

The **WATCHTOWER**



Announcing
**JEHOVAH'S
KINGDOM**

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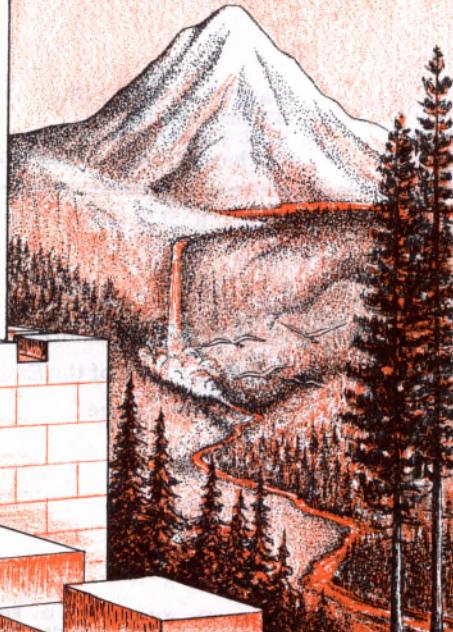
MEETING TODAY'S PROBLEMS
WITH COURAGE

FAITHFUL ENDURANCE
IN THE "TIME OF THE END"

WHAT IS THE NAME?

JEHOVAH MAKES
AN EXALTED NAME FOR HIMSELF

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

CONTENTS

Where Is the Neighbor Love?	419
What Is The Name?	421
Meeting Today's Problems with Courage	425
Faithful Endurance in the "Time of the End"	432
Jehovah Makes an Exalted Name for Himself	437
From Small Beginnings to Spiritual Prosperity	441
Questions from Readers	447

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:

AS - American Standard Version	Le - Isaac Leeser's version
AT - An American Translation	Mo - James Moffatt's version
AV - Authorized Version (1611)	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
JP - Jewish Publication Soc.	Yg - Robert Young's version

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"O H M Y G o d ! He stabbed me! Please help me! Please help me! I'm dying! I'm dying!" Thus the young woman, pretty Kitty Genovese, called out for help. But in vain. Later, thirty-eight persons in the well-to-do neighborhood of Kew Gardens in Queens, New York city, admitted to the police that they saw this crime committed but did nothing about it; that is, nothing until it was too late.—*New York Times*, March 14, 27, 1964.

Just a month later a young man, a mental patient, climbed out on a twelfth-story ledge of a hotel in Albany, New York, intending to commit suicide. For two hours he paced the ledge, smoking cigarettes and debating what to do, at times even leaning over as if preparing to jump. Down below crowds gathered, eventually some 4,000 according to police estimates. Among those watching some shouted: "Jump! Jump! Jump!" Typical delinquent teen-ager talk was also heard: "Aw c'mon, you're chick-en." "Jump! What's the matter, ya yellow?" A girl, who could not have been more than ten years old, climbed on a five-foot pedestal, waved her arms and yelled: "I'm gonna jump. I'm gonna jump." One young woman was heard saying to her escort: "I wish he would jump and get it over with. If he doesn't hurry

WHERE IS THE *Neighbor Love?*

up we'll miss our last bus." Vainly several city officials and a Catholic bishop tried to lure the young man off the perilous ledge. At last, however, his seven-year-old nephew succeeded in getting him to change his mind and permit himself to be led back to safety by

the hand of this child.—*New York Times*, April 15, 1964.

Why do people act in this way? How could so many persons watch a young woman stabbed to death—the attacker returned several times over a period of thirty-five minutes to stab her again and again—and yet do nothing about it? In fact, there were far more than thirty-eight that witnessed it; thirty-eight *admitted* witnessing it. Many others who were known to have seen it denied doing so. Clergymen, psychiatrists and social scientists or sociologists discussed the incident and offered various explanations. One sociologist termed the course of those people "non-rational behavior." But was it nonrational?

The fact is that those persons could give reasons for their failure to act, even though afterward many of them were ashamed for having failed to do something. The most common reason given was that they did not want to get involved. That may be a rational excuse but is it

a valid one? Could they not at least immediately have called the police? Neighbor love would have indicated doing at least that much.

In some respects the Albany incident, where teen-agers and others tried unsuccessfully to get the young man to commit suicide, might be said to be an even worse blot on those who talked and acted in such a way. They proved themselves to be potential murderers, for had they succeeded in influencing the young man to commit suicide, his blood would have been upon their shoulders. What causes people to have such a warped outlook on life as to want to experience the thrill of seeing a young man commit suicide? Why do they betray such a lack of neighbor love?

No doubt some of the blame for such a calloused frame of mind must be attributed to the crime and violence that are daily being shown on television and motion-picture screens. When people daily watch such violence they become hardened to it and so welcome seeing it in real life as being even more thrilling. However, it is not as though there were nothing else to watch. There are programs and films that in fact cultivate empathy, understanding and fellow feeling. How much better to fill our minds with such upbuilding things!

Fallen human nature is inherently selfish, but it can be weaned away from thinking only of its own pleasure and advantage by feeding the mind on the right kind of mental food. And no better food along this line is to be found than in the Word of God, the Bible. It stresses neighbor love from Genesis to Revelation, both directly and indirectly, by commands and by examples and illustrations. Thus by recording the murderer Cain's hypocritical words after having killed his brother—"Am I my brother's guardian?"—it exposes and condemns his hardheartedness. Likewise the last book of the Bible,

in recording the command regarding the water of life, "Let anyone hearing say: 'Come!'" is tacitly preaching neighbor love.—Gen. 4:9; Rev. 22:17.

In particular did Jesus Christ preach neighbor love. He showed that the second-greatest commandment was, "You must love your neighbor as yourself," and gave us the "Golden Rule": "Just as you want men to do to you, do the same way to them." If you were being stabbed, would you want someone to call the police? If you were so disturbed mentally as to want to commit suicide, would you want to be egged on to do it or would you want others to show kindness and concern for your welfare?—Mark 12:31; Luke 6:31.

How pertinent here is Jesus' illustration of the Good Samaritan! A man had been robbed, beaten and left half dead by the roadside. A priest and a Levite, two persons having status among the Jews, even as did the people in Kew Gardens, ignored the plight of the victim. A despised Samaritan, who in Jesus' day was discriminated against, even as in many places Negroes today are being discriminated against, then came along and, seeing the plight of the victim, "was moved with pity. So he approached him and bound up his wounds . . . Then he brought him to an inn and took care of him." What a fine illustration of showing neighbor love! —Luke 10:30-34.

Jesus also said: "The person faithful in what is least is faithful also in much." As opportunity affords, therefore, lend a helping hand in the little things of life, at home, at your place of employment and in your congregation, and then in time of crisis you will respond as you should. Of course, this would include your comforting with the everlasting good news about God's kingdom those who sigh and cry for the detestable things they see being done.—Luke 16:10; Ezek. 9:4.

"**W**HY did they stop putting God's name, 'Jehovah,' in the Bible?" asked a letter to the religious section of the Washington, D.C., *Evening Star* of September 30, 1961. The question was answered by a clergyman who said: "The chief reason for this name being omitted from most English Bibles is that it did not appear in the original Hebrew manuscript."

In like manner, when the Revised Standard Version of the Bible was produced in 1952 its translators eliminated the use of the name "Jehovah," saying: "The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew."

Similarly, when the Roman Catholic publication *Our Sunday Visitor* of October 1, 1961, commented on the name "Jehovah" it said: "Jehovah is a Christian mistake. The name was neither written nor pronounced like that by the Jews."

The thinking represented by these examples is common to the religious leaders of Christendom. They generally argue that using the name "Jehovah" when referring to Almighty God is incorrect. Hence, many of them eliminate it from their Bible translations, and from their speeches, writings and worship as well. Yes, the major religions of Christendom have practically abandoned using a name for the Creator and contend that titles such as "Lord" or "God" are sufficient.

DOES GOD HAVE A NAME?

From all this the average person who is unfamiliar with Biblical scholarship

might conclude that there is no name for God, that the term "Jehovah" is an invention that has no basis in fact. So a fundamental question to ask now is: "Does God have a name?"

Where would you go to find the answer to this question? If someone doubted that you had a name, would it not be the most logical thing to inquire of you? Yes,

because you would be in the best position to answer, although it would seem to be a very foolish question to you since you had used your name all your life!

In the same way it would be most logical to inquire of God himself as to whether he has a name. Where can we go to do this? To the record he inspired by his holy spirit, which record is the Holy Bible. In that Word of God it states, according to the Roman Catholic *Douay* version:

"Our Father who art in heaven. Hallowed be thy *name*." (Matt. 6:9) A more recent translation, the *Revised Standard Version*, states at Psalm 22:22: "I will tell of thy *name* to my brethren." The widely used *King James Version* renders Isaiah 12:4 this way: "And in that day shall ye say, Praise the *LORD*, call upon his *name*, declare his doings among the people, make mention that his *name* is exalted." The Catholic *Knox* translation of Jesus' words at John 17:6 says: "I have made thy *name* known."

While there are many more scriptures from many more translations that could be quoted to show the same thing, must we not forcefully conclude from these samples that God has a name? All rea-



sonable persons would have to acknowledge, Yes. But is that name "God" or "Lord"? No, for these are not names but titles, much as you might be called "Mister" or "Sir."

That it is vital to know the name of God and to use it, God's own Word makes clear, for at Romans chapter 10, verse 13, which is a quotation from Joel chapter 2, verse 32, it states: "For whosoever shall call upon the *name* of the Lord shall be saved."—Catholic *Douay* version.

The evidence from God's Word is therefore conclusive that God indeed has a name and that it is important for life seekers to know it and to use it. Doubting that God has a name is much more foolish than doubting that you have a name.

WHY ANY DIFFICULTY?

While there is no doubt that God does have a name, the question still remains, What is it?

In the Hebrew portion of the Scriptures that name is clearly spelled out for us in four Hebrew letters, called the tetragrammaton. These four Hebrew letters are the equivalent of our four English letters YHWH (or JHVH). The previously mentioned article in the Washington *Evening Star* said in this regard that the divine name "was spelled in Hebrew letters which are equivalent to YHWH." Said *Our Sunday Visitor*: "It was written with consonants only: YHWH." The preface of the Revised Standard Version of the Bible spoke of "the four consonants YHWH of the Name."

Since the Hebrew letters of the Divine Name are so well known, why should there be any difficulty in determining what the name is? The difficulty comes in translating the ancient Hebrew language. In the ancient Hebrew writing only consonants were used, no vowels. Those who spoke it supplied vowel sounds by their

knowledge of Hebrew pronunciation.

