originate? Note the following testimony:

"The recognition of a trinity was universal in all the ancient nations of the world."—*The Two Babylons*, Hislop.

"The word triad, or trinity, was borrowed from the pagan schools of philosophy and introduced into the theology of Christians of the middle second century by Theophilus, Bishop of Antioch."—*Bibliothèque Ecclesiastique*, Dupin.

"Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."—*Religious Dictionary*, Abbott.

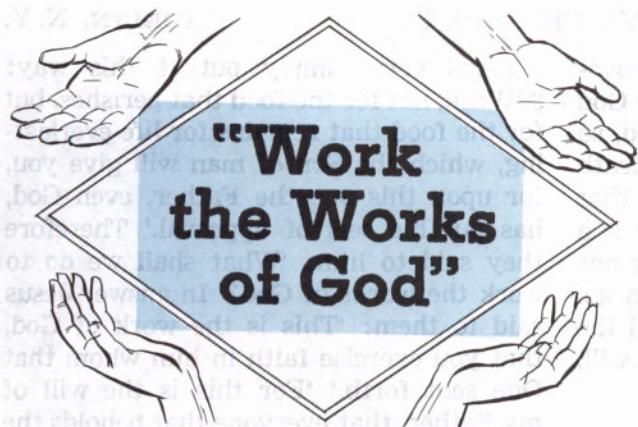
Yes, the trinity finds its origin in the pagan concept of a multiplicity, plurality or pantheon of gods. The law Jehovah God gave to the Jews stated diametrically the

opposite: "Jehovah our God is one Jehovah."—Deut. 6:4, AS.

Jehovah God says: "Come now, and let us reason together." (Isa. 1:18) The advocates of the trinity admit that it is not subject to reason or logic, and so they resort to terming it a "mystery". But the Bible contains no divine mysteries. It contains "sacred secrets". Every use of the words "mystery" and "mysteries" in the *King James Version* comes from the same Greek root word meaning "to shut the mouth", that is, to keep secret. There is a vast difference between a secret and a mystery. A secret is merely that which has not been made known, but a mystery is that which cannot be understood.

The advocates of the trinity admit that they cannot understand it. In vain they try to do the impossible, to elucidate it by analogies which are not analogous in vital respects; a practice which convicts them of inconsistency and a lack of confidence in the merits of their position. Jehovah God by his Word furnishes us with ample reasons and logical bases for all regarding which he expects us to exercise faith. Through the apostle Paul he counsels: "Make sure of all things; hold fast to what is right." (1 Thess. 5:21, NW) We can make sure of what is right only by a process of reasoning on God's Word.

The fact that the teaching of the trinity is not mentioned, not discussed, not explained nor vindicated anywhere in the Scriptures when so many other main points of teaching are (and that in spite of the fact that it has been the most controversial teaching of so-called Christianity) is strong circumstantial evidence that neither Christ Jesus nor his apostles nor disciples, nor, for that matter, any of the prophets of old recognized or taught such a mysterious teaching. God through his Word appeals to our reason. The trinity doctrine is a negation of both the Scriptures and reason.



JEHOVAH God works. His Son Christ Jesus is his "master workman". All the holy angels of the universe work. Man must work. Every work of Jehovah God is an honor and credit to him. They tell of his glory and power and praise him day by day. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." His wondrous works are seen all about us. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—John 5:17; Prov. 8:30, AS; 2 Thess. 3:10; Deut. 32:4; Ps. 19:1-4, AS.

Those who are invited to take part in the works of Jehovah should seize the opportunity, because there is nothing that can possibly be more refreshing or exhilarating to him. In addition to refreshing one, to work the works of God brings happiness and ultimately salvation to the creature. For one to accept to do the works of God means for one to accept more of His energy and use such to shine forth His glory. Those who were energized with God's spirit at Pentecost were heard "speaking

in . . . tongues about the magnificent things of God".—Acts 2:11, NW.

The creature must accept to do God's will willingly. No one is hoodwinked or forced into it. Showing that there would be willing servants responding to do God's will, the inspired Word says: "Thy people shall be willing in the day of thy power." His people enjoy working, find happiness and peace in their work, and really love to work.

