

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 15, 1962

Semimonthly

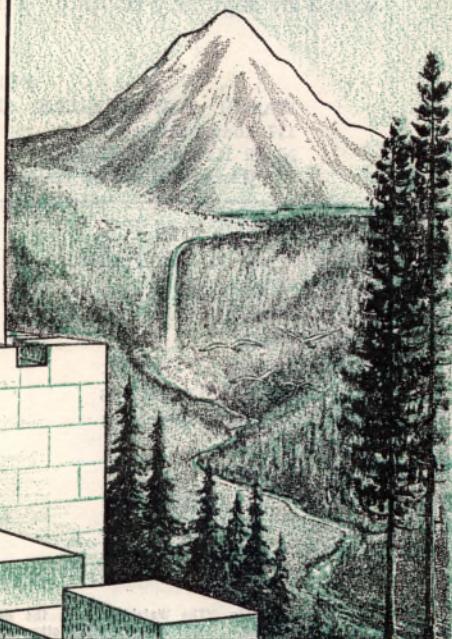
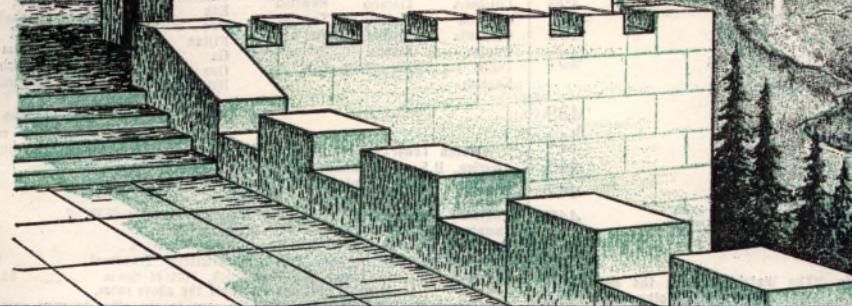
"GIVE US MORE FAITH"

—
THE DECEPTIVE POWER OF WEALTH

—
THE PREVAILING WILL OF GOD

—
CONSIDERATION FOR OLDER PERSONS
AND AFFLICTED ONES

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"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".



PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, President

GRANT SUITER, Secretary

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

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AT — An American Translation	Le — Isaac Leeser's version
AV — Authorized Version (1611)	Mo — James Moffatt's version
Da — J. N. Darby's version	Ro — J. B. Rotherham's version
Dy — Catholic Douay version	RS — Revised Standard Version
ED — The Emphatic Diaglott	Yg — Robert Young's version

Printing this issue: 4,000,000	Five cents a copy
<i>"The Watchtower" is Published in the Following 64 Languages</i>	
Semimonthly	Monthly
Afrikaans	Ibaug
Finnish	Armenian
Portuguese	Ibo
Bengali	Samareno
Sesotho	Icelandic
Bicolano	Samoaan
Chinese	Burmese
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Norwegian	Pampango
Zulu	Turkish
English	Hiligaynon-
	Visayan
	Papamento
	Urdu
	Hungarian
	Polish
	Yoruba

Yearly subscription rates
for semimonthly editions

America, U. S., 117 Adams St., Brooklyn 1, N. Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 821 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.
Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER

Vol. LXXXIII

Announcing
JEHOVAH'S
KINGDOM

July 15, 1962

Number 14

Have the ENDURANCE of

THE endurance of Job has long been proverbial. Do you have that kind of endurance? In this wicked old world, unless you want to become a quitter, you certainly will need it. How can you acquire it?

A great aid is to heed the counsel of the disciple James: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful."—Jas. 5:10, 11.

Perhaps you are thinking, 'Yes, but Job never really lived. Any allegorical or fictitious character can endure.' But not so. Surely James would not insult our intelligence by telling us to imitate a character who never lived, would he? The fact that the Bible points to Job's righteousness and links it with the righteousness of Noah and Daniel leaves no doubt that Job actually did live: 'Had these three men proved to be in the midst of it, Noah, Daniel and Job, they themselves because of their righteousness would deliver [but] their soul.'—Ezek. 14:14.

"Endurance" has been defined as "ability to withstand hardship," "the capacity for continuance under stress or affliction."

Certainly Job manifested endurance, and so most fittingly James sets him up as an example for us. In his day Job was "the greatest of all the Orientals." He enjoyed good health, had a large and happy family, had great material possessions, was held in high esteem, and, above all, as a man of integrity, had the approbation of Jehovah, there being, in fact, not another man that could compare with him in this respect.
—Job 1:1-8; 29:1-25.

And then, overnight, as it were, Job suffered a series of catastrophes that robbed or appeared to rob him of all these blessings. Blow upon blow rained upon his unprotected head, misfortune upon misfortune that he had no reason to expect.

But did Job get discouraged and quit? Did he follow his wife's counsel, "Curse God and die"? No, he did not. He endured. And not only did he endure these things, but he held on to his integrity in spite of eight speeches made by those supposed friends of his who turned out to be his enemies, hypocrites in fact. "A true companion is loving all the time, and is a brother that is born for when there is distress." But these three turned on Job with questions such as this: "Is not your own badness too much already, and will there

JOB
TODAY

be no end to your errors?"—Job 2:9; Prov. 17:17; Job 22:5.

The record goes on to show that Jehovah God rewarded Job for his endurance, even as James notes, and, though having lived some thirty-five centuries ago, Job stands as a good example for all lovers of righteousness today; especially when these find themselves beset with similar hardship. Loss of one's material possessions, of loved ones, of health and of friends are still the common lot of man.—Job 42:10-17.

What will enable you to endure these evils without becoming resentful, bitter or discouraged? Faith in God and in his promises. Job had such faith. In spite of all his suffering he "did not sin or ascribe anything improper to God." He kept trusting God 'even though God would slay him.' Faith will enable you to endure, to continue "steadfast as seeing the One who is invisible." Besides, has not God promised that in his due time, which is now very near, all suffering, all sorrow, pain and death will end? Having faith in such promises of God will give you hope, and hope will help you to endure.—Job 1:22; 13:15; Heb. 11:27; Rev. 21:4.

Prayer is another great aid to endurance. Job's words show that his attitude was one of prayer; he pleaded with God, presenting his case to him. So, should adversity come your way, you may pray to have what is needful. Is it illness you have to endure? You may pray for wisdom to cope with your affliction and strength to endure it. Is your hardship persecution? Here also you may pray, not only for strength to endure, but for your persecutors, even as Jesus commanded: "Pray for those persecuting you," and as he himself did when saying: "Father, forgive them, for they do not know what they are doing."—Matt. 5:44; Luke 23:34.

Another aid to your enduring is a knowledge and understanding of God's purposes. Job did not know why God permitted him to suffer, but we today, by reason of having the account of Job and God's light upon it, know why God permits the righteous to suffer, namely, to prove to the Devil as well as to all creation that he can have creatures that will remain faithful to him come what may. Job kept integrity without knowing about this reason. Certainly knowledge of it should help all lovers of righteousness to endure.—Job 1:7-12; 2:2-8.

And, above all, love will help you to endure. Love for God will help you to put up with what he permits, not rebelling or even complaining about it. Love will cause you to trust God as Job trusted him, always obeying him, for "this is what the love of God means, that we observe his commandments." And love for your neighbor will also help you to endure, to put up with him, be that neighbor a member of your own family, a member of your congregation or a fellow worker at your place of employment. If you truly love your neighbor you will also want to be setting him a good example by enduring and helping him to endure. "Love is long-suffering and kind. . . . It bears all things, believes all things, hopes all things, *endures* all things."—1 John 5:3; 1 Cor. 13:4, 7.

Yes, among the many things that will aid you to endure are faith, prayer, knowledge and understanding, and love. Endurance is the course of wisdom. There is peace, comfort and an inner joy from knowing that you are enduring, bearing up under adversity because it is the right thing to do. Such endurance assures you of a future reward: "He that has endured to the end is the one that will be saved."—Matt. 24:13; Rom. 5:3, 4.

WHEN the Almighty spoke to Job in a series of questions, he contrasted the smallness of man with his own greatness. Jehovah pointed to his inanimate creation, the earth, the sea, its waves, snow and hail, rain, dew, frost and ice, the constellations, clouds, lightnings; he asked Job if he could control them and understand fully the divine laws governing them. Then the Almighty illustrated the superiority of his power and will by pointing to the animal creation. The lions, wild goats, hinds and even the lowly ravens all get along without man's help. Next, God brought to Job's attention other wild creatures:

"Who sent forth the zebra free, and who loosened the very bands of the wild ass, whose house I have appointed the desert plain and whose dwelling places the salt country? It laughs at the turmoil of a town; the noises of a stalker it does not hear. It explores mountains for its pasture and after every sort of green plant it seeks."—Job 39:5-8.

What a difference between tame animals and wild ones, even when they are most similar in appearance! Whence this mysterious difference of inward disposition? God says it was his will to send forth "the zebra free" and to loosen "the very bands of the wild ass." Before the Sabean raid Job had five hundred she-asses, which he could use for burden bearing and plowing. Such domestic asses were noted for their submissiveness. (Job 1:3) But could Job use the wild ass in a similar way? No, for

The PREVAILING WILL of GOD



Dispositions and habits of animals differ. But what can man do about it?

He can learn a lesson from God.



down into the roots. The wild ass migrates restlessly in search of greenery, even exploring mountain areas for pasturage.

But would the wild ass exchange its freedom for the more easily obtained provisions of the domesticated ass? No, and it would be in vain to entice the wild ass to dwell in busy towns for the sake of more abundant food. "It laughs at the turmoil of a town."

It instinctively avoids places inhabited by man, so "the noises of a stalker it does not hear." Not that the wild ass cannot hear well; it is exceedingly wary because of its keen senses of hearing, sight and smell. Should a man invade its desolate domain and try to stalk this creature, it will dart off with utmost rapidity. Xenophon, the Greek historian of the fourth and fifth centuries B.C., wrote in his *Anabasis*:

"The asses, when they were pursued, having gained ground of the horses, stood still (for they exceeded them much in speed); and when these came up with them, they did the same thing again; so that our horsemen could take them by no other means but by dividing themselves into relays, and succeeding one another in the chase."

God had given the wild ass its liberty and had appointed the desert plain as its home. It is not because of man's will that the wild ass is so nimble and untractable and that even the salt country is its dwelling place, salt being a welcome ingredient to its diet. The wild ass manages to get along without man's help. "Every sort of green plant it seeks," gnawing even

What a strange contrast between the tame and wild asses, which are in appearance so similar! Can man account for this difference or do much about it?