It is because the Divine Name is represented by four Hebrew consonants, and no vowels, that the difficulty presents itself. Those familiar with Hebrew, as were Jesus and the ancient Hebrews before him, certainly well knew and correctly pronounced the name, since it was found 6,962 times in the Hebrew Scriptures. But especially after the destruction of Jerusalem in 70 C.E., the correct pronunciation gradually came to be lost. Added to this was the apostate Jewish superstition that it was a sin to pronounce the Divine Name, which superstition, of course, was not shared by Jesus, the early Christians, or the ancient faithful Hebrews. So in time the proper pronunciation of YHWH became generally unknown.

Vowel signs in Hebrew copies of the Bible came into use first in the seventh century of our Common Era. These signs indicated which vowel sounds were to be used when reading the all-consonant Hebrew text. But because of the superstition of not pronouncing the Divine Name, the vowel signs for *Elohim* (God) and *Adonay* (Lord) were inserted to warn the reader to say those words instead of the Divine Name. By combining those warning vowel signs with the four Hebrew consonants, the pronunciations *Yehowih'* and *Yehowah'* were formed, from which we derive "Jehovah" in the English language. It was thus introduced into English translations of the Bible, including the *King James Version* of about 350 years ago.

Although the exact pronunciation of the Divine Name in Hebrew is not known today, what pronunciation might be the closest? A recent Roman Catholic version, *The Holy Bible*, edited by Monsignor T. O'Connell, commenting on Exodus 3:14, says: "I am who am: apparently this utterance is the source of the word *Yahweh*, the proper personal name of the God of

Israel." The *Revised Standard Version* states: "It is almost if not quite certain that the Name was originally pronounced 'Yahweh.'" The *Evening Star* article said: "If the name were to be spelled out it would be more correct to spell it as 'Yahweh.'"

Yes, many Bible scholars acknowledge that "Yahweh" more nearly represents the Hebrew pronunciation of the Divine Name. But this also shows the inexcusability of the religions of Christendom for taking the Divine Name away from Bible translations and everyday worship! If the pronunciation "Yahweh," or even another, is said to be more correct, then why do they not use it? What sense does it make to admit a more correct pronunciation and then eliminate its usage altogether? Truly, it is outright hypocrisy to defend one pronunciation over another and then never use either!

USE YOUR LANGUAGE

What pronunciation do Jehovah's witnesses view as more correct? On page 25 of the foreword of the *New World Translation of the Christian Greek Scriptures*, published by the Watch Tower Bible and Tract Society in 1950, the translators stated that they inclined "to view the pronunciation 'Yah-weh' as the more correct way."

If the publishing agency for Jehovah's witnesses recognizes that "Yahweh" is more correct, why do they use "Jehovah" in their translation, writing and worship instead? Because the form "Jehovah" has been familiar to people for many centuries, and that form of The Name, just as faithfully as other forms, preserves the sounds of the four consonants of the tetragrammaton. Furthermore, we do not speak Hebrew today! We speak other languages. When we speak English, for example, then we use the English pronunciation of the

Divine Name, which is "Jehovah." In other languages the divine name is pronounced differently, although quite similarly most of the time.

Those who reject the English "Jehovah" and insist on using the Hebrew pronunciation would do well to ask themselves why they say "Jesus Christ," when that was not the way his name was pronounced in Hebrew. That is the English way, derived from the Greek language. In Hebrew, Jesus would be closer to "Yehóshua" and Christ would be "Mashiahh." So, as we say "Jesus Christ" in the English language, we also say "Jehovah," both being correct when speaking English.

The Catholic Encyclopedia, Volume 8, 1910 edition, page 329, notes the correctness of using "Jehovah" in English when it states: "Jehovah, the proper name of God in the Old Testament." Interestingly, it adds: "It has been maintained by some recent scholars that the word Jehovah dates only from the year 1520. . . . But the writers of the sixteenth century, Catholic and Protestant, are perfectly familiar with the word. . . . Besides, Drusius discovered it in Porchetus, a theologian of the fourteenth century. Finally, the word is found even in the 'Pugio fidei' of Raymund Martin, a work written about 1270. Probably the introduction of the name Jehovah antedates even R. Martin."

Hence, it is perfectly correct for the *King James Version* to say at Psalm 83:18: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." It is also correct for other translations, such as the *American Standard Version*, Moulton's *Modern Reader's Bible*, Robert Young's translation, the *New World Translation of the Holy Scriptures*, and others, to use "Jehovah" in English. Translations in many other languages use the Divine Name in their own tongues.

That the Divine Name should be used was well expressed by Johann David Michaelis in his German translation of the Old Testament of the eighteenth century. When commenting on Genesis, he said in part: "On the other hand, the name Jehovah [*Jehova* in German] is used in equally long sections [of the Bible] and the Supreme Being continually called Jehovah God, likely with the intent of conveying to the reader that the God of whom Moses is speaking is that one God who had made himself known to him by the name Jehovah and who distinguished himself from all other gods by means of this peculiar name. . . . so I considered it to be a matter of integrity in translation to identify it, even though it might not always be pleasing to the German ear."

In Michaelis' comments on the book of Job, he said: "Nothing has more often aroused doubts on my part in translation than the name of God, Jehovah, occurring so frequently in the Hebrew [Scriptures]. Several of my friends insisted that I not at all insert this foreign word. . . . Jehovah is a *Nomen Proprium*, and, just as properly as I retain other *nomina propria* [such as] Abraham, Isaac, Jacob, or, taking names of other gods as examples, Baal, Ashtaroth, Dagon—they may be as foreign-sounding as they like—it can well occur in the case of Jehovah. In the translation of a classical author one would not have the slightest hesitation toward the use of the names Jupiter, Apollo [and] Diana; and why then should the name of the Only True God sound more offensive? I do not therefore see why I should not use the name Jehovah in the German Bible."

As this translator makes so clear, the name of God, Jehovah, occurs so often in the Bible that God-fearing men of integrity are bound by conscience to render the Divine Name in their translations and

worship in whatever language they speak.

That it is correct to use the Divine Name in the language we speak should not seem so strange. It is just the same with other names. Is your name "John" in English? Well, it is not that in the Spanish language, for in Spanish it would be "Juan." In the French language that same name would be "Jean." In the German language it is "Johannes." In Hebrew it is "Yohhanán." In other languages this same name could be pronounced in varying ways. But just because your name is pronounced differently in different languages, would you abandon its use in your own language altogether? Of course not! Neither should God's name be abandoned just because it is pronounced differently in different languages!

THE VITAL POINT

The vital point is not whether "Yahweh" or some other form of the Divine Name is more correct in Hebrew. The vital point is whether you use the pronunciation common to your language. Any religion that abandons its use cannot be the true religion, for God said: "My people shall know my *name*." Not only do they know what The Name is, but to them it is a name that is exalted and treated with respect.—Isa. 52:6, King James Version.

Those who want to serve God faithfully and receive his blessings use his name. They use the Divine Name in their own language and strive to magnify it to the greatest extent possible. They are well aware that God has "turned his attention to the nations to take out of them a people for his *name*," and they want to be associated with those people.—Acts 15:14.

So, then, what is God's name? In English, as faithfully translated from the Hebrew Scriptures, the Bible answers: "I am Jehovah. That is my *name*."—Isa. 42:8.

Meeting TODAY'S PROBLEMS *With Courage*

THIS world is living through a period of swift and far-reaching upheavals. Standards and institutions that have remained unchanged for centuries are breaking down. Millions who have passively endured their place in life up till now are clamoring for a new and more worthy existence. On the international scene, Western Europe has lost its dominance in world affairs, according to some. Across the great land mass of Eurasia and on the continent of Africa new nations have risen in the place of colonial empires.

² Some believe that mankind is yearning to realize its aspirations in peace. But it seems to be faced by at least two somber threats. As far as man himself is concerned these are: (1) the Communist thrust to achieve world domination, which seeks to exploit all dissatisfactions and magnify all tensions, and (2) the new weapons of technology capable of oblit-

1. How can it be said that this world is going through a period of swift and far-reaching upheavals?

2. (a) What do some believe regarding man's aspirations for peace? (b) What problems face man in this regard? (c) How do Christians view these momentous times?

erating civilization. To add to these two factors, studious Christians view these momentous troublesome times as a fulfillment of Bible prophecy proving we are in the critical days before the great battle of Armageddon, the war to end all wars.—2 Tim. 3:1-5; Rev. 16:14, 16.

³ As a result of the impact that this civilization has made upon humanity, fear, dread and apprehension have been multiplied. Everywhere around this earth and at every level people are afraid. People fear hunger. They fear disease. They fear old age.

They fear war. They fear knowledge. They fear pain. They fear the future with its atomic possibilities. Indeed, fear seems to be contagious. Do you not agree? But you might well ask, What is fear, and how can we individually dispel it?

⁴ Fear, according to Webster's Dictionary, is "painful emotion marked by alarm; dread; disquiet. State or habit of fearing; anxious concern." It is also defined as: "Awe; profound reverence, especially for the Supreme Being."

⁵ Fear, therefore, can be a dreaded enemy. Indeed, it takes courage to overcome it. Moreover, the very climate of fear that we live in today was foretold in a prediction of Christ Jesus the Son of God himself. He said: "On the earth anguish of nations, not knowing the way out . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken."—Luke 21:25, 26.

⁶ It is one thing to recognize the causes of fear, such as international communism,

3, 4. Describe the impact fear has made in this generation. Define "fear."

5. Was the climate of fear today foretold in the Bible? Elaborate.

6. Describe the real source of worldly fear according to the Bible.

crooked politicians, disease and even death. But it is another thing to recognize and understand the source or instigator of fear. According to the Bible, the real source of fear and of mankind's momentous problems today is Satan the Devil, who challenged the supremacy of Almighty God, Jehovah. He is condemned to death by God, but has been allowed to remain temporarily to show that his challenge against God has failed, proving once and for all eternity that Jehovah, the Almighty Creator, is the Supreme Sovereign.—Job 1:9-12; Ex. 9:16.

⁷ To many persons, however, Satan's existence is just legendary. Even in the minds of many who profess to believe the Bible he simply does not exist. Some believe Satan to be merely the personification of evil. It may be that some of you have felt that way about it. In any event we invite you to consider what the apostle Paul said on this matter: "The god of this system of things has blinded the minds of the unbelievers." Peter tells us who that "god" is, saying: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." And, please, note now the account of Jesus' temptations: "The Tempter came and said to him: ' . . . tell these stones to become loaves of bread.' . . . Then the Devil took him along into the holy city . . . Again the Devil took him along to an unusually high mountain . . . and he [the Devil] said to him [Jesus]: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan!'" Jesus knew Satan ruled this system of things! It is because of Satan's wicked rule over the earth that Jesus said: "My kingdom is no part of this world." Thus the Scriptures give adequate testimony that Satan

is an actual creature and in his efforts to turn men away from God he is promoting wickedness and multiplying the fear that exists today.—2 Cor. 4:4; 1 Pet. 5:8; Matt. 4:1-11; John 18:36.

