

The **WATCHTOWER**

SEPTEMBER 15, 1964

Semimonthly

NATIONS COME
TO JEHOVAH'S HOUSE TO PRAY

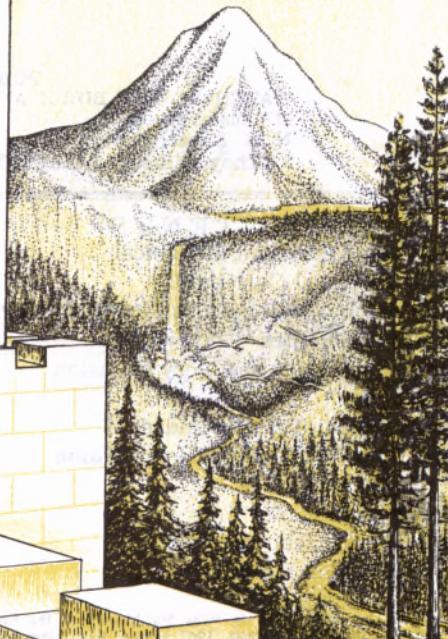
"CARRY ON PRAYER
ON EVERY OCCASION IN SPIRIT"

ARE YOU A LOYAL CHRISTIAN?

TAKE CARE NOT TO BELITTLE
THE NAME OF JEHOVAH!

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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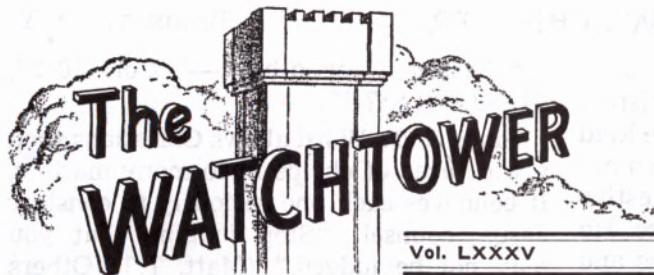
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Announcing
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WISE USE *of* **FREEDOM OF CHOICE**

"I CAN'T understand how she can wear a dress of that color. I wouldn't be seen in it!" "Classical music? I can't stand listening to it!" "Eat meat? Why, it's the worst thing in the world for you!"

No doubt you could add significantly to this list of likes and dislikes among humans. How well the saying, "One man's meat is another man's poison," describes the wide variation in tastes of different individuals!

These differing tastes reflect the freedom of choice humans have, which freedom is cherished by each person. It should be, for God made it that way. Man was created as a free moral agent and was given considerable freedom of choice in matters of life.

This does not mean, however, that man's freedom should know no bounds. In matters such as worship, doctrine and conduct, the Holy Bible, God's Word, gives much detailed information as to the proper course to follow. Often there are specific statements as to what is right and what is wrong. These things God does not leave up to the individual to establish. Still, man can choose to obey or to disobey these instructions; but he must face the consequences.

Yet the Bible does not lay down laws to regulate directly everything one does. It

leaves a wide area up to individual choice, initiative and taste. The resulting variety in personal taste makes life more interesting. How monotonous it would be if every person had exactly the same taste in everything the Bible left to free choice! So while Bible principles should always guide us, the choice of one's food, clothing, entertainment, furniture and many other things is largely left up to the individual. In exercising this freedom of choice, however, one should be careful not to infringe on the freedom of choice of others.

For example, you may like to listen to music very much, and you are free to do so. But your neighbor may prefer to read quietly instead. Your choice should not interfere with his. If you insist on playing your music so loud that it disturbs your neighbor, then you infringe upon his freedom of choice. He is not choosing to listen to your music voluntarily, but is having it imposed upon him. You have abused your freedom. The Biblical principle that must be remembered is this: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) You do not want another's choice imposed upon you. Do not impose yours upon him.

Also to be taken into consideration is the Christian conscience. The Christian appreciates his freedom to choose the kind of music he will listen to, but he also appreciates that some songs are suggestive and demoralizing. So he avoids these. He fills his mind with what is righteous and chaste. He does not abuse his freedom of choice, and so harm himself spiritually.—Phil. 4:8.

In the matter of clothing a Christian is also allowed a wide area of choice. But since what is considered acceptable, well-arranged dress in one part of the world may be viewed as offensive and immodest by morally upright people in another, Christians must use wise judgment in their choice. The Bible counsel for women is “to adorn themselves in well-arranged dress, with modesty and soundness of mind.” (1 Tim. 2:9) Thus a Christian woman will be careful never to give the appearance of being immodest. She will avoid being swept along with the fads of this morally decadent world. But, wisely, she will avoid setting herself up as a judge of others.