**POWER OF WILD BULL NOT HARNESSSED
BY MAN**

Then Jehovah God brings up another wild creature whose power man could not harness, the wild bull: "Does a wild bull want to serve you, or will it spend the night by your manger? Will you bind a wild bull fast with its ropes in the furrow, or will it harrow low plains after you? Will you trust in it because its power is abundant, and will you leave your toil to it? Will you rely on it that it will bring back your seed and that it will gather to your threshing floor?"—Job 39:9-12.

The answer to these questions, as well as those previously asked by God, is No. What farmer would dare? The wild bull was not like the cattle used for agricultural purposes, even though similar in appearance. Job once had five hundred spans of cattle, which he used for plowing. (Job 1:3, 14) But he could not harness the greater strength of the wild bull for the same purpose. The pictorial representations on monuments show that the ancient Egyptians bound their oxen to the plow by a cord fastened around the horns and tied to the yoke and the handle. But could any man bind a wild bull fast with its ropes in the furrow? No.

Then the question: "Will you trust in it because its power is abundant?" No, indeed. The greater wonder, then, that man could not avail himself of this strength to do his work. The wild bull was one of the most powerful animals known to the Israelites. The Hebrew word for this animal, *reem*, is mistranslated in the King James Version Bible as "unicorn"; but the *reem* was no one-horned mythological beast. It had two horns, "the horns of a wild bull."

(Deut. 33:17) Apparently related to domesticated cattle, the *reem* was not serving man, plowing his fields or hauling home grain.

The ancients considered the wild bull to be a most formidable creature, an Assyrian king calling it "strong and fierce." English Orientalist H. C. Rawlinson translated this inscription of an Assyrian king, and it reads: "Four wild bulls, strong and fierce, in the desert . . . with my long arrows tipped with iron, and with heavy blows, I took their lives. Their skin and their horns I brought to my city of Ashur." And English archaeologist Sir Austen Layard wrote in *Nineveh and Its Remains*: "The wild bull, from its frequent representation in the bas-reliefs, appears to have been considered scarcely less formidable and notable game than the lion. The king is frequently seen contending with it, and warriors pursue it on horseback and on foot."

What kind of animal was this wild bull? Many present-day naturalists believe that the Hebrew *reem* must have been the now-extinct aurochs, an oxlike creature that stood six feet at the shoulder. Dr. George C. Goodwin, associate curator of the Department of Mammals of the American Museum of Natural History, states in *The Animal Kingdom*: "The aurochs was once plentiful in Palestine; it appears to be mentioned in the Bible as the 'unicorn.'" If this is the wild bull spoken of by God, it was indeed a most powerful animal. The aurochs existed in Gaul (France) down to the time of Julius Caesar, who wrote in his *Commentaries (De bello Gallico)*:

"They are little inferior in size to elephants; they are bulls in their nature, color and figure. Great is their strength and great is their swiftness, neither do they spare man or beast, which they have caught sight of. . . . [They] can not be habituated to man and made tractable, not even when caught very young. The great spread of the horns

as well as the shape and quality of them differ much from the horns of our oxen."

Little wonder the psalmist David linked the lion and the wild bull together: "Save me from the mouth of the lion, and from the horns of wild bulls you must answer and save me." (Ps. 22:21) What farmer would trust this wild bull?

STORK AND OSTRICH CONTRASTED

God next asked Job if he could account for the difference between the stork and the ostrich, which are both birds and yet are so unlike in habits:

"Has the wing of the female ostrich flapped joyously, or has she the pinions of a stork and the plumage? For she leaves her eggs to the earth itself and in the dust she keeps them warm, and she forgets that some foot may crush them or even a wild beast of the field may tread on them. She does treat her sons roughly, as if not hers—in vain is her toil because she has no dread. For God has made her forget wisdom, and he has not given her a share in understanding. At the time she flaps her wings on high, she laughs at the horse and at its rider."—Job 39:13-18.

Has the wing of the ostrich flapped joyously, as that of the stork? No. The stork has powerful wings and flies very high in the air. The Bible speaks of "the stork in the heavens." (Jer. 8:7) But the ostrich, though it flaps its wings, cannot do the same. The stork's pinions are of great breadth and power, the secondaries and tertaries being as long as the primaries, giving an immense surface to the wing and enabling it to be a bird of lofty and long-continued flight. But can the ostrich flap its wings in such a joyous way?

What a contrast, too, between the ostrich and the stork as to where they nest and lay their eggs. The female ostrich "leaves her eggs to the earth itself." It is not said that the female ostrich in the wild necessarily forsakes her eggs. No, but she

leaves her eggs to the earth itself rather than trust them to a nest built on a lofty tree, as does the stork. "As for the stork, the juniper trees are its house." (Ps. 104:17) The stork's large and well-compacted nest is usually built in the loftiest places. Not so the ostrich. The earth is her nest. In nontropical countries the female birds incubate by day, the males taking their turn by night, carefully guarding the eggs. In tropical countries the parent birds incubate by turn during the night but leave them by day to the sun's heat, the eggs being partly or wholly covered with sand or dust. "Actual incubation of the eggs is performed by the heat of the sun." (*The New Funk & Wagnalls Encyclopedia*) By leaving her eggs to the earth and by keeping them warm in the dust, she appears to be doing a stupid thing: "She forgets that some foot may crush them or even a wild beast of the field may tread on them." She may need to leave the eggs uncared-for at the approach of enemies.

Not only is there a difference in the nest location of the ostrich and the stork but also in the way they treat their young. Says John Kitto, in *The Pictorial Bible*, about storks: "No bird is more famous for its attachment to its young; and, which is more rare among birds, for the kindness to the old and feeble of its own race." But the ostrich? "She does treat her sons roughly, as if not hers." Wrote God's prophet Jeremiah: "The daughter of my people becomes cruel, like ostriches in the wilderness." (Lam. 4:3) Commenting on this rough treatment, English traveler Thomas Shaw wrote in *Travels in Barbary*:

"A very little share of that natural affection, which so strongly exerts itself in most other creatures, is observable in the ostrich. For, upon the least distant noise, or trivial occasion, she forsakes her eggs or her young ones, to which perhaps she never returns; or, if she does, it may be too late. . . . The Arabs meet sometimes with whole nests of

these eggs undisturbed, some of which are sweet and good, others addled and corrupted. . . . They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mothers."

Yes, "God has made her forget wisdom," and yet her young ones are protected by providence just as well as the young of the stork, the emblem of maternal tenderness. The ostrich's very want of wisdom is not without wise design by God, just as in the sufferings of Job, which had seemed so unreasonable to him, there was a wise purpose.

What happens when the ostrich detects danger? It does not hide its head in the sand. Rather, it flaps its wings on high and "laughs at the horse and at its rider." With its two long legs and flapping wings this bird outruns many fast four-footed animals. Historian Xenophon wrote: "But no one ever caught the ostrich, for in her flight she kept constantly drawing on her pursuer, now running on foot, and again lifting herself up with her wings spread out, as though she had hoisted sails." Similarly Shaw's *Travels in Barbary* says:

"Neither are the Arabs ever dexterous enough to overtake them, even when they are mounted upon their best horses. They, when they raise themselves up for flight, laugh at the horse and his rider. They afford him an opportunity only of admiring at a distance the extraordinary agility and

the stateliness likewise of their motions. . . . Nothing certainly can be more beautiful and entertaining than such a sight; the wings, by their repeated, though unweared, vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue."

When laughing at the horse, how fast does the ostrich run? "So fleet are they," says *The Encyclopedia Americana*, "that even the Arab on his blooded steed can seldom overtake one single-handed, and even when hunted in relays, as the birds

circle about their favorite territory, one or more horses are frequently sacrificed to the chase." The volume *The Animal Kingdom* says: "It can outrace most of its enemies on the African plains. Forty miles per hour is a fair estimate of its speed." Some naturalists limit its top speed to twenty-eight miles per hour; but Martin Johnson, the motion picture photographer of wild life, said the bird's maximum speed is fifty miles per hour.

Jehovah's words about the ostrich, wild ass and wild bull show that the great Bestower of instincts does according to his will; and what can man do about it? The divine will prevails in this as in all the affairs of life and we are wise to work in harmony with it. "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11.

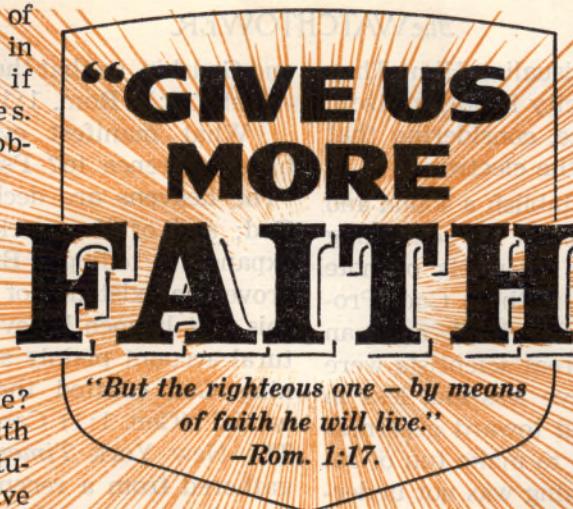
THE COMPLEX STARFISH

★ The more man learns about living creatures the more evident it becomes that they are the product of a wise Creator. Recently gained knowledge about the starfish is an example of this. About only one of the remarkable features of this creature, the magazine *Natural History* of November, 1961, said: "The nervous system of a single starfish, with all its various nerve ganglia and fibers, is more complex than London's telephone exchange."

IT IS the nature of men to put faith in something, even if only themselves. Though world problems and tensions keep piling up, men still retain hope that things will work out for the best. But is an assured faith in the future possible? Where can such faith be found? For centuries the people have been taught to put their confidence in religion. While church attendance remains high in some Western countries, it is not because the people feel that the teachings of the church offer the solution to the day's problems. In fact, even church leaders discount fundamental Bible teachings as simply being superstitions and myths. In atheistic countries science and military might are held up as the savior of the people, while religious instruction is discounted as old wives' fables.

² Religious "faith" today seems to be more a form of worship than a mark of any positive assurance. Thus Christendom prays for God's kingdom to come, but discounts it by saying it is only a condition of the heart, or, if it is real, it will not come in our time. People talk about their faith in God and quote the sermon on the mount, where Jesus explained that God feeds the birds and clothes the vegetation and would certainly provide for his people; but still they do not rest easy until their insurance policy is paid and they have money in the bank. This kind of faith is only a veneer, not the kind that would move mountains or let a man walk on water.

-
1. What does man need, but how is it often viewed?
 2. How deep is the faith of many today?