CONTRASTING VIEWS ABOUT WORK

How unlike the present attitude of the old world toward work is this! Most people of the world today do not really enjoy working; at least, that is the impression they leave. The vogue is to do only that which is absolutely essential to the general welfare of the people, and as little of that as one can possibly get away with. A good many are born lazy, or they get that way shortly after birth, perhaps by copying their parents. Selfishness drives the more ambitious ones roughshod over their fellow man into habits of greed. Most of these operate on the principle, "Get all you can, and then hold all you get." To appease the lackadaisical and to pamper the lazy, the work day has been cut down to but a few hours; the work week to but a few days, and the work month into saint days, patriotic days and holidays. Man will work, but today's examples show a definite lack of will to work.

On the other hand, those who work the works of God love their work. Such ones do not show any regard for time. They are not clock watchers nor bench warmers nor just plain loafers. Such ones do not care to loaf, they enjoy working and very few things distract them from their work. When away, they miss it. If ill, they often insist on working, whereas the lazy and

indifferent will slack at the slightest provocation. One who works the work of God does not say, "Oh, I wish I were dead, so I wouldn't have to work." To him death is an enemy. His desire is to live so that he can work. He appreciates that life is a gift from God; that there is 'no work nor device in the grave', where dead men go. He loves life. He loves his work; and the man that finds pleasure in doing God's will, happy is he.

GOD'S WILL RESPECTING CREATURES

The work of Jehovah God at this time is reflected in the course of his Son. Jesus brought a work of ministry to this earth. Said he: "We must work the works of him that sent me while it is day; the night is coming when no man can work. As long as I am in the world, I am the world's light." (John 9:4, 5, NW) During this three and a half years of ministry he tramped throughout Palestine preaching and teaching the kingdom of God as mankind's only hope. He ministered in the synagogues, the homes of the people, along mountainsides, by the seashores, everywhere that the people gathered, there he taught them. He put his life into his ministry. He practiced his faith. His daily conduct, his integrity under strain and provocation, his diligent ministry, his entire life provided a perfect pattern for us to follow. (1 Pet. 2:21) He said in his sermon on the mount: "You are the light of the world. . . let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14, 16, NW) Christians take up the work where he left off. Their assignment too is great. In order to accomplish it they must follow closely in his footsteps. They, as he, must learn God's will. They too must dedicate their lives as he did to Jehovah God and his work.

Jesus very simply put it this way: "Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you, for upon this one the Father, even God, has put his seal of approval." Therefore they said to him: 'What shall we do to work the works of God?' In answer Jesus said to them: 'This is the work of God, that you exercise faith in him whom that One sent forth.' 'For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day.' "—John 6:27-29, 40, NW.

Exercising faith in Christ means one's putting his life into his faith, activating it, and making it a producer of right works. It means we imitate Christ and not the world. There must be a definite turning away from the world in our personality and conduct. This change should become evident in the life of every Christian. The apostle Paul said: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24, NW) The entire tenor of the Bible is that our faith in Christ must produce a change in our lives. This change is not brought about by the miraculous, but through hard and sincere work on the part of the Christian endeavoring to put into practice the principles of Christianity. This effort must be made.

The disciple James argues in the second chapter of his epistle: "You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works." You believe there is one God, do you? You are doing quite

well. And yet the demons believe and shudder. But do you care to know, O empty man, that faith apart from works is inactive? Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? You behold that his faith worked along with his works and by his works his faith was perfected, and the scripture was fulfilled which says: 'Abraham exercised faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend'. You see that a man is to be declared righteous by works, and not by faith alone. . . . Indeed, as the body without breath is dead, so also faith without works is dead." (Jas. 2:18-26, NW) So, too, our faith must join hand in hand with right works, creating a favorable change in our life which wins the approval of God and salvation.

FAITH WORKING FOR BETTER CHANGE

If our sincere desire is to work the works of God, then we must make our faith mean something to us. It must produce a course of action in our lives that is in harmony with God's will and purpose. It cannot remain idle. As the apostle Paul declared: "Keep working out your own salvation with fear and trembling, for God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act. Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world." "Now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which

through accurate knowledge is being renewed according to the image of the one who created it."—Phil. 2:12-15; Col. 3:8-10, NW.