⁸ True Christians recognize, however, that Satan, who is truly the source of slavish fear, will not rule forever. The Bible assures us that this is so—and is this not a comforting thought? Jesus himself showed that just before Satan's rule would end, fear and perplexity would increase and that all these troubles would be "a beginning of pangs of distress." Their increase is at Satan's instigation: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." Should this add to one's fear? No. "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." Deliverance? Yes, for just as the fig tree's putting forth leaves indicates summer is near, so the fearful conditions Jesus described at Matthew chapter 24 and Luke chapter 21 indicate Satan's destruction is at hand and that this generation that sees the present woes will by no means pass away until all these things, including the end of Satan's system, occur.—Matt. 24:8; Rev. 12:12; Luke 21:28; Matt. 24:3, 34.

⁹ What a valid cause for courage this is and therefore how important it is for all Christians to study God's Word and learn of the time, shortly to come, when the real source of worldly fear will be eliminated for all time! How do we know this? Pick up your Bible and read Psalm 37:10 and Revelation 20:1-3 and see what it says. Here it is: "And just a little while longer, and the wicked one will be no

7. Give reasons to prove Satan is an actual creature and not just the personification of evil.

8, 9. (a) What hope exists for deliverance from such fear? (b) Prove from the Scriptures that the source of such fear will soon be completely eliminated.

more; and you will certainly give attention to his place, and he will not be." "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."

SUCCESSFULLY OVERCOMING TODAY'S FEARS

¹⁰ What, then, is the only way to conquer fear successfully? It is by individually studying the Bible and taking courage from God's Word. This will give one assurance that the end of wickedness and of the multiplier of fears is at hand. There has not been enough personal study of God's Word by mankind. If man studied the Bible, he would have the answers to our everyday problems, fears and anxieties. (2 Tim. 3:16, 17) Learn for yourself how the Bible can be a light to your roadway in these difficult times. (Ps. 119:105) Moreover, it is by obeying God's laws and principles that great peace of mind and heart comes to the Christian. David stated: "Seven times in the day I have praised you because of your righteous judicial decisions. Abundant peace belongs to those loving your law, and for them there is no stumbling block." (Ps. 119: 164, 165) Do you personally want this peaceful, assuring outlook? Then study further into God's Word and profit from the splendid examples of courage in times past. Learn from the course of action exemplified by such men as David, Isaac and others.—Rom. 15:4; 1 Cor. 10:11.

10. What, then, is the only way to conquer fear successfully?

¹¹ Now we shall consider what a man of great personal courage had to say about gaining courage, that quality of the mind that enables one to meet danger and difficulties with firmness. David once said: "In you, O Jehovah, have I taken refuge. O may I never be ashamed. In your righteousness provide escape for me." (Ps. 31:1) Thus, the opening verse of Psalm 31 provides some helpful direction on gaining courage, for it shows that a Christian must take refuge in Jehovah and never be ashamed to call on him for help, recognizing his complete dependence on Jehovah. We invite you now to read the whole thirty-first Psalm. In it you will discover that David completely relied on Jehovah in all that he said and did. As you come to the end of this Psalm you will note the key to the whole matter, for the real basis for courage is "waiting for Jehovah."—Ps. 31:24.

¹² What does it mean to "wait for Jehovah"? The word "wait" here is the Hebrew verb *Yahhāl*, and by implication this word means to be patient, to hope, to expect, to trust. Even when David was outlawed by the king of the very nation of Israel, his own people, he did not try to take matters into his own hand but waited on Jehovah for the outcome, and he was indeed blessed by him. And what about Isaac? For 180 years this faithful man did not see the land of promise in his possession, and yet he, like David, waited on Jehovah. They had this in common. This was the basis of their sticking to the work that Jehovah had given them. It was their source of courage. It kept them moving ahead, enduring, happy in their privileges and responsibilities before Jehovah.—Ps. 146:5.

¹³ Christians today do well to learn from

11-13. (a) How did David indicate courage could be gained? (b) What does it mean to "wait for Jehovah"? (c) What benefits come to those who "wait for Jehovah"?

these ancient examples and "wait for Jehovah," completely relying on him and following his principles at all times. Why? Even though Christians are in the world they can be no part of it. Hence, dedicated Christians are urged: "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."—1 John 2:15-17.

¹⁴ Yes, like a magnet with a powerfully attractive force, this world draws more and more into its orbit. Truly it takes great courage to resist the corruption, dishonesty, immorality, materialism, lack of faith and the many other pressures constantly operating against the Christian who is in the world but not a part of it.—John 15:19.

¹⁵ Have you ever thought how you might personally resist being drawn into the orbit of this world and in reality take your stand for truth and righteousness? To resist any encroachments on his way of worship before God, a dedicated Christian must guard against wrong association, pray constantly and stand firm in the faith.—1 Cor. 15:33; 1 Thess. 5:17; 1 Cor. 16:13.

¹⁶ As dedicated Christians "wait for Jehovah" and look forward to the time when his kingdom will bring in everlasting life and all the attendant blessings of the Kingdom, what should they be doing? They should be establishing their faith in Jehovah by fine works. They should

be preaching and teaching the good news of the Kingdom (Matt. 24:14), that other persons of sheeplike disposition may take courage and do God's will with them. But as these dedicated Christians do this vital work, they must remember that their conduct is like a theatrical spectacle both to men and to angels. (1 Cor. 4:9) True Christians cannot afford to say one thing and do another. They have no double set of standards, but must be wholehearted for Jehovah's kingdom 24 hours each day, 365 days each year, leap years 366! Indeed, to do anything less would be hypocritical, displeasing to Jehovah.—Prov. 20:23; Matt. 23:28.

RESISTING CORRUPTION AT EVERY LEVEL

¹⁷ Christians daily face the dishonesty and corruption of the business world. It has been said we live in the twilight of honesty. To a great extent, honesty and hard work have been replaced by cheating and loafing. Why? Undoubtedly faulty training and example have a lot to do with the decline of honesty. But what can we individually do to resist what is dishonest and corrupt? For example, there are persons who would not think of stealing from individuals but who adopt a different policy toward big organizations or corporations because they feel these big companies "won't miss it." Regardless of why people lie, steal, cheat and embezzle and gamble, these things are wrong for Christians, or anyone else for that matter. Popularity or frequency does not make bad things right. It takes courage to be responsible and upright. It takes courage to be different but right. It takes courage to be a Christian whose standards do not allow vice for virtue.—Heb. 13:18; Prov. 6:16-19; 11:1.

14. Enumerate some of the things true Christians must courageously resist.

15. Outline the steps necessary to resist encroachments on pure worship.

16. What should Christians be doing in these critical times? Why is their conduct of great importance?

17. (a) How can it be said we live in "the twilight of honesty"? (b) What stand for honesty should all Christians take?

¹⁸ To gain that courage so vitally necessary to resist everyday enticements to dishonesty and corruption, we must guard our heart or seat of motive. Jesus said: "Where your treasure is, there your heart will be also." (Matt. 6:21) And how well James puts the finger on sin and how it starts, when he says: "When under trial, let no one say: 'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15) Yes, if we allow our thinking to be contaminated, our standards to be lowered and lust to replace love for right principles, then we have a fertile area for the power of wrong desire! Resist this by thinking on things that are right and honest, and God's blessing will be your portion.

—Phil. 4:8, 9.

¹⁹ Christians also face the lowering moral fiber of this generation. Have you noticed this in your own community? Recently the editor of the *Rocky Mountain News*, Jack Foster, provided some straightforward and provocative comments in his speech to a number of newspaper editors in Indiana. In his article entitled "Do We Know Right from Wrong?" he stated: "As I look around I find many things that disturb me. I find indifference, slothfulness toward doing things as well as possible. I find a shrugging of shoulders when one has been caught doing something just a little bit wrong. I find an unwillingness to stand up and be counted. I find youngsters in early marriages trying to be adults and adults trying to be young-

18. (a) To resist enticements to dishonesty and corruption, what must be guarded? (b) What counsel did James give in this connection?
19. What thought-provoking comments were recently made by a newspaper editor?

sters in their efforts to escape responsibility. I find a reluctance to face up to matters, merely because they are troublesome. I have seen the rate of juvenile delinquency soar, the number of broken homes exceed that of homes in which family responsibility still lingers. I have seen spiritual bankruptcy in the gutter and a jug of poisonous wine in the hands that should be holding a textbook. I have seen high school graduates who do not even know how to compose a single paragraph." Thought provoking, isn't it? Yes, and it is certainly impossible to deny the deterioration of the moral fiber of this generation.

²⁰ Certainly true Christians should be doing everything within their power to train their children to assume responsibility rather than shun it. Christian parents would fail to show love for their children if they did not discipline them and constantly direct them in the way that leads to life. (Prov. 6:23; 15:33; 22:15; Heb. 12:5-11) If you are a parent, are you facing the issues of life courageously? Will you let the excellent counsel of God's Word, written by the foremost parent and father in the universe, Jehovah God, guide you? You will be blessed if you do.

²¹ To carry this a step farther, please consider what the Indianapolis *Times* of Wednesday, September 5, 1962, in an article entitled "Moral Lag Blamed for More VD" stated: "A moral breakdown especially among teen-agers was blamed today for an 'alarming increase' in syphilis throughout the world. A British physician charged the rise in venereal disease stems chiefly from a loosening of moral codes 'which has encouraged sexual promiscu-

20. How should Christian parents be answering this challenge?
21, 22. (a) What problems has the breakdown in morals precipitated? (b) How may Christians meet these problems with courage and determination? (c) What role do parents play in this respect?

ity.' " The problem with which we are faced today is not directly related to medicine at all, Dr. Claude S. Nichols said. It is the problem of a change in our moral values. Dr. Nichols blamed the moral breakdown on substitution of science for religion, commercial exploitations of sex, the weakening of family ties and the threat of atomic war. Because of this, he said, today's beat generation lacks security of mind, faith in the future, the ability to plan ahead. "These modern epicureans live for kicks," Dr. Nichols said. "They must experience everything in life before it is too late, sex, of course, included."