³ But perhaps you ask, Is there any real and valid reason for religious faith in this enlightened age? Is not faith akin to credulity, blind trust? Faith should not just be a matter of believing what we are brought up to accept religiously, or we may be disappointed. A generation of people in Japan

were taught to consider the emperor as a god. But in 1946 Emperor Hirohito publicly announced that this belief was only a "myth and legend," and the people had to change their viewpoint. No doubt many of the people in Italy who rushed out when Vesuvius erupted to put their religious statues in the path of the flowing lava wondered if their faith were misplaced when the lava rolled on to swallow up the villages that lay in its path. Is your religious faith a solid faith based on your personal investigation; or do you believe as you do simply because that is the way you were raised?—Matt. 15:14.

⁴ It is easy to say, I will believe when I see it. So a Moscow radio broadcast, as quoted by the *Reader's Digest*, said: "Our rocket has by-passed the moon. It is nearing the sun, and we have not discovered God . . . Let us go forth, and Christ shall be relegated to mythology." Is this a faith-shattering conclusion? Hardly. As scientist Lecomte du Nottiy stated: "Any effort to visualize God reveals a surprising childishness. We can no more conceive Him than we can conceive an electron. Yet many people do not believe in God, simply

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3. How have some had their faith shaken, but on what should it be established?
 4. Is seeing believing?

because they cannot visualize Him. They forget that this incapacity is not, in itself, a proof of nonexistence, considering that they firmly believe in the electron."

⁵ It takes effort to establish a sound and reasonable basis for faith in something you cannot see. Many scientists of note have testified to their faith in God. Professor Zimmerman of Harvard, once an atheist, comments: "Great scientists were supposed . . . to believe less and less in God as they progressed toward greatness . . . It was fashionable to make fun of religion because its meaning was not understood by immature scholars." Victor Hess of Fordham University, Nobel Prize winner, said: "Can a good scientist believe in God? I think the answer is: Yes . . . I must confess that in all my years of research in physics and geophysics I have never found one instance in which scientific discovery was in conflict with religious Faith."

FOUNDATION FOR FAITH

⁶ Although many contend that faith is based on emotion or personal philosophy, still a noted law student of ancient times, the apostle Paul, said: "Faith is the *assured expectation* of things hoped for, the *evident demonstration* of *realities* though not beheld." Paul was a logical, reasonable man, as shown by his writings, and it was his conclusion that a basis for faith could be demonstrated, being based on reality. If faith is to be assured there must be some proof for it; it must be founded on logic and knowledge. On this point Paul stated: "What may be known about God is manifest among them, for God made it manifest to them. For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power

and Godship, so that they are inexcusable." —Heb. 11:1; Rom. 1:19, 20.

What manifest evidence could Paul have reference to? Psalm 19:1 reminds: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling." But does this really prove the existence of God, or did not all this just happen by evolution? The Scriptural account plainly says: "In the beginning God created the heavens and the earth." (Gen. 1:1) Can this be confirmed? The New York Times reports that data gathered from a recent satellite indicates that there was a central starting point for the universe and that the universe has been expanding ever since: "Now Explorer XI has supplied indirect evidence supporting the theory that the universe all started with a great primeval explosion billions of years ago." This would appear to corroborate the Genesis account of God as beginning creation. This thought is also confirmed by A. R. Short in his publication *Why Believe?* He states: "As Sir J. Jeans, the eminent astronomer, once wrote, 'The universe is like a clock which is running down, a clock which, so far as science knows, no one ever winds up . . . which must at some time in the past have been wound up in some manner unknown to us . . . Everything points with overwhelming force to a definite event, or series of events, of creation at some time or other, not indefinitely remote.'" If anything, the scientific research of our generation causes man to stand in awe before the wisdom of his Creator. As scientist J. Jeans, commenting on the orderly progression of atomic weights existing in the elements, said: "The universe appears to be designed by a pure mathematician." So we have added reason to believe in the existence of God and in the Scripture record as being inspired.—Rom. 11:33, 34.

5. Is it unscientific to believe in God?

6. How can faith be defined, and what assurance of faith did Paul give?

7. Mention other reasons for faith in God and his creative activity.

⁸ Why should the Creator not provide an inspired written record of his creative works and purposes? God knew that man would be able to understand a record of his origin and come to have faith in the statement of his Creator's purposes. (Rom. 15:4) Several Bible writers confirm the authenticity of the record, including the apostle Peter, who stated: "No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence." What did he mean by this? Peter here referred to the transfiguration, when he, together with the two brothers James and John, saw Jesus in a vision with Moses and Elijah. This was not just a dream by Peter, for there were three witnesses, and the unusual experience was testified to and documented by those present. Therefore Peter stated: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it."—2 Pet. 1:16-19.

⁹ Was the Bible divinely inspired as Peter attested? Bible writer Daniel admitted he did not understand the significance of the things he wrote when recording them at God's direction. He wrote: "I heard, but I could not understand." However, Daniel was advised to seal up the writings until the time of the end, at which time those having insight would be able to understand. (Dan. 12:8-10) This understanding, as Peter pointed out, would not be by any private interpretation, but since the prophecies were inspired and recorded at God's direction, the understanding and fulfillment of prophecy would also be at God's direction and by the guidance of his spirit. It surely was not the intent of the author of the Scriptures to obscure his Word or

hide the thought from even the humblest person who sincerely desires to understand it at this time.—Matt. 11:25.

PROPHECY ESTABLISHES FAITH

¹⁰ One of the most powerful reasons for faith in the Bible as the inspired word of God is the fact that Bible prophecies have been and are being fulfilled. Because the people had become "haters of what is good and lovers of badness," the account in Micah 3:2, 12 warned: "Zion will be plowed up as a mere field, and Jerusalem herself will become mere heaps of ruins." One hundred years passed, and then Jerusalem was desolated, as foretold, by Nebuchadnezzar's armies. Shortly before this Isaiah had correctly predicted that powerful Sennacherib of Assyria would fail to capture Jerusalem, and the prophecy proved true. (Isaiah 37) Both Isaiah and Jeremiah foretold the return of the Jews from captivity to Babylon, though it seemed impossible at the time, Isaiah foretelling that the releasing would be by Cyrus, and Jeremiah prophesying under inspiration that it would be after a 70-year period of captivity. (Isa. 45:1; Jer. 25:11) In another great prophecy Daniel foretold the year of Jesus' anointing with holy spirit and also his death.—Dan. 9:25-27.

¹¹ Remarkable prophecies in the Hebrew Scriptures pointing forward to the Messiah were fulfilled in complete detail by Jesus. Bear in mind that many of these prophecies were things over which he had no control, such as his being born of the tribe of Judah, born in Bethlehem of a virgin, called out of Egypt, betrayed for thirty pieces of silver, lots being cast for his garments, his being buried with the rich, and countless other details, many of which are strikingly recorded in Isaiah, chapter 53.

8. Give reasons for saying the Bible is God's inspired record.

9. (a) How did Daniel's testimony indicate inspiration?
(b) How can prophecies be understood, and by whom?

10. Mention some fulfilled prophecies showing Bible inspiration.

11. What are some of the prophecies pertaining to Jesus?

¹² Thus when this greatest of all prophets appeared on the scene, we would again expect accurate long-range forecasts under divine inspiration. In his oft-repeated prayer Jesus said prophetically: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." Other scriptures indicate that the "kingdom" here refers to God's government, his heavenly "princely rule" with Christ as King. There will be no end to the world rule of this kingdom or of the peace it will bring. (Matt. 6:9, 10; Isa. 9:6, 7; Dan. 4:34) This rulership by God's direction shall accomplish his will on earth everlasting. The wonderfully changed conditions this rule will bring to the earth were foretold by Isaiah, Peter and John in confirming prophecies. (Isa. 66:22; 2 Pet. 3:13; Rev. 21:1, 3, 4) These Bible writers were in absolute agreement in describing the Kingdom arrangement that we now look forward to enjoying in the near future. Thus Jehovah's Word itself gives us the understanding of prophecy, and we can have confidence and faith that what Jehovah has stated he will accomplish. (Isa. 55:11) Just because some today have no faith does not mean God's purposes and the establishment of his new earth will not come true.—Rom. 3:4.

¹³ Even the conditions on earth today give strong indication of an imminent change. World leaders speak constantly of the possibility of a world catastrophe by war, saying it may not come this year or next, but it is likely within this generation. They are concerned about the population explosion and the possibility that the needs of the people will soon surpass the supplies of food. Then, too, if the radioactive fallout continues and increases during the months ahead, what are the pros-

pcts for future life on this planet? These questions make us give serious thought to Jesus' words at Matthew 24:34: "Truly I say to you that this generation will by no means pass away until all these things occur." No, instead of letting man make a radioactive void out of this beautiful planet on which we live, Jehovah has served warning that he will "bring to ruin those ruining the earth."—Rev. 11:18.

¹⁴ So when the striking prophecy of Jesus at Matthew, chapter 24, began to have its fulfillment in 1914 with the outbreak of World War I, the faith that the accurate fulfillment of this prophecy engendered in the hearts of men around the world resulted in their taking up the work he had predicted: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

SHOWING FAITH BY WORKS

¹⁵ Among Jehovah's witnesses are now found people of all religious backgrounds, races and social standings who are working together unitedly to announce the wonderful hope of God's kingdom. This is an 'evident demonstration of the reality, though not beheld as yet.' Worldwide a growing crowd of people with this conviction are demonstrating their faith by their ministerial activity, teaching God's Word to people of all kinds. (Ps. 110:3) In answer to those who say that as long as there are people on earth there will always be wars, factions and disagreements, the unity of faith and brotherhood evidenced by Jehovah's witnesses is a powerful confirmation of the unity and harmony of action that will exist under the Kingdom rule of Christ Jesus.—2 Cor. 10:5; John 13:35; 1 Cor. 1:10.

¹⁶ After giving explicit details of the sign

12. What promises for the future does the Bible contain?

13, 14. (a) How do world conditions support Matthew 24:34? (b) How have many responded to fulfillment of prophecy?

15. What demonstration of faith do we have today?

16. What must accompany faith to gain life? What illustration can you give?

marking the last days of this system of things, covering at least 29 points in all, Jesus foretold the effect of the announcement in causing a division among the people of the nations, the sheeplike ones being brought to the right hand of the King, while the "goats" would go to the left, a position of disfavor and rejection. Note that the "goat" class were not condemned due to their opposition to the messengers of the Kingdom, nor because of gross immorality, or even because they lacked faith, but, rather, because they did not act on the knowledge they had. They recognized Jesus as Lord, saying, "Lord, when did we see you hungry or thirsty . . . and did not minister to you?" He answered, "Truly I say to you, To the extent that *you did not do it* to one of these least ones, *you did not do it to me.*" (Matt. 25:44, 45) So the question arises, Is our faith moving us to service and a position at the right hand of favor? Are we doing the work assigned for this day, announcing the good news of the Kingdom? Or is our faith as dead, without motivating force, as a body without breath?—Jas. 2:20, 26.