The Word of God must be more to us than just words. It must be recognized as a divine rule for the conduct of his people. If we believe this to be true then the above counsel should be heeded. We cannot go around murmuring and arguing among ourselves or among those of the world and still claim to be Christians. This would be hypocritical, and God hates hypocrites. We cannot go around lying, cheating and stealing, inside or outside of the theocratic organization. God despises a liar, a cheat and a crook. Our speech must match our claim. The fact that we work among those who habitually use foul speech, is that any reason for us to? Our determination should be one of cleanliness. Abusive speech, obscene talk, dirty jokes, filthy stories do not find any association with the Word of God. He loathes such.

Christians should always be aware of their position before God. And as Paul states, "Whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him." (Col. 3:17, NW) Our conversion must be complete. It can be by making our faith work, by taking to heart and putting into action all the admonition of the Bible, by keeping a proper balance in all things, by meditating daily on God's Word. Let us work hard at putting into operation Christian principles while it is yet the day of God's toleration of the wicked, because Armageddon is fast approaching. "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." —1 Cor. 15:58, NW.

Cleveland's Loss Is New York City's Gain



SINCE when does a city turn business away from its doors? Since when does a city deny its facilities for peaceable assembly?

Since when does a city, which is large enough to accommodate world series baseball crowds, football crowds, Legion crowds, church crowds, the Baptist World Congress crowds, the Eucharistic Congress crowds, Jehovah's witnesses convention crowds, suddenly reject the use of its facilities, on the basis of not being able to handle large crowds? Since the invention of flimsy excuses and intolerant, prejudiced politicians.

Jehovah's witnesses had planned to hold their 1953 international convention in the Municipal Stadium at Cleveland, Ohio. Considerable expense, time and effort were expended to expedite a favorable agreement. The Cleveland ball club department was most co-operative and favorable, and had no objection to the use of the field. (Jehovah's witnesses have held conventions in the Municipal Stadium at Cleveland in 1946, in Yankee Stadium at New York, in Griffith Stadium at Washington, D.C., and at Wrigley Field, Los Angeles, and have had no complaints.) The businessmen of the city were eager to have them back. During the 1946 convention at Cleveland, peaks in business levels reached an all-time high, most of which have not been equaled since. Businessmen were more than anxious over the prospect of another assembly, realizing that the convention delegates living in Cleveland and vicinity for eight days would mean that they would be spending in the city for rooms, meals, shopping in the stores, etc., anywhere between five and ten million dollars. This

would in turn bring in more revenue to the city; also the publicity Cleveland would receive would be world-wide, because peoples from approximately a hundred lands are expected to be present.

Strange that all this publicity and revenue should be kept away from Cleveland. Stranger still that one man should decide this—the city's mayor. His feeble excuse being that the city did not have the facilities to accommodate the convention crowd. The Watchtower Society showed its willingness to co-operate by agreeing to take any dates in the summer convenient to the ball-team schedule and to the city. The Watchtower Society was wholly in agreement with accommodating itself with the city in handling its convention. The Society would arrange for the rooming of all its delegates, provide their own watchmen, doctors and nurses. Yet the mayor said No. The application was denied. The only possible reason that the mayor could have had for denial was his own prejudice and intolerance against Jehovah's witnesses as a group. In this way, he permitted his personal views to work to the injury of not only the business of Cleveland but the welfare of its peoples and the peoples of its vicinity.

The people of Cleveland do not applaud the mayor's decision. One prominent clergyman of Cleveland wrote directly to the mayor stating that, while he did not agree with the views of Jehovah's witnesses, he protested the action taken by the mayor in rejecting the application for the assembly, because he feared that if one group can be denied the right of assembly in Cleveland it may not be long before

all groups may be denied that same right. He also stated that regardless of personal views or prejudice this grant of assembly should be reconsidered. As for the excuse of not having the facilities to accommodate the crowds, that was discounted as not a reasonable answer for denial.