The Bible also leaves it up to a Christian to decide what kind of food he will eat. (1 Cor. 10:25) One person may relish eating meat, another may be a vegetarian. Both are free to eat what they choose. If a person chooses not to eat meat, or some other food, he should not be criticized: “Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. Who are you to judge the house servant of another?”—Rom. 14:3, 4.

But even in his eating, a mature Christian will use discernment in exercising his freedom of choice. If he knows that certain foods or drinks are offensive to others, then he will not insist on his rights. He will exercise his freedom of choice with

consideration for others.—1 Cor. 10:23, 24, 32, 33; 8:7-13.

Since God’s Word allows Christians such a wide area of choice in so many matters, it behooves each one seriously to consider Jesus’ counsel: “Stop judging that you may not be judged.” (Matt. 7:1) Others no doubt have personal tastes and ways of doing things quite different from yours, and it is not the Christian thing to infringe upon their freedom by criticizing them or by going from one person to another asking if others think that what So-and-So is doing is right, and so putting that one in a bad light. How much better it is to set a good example ourselves, and, when it comes to others, commend them for the progress they are making toward Christian maturity!

This does not mean that in the family arrangement parents should not regulate the freedom of choice of their children by correcting and disciplining them. This is their obligation. Christian overseers are also obligated to show loving concern for the spiritual welfare of all in the congregation. At times they may observe circumstances developing that could easily lead to a serious problem, and they may offer sound counsel to help to avert it. Rather than infringing on your freedom of choice, their earnest desire is to help you to see how to apply Bible principles to make wise use of your freedom to choose.

Yes, freedom of choice is desirable and necessary for humans, but it needs to be used wisely. We must appreciate that we cannot have total freedom in all areas and still be approved by God or have harmony with our fellowman. A mature Christian is always guided by the Bible principle that states: “Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God.”—1 Pet. 2:16.

Are You a LOYAL CHRISTIAN?

What does it mean and take to be loyal?

THE man was a newspaper correspondent in Beirut, Lebanon, for two of London's leading dailies. He had been educated in one of England's best schools, had a charming wife and several fine children. Then suddenly one day he fled to Russia. Why? Because his disloyalty to his government had been uncovered. Other nations also have their sensational cases, one of the latest being Sweden's Wennerström.

Disloyalty to governments, however, is but one facet of the modern erosion of loyalty. Even more widespread is disloyalty on the part of marriage partners, as can be seen from the skyrocketing divorce rates. Yet even the divorce rates do not begin to tell the whole story as to marital disloyalty, as can be seen from the vice ring that was uncovered early this year in a fashionable suburb of New York City. For "call girls," a polite name for prostitutes or harlots, it employed none other than respected housewives of the community who sold themselves for a price!

But most prevalent and notorious of all is the lack of loyalty to God and his Word, the Bible, on the part of those who claim to be Christians, with many of the clergy taking the lead. Such religious leaders make no secret of their disloyalty, as can be seen by their sermons and books in which they deny the personality of God and the inspiration of the Bible. The laity likewise betray their disloyalty by abysmal ignorance of the Bible, by materialism and by greedy pursuit of pleasure instead of earnest worship of God.

More areas in which there is disloyalty could be cited, but the foregoing should suffice to show how prevalent it is. This sad state of affairs calls to mind what prevailed during the eighth century B.C.E. in the two-tribe kingdom of Judah. Concerning it God caused his prophet to write: "The loyal one has perished from the earth, and among mankind there is no upright one."—Mic. 7:2.

WHAT IS LOYALTY?

Among the definitions given for "loyalty" is "tenacious adherence." It is said to be "essentially personal and moral, based on individual choice." It applies to "all relations of trust and confidence: as a *loyal* subject; a *loyal* friend." It is "fidelity in duty, service, love, etc." Although loyalty generally "includes both principle and sentiment," at times it is used in the sense of allegiance, with the emphasis on principle rather than on sentiment.

Apparently the meaning and value of loyalty has not always been fully appreciated by Bible translators, for the term in its various forms does not appear once in the *King James* and the *American Standard Versions*. However, due to the light that has been thrown on the original languages of the Bible it does appear in such modern versions as the *New World Translation*, in fact, many, many times.

It will help us to understand the exact meaning of "loyal" if we compare it with another word with which it has much in common, although it is not wholly synony-

mous with it, namely, "faithful." For example, an animal, such as a dog, can be said to be faithful, for to be faithful means to be dependable, to be constant. But a dog cannot be spoken of as being loyal, because loyalty always includes principle, which only free moral agents, such as man, are able to exercise.

The difference between the two terms can also be seen from the fact that it is common to speak of certain inanimate things that are regular or dependable as being faithful. For instance, such inanimate things as the sun, moon and stars may be spoken of as faithful, or dependable, but they are not capable of personal attachment or of moral stability.—Ps. 89:37.