¹⁷ The fact that over 968,000 men, women and children around the world are devoting their time and energies to ministerial service as Jehovah's witnesses should be faith-inspiring. Furthermore, the Scriptural account shows that a similar work was performed at the time of the Flood. Noah served as a preacher of righteousness, but the people ignored the warning God had given until it was too late and the flood came and swept them away. Bear in mind that this flood is not mythology; it is the inspired Scripture record, and it is corroborated by archaeological and geological findings. (See *The Deluge Story in Stone*, by B. C. Nelson.) As B. Silliman, formerly head of the geology department

at Yale University, said: "Respecting the Deluge there can be but one opinion: geology fully confirms the Scriptural history of the event." Jesus, realizing that the Flood was a historical event, said prophetically: "Just as the days of Noah were, so the presence of the Son of man will be." Thus from many sources our faith is confirmed.—Matt. 24:37.

¹⁸ Today we must accept the leadership of the Greater Noah, Christ Jesus, before the cleansing storm of Armageddon sweeps over this old world system to clear the way for the new world of righteousness. (Acts 4:12) If you were in an exposed place and saw a terrible storm coming, you would look for a dependable place of shelter. Seeing such a place of protection you would not stubbornly refuse to enter unless you could go in through the north or the east or the west if the only way of entrance was from the south. So when you find that Jehovah's Word accurately foretells the events of our time and shows the only way of salvation through Jesus, why reject the provision for security? Do not close your eyes to this provision just because you have been brought up in the religious teachings of the east or west or north or south, but act wisely and consider the evidence and then decide where your faith should be placed. Jehovah is not partial to anyone but invites all exercising faith to come within the modern-day "ark" of security, the new system of things that God builds through Jesus Christ.—John 10:9; Joel 2:32.

LIFE THROUGH FAITH

¹⁹ As John 3:16 says: "Everyone exercising faith in him might not be destroyed but have everlasting life." It is important to note that this faith is not just a passive belief, but something that must be exer-

17. (a) Is there basis for faith in the Flood account?
(b) Why is it of interest to us today?

18. What course should we follow to attain safety, according to the Scriptures?
19. How and why should our faith be exercised?

cised by accepting the privilege of ministerial service that Jesus assigned to his disciples. Paul explained this point further to the Philippians, referring to "the sacrifice and public service to which faith has led you." (Phil. 2:17) This public service is now carried on by Jehovah's witnesses in their ministerial work in 188 lands throughout the world. The importance of each one's having a part in it was stressed in Paul's comments to the Romans. He calls it the "word of faith, which we are preaching." He shows that if we exercise our faith by sharing in ministerial activity we shall receive the prize of life, for he says: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."

—Rom. 10:8-10.

²⁰ Our faith would lead us to expect that, in order that this tremendous worldwide preaching work might be carried out in a systematic and orderly way, Jehovah would have an organization on earth to accomplish his will, just as he did in the early days of the Christian organization. And as Jesus foreknew, the "faithful and discreet slave" class, the anointed witnesses of Jehovah, would still be present to supply the spiritual food needed by his servants. (Matt. 24:45) While atheistic, faith-poisoning theories are being served to the people in many parts of the world, we can be confident that Jehovah's organization would serve his people the spiritual food they need to keep them spiritually strong. To fill this need *The Watchtower* now has a circulation of 4,000,000 copies each issue in 64 languages.

²¹ Who will bring this spiritual food to the people? If you are one who has always been taught that all God requires is for one to come to church and sit and listen, being a hearer but not a doer of the word,

20. Through what means does Jehovah satisfy the spiritual needs of his people?

21. What does 'doing the will of the Father' include?

then consider the words of Jesus at Matthew 7:21: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." This will for Jehovah's people today is to make disciples of people of all nations by teaching and baptizing them; and this means active ministerial service, not a passive form of pseudo-Christianity. As you study God's Word, thus building your faith on knowledge, follow out the Scriptural advice to associate with those putting faith in his Word, and then speak out of a full heart the things you have learned and believe. As you do you will begin to experience the joys and blessings that come with the exercise of true faith within Jehovah's organization.—Heb. 10:25; Jas. 1:22.

²² Remember that, when asking for understanding, you must ask in faith. Those who constantly succumb to doubts and are indecisive will never receive the rich spiritual blessing that goes to those who put their trust in Jehovah. (Jas. 1:5-8; Rom. 10:17) At 2 Thessalonians 3:2, 3, Paul clearly states: "Faith is not a possession of all people. But the Lord is faithful, and he will make you firm." So instead of following the lead of the scoffers who ridicule Jehovah's wonderful purposes, follow the wise course, standing in awe of the Creator, desiring to carry out his will and to serve him with a full heart. In your prayers to Jehovah make the same request that the disciples made to Jesus: "Give us more faith."—Luke 17:5.

²³ As Jesus so forcefully illustrated, even a little faith, weak though it may be at first, can accomplish great things. He said: "If you had faith the size of a mustard grain, you would say to this black mulberry tree, 'Be uprooted and planted in the

22. Why do some lack faith? So what should be our desire?

23. What can faith accomplish?

sea!" and it would obey you." Just as Jesus by the power of God's spirit and through the exercise of faith accomplished miraculous healings and cures of demonized people in his day, so today we can receive the even greater blessing of spiritual healing, which will mean life in God's new world. But faith is required.—Luke 17:6, 19.

²⁴ The Pharisees asked Jesus when the kingdom of God was coming, and he answered them, saying: "The kingdom of God is not coming with striking observ-

24. What assurance for our faith did Jesus give?

MANY people today put material wealth as the first goal in their lives, partly because they lack faith in God to provide their daily necessities. One man held up a dollar bill to his friend and declared: "This is my god." Such ones spend their time and energy to get greater security in this system of things instead of demonstrating faith in the Life-Giver, Jehovah God.

² Life has become a race, not just for survival, but to get ahead materially, and the farther ahead the better. Most people at least try to keep up with their neighbors in this race. If one paints his house, the next one paints his house. If one's neighbor gets a new car, then the next one must get a new car. Big commercial advertisers entice them with glowing descrip-

ableness." To wait until we see it would be too late; therefore faith is required now to go ahead with the preaching work. But Jesus assures us: "This generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away." So just as we have confidence in the permanence of the heavens and earth, we can have confidence in the permanence of God's Word and in the wonderful prospects for future life under his Kingdom rule of righteousness.—Luke 17:20; Matt. 24:34, 35.

THE

DECEPTIVE POWER OF

Wealth

"Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid.'" —Heb. 13: 5, 6.

tions of material things. A cartoon showed a man staggering under the weight of debts for television, a car, clothes, sports equipment, jewelry and still reaching for more labeled "100 years to pay." Such ones do not have a proper balance on the things this system offers, but, like a fish nibbling at the bait, keep taking bigger bites until they are so hooked by debt they cannot get free.

³ Consider how much less important such evidences of wealth are compared with the happiness of your family, good health, enjoyment of peace, having true friends and the blessing of life with God's favor. These are far more important, and yet all can enjoy them, whether rich or poor, young or old. In fact, Jehovah himself gives the invitation: "Hey there, all you thirsty ones! Come to the water. And

1. What is the result of lack of faith?

2. What do many want out of life, showing what lack?

3. Mention some things of greater value. What should come first?

the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. Why do you people keep paying out money for what is not bread, and why is your toil for what results in no satisfaction?" Yes, the important spiritual food is available to all without price. Therefore, let us keep our quest for material possessions in its proper place, keeping the balance that faith provides, so that the more important worship and service of God do not take the lesser place in our lives.—Isa. 55:1, 2.

⁴ The apostle Paul advised young Timothy to follow a course of "godly devotion along with self-sufficiency." "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Paul said that this course would mean "great gain," that is in a spiritual way and also in the enjoyment and satisfaction of life.—1 Tim. 6:6-8.

⁵ Why store up wealth for a time that will never come, treasures in a world that is passing away? The aged apostle John wrote: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." We are living in the time of which John wrote. Observe that the scripture here speaks of our desires, the desire of the flesh, the desire of the eyes, the showy display of wealth. These are not things we need, but extras, things we desire. Jehovah provides the things we need,

but things beyond these, we are told, do not originate with the Father, but with the world. How so? Because these are the things that pull us away from the Father and our worship and service to him, consuming our time and energy.—1 John 2:15-17.

A ROOT OF INJURIOUS THINGS

⁶ A desire for material riches leads one in a vicious circle. The more money and wealth a man has the more he buys, and the more he buys the more he needs to keep up what he has; and so on and on it goes. Thus a survey by social scientists of people of different income levels showed that those making \$5,000 wanted \$10,000, those making \$10,000 wanted \$20,000. Even those with millions wanted more millions. Usually the more a man has the more he wants, and in some cases the love of money becomes so strong it leads to graft, crime, violence and even murder. (Prov. 28:20) In fact, things have become so out of balance that more money is spent in the United States on gambling, because of the desire for an easy income, than on public school education.

⁷ Even a millionaire can wear only one suit at a time. He can eat only so much at a meal. As Ecclesiastes 5:11 says: "When good things become many, those eating them certainly become many. And what advantage is there to the grand owner of them?" In the account at Luke 12:16-21 Jesus told of a certain rich man whose land produced well. Finally he decided to tear down his storehouses and build bigger ones, and since he had a surplus for many years he determined to take it easy, to drink and eat and enjoy himself. "But God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored

4. How can Paul's counsel apply now?

5. Why was John's counsel wise?

6. What does love of money lead to?

7. How can Matthew 4:4 be shown true?

up?" Jesus emphasized the point that all of this man's material wealth would not be enjoyed by him; others would reap the results of his labor. He explained: "So it goes with the man that lays up treasure for himself but is not rich toward God." Which would you rather have, barns full of grain, or a life rich toward God?—Matt. 4:4.

⁸ Jesus stressed the fact that wealth has only temporary, deceptive power and is not lasting as are spiritual riches. This has been proved true many times even in this generation. When the Nationalist government was on the way out in China men had to take suitcases or wheelbarrows full of paper yen if they wanted to buy a loaf of bread. In Germany after World War I, in 1923, a trillion paper marks dwindled to the value of one mark in coin. In Korea quite recently the currency was so unstable that high interest was charged on all loans. Finally the government took drastic action, freezing all loans with over 20 percent interest. In the United States fortunes have been made and lost by financial fluctuations, as during the stock market crash. One waiter working near Wall Street said: "You have no idea what it was like. Men came in worth a million dollars one day and the next day they jumped out the window." Fortunes were lost overnight. For others, inflation in recent years has rendered life savings of little value.