Another letter appearing in the Cleveland *Plain Dealer*, September 14, 1952, under subheading "Readers, in Letters to Editor", stated: "Editor *Plain Dealer*—Sir: You will no doubt be amazed to know that the Watchtower Society tried very hard to obtain the facilities of Cleveland Stadium for an eight-day convention for 1953 at the regular rental rates, but were turned down by Mayor Burke and Commissioner Paul J. Hurd. . . . The mayor of Cleveland well knows that in 1946 the Watchtower Society handled between 70,000 and 80,000 people in an orderly and well-behaved manner, and that it was estimated that between three and four millions of dollars benefited Cleveland merchants as a result of the convention. Similarly a like amount would have been

spent had our mayor not refused next year's convention. We believe Cleveland businessmen have been deprived of this business without warrant as the flimsy excuse that Cleveland is too small to accommodate a real convention, especially in view of the fact that in 1946, during a world war, Cleveland was amply large enough to take care of 70,000 to 80,000 visitors. Are we retrograding or progressing as a city? In 1946 the Watchtower Society paid the city of Cleveland well over \$50,000 in rentals, asking no discounts. Is Mayor Burke setting a precedent and does this refusal mean that should other large religious organizations such as the Roman Catholic church desire to have another Eucharistic Congress such as they had here in 1935, would they too, be refused Cleveland's public facilities? . . . Cleveland's loss will be New York City's gain, as the Watchtower Society has engaged Yankee Stadium for the 1953 international convention."

Clevelanders do well to soberly ponder the prejudicial actions of its mayor before it is too late.

Priest-led Mob in Cyprus Foiled

IT SEEMS passing strange that a religious organization claiming to be Christian, the Greek Orthodox Church, should carry on religious persecution of Christians. And almost as strange is the fact that such should take place in a British colony, when Britain engaged in two world wars and is now supporting the United Nations, all ostensibly in the interests of the basic human freedoms. All of which is by way of introduction to the report received by *The Watchtower* from the island of Cyprus:

"Our Christian assembly at the cinema at Famagusta, Cyprus, scheduled May 23 to 25, 1952, started off well. On Friday evening we had an attendance of 200 and on Saturday 250. The brothers were thrilled with the release of two Bible tracts in the Greek language and a new ministry school schedule for the congregations, arranging for the study of the Christian Greek Scriptures. The advertising of the public lecture in town was excellent, and the people, for the most part, treated the witnesses well.

"The public talk was due to start at eleven o'clock Sunday morning. Knowing of past disturbance at our public meetings we took all precautions, and instructions were given the attendants not to allow any persons to enter who were suspected to be troublemakers, some of whom were known to us. About ten minutes before the public lecture was to begin, a procession came toward the cinema headed by six priests of the Orthodox Church and followed by scores of students of the secondary school which is controlled by the church. They turned to enter the cinema, but our alert attendants, with the assistance of the police, prevented their entering the building. The priests were told to leave, as they would not be permitted to enter. The leading priest had caused a disturbance in the same cinema in 1948.

"The priests insisted on entering and started pushing the attendants and police. To prevent their entering the doors were closed and locked. This so enraged the priests that they stated that they would enter if killed in the attempt. Police headquarters were contacted and request was made for more police officers, who arrived shortly. With a struggle the priests and the students were thrown off the stairs of the cinema and into the street. By this time the street had become a seething mass of people, and women were shouting and screaming. One of the witnesses was held captive for a time by four of the priests, but managed to free himself after having been struck in the face and having his clothing torn.

"The police told the crowd to disperse or their names would be taken, but the priests refused to move. One of the priests began to lecture on the opposite side of

the street and their followers cheered and clapped. For an hour and a quarter this priest hurled abuse against us. The mob listening to him acted as though possessed by the demons. However, with the doors closed the speaker inside of the cinema was able to go on with his talk. He was heard by 330, but there is no doubt that hundreds more would have been present if all had been orderly outside of the cinema.

"The brothers were instructed to remain inside the cinema as there was no way of knowing just what the mob intended to do. At 12:15 the church bells began to ring and the priests led the procession back to their church. After the police cleared the way, strangers attending the lecture were permitted to leave and later on the brothers themselves left the cinema. The attendants, however, still had to guard the doors and more police were sent to maintain order during the afternoon session, as there were still some lawless elements outside."