LOYALTY TO GOD

Since loyalty is such a fine quality, it is to be expected that the Creator would require it of his creatures. And in doing so he is consistent, for he himself is loyal. As God-fearing David expressed it: "With someone loyal you will act in loyalty; with the faultless, mighty one you will deal faultlessly." Expressing a similar thought, we find God pleading by means of his prophet Jeremiah with the nation of Israel, which had become renegade, to return to Him, "for I am loyal." Being loyal in a way that none of his creatures can be, he is spoken of in the Bible as the only one loyal: "Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal?"—2 Sam. 22:26; Jer. 3:12; Rev. 15:4.

What does it mean to be loyal to God? It means to be steadfast in a strong love for him, recognizing one's obligation to him as the great Sovereign and Benefactor. To be loyal to God means to be governed by his will as that will is made known in his Word, the Bible. Every day you have opportunities to show that you are loyal to God. You show such loyalty when you

let yourself be guided by his righteous principles instead of selfishness; when you are not ashamed to do what is right even though it is unpopular and brings ridicule upon you. In particular do you show you are loyal to God when you are not ashamed to confess him before men, when, with freedom of speech, you witness to his existence, his righteous qualities and his purposes for man.

Of course, as a Christian you would never be disloyal to any government under which you live nor to the employer for whom you work, nor to your marriage partner, yet you should always bear in mind that being loyal to your God comes first. Your loyalty to God may at times circumscribe your loyalty to others, but it will never make you disloyal to them. For example, your loyalty to God may preclude your attending the same house of worship as does your wife, but you will not be disloyal to her by having an affair with another woman. In other words, your loyalty to God alone is absolute, to all others it is relative, but only because of its being absolute in relation to God.

LOYALTY BETWEEN CREATURES

Have you entered into a marital relationship? If so, you and your mate have entered into a mutual agreement to be loyal to each other and this loyalty should be shown not only in big things but also in little ones. Are you a husband? Loyalty not only requires that you provide for your wife but that you limit your sex interest, or attempts to derive sexual pleasure, to your wife. For a married man to flirt with other women may seem a trifle, but it is disloyalty nevertheless and can easily lead to more serious, grosser forms of disloyalty.—Prov. 5:15-20; Matt. 5:28.

Among other ways in which you can show your loyalty to your wife is by being careful not to make any disparaging

remarks about her or betray to others any of her weaknesses that you may get to know so well because of living so intimately with her. More than that, you will come to the defense of your wife whenever she is threatened, not only as to bodily harm, but also as regards unkind words from others.—1 Pet. 3:7.

Are you a wife? Loyalty likewise requires of you that you do not flirt with other men, that you do not make public your husband's faults and that you come to his defense when he is under attack in one way or another. But perhaps your chief test of loyalty will be in the matter of submission. Suppose your husband seems to be unreasonable, arbitrary, bossy, and in other ways leaves much to be desired in the way he exercises his headship. Regardless of all that, loyalty requires you to make allowances and bear it silently as far as outsiders are concerned.

Loyalty is also required of Christians in their relations to the "superior authorities," the governments of this world. But this is a relative loyalty, circumscribed by your loyalty to God. Because Christians can be loyal both to God and to earthly governments they can take oaths of allegiance to defend the Constitution, as is required of citizens in some countries in order to get a passport. The principle involved in all this is the one stated by Jesus: "Pay back Caesar's things to Caesar, but God's things to God."—Mark 12:17.

Do you have a particular friend? Then you have also the obligation to be loyal to him, sticking up for him even as a good wife would stick up for her husband. More

than that, a true friend delights to come to the aid of his companion in time of adversity. As the Bible tells us: "A true companion is loving all the time, and is a brother that is born for when there is distress." Such was the friendship between David and Jonathan. Material advantage counted for nothing. Jonathan remained true to David even though David replaced him as heir to Israel's throne, and he took David's side in speaking to his father even at the risk of his life. That was loyalty! —Prov. 17:17; 1 Sam. 20:15, 32, 33.

There should be this same loyalty between all the members of the Christian congregation. The fact that another is a fellow believer should make one want to be loyal to that one and ready to come to his defense. Everyone makes mistakes and, except in the case of gross sins, a Christian can usually find extenuating circumstances when a fellow Christian has erred.