⁹ So material riches are deceptive. They do not have a lasting value and can be wiped out by theft, fire, war or inflation. Furthermore, if such things cannot buy life or health or true friends, then what real value do they have? A dying man could offer a doctor billions but the physician still could not prevent him from dying. It is of interest to note that it has been found that Indians in northern Brazil have

less illness, cancer and heart trouble than people in highly industrialized areas with their greater economic pressures. So it may well be that the anxious pursuit of material things can become very detrimental to health. Thus Jesus advised the man who wanted him to arbitrate an inheritance dispute with his brother: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." Yes, instead of being a blessing, wealth can prove to be a curse.—Luke 12:15.

¹⁰ Paul wrote the young man Timothy, who at that time had set aside the materialistic pursuits of his day for the full-time ministry: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:9, 10) Notice, Paul explained it is the love, or covetous desire, for wealth that is to be avoided. The aggressive determination to be rich is what may take precedence in one's life over the more important spiritual things and thus lead one astray from the faith, searing his conscience by underhanded or illegal business practices, or by consuming all his time and energy until he becomes materially prosperous but spiritually weak.

PROPER SPIRITUAL BALANCE

¹¹ However, you may take the viewpoint that you are just trying to provide things needful for your family, not becoming materialistic due to a lack of faith; and this is entirely proper. In fact, the man who

8. Why is the value of wealth deceptive?

9. How may wealth turn out to be a curse?

10. What should we be on guard against?

11. What is the proper viewpoint on material needs?

claims to serve God and does not provide for his family has disowned the faith and is worse than a person without faith. (1 Tim. 5:8) At the same time, by putting faith in the prayer to God to provide our daily bread, we may find we can devote less time to secular pursuits and more to the ministry. In lands where the people live more simply they do not spend long hours watching television, or Saturday afternoon polishing the car or keeping the home in repair, and so can truly put the Kingdom interests first in their lives. Jesus advised us to pray for "our bread for this day," not for our needs five or ten years from now.—Matt. 6:11.

¹² He went on to say: "No one can slave for two masters . . . You cannot slave for God and for Riches. On this account I say to you: Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear." Just because the nations keep on eagerly pursuing material goals in life, should we show so little faith? "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you. So, never be anxious about the next day, for the next day will have its own anxieties."—Matt. 6:24-34.

¹³ This does not mean that we should lean back and wait for God to put food in our mouths. Even the birds and animals search for what they need. But if we do our part we should have faith that God will provide our needs. (Ps. 37:25, 26) Jehovah is the finest provider one could possibly have; so why not put his service first in our lives? This should be a whole-hearted service, putting first things first; and certainly the privilege of serving our Creator, the One who can give us life, should be given our first consideration.

12. What good advice did Jesus give at Matthew 6:24-34?
13. How does Psalm 37 give encouragement for full-time service?

¹⁴ On one occasion a young man inquired of Jesus: "Teacher, what good must I do in order to get everlasting life?" Jesus advised him that the first thing to do would be to bring his life into line with God's commandments by obeying his law. The young man assured him that he kept all these. Then Jesus said to him: "If you want to be perfect, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." However, when the young man heard this he was grieved because he had more interest in the many material possessions he enjoyed than in the service of his Creator. As in this case, many with great material wealth find that their money talks. In fact, their money does their thinking too, because they give it first consideration instead of keeping a proper spiritual balance on life. So Jesus told his disciples: "Truly I say to you that it will be a difficult thing for a rich man to get into the kingdom of the heavens."—Matt. 19:16-26.

¹⁵ Everyone must put up a constant battle to keep a good spiritual balance. If we find that we are letting material anxieties choke off our service to God, perhaps it is because we are not exercising faith. What is the remedy? Strengthen that faith. Study God's Word; attend meetings where faith may be revived by good association and by receiving a generous share of God's spirit. Build up a spiritual reserve by home Bible study with your family and by teaching others the truths you know, thereby demonstrating your faith. Never let your secular employment keep you from attending congregational meetings for Bible study or from attending conventions devoted to pure worship. There are other jobs for a man of faith, and "your heavenly Father knows you need all these things."

14. Why did Jesus say it would be difficult for the rich to enter the Kingdom?
15. If our faith is weak, how can it be strengthened?

The more material riches a man has the harder it is for him to accept the Scriptural truths and apply them. Such a man has a big stake in the old world; and the bigger the stake is, the harder it is to pull it up. Jesus illustrated this, saying: "It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." Only with faith can such a person pull through.—Matt. 19:24.

MEN OF FAITH

¹⁶ Perhaps you say all of this sounds good, but it certainly is not practical. However, doing things the way Jehovah directs and the way his Word counsels is always the wisest and most practical. There are many outstanding examples of men of stature in the world who have found that their greatest treasure was in spiritual things. One was a man who had the best education the old world had to offer. He became what we might call the prime minister of a new nation, Israel. He was especially well known as a lawgiver and judge. He served as a special ambassador of Jehovah to a hostile nation, Egypt, and finally he came to prefigure Christ Jesus. This was Moses. His opinion on the deceptive power of wealth is expressed at Hebrews 11:24-26: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, . . . because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward." Yes, Moses made Jehovah's interests his interests, not materialism. He had faith.

¹⁷ Another example is the case of a well-known property holder. He was a large-family man who had a tremendous cattle and livestock ranch with over 11,000 animals and many servants. Because he had

such vast holdings he was called the greatest of all the Orientals. Who was it? Job. Was his faith in material things? Read his words at Job 31:24-28: "If I have put gold as my confidence, or to gold I have said, 'You are my trust!' If I used to rejoice because my property was much, and because my hand had found a lot of things . . . that too would be an error for attention by the justices, for I should have denied the true God above." Job did not deny his Creator and, despite all the difficulties he went through because of putting his faith in God first, his latter days were more richly blessed than his youth.

¹⁸ Another man who testified strongly in favor of spirituality and against the deceptive power of wealth was one who was educated by some of the greatest scholars of his day. He became a leader of the early Christian organization and one of the twelve "apostles of the Lamb." This was Paul. At 2 Corinthians 6:10 he described his own position: "As poor but making many rich, as having nothing and yet possessing all things." When Paul entered the ministry he did not ask what his salary would be or what he was going to get out of it. He exercised faith in Jehovah to provide, and rejoiced that he was privileged to give so bountifully of spiritual riches to so many.

¹⁹ Finally, we have the words of the greatest man of all times, Christ Jesus, who has affected the lives of millions of people, and whose words are quoted more often than those of any living human. He stated: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." Obviously materialism was not his way in life. To his disciples he instructed: "Do not carry a purse, nor a food pouch, nor sandals." He knew that a workman is worthy of his hire

16. Why do we say it is practical to let our lives be free of the love of money?

17. Why was Job wise in not putting his trust in gold?

18. What did Paul consider to be the greatest riches?

19. Did Jesus encourage materialism?

and that Jehovah would provide for those serving him. (Luke 9:58; 10:4, 7) These men were among the most outstandingly successful of their time. They recognized the fleeting value of material possessions, and so chose the course leading to spiritual riches and favor with God.

²⁰ What worked for these men will work for us today. Ask anyone in the full-time ministry as a missionary, circuit servant or district servant, Does Jehovah provide what you need? What will the answer be? Of course, he does! Ask them, Which are the most rewarding and enjoyable years of your life? and they will tell you, The years devoted to the full-time ministry. Throughout the world there are almost 30,000 persons active in the full-time ministry, men and women who are putting trust in their Creator to supply the food and shelter they need day by day and who receive great happiness because of putting Kingdom interests first in their lives. Such full-time workers may be without much material wealth, but they have a security that only Jehovah can give, real life insurance.

THE GREATER RICHES

²¹ Is such a course possible for you? It may be that you have family obligations that hold you back. If so, do you encourage your family to value spiritual riches? Do you encourage the children to consider the full-time pioneer service? Do you set aside time for regular Bible study and for attending meetings to build up spiritual knowledge? Those putting Kingdom interests first will never be disappointed. Recently one of Jehovah's witnesses in the full-time ministry was invited to attend the Kingdom Ministry School for a month of special instruction in congregational oversight. He lived several thousand miles

away and had to provide for his family, including two children. The time came for him to leave, but careful figuring showed he was just a little short of funds to make the trip and be sure the family had sufficient during his absence. Just then a person with whom he had been studying came by the home and left \$20 to help with expenses—just what he needed. Money cannot buy friends like this, but those who share spiritual riches with others can often recount such blessings.—1 Cor. 9:14.

²² The great value of spiritual riches is well described at Proverbs 3:13-18: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is more precious than corals, and all other delights of yours cannot be made equal to it. Length of days is in its right hand; in its left hand there are riches and glory. Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."

²³ If you want to be among the happy ones on the roadway of pleasantness and peace with the prospect of everlasting life, then keep a good balance between material and spiritual needs for yourself and your family. Remember Paul's warning to Timothy against the love of money: "Flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called . . . Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work

20. What modern-day examples of men of faith do we have?

21. What questions should each one consider?

22. What is of greater value than silver and gold? Why?

23. What good counsel does Paul give us?

at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." This is good counsel, for certainly money cannot buy God's favor and the blessing of eternal life.—1 Tim. 6:11, 12, 17-19.

²⁴ Do not be deceived by the seeming advantages of wealth for the present, for the time is not far off when the prophecy of Ezekiel 7:19, 27 will be fulfilled: "Into the streets they will throw their very silver, and an abhorrent thing their own gold will become. Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury. . . . and they will have to know that I am Jehovah." No, money cannot buy God's protection at the coming catastrophe of Armageddon.

²⁵ Let us show we put spiritual riches

24. What warning does Ezekiel give?

25. How can we heap up treasures in heaven?

Appreciating Spiritual Treasures

IT MIGHT well be said that those who truly are conscious of their spiritual need appreciate the value of spiritual treasures. Among those who do appreciate spiritual treasures are the following:

- Not many persons would put the obtaining of a Bible and Bible literature ahead of their obtaining a pair of shoes, but that is what a certain German woman in Paraguay did. Feeling her need for Bible knowledge, she came into town in search of someone to teach her the Bible. Her sister, worried because of her restlessness, directed her to a neighbor who was one of Jehovah's witnesses.