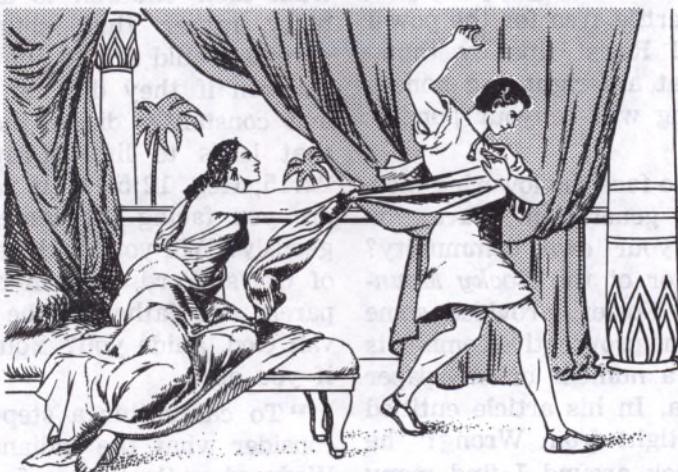
²² It certainly takes great courage to withstand the impact that the lowered moral fiber has made upon this generation. When faced with situations suggestive of fornication or adultery or other moral wrongs, Christians, young and old alike, must flee, as Joseph did from Potiphar's wife. (Gen. 39:10-12)

Better yet, parental training and personal as well as congregational study and application of God's Word protectively help us to keep from getting into such situations in the first place. Paul said: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." (2 Tim. 2:22) Parents, have you trained your children to understand the proper relations between

the sexes? Have you given them kindly counsel from God's Word regarding their physical organism and what a wonderful instrument it is? Have you endeavored to set the very best example in your conduct, speech and attitude in general? This is the most practical way to help your children face the problems of everyday living with success. Moreover, isn't it a fact that we all feel inadequate at times? Nonetheless, draw courage from the apostle's statement: "For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:13) Christians, young and old alike, therefore, have an illimitable source of strength and power and can constantly receive courage from their study and application of God's Word.

COURAGEOUSLY EXPELLING WRONGDOERS

²³ True Christians recognize that only clean persons will have the favor and approval of Jehovah and gain entrance into his new order. Paul once said: "What! Do you not know that unrighteous



Joseph flees from Potiphar's wife

persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were." —1 Cor. 6:9-11.

23. What kind of persons will have the favor and blessing of Jehovah? Why do you answer so?

²⁴ Earlier in this same letter to the Corinthians, Paul stated to the Christian congregation: "Remove the wicked man from among yourselves." (1 Cor. 5:13) This removal is effected by the disfellowshipping or expulsion of dedicated servants of God who practice sin, those who are unrepentant and hardened in their wrongdoing. "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. For he that says a greeting to him is a sharer in his wicked works." (2 John 9-11) Does this seem to you like a harsh, unnecessary arrangement, lacking in love? If so, look at it through God's eyes. He is the one who commands that the wicked one be expelled, that the purity of the congregation may be maintained, because he loves the faithful congregation. And yet it takes courage on the part of the Christian congregation to expel those who otherwise would have a contaminating effect on the organization and who would thereby spread the leaven of immorality, weakening the structure of the clean, moral climate of the theocratic society. Yes, what great moral courage it calls for on the part of judicial committees of the congregations of the theocratic society to expel wrongdoers, rather than tolerate them! This courage Christendom does not have.

—1 Cor. 5:5, 9-11.

²⁵ In an article entitled "Purging of Church Lists Again Issue" the following

24. (a) How is removal of wickedness from the Christian congregation effected? (b) Is this arrangement lacking in love?

25. Does Christendom have the courage to keep its organizations clean? State your reasons for answering so.

was stated: "Should churches take off the membership rolls people whose lives flagrantly contradict the teachings of Christ? That question is under serious debate in church circles for the first time in more than a generation. One of the church leaders who raised the question is Professor Franklin H. Lattel of Chicago Theological Seminary. He told a recent church conference that major Protestant denominations have virtually abandoned membership standards and are incapable of maintaining the most elementary, internal discipline." Actually there seems to be even a distaste for discipline for, as the article further states: "Professor Glen Hinson of the Southern Baptist Seminary at Louisville, Kentucky, observed recently that churches are not even cracking down on such blatant acts of immorality as adultery and drunkenness"

²⁶ Christendom thus lacks the courage to keep its own organizations clean from contaminating, corruptive influences. How different from the New World society of Jehovah's witnesses, where moral and spiritual cleanliness is scrupulously maintained and where the highest respect for God's Holy Word the Bible is constantly cultivated! Surely, since we live in a world full of fear and apprehension and since we are nearing the time of its destructive end at Armageddon, we should be vitally concerned with our own future. What can we do to safeguard our future and the future of our families? In a time when many fears dominate man's thinking, what comfort does the Bible hold for the future? Indeed, once Bible knowledge is gained and one is directed into the way of life, how can one faithfully endure in it? These and many other questions we will leave for the following article to answer.

26. What questions are left for the succeeding article to answer?

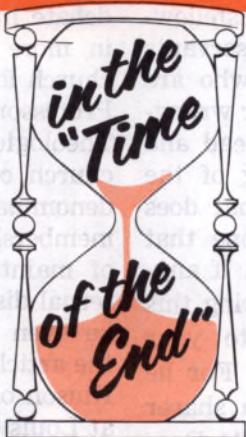
FAITHFUL ENDURANCE

HAVING seen how vital-
ly necessary it is to face today's problems courageously with the wisdom and discernment born of a study of God's Word, it is now vital to know how to build on one's foundation of faith and courage so as to stand firm to the end. The end of what? Surely not the end of this earth, for Ecclesiastes 1:4 states: "A generation is going, and a generation is coming; but the earth is standing even to time indefinite." Rather, it is the end of this present wicked system of things, which Jesus said would be within this very generation, it being marked by "great tribulation" the like of which has never before been experienced by man. The only thing that would even approach it would be the great destruction wrought by the global flood of Noah's day.—Matt. 24:21, 22, 37-39.

^b ² Surely, then, we can see the practicality of taking in a more detailed knowledge of Jehovah's purposes and fearing to displease the Sovereign Lord of the universe. Really, without him and his blessing we are nothing. Note what Solomon had to say on this point: "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is. For by me your days will become many, and to you years of life will be added."—Prov. 9:10, 11.

1. After learning how to face today's problems courageously, what is vital to determine next?

2. Why should we seek the favor and approval of Jehovah? With what blessings in view?



^a Does this sound reasonable and appealing to you? Do you want days and years added to your life, and would you like to be assured that you are working in the right direction to have the blessing and approval of Jehovah so that you will be included on the right hand of his King when the judgment of the nations takes place? (Matt. 25:31-33) Then we believe you will want to learn the role that

faithful endurance plays in the life of a Christian right now. And, undoubtedly, you will want to give careful consideration to the Scriptural reasoning offered on these points, for the Word of Jehovah is beneficial for all things, including salvation, life and happiness.—2 Tim. 3:15, 16.

⁴ Yes, even though one might start out to believe in Jehovah and 'wait on him' and have the assurance that His Word is correct and that it offers a wonderful hope for the future, this is not the end of the matter. (Ps. 31:24) It is one thing to start walking in the path of Christian integrity and endurance. It is another thing to keep on walking in this right way. It is one thing to be firm for right principles for ten, twenty or thirty years, or even longer. It is another thing to keep right on being firm, confident in Jehovah, trusting in him and in the direction his organization gives. It is only then that the reward of life can be gained. (Gal. 6:9)

3. Why is it imperative to learn the role that faithful endurance plays in the life of a Christian?

4. Is it sufficient for a Christian to start walking in the way of endurance? Why do you answer so?

What is it that spells the difference between success and failure in this regard? ENDURANCE. Rightfully, then, we should want to know what endurance is and why it is so essential in these critical pre-Armageddon days.—2 Thess. 3:1-5.

WHAT ENDURANCE IS

⁵ Endurance is defined as: "The ability to withstand hardship or tribulation; the ability of a person to continue to perform especially under adverse conditions; stamina; the capability of acting with moral courage and strength." Faithful endurance in the theocratic society would therefore be marked by constancy in the faith, progressively building on one's foundation of faith to gain greater maturity, coupled with a firm determination to abide by right principles at all times. Moreover, since it is impossible to gain the reward of life without enduring through the time of the end until Jehovah brings in his new order of righteousness, it becomes obvious that Christian endurance is a must for the favor and approval of Jehovah. —Rom. 5:3-5; Rev. 3:10, 11.

⁶ How thankful we are, then, that the Word of Jehovah has so much to say about endurance and sticking close to Jehovah and his organization. For example, in Paul's letters to Timothy he consistently warns against losing faith and exhorts all Christians to shun the spirit of cowardice and cultivate the spirit of power, of love and of soundness of mind. (2 Tim. 1:7) Paul also exhorted Timothy to "keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus" and to "pursue righteousness, godly devotion, faith, love, endurance." (2 Tim. 1:13; 1 Tim. 6:11) Why

5. (a) How may endurance be defined? (b) What does faithful endurance mean to a Christian?

6. How does Paul give exhortation to endurance in his letters to Timothy?

did Paul make these statements? What was happening then in the Christian congregation at Ephesus that made this counsel so appropriate?

WARNING EXAMPLES

⁷ First of all, it should be noted that Paul's two letters to Timothy reflect great concern and love for this genuine servant of Jehovah. (1 Tim. 1:2) And rightly so, for did not Paul say: "I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news"? (Phil. 2:20-22) We might say that these two pastoral letters were written by an overseer to an overseer and contain specific counsel for the overseers of the theocratic society today. Of course, each one of us will profit greatly from the many excellent points of counsel contained in these letters as we individually apply the counsel to our lives. In fact, in connection with our theme under consideration, please, note how many times Paul in the first chapter of his first letter to Timothy mentions the words "faith" and "faithful." Actually he uses these terms ten times in the first chapter alone and nineteen times in the rest of the first letter. Why? Because he knew that the only way any one of us could remain firm and steadfast in Jehovah's favor was to anchor his faith in the Word of Jehovah. Daily study, prayer, association with wholesome and spiritually-minded people were absolutely essential for the Christians in Paul's day. The same is true today.—2 Tim. 2:15; 1 Thess. 5:17; 1 Cor. 15:33.

7. (a) Describe how the theme of this article is highlighted in Paul's first letter to Timothy. (b) What must a Christian do to remain firm and steadfast in the faith?

⁸ Please, refer to Paul's first letter to Timothy, chapter one, and you will further observe the reasons why consistent encouragement to faith and endurance were given. Note what verses 19 and 20 say: "Holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme." (1 Tim. 1: 19, 20) Yes, the apostle had good reason to counsel the members of the early Christian congregation with regard to enduring and sticking to the faith, for there are no less than six individuals who are mentioned by name in these two letters to Timothy who did not stick to the faith and who failed to endure. Please, observe who these are and some of the reasons for their lack of faithful endurance.