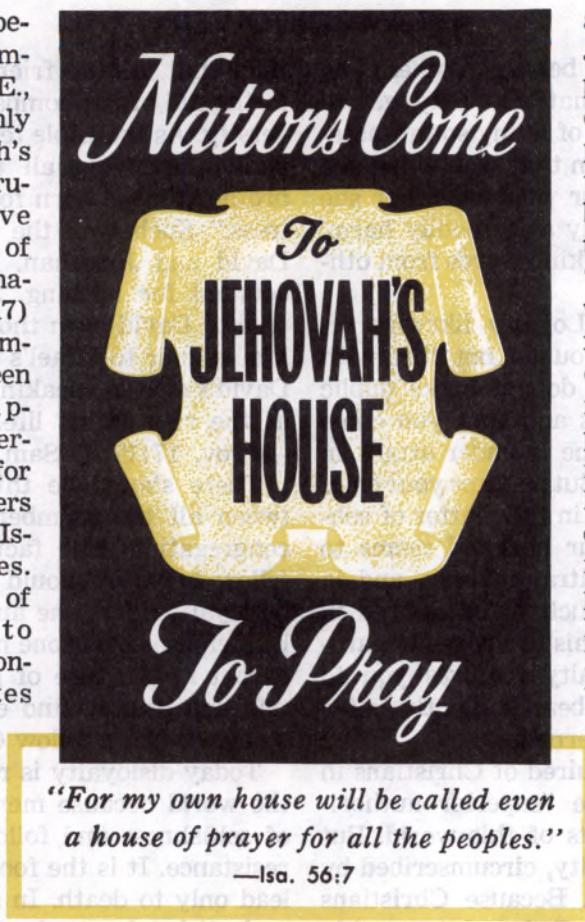
Today disloyalty is rampant throughout the world because men pursue the course of selfishness and follow the line of least resistance. It is the foolish course that can lead only to death. In striking contrast to such disloyalty is the loyalty of the great Creator, Jehovah God. He has proved himself loyal ever since there were creatures toward whom he could be loyal. He has had loyal men on earth from Abel on to the present time in spite of all that was brought against them in the way of temptation and opposition. Because of their loyalty they can be assured of Jehovah's favor and protection. "Jehovah is a lover of justice, and he will not leave his loyal ones."—Ps. 37:28.

Blessed be Jehovah the God of Israel, because he has turned his attention and performed deliverance toward his people. And he has raised up a horn of salvation for us . . . to grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him with loyalty and righteousness before him all our days.—Luke 1:68-75.

A FEW days before his impalement in 33 C.E., Jesus Christ plainly stated that Jehovah's royal temple at Jerusalem was to have served as a "house of prayer for all the nations." (Mark 11:17) Yes, that typical temple was to have been an avenue of approach to the Sovereign Living God for the many foreigners as well as for the Israelites themselves. Thus the privilege of prayer was not to have been limited only to the Israelites bound to Jehovah by the law covenant but the temple was also a provision for dedicated temporary residents and visiting aliens to be heard by Jehovah God. Rightly, then, Jesus accused the Jews of his day for having commercialized the temple. He indicted them by the words: "But you are making it [the temple] a cave of robbers." (Matt. 21:13) In their defiling of Jehovah's typical temple the Jews had in effect discouraged the foreign dedicated peoples of the nations from making the approach to Jehovah by means of his temple or "house of prayer."

² A thousand years before Jesus' day, at the dedication of the holy temple in Jerusalem (1027 B.C.E.), King Solomon made

1. How was the temple in Jerusalem to have served in connection with prayer?
2. How did Jehovah come to accept and confirm the temple as a "house of prayer"?



*"For my own house will be called even
a house of prayer for all the peoples."*

—Isa. 56:7

a special petition to Jehovah God. He implored Jehovah to recognize officially the prayers to be made at this new temple by both the Israelites and the non-Israelites. "Whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, . . . then may you yourself hear from the heavens . . . Also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your name (for they shall hear of your great name and of your strong hand and of your stretched-out arm), and he actually comes and prays toward this house, may you yourself listen from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you; in order that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do, and so as to know that your name itself has been called upon this house that I have built." (1 Ki. 8:38, 39, 41-43) "Jehovah now appeared to Solomon during the night and said to him: 'I have heard your prayer, and I have chosen this place for myself as a house of sacrifice. Now my own eyes will prove to be opened and my ears attentive to prayer at this place.' " (2 Chron. 7:12, 15) Thus Jehovah God confirmed that he

would officially hear prayers by this means and so the temple at Jerusalem came to be known as "a house of prayer."