Impressed by what she heard, she began studying the Bible with this neighbor of her sister and attending the meetings of the Witnesses, walking one and a half miles to town for these. Hearing the Witnesses call one another "Brother," she asked how she could become part of this family. The field ministry was explained to her, and within ten days of her first hearing of the Witnesses she ac-

first by our words and by our actions, enjoying to the full, the many provisions that Jehovah has made, the meetings, the service and the good brotherly association. If we do these things, heaping up for ourselves "treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal," we will be able to enjoy those things of greatest value, the prospects of lasting life in health in the new world, peace and service with our brothers, and the favor of Jehovah. Make the Kingdom interests first in your life, not the temporary wealth of the old world which is soon to pass away. Find the true spiritual riches based on accurate Bible knowledge that can transform your life and give purpose to it. Do not be moved by love of money, but by love of Jehovah our Creator. "For where your treasure is, there your heart will be also."—Matt. 6:19-21.

accompanied one of them in the field ministry. She stopped smoking and became so zealous that in the first three months she devoted 97 hours to the ministry, placing 180 Bible magazines and obtaining eighteen subscriptions. In spite of her poverty she budgeted what little funds she had: First she got a Bible, then a subscription for *The Watchtower*, and after that she got a pair of shoes. No question about her appreciating spiritual treasures.

- In Surinam a person of goodwill toward God has many obstacles to overcome in order to attend the congregational meetings of the Witnesses. He must walk more than an hour through a heavy forest where poisonous snakes abound, and during the rainy season he literally has to swim his way through the swamp. How does he manage? He leaves a set of dry clothes at the house of a friend, and before and after the congregational meetings he changes his clothes. Truly he also appreciates spiritual treasures!

CONSIDERATION

**FOR
Older persons
AND
Afflicted ones**

LONG ago Jehovah God instructed his people on the proper treatment of elderly persons and those in difficult circumstances. He commanded: "Before gray hair you should rise up, and you must show consideration for the person of an old man, and you must be in fear of your God. I am Jehovah." "The one despising his own fellow man is sinning, but happy is he who is showing favor to the afflicted ones." (Lev. 19:32; Prov. 14:21) Jehovah required that respect be shown to the deaf and blind. He also directed his people to give a tenth of all the produce every third year to the Levites, alien residents, fatherless boys and widows inside their gates.—Lev. 19:14; Deut. 14:28, 29.

EARLY CHRISTIANS WERE CONSIDERATE

Jesus and his apostles likewise taught Christians to show consideration for elderly persons and afflicted ones. Jesus told the hypocritical Pharisees: "God said, 'Honor your father and your mother'; and, 'Let him that reviles father or mother end up in death.' But you say, 'Whoever says to his father or mother: 'Whatever I have by which you might get benefit from me is a gift dedicated to God,' he must not hon-

or his father at all.' And so you have made the word of God invalid because of your tradition." (Matt. 15:4-6) For disregarding Jehovah's Word the Pharisees received an unfavorable judgment from God. As Jesus said, the kingdom of God was taken from them and given to those producing proper works.

One of these works is brotherly love demonstrated in practical ways. This was stressed by the apostle John, who wrote: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:17, 18) The "means for supporting life" is not only money, but includes food, clothing and shelter. Christians must be willing to share these things with brothers in need.

The disciple James emphasized this when he tied material giving directly to our worship of God: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot



from the world." "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself." —Jas. 1:27; 2:14-17.

The early Christians proved their faith by their works. These works included showing consideration for older persons and afflicted ones. For example, among the Christians in Jerusalem were some destitute widows who had no relatives or other means of support. Under apostolic direction these impoverished Christians were supplied with their daily food by the congregation. While not given priority over the work of preaching and teaching God's Word, this care for the destitute widows was considered a "necessary business." Proper attention to it and the ministry brought Jehovah's blessing, "and the number of the disciples kept multiplying in Jerusalem very much."—Acts 6:1-7.

When Christians in a community fell into desperate need it was customary for other Christian congregations to send relief gifts. The congregations of Macedonia, though very poor themselves, kept asking for the privilege of sharing what little they had with their destitute brothers. (2 Cor. 8:1-9, 15) Sharing does not depend on having a lot. To enjoy the happiness of giving only requires a willingness to share whatever is on hand. This early Christians did gladly. In many respects their love and unity resembled that of a large family circle. In fact, Paul showed the family-like relationship of the congregation when he instructed Timothy on fulfilling his overseership at Ephesus: "Do not severely

criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." This called for consideration and respect toward one another.—1 Tim. 5:1, 2.

In view of this closeness of the congregation, what was Timothy to do if an aged Christian widow in Ephesus became destitute and had no one to support her? Under inspiration Paul directed: "Honor widows that are actually widows. But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith. If any believing woman has widows [such as a widowed mother and grandmother], let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows."—1 Tim. 5:3, 4, 8, 16.

Here Paul applies the principle that children must honor their parents, showing that it includes providing material support when that becomes necessary. Parents and grandparents who have labored many years to rear families and who later become incapable of self-support are entitled to material consideration. Of course, supporting a needy parent may consume time and resources that might be used elsewhere in God's service, but Christians are not to imitate the Pharisees by saying: "Whatever I have by which you might get benefit from me is a gift dedicated to God."

Caring for an aged parent within the Christian home is better than shunting that father or mother elsewhere to spend the remaining years of life with worldlings

who can offer no spiritual encouragement and comfort. Jesus knew the advantage of having his apparently widowed mother cared for in a Christian home. From his torture stake "Jesus, seeing his mother and the disciple whom he loved standing by, said to his mother: 'Woman, see! your son!' Next he said to the disciple: 'See! Your mother!' And from that hour on the disciple took her to his own home." It was much better that Mary be shown consideration by John, a Christian, than by her then unbelieving children. Though an apostle, John did not ask to be excused from rendering this honor because of other pressing obligations.—John 19:26, 27.

But how would overseer Timothy handle the case of an elderly Christian widow who had no children or grandchildren to relieve her poverty? Paul writes: "Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. But the one that goes in for sensual gratification is dead though she is living. So keep on giving these commands, that they may be irreprehensible. Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work." (1 Tim. 5:5-7, 9, 10) The prayers of such destitute widows would be answered through the Christian congregation. Wisely, however, Paul laid down certain requirements that had to be met before one could receive regular aid from the congregation. The early Christians did not attempt to win converts by enticing them with food, the way Christendom's missionaries often win "bread Christians." To be put on the congrega-

tion's relief list, a widow had to have a reputation for fine works.

SHOWING CONSIDERATION TODAY

In view of what the Bible has to say in this matter, every true Christian will give it sober thought. Showing consideration for older persons and afflicted ones is still an important and necessary feature of true worship. As Paul predicted, many today are disobedient, unthankful and disloyal, with "no natural affection." (2 Tim. 3: 2, 3) We must not fall into that disapproved state. No Christian will railroad an aged parent or grandparent to an institution simply to avoid the inconvenience of caring for that parent at home. Jehovah God says: "Listen to your father who caused your birth, and do not despise your mother just because she has grown old." "He that is maltreating a father and that chases a mother away is a son acting shamefully and disgracefully." (Prov. 23: 22; 19:26) There may be factors of safety or illness that might make it imperative to place an elderly person in a nursing home or suitable institution, but Christians will not be anxious to take such action. The best place for an aged parent to maintain his Christian integrity is in the Christian household if such accommodation can be arranged. Destitute and afflicted parents are entitled to this honor.

In many lands aged parents retain family headship until death. Children and grandchildren often remain in the one household. In other lands it is customary for married children to establish their own separate home. In some countries the government may pass laws providing social security for elderly persons. Old-age benefits, pensions and savings may make it possible for aged parents or grandparents to maintain their own separate household. However, if these provisions are inadequate and an aged parent comes into need,

Christian offspring will not hesitate to honor that parent or grandparent with material support, in harmony with Paul's counsel at 1 Timothy 5:4, 8, 16.

This does not mean that parents should squander their resources in the belief that at any time they choose they can demand material support from their children. Paul also said that "the children ought not to lay up for their parents, but the parents for their children." (2 Cor. 12:14) In the normal course of events many parents acquire their own home, property and sources of income that may sustain them in their old age. So long as this is true, aged parents need not place a burden on their children. However, if the parents' means of support fail or need supplementing, Christian offspring will gladly come to the rescue. Sometimes assistance may be required along the lines of helping with duties that older persons can no longer perform. Love will show consideration.

Today Christian overseers must be alert to the plight of older persons and afflicted ones in the congregation. Members of the congregation must likewise be awake to show kindness to those deserving Christians who are destitute, aged, widowed, blind, crippled, bedridden or perhaps confined in an institution some miles away. If you are an overseer, ask yourself: Do I keep the congregation advised as to who is sick or afflicted? Because of my regularly making such announcements has the congregation formed the good habit of telling me who is in difficulty? Have I encouraged Christians "who are rich in the present system of things . . . to work at good, to be rich in fine works, to be liberal, ready to share"? (1 Tim. 6:17, 18) Remember, Jehovah rejected "the shepherds of Israel" because, as he said: "The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and

the dispersed one you have not brought back, and the lost one you have not sought to find." (Ezek. 34:4) Caring for God's flock may involve material assistance as well as spiritual aid. In cases of poverty the congregation committee can determine what measures should be taken by the congregation, keeping in mind Paul's counsel at 1 Timothy 5:3-16.

Of course, when emergencies arise, no Christian need wait upon formal congregational action before assisting a brother in need. Sharing with others is your personal privilege and an expression of your Christian love. Not that sharing your material things is the only way to show consideration. You can practice it by visiting the sick, elderly and afflicted. Ask yourself: Is there someone ill in my congregation who needs assistance with the shopping, housecleaning or laundering? Am I alert to offer elderly persons and afflicted ones transportation to and from congregation meetings and assemblies? Do I invite aged Christians to join my car group for public witnessing even though they cannot witness for more than one hour? Is there someone blind or with failing eyesight in my congregation to whom I could read? Can I arrange to do some of my personal Bible study aloud in his or her presence? When was the last time I visited that bedridden one or that afflicted Christian who used to get out to the congregation meetings?

The results of showing tender affection for these older persons and afflicted ones prove that such consideration has Jehovah's blessing. One woman rises early each Sunday and drives some distance out of her way to pick up an elderly widow for a day of witnessing, meetings and material sustenance. In another congregation, when illness recently struck a middle-aged woman who lives alone with her elderly mother, members of the congregation swarmed

to the sister's bedside like worker bees, taking over the housecleaning, shopping and other duties. Exclaimed the grateful convalescent: "I didn't know so many of my brothers loved me! I will never be able to do enough for Jehovah!" Consider the case of a Christian widow and her two daughters. Shortly after this family moved, the mother died. Who would look after the orphans? The overseer in their new congregation appreciated that these teen-agers needed the benefit of a Christian home and arranged to make them part of his household. In yet another instance, when an elderly faithful woman fell into dire circumstances, a family of newly dedicated Witnesses took the afflicted one into their home, where she has been lovingly cared for over a long period of time. These examples prove that James' words are still being applied: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation."—Jas. 1:27.