⁹ Already mentioned above are Hymenaeus and Alexander. It cannot be proved that the Alexander mentioned in Paul's first letter to Timothy is the coppersmith mentioned at 2 Timothy 4:14, 15, where the apostle states: "Alexander the copper-smith did me many injuries—Jehovah will repay him according to his deeds—and you too be on guard against him, for he resisted our words to an excessive degree." The Alexander associated with Hymenaeus was guilty of a serious wrong, blasphemy, and both of these were disfellowshiped, handed over to Satan that their contaminating influence might be removed from the early Christian congregation.

¹⁰ Hymenaeus is also mentioned with Philetus at 2 Timothy 2:17. Prior to his reference to Hymenaeus, Paul counseled Timothy: "But shun empty speeches that

violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene." (2 Tim. 2:16, 17) Then he states: "Hymenaeus and Philetus are of that number. These very men have deviated from the faith, saying that the resurrection has already occurred; and they are subverting the faith of some. For all that, the solid foundation of God stays standing, having this seal: 'Jehovah knows those who belong to him,' and: 'Let everyone naming the name of Jehovah renounce unrighteousness.'" —2 Tim. 2:17-19.

¹¹ This, then, was a serious doctrinal departure on the part of these men and it had a demoralizing effect on some in the early congregation, even as Paul indicated. "They are subverting the faith of some." How important it is, then, to stick close to Jehovah's channel-like organization and avoid the association of any who teach doctrine contrary to what we are receiving through the "faithful and discreet slave" that Jehovah is using today to provide a constant flow of spiritual truth to his people.—Matt. 24:45-47; Prov. 4:18.

¹² Then there were Phygelus and Hermogenes. Of these men Paul wrote: "You know this, that all the men in the district of Asia have turned away from me. Phygelus and Hermogenes are of that number." (2 Tim. 1:15) No wonder that Paul wrote in the very next chapter: "If we go on enduring, we shall also rule together as kings; if we deny, he also will deny us; if we are unfaithful, he remains faithful, for he cannot deny himself." (2 Tim. 2: 12, 13) Yes, faithful endurance brings a great reward at the hands of Jehovah, and certainly it is absolutely necessary to cultivate this quality as we keep our eyes on the goal of Jehovah's new order.

8. Elaborate on the reasons why Paul counseled Christians of his day to endure and stick to the faith.
9-11. (a) Describe the faith-subverting activities of (1) Alexander, (2) Hymenaeus and Philetus. (b) What lesson is to be learned from these warning examples?

12. (a) What course of action did Phygelus and Hermogenes take? (b) In connection with these men and their activity, what principle did Paul declare?

¹³ Finally Paul mentions Demas: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica." (2 Tim. 4:9, 10) Possibly Demas was infected with a love of material things more than spiritual things, and this caused his downfall. In any event this is something for true Christians to consider with balanced thinking. In this connection the Proverbs state: "Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not become satisfied and I actually deny you and say: 'Who is Jehovah?' and that I may not come to poverty and I actually steal and assail the name of my God." (Prov. 30:8, 9) Also, Paul himself wrote: "However, 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.

¹⁴ On another occasion Paul wrote: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) And in the same vein Paul wrote: "Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) What powerful warning examples these six men provide! True Christians cannot afford to be like them, for they did not endure. Some-

13. (a) What is to be learned from the life of Demas? (b) What balanced view of material riches should true Christians have?

14. What powerful lesson is to be learned from Romans 15:4 and 1 Corinthians 10:11?

where along the way, to their own shame and loss, they let their love for the truth cool off and their tight grip on the Word of life become relaxed.—Phil. 2:16.

¹⁵ How essential it is, then, not to take the Word of Jehovah for granted! It must be a vital, energizing force in our lives, and we must believe it with all our hearts if we really want to endure. (Jas. 1:21) It certainly does not pay to get upset over trivial things and find ourselves becoming critical of the organization. Would this be the course of wisdom? To what would it lead? Where else can a Christian go? Peter stated there was no other place, and thus the wisdom of faithfully sticking to Jehovah's organization today. (John 6:66-69) Of necessity, then, we should keep our eyes on the Kingdom, not on individuals, and show respect for the "faithful and discreet slave" that He is using at the present time. Actually, your very life depends on following this course of action. Remember, too, it is only he that endures to the end that will be saved.—Matt. 24:45-47; Rev. 2:10.

ENDURANCE IN THE FACE OF GOG'S ASSAULT

¹⁶ That this position is so necessary can be seen from the impending onslaught of Gog against the New World society of Jehovah's witnesses. Ezekiel chapters 38 and 39 identify the attack of Gog of Magog upon a "people gathered together out of the nations," a people who are dwelling in security and in spiritual prosperity. Bible research has clarified these cryptic passages of Ezekiel chapters 38 and 39 and has proved that Gog of Magog is a prophetic symbol of the false god of this world, Satan the Devil, when mak-

15. To keep on faithfully enduring, what view of Jehovah's organization should we have? How much depends on this view?

16. (a) What added factor makes it imperative to stick close to Jehovah's organization? (b) What clarification has Bible research provided in connection with Ezekiel chapters 38 and 39?

ing his final attack upon the Christian witnesses of God's kingdom.—2 Cor. 4:4; Rev. 12:7-12.

¹⁷ This great opposer of God has now been cast out of heaven since the birth of God's kingdom in 1914 and is now bringing unprecedented woes upon mankind. The final woe he brings upon the nations by leading them into a total attack against the kingdom of heaven, God's kingdom by Christ, which the nations have continually rejected since 1914 C.E. They have done so with the wrath and anger of two world wars and the persecution of those Christians who have obeyed Jesus' command to preach the good news of the Kingdom for a witness to all nations, Communist and non-Communist alike. (Rev. 11:15-18) These Kingdom witnesses are logically, therefore, the ones upon whom the attack is made by the worshipers of militarism in this time of the end. Daniel's prophecy concerning the same time shows that the symbolic king of the north and the king of the south will be prominent in that attack.—Dan. 11:36-12:1.

¹⁸ Thus when a Christian realizes that Gog of Magog or Satan the Devil and all his unseen spirit forces are shortly going to move against him and all his fellow Christian members of the theocratic society, he comprehends to some degree the awesomeness of this situation. It will take courage and endurance to face this onslaught, courage and endurance built up as a result of one's complete faith and trust in Jehovah and in his arrangements to put Satan and his demons out of action in due time.

17. What activity have Jehovah's people consistently engaged in since 1914? With what reaction by the Devil and his earthly agents?

18. Why should Christians build up their courage and endurance in these critical days?

¹⁹ For compelling reasons, then, Christians should study God's Word daily, associate with his theocratic society and pray constantly for the courage necessary to resist any encroachment on his worship to Jehovah. It is only in this way that any will be able to endure and gain entrance into Jehovah's new order. And in the meantime there is so much to accomplish in connection with preaching the good news of God's established kingdom.

(Matt. 24:14) This is no time to slow down or give up but, rather, to press forward courageously and endure in this

grand work. We want to keep right on working till Jehovah says it is enough. (Isa. 6:11) Are you personally taking the steps to share with others what you know of this wonderful message, that you may gain the favor and approval of Jehovah, whose purpose it is to restore Paradise and vindicate his holy name by eliminating all wickedness at the oncoming battle of Armageddon? You will be blessed if you do.—Rev. 7:17; 21:1-5.

²⁰ To this end we encourage you to meet today's problems and fears with the spirit and strength of Jehovah's Word and in company with his people. (Heb. 10:24, 25; Acts 2:46) We sincerely believe that you will be blessed if you do this. And once you start in this way of life, endure in it; do not let your eye turn to the left or to the right. Rivet your attention and affection on God's new order. Have it as your goal. Faithfully walk in this way, for your very life depends on it!

19. (a) How only will any be able to endure and gain entrance into Jehovah's new order? (b) What mental attitude should we have toward the preaching work yet to be done?

20. Describe the necessity of faithfully enduring, once a start is made on the way to life.

COMING IN THE NEXT ISSUE

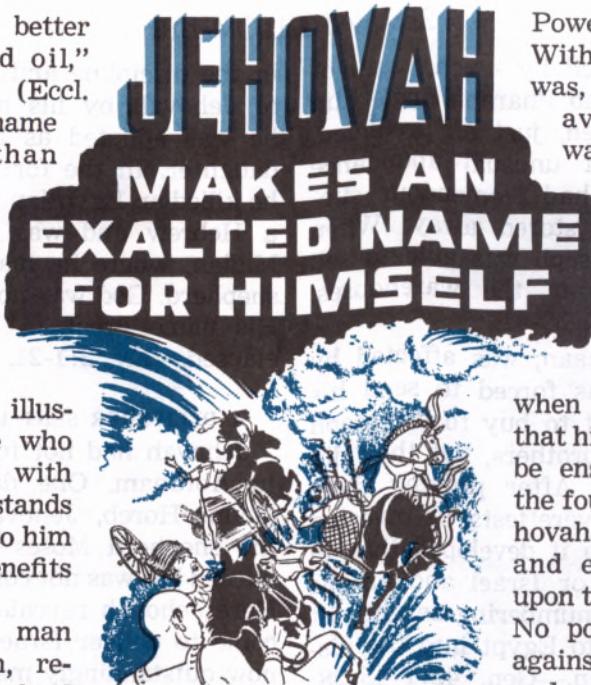
- Loyalty to Jehovah's Organization.
- Proving Faithful in Small Matters.
- Ruler from the House of David.
- A Nation Holds a Land in Trust for God.
- Why Two Covenants for Kingdom Power?

"**A** NAME is better than good oil," say the Scriptures. (Eccl. 7:1) Yes, a good name is worth more than money. To be respected and relied on, a person must have a good name. As Sovereign of the universe, Jehovah God wants people to know his illustrious name. Those who look to that name with respect for what it stands for bring happiness to him and everlasting benefits to themselves.

Abraham was a man who loved Jehovah, revered his name and valued the friendship of such an incomparable God more than gold and all precious jewels. Jehovah responded to Abraham's fine respect for his name by transferring the Edenic promise of a woman's seed to a covenant to Abraham, promising to make him a great nation. Furthermore, Abraham's descendants were promised the land "from the river of Egypt to the great river, the river Euphrates."—Gen. 3:15; 12:7; 13:14-17; 15:18-21.

This ran contrary to the ambitions of a certain group of men who were at that time very successfully engaged in making a name for themselves. We do not refer to the rulers of Babylon, for that city failed to become the First World Power. The men involved were the rulers of Egypt, who were building an empire that extended from a point 950 miles south of the Nile delta northward clear across Palestine to the Euphrates River.