A NEW, LASTING SPIRITUAL TEMPLE

³ But this "house of prayer" in Jerusalem turns out to have been merely a type or blueprint of a far grander, new and lasting spiritual temple provided by Jehovah as a means to hear prayer. True to Jesus' prophecy (Matt. 24:1, 2), Jerusalem's last literal temple was forever destroyed by the Romans in 70 C.E. Thirty-seven years before the destruction of this temple of massive stones, the construction of a new, spiritual temple was under way from 33 C.E. onward. While patterned after the typical temple as to certain features, yet the new, spiritual temple was being built of "living stones" with Jesus Christ as the "foundation" stone. (Heb. 9:8, 9) Speaking to the anointed ones, or Christians of his day, Paul writes: "Of course, every house is constructed by someone, but he that constructed all things is God. And Moses as an attendant was faithful in all the house of that One as a testimony of the things that were to be spoken afterwards, but Christ was faithful as a Son over the house of that One. *We are the house of that One.*" (Heb. 3:4-6)

3. Describe the new, spiritual temple. From what is it patterned, and since when has it been in course of construction?

Peter further adds: "Coming to him as to a *living stone*, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as *living stones* are being built up a *spiritual house* for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.'" (1 Pet. 2:4-6) Finally, in Revelation John shows that the complete number of the chosen or "sealed" ones for such new temple organization comes to 144,000 members in addition to Jesus Christ.—Rev. 7:4, 15.

PRAYERS LIKE SMOKING INCENSE ASCEND TO JEHOVAH

⁴ A feature of the typical tabernacle and its succeeding pictorial temples was that of the priests making an approach by means of incense. The Mosaic law required perfumed incense to be burned on the altar of incense in the holy part of the

4. When and for what reason was incense used with respect to the literal temple?



sanctuary twice a day or whenever official approaches were made before Jehovah. "And Aaron must make perfumed incense smoke upon it. Morning by morning, when he dresses the lamps, he will make it smoke. And when Aaron lights up the lamps between the two evenings, he will make it smoke. It is an incense constantly before Jehovah during your generations." (Ex. 30:7, 8) By law only the priests could present this spiraling ascending smoke of costly perfumed incense. Such served as evidence that the priests rendered fear-inspired homage and praise as they came to minister before the Living God, the Sovereign Majesty of the universe. (Ex. 30:36, 37) On Atonement Day the high priest was first required to prepare his way into the Most Holy part of the sanctuary by presenting a "cloud of the incense" before Jehovah's typical throne, the cover of the ark of the testimony, "that he may not die."—Lev. 16:12, 13.

⁵ While the priests presented the daily ascending incense inside the sanctuary, the nonpriestly worshipers of Jehovah who were assembled outside in the temple courtyard at the same time offered prayers to rise upward to Jehovah for his hearing. "Now as he [Zechariah, the father of John the Baptist] was acting as priest in the assignment of his division before God, according to the solemn practice of the priestly office it became his turn to offer incense when he entered into the sanctuary of Jehovah; and all the multitude of the people was praying outside at the hour of offering incense." (Luke 1:8-10) Such prayers from these temple worshipers must have avoided vain repetition and therefore must have been carefully prepared just as the burning incense had been carefully prepared from expensive ingredients. (Ex. 30:34-38) In this connection

it is written: "May my prayer be prepared as incense before you."—Ps. 141:2.

⁶ The apostle John in Revelation shows that "incense" is associated with prayers also in connection with Jehovah's new, spiritual temple, its Most Holy part in heaven: "And another angel arrived and stood at the altar, having a golden incense vessel; and a large quantity of incense was given him to offer it with the prayers of all the holy ones upon the golden altar that was before the throne. And the smoke of the incense ascended from the hand of the angel with the prayers of the holy ones before God." (Rev. 8:3, 4) Since Jesus Christ is the chief "living stone" of this new temple, he is the only avenue of approach to Jehovah and all prayers must now be made to ascend through him. (John 10:9; 14:6; 16:23) Today Jehovah is in his holy temple of anointed ones, and for those who make the right approach he will hear and answer their prayers. So in this day the prayers of Jehovah's people ascend to Jehovah continually along with the 'smoke of the incense from the hand of the angel.'

⁷ Paul confirms what comprises the right approach to God and what the temple is that Jehovah inhabits by spirit to receive the prayers of his worshipers: "Through him [Jesus Christ] we, both peoples, have the approach to the Father by one spirit. . . . you [the anointed ones] have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a *holy temple for Jehovah*. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 2:18, 20-22) A remaining part of that new, spiritual temple still op-

5. How did prayers ascend like incense, and what about their preparation?

6, 7. (a) In connection with the spiritual temple, how is incense associated with prayer? (b) What is the avenue of approach for those praying today?

erates on the earth to this day. Such remnant of anointed ones serves as a channel through which a "great crowd" from all nations are rendering Jehovah God "sacred service day and night in his temple."—Rev. 7:9, 15.