It may come as a surprise to some persons to note that clergymen, who appear so sanctimonious in their black robes, would so violently oppose the right of others to worship God according to the dictates of their conscience. But well-informed Christians are not surprised. They know that Jesus stated that his followers would receive the same kind of treatment that he got. And, no question about it, Jesus was violently persecuted by the clergy of his day, the scribes and Pharisees of Judaism. True to his words, his sheeplike followers are receiving the same kind of treatment from certain goatlike elements whenever such elements have sufficient power to give it.—Matt. 10:16-31; 25:31-46.



Questions from Readers

- Revelation 22:13 (NW) speaks of the "Alpha and the Omega, the first and the last, the beginning and the end". At Revelation 1:17 (NW) Christ Jesus is spoken of as "the First and the Last". So is not Revelation 22:13 also referring to Christ? The context sounds like it, yet the Watchtower publications say Jehovah is the "Alpha and the Omega". Why?—J. J., New Jersey.

Alpha is the first letter of the Greek alphabet, and *omega* is the last; one is the beginning and the other the end of the Greek alphabet. So the expressions "the Alpha and the Omega" and "the first and the last" and "the beginning and the end" are parallel expressions and mean the same thing. They are applied to Jehovah God. Isaiah 44:6 (AS) reads: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God." Revelation 1:8 (NW) catches up this thought in Isaiah and adds to it the point that he is coming: "I am the Alpha and the Omega," says Jehovah God, 'the One who is and who was and who is coming, the Almighty.'

So just because the verse preceding Revelation 22:13 speaks of that "Alpha and Omega" as coming does not necessarily mean it refers to Christ Jesus, whose second coming is frequently mentioned. Revelation 1:8 shows Jehovah as coming, and so Revelation 22:12 may do likewise. He comes representatively, through Christ Jesus. Revelation 4:8 speaks of Jehovah as coming, and Revelation 21 shows his presence with humankind. "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them....I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. Anyone conquering will inherit these things, and I shall be his God and he will be my son." (Vss. 3, 6, 7) This reference is certainly to Jehovah God, for he is God to the anointed body members of Christ and they are his spiritual sons. They are

Christ's brothers, not sons, so the text is speaking of Jehovah, and it calls him "the Alpha and the Omega". So when the Alpha and Omega is mentioned again in the very next chapter, why must the term suddenly shift to Christ Jesus instead of Jehovah God? It does not.

Some argue that it refers to Christ Jesus at Revelation 22:13 because verse 16 shows Jesus speaking. But that does not mean the speaker of the preceding verses must also be Jesus. The use of the single quotation marks in the *New World Translation* shows a change in speakers between verses 15 and 16. We must remember that the revelation God gave to Jesus Christ was passed on to the apostle John by one of Christ's angels, and that this angel sometimes spoke for Jehovah God and sometimes for Christ Jesus; so we must watch for these changes and note them on the basis of content and context. It is true that when the angel speaks for Christ, at Revelation 1:17 (NW), he states: "I am the First and the Last." But a check of the context shows this "First and Last" was with definite limitations, was relative to just the matter of Christ Jesus' death and resurrection, as verse 18 shows. Christ was the first one raised in the first resurrection, and the last one that will be raised directly by Jehovah God. Others who follow in that resurrection will be raised by God through Christ. (John 6:40; 1 Cor. 6:14) In fact, this limitation is also shown by the footnote on "First" in Revelation 1:17 in the *New World Translation*, where "First" is shown to mean "Firstborn" by one ancient manuscript. Christ was the firstfruits of those asleep in death. (1 Cor. 15:20) When "First and Last" is again applied to Christ Jesus, at Revelation 2:8, note that again it is with respect to death and resurrection. But when it speaks thus of Jehovah no limitation is set on the meaning.

So we must be reasonable. When we see an expression that is applied to Jehovah several times in its unlimited sense, and then come across it again but not specifically indicated as applying to Jehovah, we cannot become flighty and switch the expression to Christ Jesus; and especially when we note that it is applied elsewhere, not in its unlimited sense, but only with definite limitation of meaning. Trinitarians try to capitalize on this expression to show it was used indiscriminately for either God or Christ, and in this way show God and Christ are the same. But logic and reason do not allow this, no more than do many other texts in the Bible.

"WATCHTOWER" STUDIES

Week of February 8: Happiness in Giving.
Week of February 15: Happiness of Kingdom Ambassadors.

Week of February 22: Maturity Brings Happiness.