Under the guidance of Satan the Devil imperial Egypt became the First World



Power of Bible history. With the situation as it was, a collision was unavoidable. The time was bound to come for Jehovah to display his power over Egypt and to show his sovereignty over all the earth. Jehovah foresaw this

when he told Abraham that his descendants would be enslaved, but that in the fourth generation* Jehovah would deliver them and execute judgments upon the oppressor nation. No power that stood up against Jehovah's name and sought to make one

for itself could possibly stand before him.
—Gen. 15:13-16.

ISRAEL COMES UNDER FIRST WORLD POWER

Abraham once stayed in Egypt for a while during a famine, and God had to rebuke the Pharaoh of that day in Abraham's behalf. (Gen. 12:10-20) It was again a famine that brought Jacob's household into Egypt. Providentially, twenty years before that famine, Joseph, the son of Jacob, had been kidnaped and sold into slavery in Egypt. Joseph underwent many rigorous tests of loyalty to the name of his God Jehovah, being enslaved, imprisoned and seemingly made a forgotten man. But because of his loyalty, speaking truth in the name of God, God was his friend. He sent Pharaoh a dream that no one could interpret. Finally Joseph was remembered and called before Pharaoh, and by Jehovah's spirit he interpreted the dream as a forecast of seven years of

* The four generations may be counted through (1) Levi, (2) Kohath, (3) Amram, (4) Moses or (1) Judah, (2) Perez, (3) Hezron, (4) Caleb.

plenty to be followed by seven years of famine. The delighted Pharaoh made him prime minister. Then, just as predicted, the seven years of unusual abundance began and Joseph had tremendous supplies of foodstuffs stored away. When the drought hit, Joseph was able to sell the people food from the warehouses.—Genesis chaps. 37, 39-41.

Jacob, up in Canaan, was affected by the famine and was forced to send his sons down to Egypt to buy food. Joseph recognized his ten brothers, but they did not recognize him. After proving their brotherly love by severe tests, he revealed himself to them. So it developed that in 1728 B.C.E. Jacob or Israel and all his living descendants, numbering seventy at the time, moved into Egypt into the district called Goshen.—Gen. 42:1-45:28; 46:8-47:6.

In Egypt Jehovah's promise to Abraham to make his seed like the stars of heaven and the sand of the seashore began to have a fulfillment, for the twelve tribes multiplied phenomenally. Meanwhile the dynasty of the Hyksos or shepherd kings who were ruling in Joseph's day was driven out and replaced by a new set of rulers. These new rulers did not know or recall the name of Joseph and they felt no sense of gratitude to the Israelites or to their God Jehovah. They enslaved the Israelites, even going so far as to practice genocide by commanding that all Hebrew male babies be drowned in the Nile at birth.—Ex. 1:7, 22.

At this point the Egyptian masters may have asked the Hebrews: "Where is Jehovah and his promise?" But there were those among the Israelites who maintained strong faith in God's name, notably Amram and his wife Jochebed, the parents of Moses. They refused to obey the orders of Pharaoh to destroy the child. Moses, by divine arrangement, was brought up

in the discipline and authoritative advice of Jehovah by his mother, after which he was adopted as a son by Pharaoh's daughter. In the fortieth year of his life he killed an Egyptian who was mistreating a Hebrew and was forced to flee into Midian, where he married and became a shepherd. God was not yet ready to make His name great in Egypt. Forty years elapsed.—Ex. 2:1-21.

A DELIVERER SENT IN JEHOVAH'S NAME

Jehovah had not forgotten his promise to Abraham. One day, at the base of Mount Horeb, Jehovah's angel spoke to the shepherd Moses out of a bush that burned but was not consumed by the flame. Here Jehovah revealed that the time had come to deliver Israel and that he would now outstandingly make a name for himself. As credentials so that the Israelites might know that Moses was commissioned by God, God revealed that Moses was to speak in the name of Jehovah; then he empowered him as the first man to perform miracles in that name. The forefathers had known him as God Almighty, but by his name Jehovah he had not made himself known to them.—Ex. 3:1-17; 4:1-9; 6:3.

Had not the faithful men Abraham, Isaac and Jacob known God's name Jehovah? Yes, and they also knew that it had reference to his purpose toward his people. Abraham had known him as God Almighty, however, in a most intimate and forceful way. God had appeared to him when he and Sarah were beyond the age of childbearing and had promised them a son. To strengthen faith in this promise, God said: "I am God Almighty." Abraham, within the year, saw this have fulfillment and therefore knew by personal experience that he was God Almighty. But neither Abraham, Isaac nor Jacob lived to see Jehovah's stated purpose carried

out in making their offspring numerous as the stars of heaven and a great nation. Now the time had come for God to focus the spotlight on his name Jehovah. Moses and his brother Israelites would see and experience the significance of Jehovah's name in a brilliance with which it had never shone before.—Gen. 17:1, 21; 21:1-7.

FIRST WORLD POWER CHALLENGES JEHOVAH

Moses and his older brother Aaron returned to Egypt. On appearing before the king of that First World Power they were met by the defiant answer: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all." (Ex. 5:1, 2) God thereafter announced to Pharaoh: "But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) So he gave Pharaoh a reason for keeping him alive instead of destroying him at that moment. By means of ten plagues he showed his superiority over the various gods of Egypt. After the ninth plague Pharaoh hard-heartedly told Moses to get out. Before leaving, Moses replied that but one plague more, the tenth, would force Pharaoh to let the Israelites go.—Ex. 10:27-29; 11:4-8.

Preparation displaying faith in the name of Jehovah and his word was now required on the part of Israel. There was a danger to their firstborn of both man and beast. Jehovah directed Moses to call together the older men, the heads of the households, to tell them what they must do for protection for their firstborn. It was the head of the household who had to take action; if not, there was nothing that the firstborn one could do but take the consequences of the failure of the household head. The household would suffer a tremendous loss. In addition, if these older men of Israel should not obey instructions

and should lose their firstborn, then Pharaoh would see no difference between the Israelites and the Egyptians, and the Israelites would not be able to march out as a free people the next day under Pharaoh's urging.

Jehovah decreed that the month of Nisan now be counted the first month of the year. On the tenth day of the month they were to select an unblemished male sheep or a goat. On the fourteenth day, which began at sunset, the head of the household must slaughter the sheep and splash its blood upon the doorposts and upper part of the doorway where it could be plainly seen. Then the entire household must come inside and stay in the house all night. Without breaking any of the sheep's bones they were to roast it, then eat it along with unleavened bread and bitter greens.
—Ex. 12:1-13.

They had to be dressed and equipped, eating the passover meal standing up, ready to leave on their march to liberty. Jehovah's angel would pass over the houses displaying the blood when he went forth to kill all the firstborn of men and animals. If anyone, firstborn or not, went outside the house, out from under the protection of the blood, he too would suffer death. "And it came about that at midnight Jehovah struck every first-born in the land of Egypt, from the first-born of Pharaoh sitting on his throne to the first-born of the captive who was in the prison hole, and every first-born of beast." (Ex. 12:29) What an outcry from the plagued Egyptian homes shattered the midnight stillness of that night of Nisan 14! But it was just as Jehovah's reliable word through Moses had warned Pharaoh: "Israel is my son, my first-born [the whole nation]. And I say to you: Send my son [the whole nation] away that he may serve me. But should you refuse to

send him away, here I am killing your son, your first-born."—Ex. 4:22, 23.

From one standpoint the firstborn sons of Israel represented the entire nation, for the firstborn sons were the ones who succeeded to become the heads of the households. The firstborn son received two parts of the family inheritance. So these particular ones directly liable to death during the tenth plague represented Israel as a whole, God's "firstborn" nation.—Deut. 21:17.

HEARTS OF MIXED CROWD SOFTENED TOWARD JEHOVAH

Pharaoh in terror urged the Israelites to get out of Egypt. Exodus 12:40, 41 reports: "And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt." This was on Nisan 14, 1513 B.C.E., exactly 430 years since Abraham had crossed the Euphrates River into Canaan, 215 of which years were spent in Egypt itself. With this the Samaritan *Pentateuch* and the Greek *Septuagint* translation agree.

Jehovah had made his name brilliant above all the other gods. But he had to get a complete triumph over that great First World Power as well. He maneuvered matters to that end. "And they proceeded to pull away from Rameses in the first month, on the fifteenth day of the first month. Directly the day after the pass-over the sons of Israel went out with uplifted hand before the eyes of all the Egyptians. All the while the Egyptians were burying those whom Jehovah had struck among them, that is, all the first-born; and upon their gods Jehovah had executed judgments." (Num. 33:3, 4) Jehovah made for himself so famous a

name through the plagues that many people were favorably impressed and were softened in heart toward that name and turned from their false gods. "And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals." They all had to depend upon Jehovah to take care of them.—Ex. 12:38.

A pillar of cloud miraculously appeared at the head of the organized congregation. It did not lead them toward Palestine, but to the Egyptian shore of the Red Sea. Pharaoh got word of this. He assumed they were trapped. Hastily he summoned his chariots and military forces and dashed in pursuit. But what a roadblock confronted him! By angelic means the pillar of cloud moved from in front of the Israelites to the rear, in front of the Egyptians, and kept them away from the Israelites all night.—Ex. 14:5-20.

In the morning, the Egyptians could hardly believe their own eyes. The Red Sea had opened up! and there, down the vista of a long corridor right across the dry seabed, the Israelites' rear guard was seen in the distance. "The waters were for them a wall on their right hand and on their left." (Ex. 14:29) Ah, but their rear seemed to be exposed! "And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalrymen began going in after them, into the midst of the sea. And it came about during the morning watch that Jehovah began to look out upon the camp of the Egyptians from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. And he kept taking wheels off their chariots so that they were driving them with difficulty; and the Egyptians began to say: 'Let us flee from any con-

tact with Israel, because Jehovah certainly fights for them against the Egyptians.' "—Ex. 14:21-25.

JEHOVAH'S NAME PRAISED IN SONG

But it was too late. They had made the grave mistake of defying the name of Jehovah! God commanded Moses to stretch out his hand over the sea. The waters rushed together and the Israelites, safe on the eastern shore, saw their Egyptian pursuers overwhelmed, every one drowned. Jehovah had shown his mighty sovereign power over that world power. Moses then led the Israelites in a thanksgiving song of praise to Jehovah, giving him credit for the victory, lauding his name. He sang of Jehovah as "king to time indefinite, even forever."—Ex. 14:26-31; 15:1-19; Ps. 136:15.