ISAIAH FORESEES

GRAND FLOW OF SACRED SERVICE

⁸ For these final days upon Satan's wicked world of mankind the prophet Isaiah foresaw an earth-wide flow of worshipers coming into association with Jehovah's spiritual house, many members of which are now standing on the heavenly Zion. (Rev. 14:1) The anointed remnant who make up the visible portion of Jehovah's temple are thus seen to be high up in Jehovah's favor since the year 1919 (Rev. 11:12), and they elevate the worship of Jehovah God, putting it high above all other considerations on earth. This is just as long ago foretold: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem."—Isa. 2:2, 3.

⁹ All the above-described vast throng of worshipers come as dedicated ones well instructed in Jehovah's theocratic requirements. They do not come empty-handed without gifts for their loving God. Rather, they come full of pleasing 'sacrifices of praise,' full of right public declarations

8. What did Isalah foresee as to Jehovah's temple house in these last days?

9. (a) What else is necessary for those who make an approach to Jehovah? (b) How does one qualify to make the approach to Jehovah's house of prayer?

that they have learned how to make through Jehovah's anointed ones still on earth. (Heb. 13:15) Yes, these "foreigners" out of the nations have "joined themselves to Jehovah" by making a dedication in association with the anointed remnant of spiritual Israel. (Zech. 8:23; Gal. 6:16) All these of the "great crowd" from the nations also come to offer their prayers through Jehovah's temple arrangement. Concerning this Isaiah further foresaw: "And the foreigners that have joined themselves to Jehovah to minister to him and to love the name of Jehovah, in order to become servants to him, . . . I will also bring them to my holy mountain and make them rejoice inside my *house of prayer*. . . . their sacrifices will be for acceptance upon my altar. For my own house will be called even a *house of prayer for all the peoples*." (Isa. 56:6, 7) Truly this vast crowd of foreign worshipers have today come to be dedicated, baptized and ordained ministers of Jehovah and thus have an official standing of recognition before God's heavenly throne. (Rev. 7:15) Like those of the anointed remnant, these alien nonmembers, not of the new covenant, count it an inestimable privilege to bear the unique name of *Jehovah* as Jehovah's witnesses.—Jer. 31:31-34.

WHO MAY HAVE THEIR PRAYERS ANSWERED?

¹⁰ Jehovah God is the great "Hearer of prayer" and he arranges to 'cover the transgressions' of those whom he chooses and causes to approach. (Ps. 65:2-4) He pays attention and answers prayers correctly offered to him. (Ps. 66:19; 102:17; 1 Ki. 18:37; 2 Chron. 33:13; Jer. 29:12, 13; Dan. 9:17, 18; Luke 11:9, 10; 1 John 5:14, 15) Jehovah does not hear the wicked ones, "but the prayer of the righteous ones he hears." (Prov. 15:8, 29) Jehovah's 'ears are toward the righteous ones' cry

10. Give several Scriptural evidences as to who may expect to have their prayers answered.

for help.' (Ps. 34:15; 145:18, 19; Isa. 58:8, 9) "We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one." (John 9:31) Before those of the nations could have Jehovah's attention they must commence to turn from their past evil way, become God-fearing and seek Jehovah's peace. Then Jehovah begins to listen to such whose hearts are inclining toward dedication or who are 'joining themselves to Jehovah.' The apostle Peter confirmed this when he wrote: "For the eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication; but the face of Jehovah is against those doing bad things."—1 Pet. 3:12.

¹¹ For those "foreigners" outside of active association with Jehovah's temple arrangement of prayer, note or "remembrance" is made by Jehovah of their earnest prayers while they are seeking the right approach to him. In due time Jehovah sees to it that such foreign seekers are reached with the Bible message by one of Jehovah's righteously recognized servants so that they become actively associated with Jehovah's temple arrangement for all their future prayers to be regularly answered. Thus the recognized avenue for prayer becomes available to them from that time forward.

¹² Take, for example, the Italian Cornelius, an army officer. Though he lived in Caesarea of Palestine he apparently was not a dedicated circumcised Jewish proselyte. Yet because he was "a devout man and one fearing God together with all his household" his prayers rendered outside of Jehovah's temple arrangement "ascended as a remembrance before God." (Acts 10:1-4) At the right time Jehovah by means of an angel arranged for Peter, one of the "living stones" of the new, spiritual tem-

ple, to preach to Cornelius, that he and his household might become dedicated and baptized. (Acts 10:31, 44-48) From that time forward Cornelius was "granted repentance" and became actively associated with Jehovah's temple arrangement for his prayers regularly to be heard for answering. When Peter later reported this incident to the governing body in Jerusalem, "they acquiesced, and they glorified God, saying: 'Well, then, God has granted repentance for the purpose of life to people of the nations also.'"—Acts 11:18.