When you show consideration to one of the least of Jesus' brothers, he counts it as done to himself. Such consideration will be found among the Lord's "other sheep" who are in line for the blessing of endless life in God's new world. (Matt. 25:31-46) Even now blessings come to considerate ones, who find the proverb true: "Happy

is he who is showing favor to the afflicted ones." Besides enjoying the superior happiness of giving, you will find that a visit with an older person or afflicted Christian often provides a mutual exchange of encouragement. By observing the integrity of the one in difficulty the visitor gains a valuable lesson in endurance. Elderly Christians are often rich in interesting experiences and eyewitness accounts of outstanding events in the modern history of Jehovah's congregation. Consideration shown to afflicted ones causes them to remember you in their prayers to Jehovah. These are some of the blessings that are yours when you show kindness to those faithful ones who may be 'poor respecting the world but rich in faith.'—Jas. 2:5.

In these critical times Jehovah is examining our hearts to see if we have enough love of God and neighbor to qualify for life in his paradise new world. Under this searching inspection may each one of us be able to repeat the statement of faithful Job: "I would rescue the afflicted one crying for help, and the fatherless boy and anyone that had no helper. The blessing of the one about to perish—upon me it would come, and the heart of the widow I would make glad. Eyes I became to the blind one; and feet to the lame one I was. I was a real father to the poor ones."

—Job 29:12, 13, 15, 16.

"Not a Lover of Money"

- ✓ One of Jehovah's witnesses tells how he was attracted to the truth by the attitude shown by the Witnesses who visited the place where he worked: "In the barbershop where I work, Jehovah's witnesses always called and offered me the Watchtower and Awake! magazines. I always refused, as I was a fervent Catholic and Spiritualist. One day, however, one of my customers took the magazines, giving a certain amount and refusing the change. The Witness replied that he could not keep the change, and this awakened my curiosity."

SERVING JEHOVAH WITH

"SERVE Jehovah with rejoicing," sang the psalmist. "Come into his gates with thanksgiving, into his courtyards with praise.

Give thanks to him, bless his name. For Jehovah is good; his loving-kindness is to time indefinite." (Ps. 100:2, 4, 5) Those words describe exactly what the past thirty-seven years, spent in the full-time service of Jehovah, have been like for me. Those years have brought many experiences; they have seen me living in many lands, and always there has been cause for rejoicing because of Jehovah's goodness.

My first recollection of coming in contact with Jehovah's people was as a child of ten years while spending a vacation with my grandmother in Edinburgh, Scotland. She took me to the cinema one Sunday to see the Photo-Drama of Creation—motion pictures and slides that depicted God's purpose for the earth and mankind, from the time of earth's preparation right into the millennial reign of Christ. It was very impressive. Some years later when we went to live in Edinburgh she arranged for me to see the Photo-Drama again, so I went along with some of my schoolmates. Yet it was not until after my grandmother's death that the Bible Students came in touch with my mother. Soon both she and I were attending their meetings.

At that time they were distributing resolutions telling Christendom of her failure, and I shared in the distribution. As I regularly attended the meetings I gradually grew in knowledge of Jehovah's goodness

Rejoicing

AS TOLD BY

MARGARET DUNHAM

and appreciation of his loving-kindness toward his creatures. The desire within me to serve Jehovah grew strong, and in the spring of 1923 I made my dedication to Jehovah and symbolized it by water baptism. I wanted to use my life to "serve Jehovah with rejoicing."

What an inestimable privilege it has been to serve in Jehovah's courts! And how the years

have flown! It seems like only a few years ago that I knocked on my first door to offer the Bible-study booklet *Millions Now Living Will Never Die*. Shy, but praying to Jehovah for strength, I knocked once, twice, but no answer. What a relief! But the initial step had been taken, and soon I was anxious to find the people at home. It became part of my way of life.

REJOICING AS A PIONEER

Two happy summer holidays spent in the north of Scotland with a group from my home congregation in vacation pioneer service, as we now call it, whetted my appetite for full-time service of Jehovah as a colporteur. So it was that in 1925, with one of this group, Janet Thompson, as my companion, we set off for our first assignment, in Midlothian, Scotland. Bicycles were our mode of transport during seven years together as pioneers of the good news. We never had much of this world's goods, but we had great cause for rejoicing. With our hearts in the ministry, we had no doubt that Jehovah would provide for us what was necessary; and how true this proved to be. As the psalmist said: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:25.

When the March 1, 1925, issue of *The*

Watch Tower was studied in the congregations, we were called back to Edinburgh to benefit from the study of that article "Birth of the Nation" with the others. How clearly it depicted the establishment of the Kingdom in the heavens! It made it evident that there are two opposing organizations, that of Satan and that of Jehovah. What cause for rejoicing and thanksgiving to have these truths impressed upon our minds!

The next year saw us en route to the assembly at Alexandra Palace in London. That convention was another milestone on the way to the new world. It was there that the book *Deliverance* was released, with its enlightenment on the battle of Armageddon. That was the time when Brother Rutherford delivered the powerful discourse "Why World Powers Are Tottering—The Remedy." And it was there that we had our first experience at an assembly in distributing booklets to the people right out on the streets.

In the autumn my companion and I were invited to move to a new assignment, in northern Ireland. To us this seemed like the call to Macedonia that the apostle Paul had received, and we gladly responded. (Acts 16:9, 10) To the towns and villages of County Down and County Armagh and the farms sprinkled over the countryside we cycled and walked, talking about the good news of the Kingdom and placing the books *The Harp of God*, *Deliverance*, *Creation* and others as they were published. At times we were put out of our lodgings because of the message we bore, but Jehovah showed his goodness to us and someone always took us in.

One campaign I well remember was that with the booklet *The Kingdom, the Hope of the World*, which we delivered to the clergy and other prominent citizens. When street distribution of the booklet was carried out in Belfast, the pioneers nearby

were asked to join in the work with the Belfast congregation. It turned out to be a very wet Saturday. We all met at the congregation's hall, and when the time came for us to go out, we went, and it stopped raining for the entire time we were working. We felt that Jehovah had blessed our efforts to make known his name, and we rejoiced with thanksgiving.

It was during this time that I was serving in Ireland that I had the privilege of attending my first international assembly, in Detroit, Michigan, in 1928. At the same time I enjoyed the privilege of visiting the Society's Brooklyn Bethel home and having dinner with the family, going through the printing plant, and seeing an actual broadcast at the Society's radio station, WBBR, on Staten Island. A few years later I was abroad to another assembly, this one in Paris. These opportunities did much to enlarge my appreciation of the organization. Wherever I went the brothers showed the same love, and they were all interested in the same thing—the preaching of the good news.

SERVING JEHOVAH IN LATVIA

In 1932 I was on my way to Riga, Latvia, not to attend another assembly, but to marry Percy Dunham, the branch servant. This meant learning a new language so I could have an effective share in the house-to-house ministry. The eight years I spent in Latvia were fraught with many difficulties, but, as is always true of the service of Jehovah, it included much cause for thanksgiving. The love of the brothers and the Kingdom message were the same as in other lands, but the authorities, especially the Department of Religion, made it difficult.

I had been there only a few months when one morning, as I opened the door, in rushed police officers with pistols drawn. "Hands up!" they shouted. We were sus-

pected of being Communists. They searched the house, checking everything, even taking my household expense notebook out of my apron pocket. While searching my husband, they found some keys in his pocket and asked what they were for. "The attic," he replied; so they laid them on a desk among other things they were collecting. They questioned and searched for hours, but at noon when I offered to make them some tea, they let me go to do that. And gradually, as the day wore on, they began to realize we were not Communists at all. They could find no evidence on which to base a charge, so they became more friendly.

When they finally left they took along many things—the Society's books, *Watchtower* magazines, correspondence, our typewriter, the Gestetner, money and other things—but the officer in charge handed the attic keys back to Percy, saying, "These are yours, Mr. Dunham." How thankful we were, for in the attic was the only supply of Bible literature for the brothers to use in their ministry, and it had been brought into the country with much difficulty.

Sometime later a Latvian society was formed to carry on the work, and booklets were printed locally. The preaching moved along well; even the pioneers were able to travel around the country more freely. But a coup d'état in 1934 brought a new regime into power, and our Society headed the list of those banned. My husband tried all the ways he could to have the ban removed, but without success. Nevertheless, in order to continue our meetings, we gathered quietly in different homes.

When we were gathered in 1939 to commemorate the Memorial of Christ's death there was a ring at the door. Thinking it was one of the brothers, I opened up, and in walked the police. The family of one of the brothers had given us away and had

also given the police a mimeographed copy of *The Watchtower* in Latvian. The officer in charge particularly wanted to know who had printed *The Watchtower*. "I did," said Percy. "I see you did," the officer responded, looking at an old, hand Gestetner in the room, but not seeing the new rotary one in the well of the desk behind him—for I had offered him a chair with his back to the desk. In the meantime another officer was searching the room. Now he was at the shelves where we had stacks of mimeographed literature in Latvian, and he pulled back the curtain. But he closed it again and said, "There is nothing here." It made me think of how Jehovah blinded the Syrians in the days of Elisha.—2 Ki. 6:18-23.

During those years that we lived in Latvia we had only visitor's permits, which meant that we had to cross the border to get an exit stamp in our passports every sixty days; then we could enter again. In this way we visited Lithuania and Estonia, and sometimes we went to Finland to attend assemblies, also to Sweden and Denmark. It was a great joy to visit with the brothers in these countries and to see their love and zeal, but we were always glad to get back to our Latvian brothers again and to take along some spiritual food for them.

Then one morning in June of 1940 we awoke to find the country occupied by Russian soldiers. What would happen now? All foreign visas were canceled and we had to visit the police every few days. Soon we were notified that we must leave the country. The British embassy was arranging to evacuate all its nationals, but, feeling that Latvia was our assignment, we tried every possible means to stay. Hours and hours were spent in the government offices, but with no success. At last a cablegram from the Society's headquarters encouraged us to leave the country, so we accepted the third and final offer from the British gov-

ernment. With heavy hearts at having to leave our brothers behind in such trialsome times, we boarded the special train on October 27 on an eleven-day trip via Moscow and the Trans-Siberian Railway to Vladivostok, where a ship was waiting to take us to Australia.