Jehovah had shown great respect for his name and for that which was bound up with his name. Now the Israelites knew Jehovah in a way different from what they had known him before. They saw at last the fulfillment of his promise to Abraham to deliver them with a high hand and to judge that oppressor nation. This exalted his name to new heights. But there was more yet that Jehovah would do, and in later issues of this magazine we will see how he went on to establish them as a great and mighty nation that endured for centuries and served as a steppingstone to the final and great complete fulfillment of his covenant promise to his beloved friend Abraham, in which he will bring a glorious brilliance to his name that will make his mighty deliverance from Egypt seem small by comparison.

FROM SMALL BEGINNINGS TO SPIRITUAL PROSPERITY



as told by
LLOYD BURTCH

time ago. After living on the farm for a few years, we moved to Grand Rapids, Michigan, where mother died. I then moved to South Dakota to live with my brother.

I GREW up as a barefoot boy among maples, oaks and pine trees in the midwestern part of the United States. But the old log house where I lived, the log barn and the oaken bucket hanging in the well disappeared a long

While working on ranches in South Dakota, I read one of Pastor Russell's sermons in a farm newspaper. As I recall, the subject was about "Armageddon and the End of the World." This aroused my interest greatly, stirring up a desire to learn more about the Bible. The year was 1912. The following year found me in Oregon working on a dairy farm. While I was there a young man came out from the city of Portland to talk to the family on the farm about the truths of God's Word. I listened with rapt attention and was soon convinced that what he said was the truth. Not long after that I dedicated my life to the service of God, symbolizing

it by water baptism. What a great joy that was!

My first experience in the service of God was distributing tracts on Bible subjects from house to house. My companions and I used a paper called "The Bible Students Monthly." We would go out early in the morning and toss these Bible publications onto the porches of the people. Beginning around 6 a.m., we would be through three hours later. This was our regular service to God every Sunday. It was in this manner that part of the ministry was carried on at that time. From a small beginning it has grown and prospered.

When I heard that Pastor Russell was coming to visit Portland, I was thrilled. I made it a point to be present when the time arrived for him to give his advertised talk "The World on Fire." Not only was I there in the high school auditorium where the talk was given, but I was sitting on the stage directly behind Brother Russell. For over two hours he spoke about creation, faith structures, the soul and things to come. The audience listened in fascinated silence. He spoke without notes in a graceful and easy manner. That was a big day in my life, a great joy that I have never forgotten.

On October 31, 1916, Brother Russell died. What would happen now to the work of bearing witness to God's purposes and truths? Would the work go on? Many of us wondered about it. I was told by some who were close to Brother Russell that he had realized that a great preaching work was yet to be done. He had said: "We must go to the people. We must take the message to them." The work did continue.

A few of us had the privilege of showing the Photo-Drama of Creation, an illustrated Bible lecture with colored projection

slides and motion pictures. The lecture was on recordings that were synchronized with the slides and the movie film. But trouble lay ahead for us, and we could sense its coming. We were in for great testings of our faith.

Religious leaders had manifested much hatred for Pastor Russell and for us who distributed his enlightening publications. The world empire of false religion, called in the Bible by the name "Babylon the Great," began closing in on us. (Rev. 14: 8) Because of persecutions, fear gripped many of the brothers. Unable to stand up under the trial of their faith, many left God's organization. A strong exposure of the opposing clergy appeared in the book *The Finished Mystery*, also known as the "Seventh Volume." It caused an intensification of religious persecution, with the religious leaders of Christendom scheming to do away with "the Russellites," as they called us.

PERSECUTION SETS IN

Following the example of the persecutors of the early Christians, the religious leaders soon had the Bible-study book *The Finished Mystery* banned. Nevertheless, we continued our house-to-house visits, taking orders for the book, which we would deliver on a return visit. With the declaration of war by the United States on April 6, 1917, our enemies played upon public patriotism and emotions to intensify the persecution of us. Babylon the Great was becoming ever more hateful toward us.

As if persecution was not enough trouble, the Devil began to cause divisions and fighting within the ranks of God's people in an effort to disrupt the organization from within. Some ambitious individuals in the organization began selfishly to seek power for themselves. They claimed

that those in the headquarters of the organization, known as the Bible House, were compromising and were too broad-minded. They called them "broadviews." This, of course, led to confusion and misunderstanding among the brothers. What were they to do? Should they remain loyal to those in the Bible House or leave the organization? A number of persons who had prominent positions of oversight in the congregations left the organization. They called themselves the "Standfasters," getting their name from the Bible book of Galatians where, in the Authorized Version of the Bible, it speaks of standing fast in the "liberty wherewith Christ hath made us free." (5:1) The Standfasters soon began wrangling among themselves.

It was during the trying times of 1918 that the Bible tract called "Kingdom News" began to be published. The first issue was released March 15, 1918, and it was my privilege to have part in its distribution.

As I continued to engage in the Christian work of distributing Bible publications I had an experience similar to that had by the apostle Paul when he was in Philippi. (Acts 16:19-24) I was put in jail because of my Christian work. One Sunday morning a brother and I got up at 5 a.m. and walked to our preaching territory. We were through distributing tracts to the houses by nine o'clock. It so happened, however, that the acting mayor of the city lived in that territory. When he found the Bible message we left on his front porch, he came out looking for us and finally found us waiting for a streetcar. We were arrested and taken to the police station. Unable to find anything seditious about our literature, they charged us with distributing literature without a license and sentenced us to spend seventeen days in jail as well as to pay a fine of \$200. Unable to pay the fine, we stayed

in jail for thirty days, at which time some of the brothers paid what was left of the fine so we could be released.

Our first big convention was at Cedar Point, Ohio, September 1-8, 1919. It caused a big change in the brothers, bringing them a new spirit and a new outlook. The officials of the Watch Tower Society who had been unjustly sent to prison were now free and determined to push the worldwide proclaiming of the good news of God's kingdom.

The clergy of Christendom had been pleased when the Society's officials were sent to prison on June 21, 1918. They had remarked to one another: "They are 'finished ministers.'" Those persecutors had in mind the book *The Finished Mystery* when they called us "finished ministers," in the belief that we were through as proclaimers of the good news. They hoped that they had seen the last of us Bible Students, but our convention at Cedar Point in 1919 let them know that we were very much alive and active, and we have continued to be so ever since then.

BETHEL SERVICE

While in Lansing, Michigan, in the year 1920, I wrote to the Watch Tower Society in Brooklyn expressing my desire to serve at the headquarters there, which is known as Bethel. Shortly thereafter I received an invitation to come to Bethel, but it was on a temporary basis to do some special work there. I arrived at Bethel in June 1920 to begin a new experience, a new work and a new joy.

I was assigned to help wrap for mailing *The Golden Age*, which now is called "Awake!" The particular issue I was working on contained a stinging exposé of the brutal treatment given Jehovah's witnesses at the instigation of the clergy of Christendom. This issue, No. 27, was declaring God's judgments against Babylon

the Great, the world empire of false religion. My temporary assignment at Bethel became a permanent one.

In time I was assigned to work on a flatbed printing press in the Watch Tower Society's printing plant, which, at that time, was located at 35 Myrtle Avenue in Brooklyn. This was the Society's first printing plant. With only three floors to the building the printing operation was confined to a mere 3,000 square feet. In the basement we had a printing press that we fondly called "the old battleship." It so filled the room that there was barely enough space to move around. On the third floor, where I worked, there was a small hand-fed flatbed press. Twenty of us worked here like busy bees in a hive. Despite the cramped quarters we enjoyed every minute of our work, because it was service to God.

We printed many things on that flatbed press, such as covers for the booklets *Millions Now Living Will Never Die* and *Talking with the Dead*. When "the old battleship" was busy printing *The Golden Age* and booklets, we printed the *Watch Tower* magazine on the flatbed press. At that time a printing of 60,000 copies of each issue was considered to be a stupendous number of magazines. Now *The Watchtower* has a printing of 4,300,000 copies in 66 languages, a tremendous growth from a small beginning.

In those days we had another printing shop in the Bethel home, the place of residence for the workers at the Society's headquarters. In a small room under the dining room we had two linotype machines, two small hand-fed presses and a cramped composing department. From these small beginnings of printing efforts the Society has grown to have three huge buildings, the largest having thirteen stories, for printing, binding and mailing Bible pub-

lications. This gigantic printing plant keeps more than a million of Jehovah's witnesses supplied with the Bible-study aids that they distribute in their ministry. When this is compared with the 8,801 who engaged in the ministry back in 1922, it is very evident that we have grown from a small beginning to spiritual prosperity.

EXPANSION

On March 1, 1922, we moved our printing equipment from Myrtle Avenue to larger quarters at 18 Concord Street in Brooklyn. With a small truck we moved most of the heavy things. When we came to the big cylinders of the "battleship" press, we found them to be too heavy for the truck to carry. We were stumped. We did not know how we would be able to get them to the new quarters, but when we awoke the next morning our problem was solved.

Two inches of snow fell unexpectedly during the night, and it solved our problem. We made a skid and rolled the cylinders onto it. Hooking the truck to the skid, we dragged it to the new location, with the skid sliding smoothly on the snow. The cylinders were then lowered through the basement window at the place on Concord Street. For years thereafter, the plant manager, R. J. Martin, found pleasure in telling the brothers at conventions about this unexpected snowfall that solved our moving problem.

With more room to carry on our printing activities, we decided to get some more equipment. Some of the machinery we bought was new and some second hand. One of the secondhand Premier presses that was bought is still being used in our big, modern printing plant today. It is more than fifty years old. Our production in the new place on Concord Street increased to about 2,000 books a day and

more than one million copies of *The Watchtower* a year.

In this same year of 1922 we attended a grand assembly at Cedar Point, Ohio. A fine spirit was in evidence. Everyone in attendance was joyful over the way the organization was getting reestablished after the crippling blows struck it by the enemy in 1918. The big day of this assembly was when a banner over the platform was unfurled, revealing the slogan: "Advertise the King and Kingdom." This was electrifying, and it stimulated all there to take hold of the ministry with greater zeal.

It was also in 1922 that the Society purchased property on Staten Island in New York City for the purpose of erecting a radio station. One Saturday afternoon the president of the Society, Brother Rutherford, took some of us with him to Staten Island. Upon arriving at the property that had been purchased, he pointed to a spot in the heart of the woods on the land and said: "All right, boys. Here is where we start digging. We are going to build a radio station on our land." And did we dig! Every weekend during that summer we were at it.