¹³ Today the angels, while remaining invisible, are very active in noting the righteously inclined hearts of sheeplike persons who are rendering sincere prayers to God asking for help. (Matt. 25:31-33) In time Jehovah sees to it that the angels direct God's visible ministers on earth to come in touch with such truth seekers, that they may be shown how to become righteous, then dedicate themselves to God and follow through by maintaining happy fellowship with Jehovah's temple arrangement for sacred service. Following is a modern-day experience that has been duplicated thousands of times in all parts of the earth to bear out this matter.

¹⁴ A lady minister of Jehovah's witnesses in California reports that she had only a few minutes left to complete her three-hour preaching program one Sunday. Being somewhat tired, she was inclined to return home, intending to make up the few minutes yet required some other time. However, the nearby address of a person who was not at home on her first call kept coming into her mind. So she finally felt urged to make this visit. On calling, the woman householder was found to be at home. The lady manifested great interest in the Bible, so much so that she desired to share in a home Bible study immediately. At the

11, 12. (a) How do "foreigners" come to enjoy the privilege of prayer? (b) What is demonstrated in the case of Cornelius?

13, 14. (a) What part do the angels have in the gathering of foreign worshipers? (b) Give a common modern-day experience as to this ingathering of worshipers.

close of this first home Bible study the householder told the minister that the night before she had prayed to God for help to understand the Bible. She was now sure that her prayer had been answered. In the months that followed she progressed rapidly as to a knowledge of Jehovah's purposes. Finally she became dedicated and baptized and is now an active witness of Jehovah herself in happy association with the society of Jehovah's Christian witnesses. Like dedicated Cornelius, she now fully enjoys the privilege of prayer to Jehovah and confidently can be expected to be heard regularly.

NEED FOR PRAYER

¹⁵ Where better can one go for counsel on prayer than to the Bible? The Bible is the greatest textbook on prayer. It contains record of 159 prayers in the Hebrew Scriptures. Twenty of Jesus' masterful prayers are recorded in the four Gospels. Prayer as a subject is referred to 98 more times in the rest of the Christian Greek Scriptures. From Jesus' many prayers we observe his great need to maintain communication with his Father during his earthly life course. It is written: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear."—Heb. 5:7.

¹⁶ We, too, have constant need to pray as did Jesus. From experience Jesus comes to be our master teacher of prayer. In the model prayer he emphasized right matters for which to pray, such as, for God's name to be sanctified, for God's kingdom to come, for God's will to be done on earth and finally for basic necessities of life. (Matt. 6:9-13) As was indicated previously, Jesus has come to be and now is the

15, 16. (a) Why do people go to the Bible for counsel on prayer? (b) Who demonstrated our need for prayer, and on what matters?

sole avenue of approach to the living God by means of prayer. John writes: "Jesus said to [Thomas]: 'I am the way and the truth and the life. No one comes to the Father except through me.' " "If you ask anything in my name, I will do it."—John 14:6, 14.

WHAT IS PRAYER?

¹⁷ Prayer is actually one-way communication with the true God in heaven. No telephone lines or radio waves are necessary to make such communications to Jehovah in heaven. From ancient time to the present Jehovah has made available a medium of transmission far more effective than either telephone or radio. That medium available to man is nothing other than God's holy spirit. Holy spirit is not bound by time or space in detecting messages to be conveyed to Jehovah's reception arrangement. Such reception is spoken of in the Bible as God's 'hearing ears.' (Ps. 18:6) Jehovah does not answer audibly at the other end. There is no two-way conversation with God in the prayer arrangement. Rather, God gives answer in the form of spiritual guidance and by granting eventual performances of right requests made.

APPROPRIATE EXPRESSIONS

¹⁸ What are some of the expressions a true worshiper might make in his one-way communication with Jehovah? First, he might express words of devotion in which his heart pours out responses of love to God. (Ps. 18:1, 2) Then, there might be words of praise uttered for the many manifestations of God's greatness and works of mercy. (Acts 4:24-30) The one praying might desire to speak words of appreciation for the many opportunities and privileges of service that have come one's way.

17. What is prayer, and how does this arrangement operate?

18. Give some appropriate expressions for prayers to Jehovah.

(2 Sam. 7:27) Expressions of gratitude are always proper in giving thanks to Jehovah for the flow of goodnesses and gifts that have been received. (Col. 1:3) Since all of us are imperfect and continually make mistakes, it would always seem proper to request God's pardon. (Luke 11:4) Such request indicates one's repentant attitude to merit God's mercy further. (Luke 18:11-13) Words of concern as to the welfare of our brothers and requests for blessing upon their performance of Kingdom service are always fitting to communicate. (1 Thess. 5:25) Finally, verbal petitions might be presented for right things needed. —Ps. 33:18, 19; Prov. 30:7-9; Matt. 6:11.