SERVICE IN AUSTRALIA

When we arrived in Strathfield on December 12 we were welcomed into the Bethel home, and our service here has been a further cause for us to give thanksgiving to Jehovah. My work has been in the kitchen, and, with just a few breaks, I have been preparing or cooking or serving meals for the Bethel family here for nearly twentytwo years now. It is a great privilege to be able to serve in this way, because the Bethel family work hard and their one aim is to advance the Kingdom interests.

We had been in Australia for only about a month when the Society was banned here too. Security and peace officers invaded the home and searched all our rooms. For over a year we continued to live and work in the home under the eyes of armed peace officers who were on guard at all times. Even when the Memorial was kept, the police were there. Then one day in May, 1942, we were given twenty-four hours' notice to evacuate the premises, as the military was taking over.

The work was hindered, but it did not stop. Meetings continued to be held in the "bush" and in other secluded locations. House-to-house preaching was done too, but only with the Bible. Finally, on June 14, 1943, the ban was lifted, but it was not until another six months had passed that

we were able to return to Bethel. What a happy occasion that was! There was much work to do, because the military had not cared for the home as we do, but it was good to be serving together as a family again.

After more than thirty years of full-time service to Jehovah my husband died in 1951, but his complete devotion to Jehovah and his serving of his brothers were always a source of encouragement and strength to me. Some of the last advice he gave me was: "Stick close to the organization." Doing that has meant that my service has continued to be a source of joy.

Many things have added to that joy. For example, in 1955, due to the generosity of another sister, I was able to accompany her to the assemblies in Europe. In Edinburgh and at London particularly I had the joy of meeting many of my old companions from my early days in the truth, some of whom are still serving in Bethel, as circuit servants or as pioneers. Another very happy experience has been the association we have enjoyed with congregation overseers who have come to the Kingdom Ministry School from various parts of the country.

Looking back over the years, I can say that it has been possible for me to find the greatest joy in Jehovah's service because I responded to the counsel of his organization when I was a young woman. I put Kingdom interests first and went into the pioneer work. This led to many more blessings, including thirty satisfying years of Bethel service. For this I thank Jehovah and bless his name. "For Jehovah is good; his loving-kindness is to time indefinite."

Light itself has flashed up for the righteous one, and rejoicing even for the ones upright in heart. Rejoice in Jehovah, O you righteous ones, and give thanks to his holy memorial.—Ps. 97:11, 12.

God, Thought and Wisdom

◆ Commenting on the scripture at Proverbs 1:7, "The fear of Jehovah is the beginning of knowledge," R. F. Horton wrote in *The Expositor's Bible*: "There can be no true knowledge or wisdom which does not start from the recognition of God. This is one of those contentions, not uncommon in the Sacred Writings, which appear at first sight to be arbitrary dogmas, but prove on closer inquiry to be the authoritative statements of reasoned truth. We are face to face, in our day, with an avowedly atheistic philosophy. According to the Scriptures, an atheistic philosophy is not a philosophy at all, but only a folly: 'The fool hath said in his heart, There is no God.'

◆ "We have thinkers among us who deem it their great mission to get rid of the very idea of God, as one which stands in the way of spiritual, social, and political progress. According to the Scriptures, to remove the idea of God is to destroy the key of knowledge and to make any consistent scheme of thought impossible. Here certainly is a clear and sharp issue.

◆ "Now, if this universe of which we form a part is a thought of the Divine mind, a work of the Divine hand, a scene of Divine operations, in which God is realizing, by slow degrees, a vast spiritual purpose, it is self-evident that no attempt to understand the universe can be successful which leaves this, its fundamental idea, out of account; as well might one attempt to understand a picture while refusing to recognize that the artist had any purpose to express in painting it, or indeed that there was any artist at all. . . .

◆ "But if the universe is not the work of a Divine mind, or the effect of a Divine will; if it is merely the working of a blind, irrational Force, which realizes no end, because it has no end to realize; if we, the feeble outcome of a long, unthinking evolution, are the first creatures that ever *thought*, and the only creatures who now *think*, in all the universe . . . ; it follows that of a universe so irrational there can be no true knowledge for rational beings, and of a scheme of things so unwise there can be no philosophy or wisdom. No person who reflects can fail to recognize this, and this is the truth which is asserted in the text. It is not necessary to maintain that without admitting God we cannot have knowledge of a certain number of empirical facts; but that does not constitute a philosophy or a wisdom. It is necessary to maintain that without admitting God we cannot have any explanation of our knowledge, or any verification of it; without admitting God our knowledge can never come to any roundness or completeness such as might justify our calling it by the name of Wisdom.

◆ "Or to put the matter in a slightly different way: a thinking mind can only conceive the universe as the product of thought; if the universe is not the product of thought it can never be intelligible to a thinking mind, and can therefore never be in a true sense the object of knowledge; to deny that the universe is the product of thought is to deny the possibility of wisdom. We find, then, that it is not a dogma, but a truth of reason, that knowledge must start with the recognition of God."



- Why does the *New World Translation* at Matthew 6:9 read: "Let your name be sanctified," whereas ever so many other English

translations read "Hallowed"?—C. M., United States.

In rendering what is known as the Lord's Prayer into English, the New World Bible Translation Committee adhered to a principle that was stated in the Foreword of the *New World Translation of the Christian Greek Scriptures*, namely, to restrict themselves as far as possible to one English word for each distinct word in the original Greek. The Greek

word here is *hagiazo*, meaning "to set apart to a sacred use."

The word "sanctified" is to be preferred to the word "hallowed" since it is used far more commonly. Not only that but, except for its use in our Lord's prayer, *hagiazo* is always translated "sanctified" by the *King James* translators as well as the many others that use "hallowed" in this one instance; there are some twenty-five instances of such translation all told. So the *New World Translation* is only

different in this instance because it alone is consistent. Why the *King James* translators chose to make an exception in the Lord's Prayer and render *hagiazo* there "hallowed" we do not know. It may be that they thought it had a more pleasing sound. Certain it is that for the sake of literary effect they repeatedly took liberties, resulting in a beautiful piece of literature, but at the cost of consistency and accuracy. And quite likely others followed their example for the same reason.

ANNOUNCEMENTS

FIELD MINISTRY

Being privileged to dwell in the house of Jehovah God results in innumerable blessings. Jehovah's witnesses look with appreciation upon that spiritual house, the temple of God, and strive to aid others to appreciate it too. During July this will be done by offering the Bible-study aid "*Let Your Name Be Sanctified*" to all persons on a contribution of 50c.

STILL A FEW LEFT

Not all the Courageous Ministers Assemblies of Jehovah's witnesses are now just a happy memory. If you are among those still to experience the blessings that these Christian conventions have in store, be sure your plans are in order to attend all three days. Write for rooms if you have not already done so. You will want to realize to the full the upbuilding and enlightening program that has been planned to strengthen your faith and give you courage for the troubled days ahead. Write to WATCHTOWER CONVENTION at any address below.

UNITED STATES

JULY 13-15: Columbus, Ga., 4000 Beallwood Ave., Columbus. Greensboro, N.C., 918 Glenwood Ave., Greensboro. Hammond, Ind., 636 Conkey St., Hammond. La Crosse, Wis., 418 N. 16th St., La Crosse. Oakland, Calif., 1739 Eighth Ave., Oakland 6. Pomona, Calif., 1846 Garey Ave., Pomona. Pueblo, Colo., 523 E. Pitkin, Pueblo. Saginaw, Mich., 2112 W. Genesee St., Saginaw. Sheboygan, Wis., 1324 Michigan Ave., Sheboygan. Toledo, Ohio., 2409 Wayne St., Toledo 9. Trenton, N.J., 2044 Greenwood Ave., Trenton 9. Tucson, Ariz., 207 W. Flores St., Tucson. West Palm Beach, Fla., 532 Iris St., West Palm Beach.

JULY 20-22: Cape Girardeau, Mo., 313 N. Fountain St., Cape Girardeau. Helena, Mont., 1018 Cole St., Helena. Jersey City, N.J., 582 Bramhall Ave., Jersey

City 4. Lexington, Ky., 746 N. Broadway, Lexington. Lima, Ohio, 1401 S. Sugar St., Lima. Northridge, Calif., 7441 Tampa St., Reseda. Springfield, Mo., 534 W. Catalpa, Springfield. Timonium, Md., 1625 Bellona Ave., Lutherville, Md.

JULY 27-29: Bakersfield, Calif., 1631 Lake St., Bakersfield. Canton, Ohio, 416 High Ave. SW., Canton 11. Eureka, Calif., 1324 5th St., Eureka. Fargo, N. Dak., 1014 S. 19th St., Moorhead, Minn. Jackson, Mich., 219 W. Prospect St., Jackson. Orlando, Fla., 1701 Lee St., Orlando. San Angelo, Tex., 1502 N. Magdalene St., San Angelo. Terre Haute, Ind., 303 S. 14th St., Terre Haute. Utica, N.Y., 910 Kellogg Ave., Utica.

AUG. 3-5: Charleston, W. Va., 812 Bigley Ave., Charleston 2. Longview, Wash., 1206 Douglas, Longview. Macon, Ga., 2230 Menden Ave., Macon. Manchester, N.H., 450 Hanover St., Manchester.

AUG. 10-12: Costa Mesa, Calif., 2277 Canyon Dr., Costa Mesa. Peoria, Ill., 127 W. Duryea Ave., Peoria Heights.

AUG. 17-19: Hutchinson, Kans., 328 East B, Hutchinson.

AUG. 24-26: San Antonio, Tex., (Spanish only), 114 Apperson Ave., San Antonio 7.

CANADA

JULY 13-15: Nanaimo, B.C., 305 Prideaux St., Nanaimo.

JULY 20-22: Kamloops, B.C., 260 Leigh Rd., North Kamloops. Prince Albert, Sask., 1204 3d Ave. W., Prince Albert.

JULY 27-29: Edmonton, Alta., 12425 125th St., Edmonton. Quebec, Que., (French only), 215 rue Anna, Quebec 8.

AUG. 3-5: Hamilton, Ont., 64½ Wentworth St. N., Hamilton. Lethbridge, Alta., 125 13th St. N., Lethbridge.

AUG. 10-12: Brandon, Man., 834 10th St., Brandon.

AUG. 17-19: Sault Ste. Marie, Ont., 54 Wellington St. W., Sault Ste. Marie.

AUG. 24-26: Moncton, N.B., 15 Granville Dr., Moncton. Corner Brook, Newf., 34 Country Rd., Corner Brook.

BRITISH ISLES

JULY 13-15: Coventry, War., Kingdom Hall, Holyhead Rd., Coventry, Warwickshire. Edinburgh, Scotland, 5 Millar Place, Edinburgh 10.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 26: "Give Us More Faith." Page 425. September 2: The Deceptive Power of Wealth. Page 431.