On one Sunday afternoon following a day's work, we were gathered around a table outdoors while eating. Brother Rutherford told us about some of his experiences in prison. He was unjustly imprisoned in 1918 and released by court order in 1919. While there he became determined to strike hard at Babylon the Great. He said: "I would take hold of the bars of my window, look up at the stars and say: 'Lord, if you ever let me out of this place I will do my best to cut old Babylon right in the middle.'" Now he was endeavoring to carry out his resolution. During the years that went by after that, he did hit hard at Babylon the Great, the world empire of false religion. Because of his

frankness in speaking the revealing truth about false religion, the clergy of Christendom came to hate the very mention of his name.

At an assembly I attended in Toronto, Canada, in 1927, I heard Brother Rutherford give the lecture "Freedom for the Peoples." He gave false religion a terrific blast in that talk. During the lecture the radio announcer for the National Broadcasting Company, who was on the platform, felt certain that his telephone would ring at any moment to inform him that the talk had been cut off the air. Despite the cutting truths that were spoken about false religion, the broadcast continued without interruption. And so until he died in 1942, Brother Rutherford did not let up in his offensive against Babylon the Great. His revealing exposé of the hypocrisy and unscriptural teachings and actions of the religious leaders of Christendom made him many bitter enemies among the clergy. They resorted to all sorts of unlawful means, including mob violence, in an effort to silence him and Jehovah's witnesses.

A NEW ADMINISTRATION BEGINS

Following the death of Brother Rutherford, a new administration began with Nathan Homer Knorr as president of the Watch Tower Society. A gigantic training work got under way, having as its objective the making of all associated with the Society ministers capable of giving sermons at the doors. To help achieve this objective a ministry school was begun on February 16, 1942, at the Society's headquarters in Brooklyn. At the inauguration of this school, I recall hearing Brother Knorr say: 'If the world does not learn anything else from us, it will learn one thing—that Jehovah's witnesses have been with Jesus and learned from him.'

All over the world theocratic ministry schools were established by Jehovah's

witnesses in their local congregations. In them old and young have been learning to speak the pure language of God's Word in unity and in harmony. The Watchtower Bible School of Gilead was also established in New York in 1943 to train missionaries, and they have been sent out to open up new territories and to strengthen the already-existing congregations. Additionally, since 1959, centrally located Kingdom Ministry Schools have sprung up in many parts of the world to equip overseers to give the best possible spiritual oversight to the flock of God. As might be expected, this training for the ministry has resulted in a great increase in Jehovah's organization as the preaching of the good news of God's kingdom has continued to expand. Jehovah has blessed this work, giving these proclaimers of his kingdom unity and mutual love.

In 1942, when this intensive educational program got under way, there were 5,232 congregations of Jehovah's witnesses that reported worldwide, with some 106,000 persons sharing in the preaching activity each month. Now there are 22,761 congregations and 1,040,836 proclaimers of the Kingdom good news around the world.

It seems to me that Psalm 90:16, 17 would well apply to these servants of the Most High. "May your activity appear to your own servants and your splendor upon their sons. And let the pleasantness of Jehovah our God prove to be upon us, and the work of our hands do you firmly establish upon us. Yes, the work of our hands, do you firmly establish it."

Assemblies, too, have contributed to the growth of the theocratic organization. In 1955 I had the privilege of attending conventions of God's people that were held in Europe. Never will I forget the touching scene I saw in Nuremberg, Germany. At the close of the assembly there on Sunday, August 14, a rain that had been coming

down during the day stopped and a beautiful rainbow appeared in the sky as the setting sun came out of the clouds. In this beautiful setting, the great crowd of some 100,000 persons began waving handkerchiefs in farewell to Brother Knorr and other representatives of the Society's headquarters who were on the platform. As they did this the orchestra played "God Be with You Till We Meet Again." This demonstration of warm Christian love and unity was so moving that many of us had tears in our eyes.

Of course, there have been other outstanding conventions in recent years too. Particularly do I think of the Divine Will International Assembly of Jehovah's Witnesses in New York in 1958. For that assembly 253,922 persons from 123 lands overflowed both Yankee Stadium and the Polo Grounds to receive Bible instruction, and 7,136 new Witnesses were baptized. Then, in 1963, there was the marvelous "Everlasting Good News" Assembly, which actually traveled around the world with 583 delegates, convening with thousands more in twenty-four principal cities in the course of ten weeks. For this assembly the total attendance was 580,509 persons from 161 lands, and 16,653 were immersed. What marvelous evidence of the spiritual prosperity of Jehovah's visible organization!

REFLECTIONS

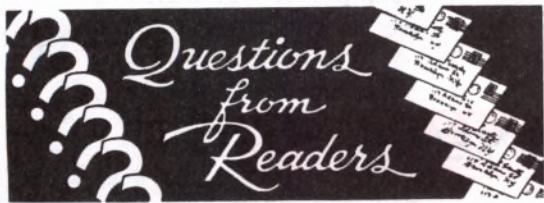
When I look back over my years in God's service to 1920, I can clearly see how Jehovah's organization has, from a small beginning, grown to great spiritual prosperity. From our small group of only about 8,000 ministers in 1920, I have witnessed a growth to more than one million ministers who are preaching in 194 lands and in 162 languages. This indeed has been a happy experience. I have seen Jehovah lift his dedicated people from

bondage and restraint in 1918 to freedom, making them the greatest body in the world that is proclaiming the good news of God's kingdom and teaching his Scriptural truths. Jehovah has blessed his people with marvelous spiritual prosperity.

The growth of our printing facilities since 1920 is another indication of Jehovah's blessing on his organization. When we began printing at 35 Myrtle Avenue, we had "the old battleship" press and one hand-fed flatbed press. Now we have thirty-one presses, with more being added. Instead of only three floors with 3,000 square feet of floor space, we have 22 square blocks of floor space. In 1920 we could bind 2,000 books a day; today we bind as many as 43,400 in a single day. In 1920 we printed 60,000 copies of each issue of *The Watchtower*, with all being hand-fed into the small flatbed press. Our present capacity with all presses running

steady is 1,250,000 magazines a day. What we did in one year back in 1922 in the way of printing magazines we can now do in one day. This marvelous expansion is all for the glory and honor of Jehovah God.

To witness this growth of Jehovah's modern-day organization from a small beginning, as I have, has been a great blessing. The great increase in our capacity to print Bible publications as well as our ability to distribute those publications has made possible the fulfillment of the prophecy that the good news of God's kingdom would be proclaimed in all the world as a witness to the nations. (Matt. 24:14) Much has been accomplished, but the end is not yet. More is to be done until Jehovah vindicates his name by bringing the present wicked system of things to its end and ushering in his promised new era of peace and righteousness.



● Genesis 2:1, 2 says: "The heavens and the earth and all their army came to their completion. And by the seventh day God came to the completion of his work that he had made, and he proceeded to rest on the seventh day from all his work that he had made." Does this mean that Jehovah stopped his creative work also in the heavens, since the end of the sixth creative day? And if so, then how can this be harmonized with Jesus' words: "My Father has kept working until now, and I keep working"? (John 5:17)—G. G., U.S.A.

There is no discrepancy between Genesis 2:1, 2 and Jesus' words in John 5:17. Jehovah God, the Father of our Lord Jesus Christ, was working long before he ever created our heavens

and earth, which had to do with mankind. He occupied himself directly for six long creative days in producing that which pertains to man. At the close of the sixth creative day he ceased from such material creative activity in behalf of mankind. However, all his heavenly activity that has to do with all his invisible angelic realm continued as well as any other activity far removed from the realm of mankind.

During this seventh creative day God has been working even with respect to mankind; not in a material work, but in a spiritual way. This has been by his bringing forth a "new creation." "Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence." (2 Cor. 5:17) Here the apostle Paul speaks of "a new creation," viewing the 144,000 "called and chosen and faithful" from among mankind who rule with Jesus Christ, not collectively, but as individuals. The crowning work of Jehovah's creative art, "a new creation," is really a spiritual creation, the final

realm of which is invisible to human eyes. Moreover, the purpose for which "a new creation" is brought forth to the total number of 144,001 is also for the doing of a merciful work demanding immediate action with regard to dying mankind, who need to be "set free from enslavement to corruption." Such an uplifting work is lawful, as indicated by Jesus Christ when he asked the question to those versed in the Law and to the Pharisees, "Is it lawful on the sabbath to cure or not?" and then answered it positively by performing a healing miracle and raising another question: "Who of you, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?" So God's work in behalf of a spiritual "new creation" is not in violation of his seventh day of cessation from the material works in behalf of mankind.—Rev. 17:14; Rom. 8:21; Luke 14:3-5.

- Would the tossing of a flower bouquet to the bridesmaids be proper at a Christian wedding, or is it a practice handed down from pagan customs?—F. G., U.S.A.

The bride's tossing her flower bouquet to the bridesmaids is nothing but a pagan practice. It smacks of superstition, as, for instance, that the particular one of the bridesmaids who catches the bride's flower bouquet is thereby said to be marked for being the next one of

the girls to be married. Since such a practice takes place at worldly weddings and is merely a traditional custom of paganism, it could not be considered holy conduct and thus ought to be eliminated from Christian weddings. (1 Pet. 1:14-16) Such a practice definitely should not take place inside the local Kingdom Hall if the marriage is performed there.

If anyone wants to indulge in such a practice at a wedding ceremony or reception outside the Kingdom Hall, that is his own responsibility; but it is certainly setting a bad and unchristian example, disclosing evidence of considerable immaturity. So traditional pagan customs such as this must be banned from the Kingdom Hall inasmuch as such things not only do not have a Biblical foundation, but they result in a division of opinion on the part of members of the congregation. Many would be shocked by such a performance inside a building that has been dedicated to the pure worship of Jehovah God. It could prove to be a cause of stumbling for others; and in this regard the apostle Paul wrote the following inspired words to the Philippians: "Make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Phil. 1:10, 11.

ANNOUNCEMENTS

FIELD MINISTRY

All of Jehovah's witnesses appreciate association with fellow Christians as they share in Jehovah's service. It is strengthening and brings mutual encouragement. Besides that, their ministry is a source of encouragement to others who long for a knowledge of God's Word. To aid such persons, during July Jehovah's witnesses will offer the 704-page book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, along with a Bible-study booklet, on a contribution of 75c.

STILL TIME TO GO

By now the "Fruitage of the Spirit" Assemblies of Jehovah's Witnesses are a happy

memory to thousands. But to many thousands more the prospect of spiritual blessings to be poured out at these conventions is still future. Many more gatherings of this series in widely scattered cities are still ahead of us, and you too can share. But you must act quickly if you have not already made your plans. For details, write to Watchtower Convention, in care of the publishers of this magazine.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 16: Meeting Today's Problems with Courage, ¶1-22. Page 425.

August 23: Meeting Today's Problems with Courage, ¶23-26, and Faithful Endurance in the "Time of the End." Page 430.