POSTURES

¹⁹ Along with the communicating of these various expressions, are there any prescribed postures necessary for prayer? Generally some posture of concentration is necessary. There are Bible examples and modern examples of Jehovah's people presenting their prayers when bowing, or with raised eyes or when kneeling. (Neh. 8:6; John 11:41; Luke 22:41; Dan. 6:10) Whatever posture is taken, it should be one that will enable an individual to dismiss all distracting thoughts. Why? Because the thoughts to be expressed should be offered sincerely, effectively and in the spirit of

19. What is the situation as to postures when praying?

of jesus' favoritism to his human nature
that is natural to above anyone else
or even to compare the one
of jesus' worthiness. (S. 1-8) and
gives

The Truth Purifies

● A woman in Olinda, Brazil, who had been reared a Catholic turned to spiritism when she married. She smoked and gambled. Once, when tipped off by the demons, she won. Then she attended the Baptist and other Protestant churches, but did not join them because she thought that salvation by the mere raising of the hand was too easy. One day she was visited by Jehovah's witnesses. She began to study the Bible with them and to attend the meetings at the Kingdom Hall but continued to smoke and to gamble. On one occasion, her daughter said to her: "Mother, why don't you give up that religion? You do not stop smoking and gambling; you are only fooling yourself." She came to her senses and, praying earnestly for Jehovah's help, she decided never to smoke or gamble again. So she made her dedication to Jehovah and is now an active publisher of the good news of the Kingdom.

love for God. The well-thought-out words should be in harmony with God's holy spirit, since God's spirit cannot act contrary to Jehovah's will. Furthermore, the messages conveyed should be in accordance with Bible truth. In offering proper prayer one always appreciates that "God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:24.

USE OF AMEN

²⁰ One's prayer should have a proper and fitting conclusion. The Christian not only concludes by mentioning the name of Jesus but also ends the prayer with an "amen." *Amen* is a Hebrew word that essentially means "surely." *Amen* indicates certainty, so be it. By using the "amen" one confirms that all the expressions made in the prayer were done so with sincerity. In congregational prayers those who hear the prayer might also wish audibly to express an "amen."—1 Cor. 14:16.

²¹ Jehovah's witnesses are a praying people today. They know their need of prayer. They know how to pray and they get results. Jehovah's witnesses are associated actively with Jehovah's "house of prayer." The next article will consider some of their remarkable experiences in the field of prayer today.

20, 21. (a) Why the use of "amen" in prayer? (b) What can be said about Jehovah's witnesses as to prayer?

SERVANTS of Jehovah are not only adept in using the Bible as a "sword of the spirit" in their public preaching but they also have a constant need to "carry on prayer on every occasion in spirit." For this reason Jehovah's witnesses are a praying people. Prayer is a prominent feature of their true worship of Jehovah today. By means of prayer they maintain direct personal relationship with God at all times.

In every period of history it has been this warm, personal

appeal to Jehovah by means of prayer that has distinguished Jehovah's true worshipers from the apostates and pagans who in their imitation prayers feature formalisms and vanities of words. (Matt. 6:7) Moreover, the prayers of true worshipers are offered directly from the heart rather than being read from prayer books or aided by means of prayer beads or prayer wheels.

² Irreverent ones scoff at prayer as a waste of time. Say they, 'Such communications never get higher than the head of the one who makes them.' Others who follow a 'religion of nature' of their own design claim that "the only value of prayer is its subjective influence." By that they mean that prayer 'helps such a one to answer his own prayers, to become and be what he is praying to be.' Then there are those, who claim to be Christians, who

1. As to prayer, what has distinguished Jehovah's people from all others?

2. Give some views on prayer, as well as that of Jehovah's witnesses.

"Carry On Prayer On Every Occasion In Spirit"

"Accept the . . . sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit."—Eph. 6:17, 18.

make long, public prayers "with their lips, yet their heart is far removed from [God]." (Matt. 15:8) One Boston newspaper mentioned: "Rev. — delivered the most beautiful prayer ever offered to a Boston audience."* Yes, that is it exactly. Such prayers are offered to an audience, not to God in heaven. Prayer is not an occasion to preach publicly to obtain admiration of men. (Mark 12:40)

Frankly, prayer is communication that must be offered

with becoming modesty and reasonable brevity. (Matt. 6:5, 6) To sincere Christians as Jehovah's witnesses prayer is no matter of imagination, fancy or delusion. Prayer is practical, it works, it brings favorable results. This requires that Jehovah's people live lives consistent with their prayers that God's will be done. Note the following experiences of ancient and modern witnesses of Jehovah showing that their prayers are answered by God in heaven.

FOR DEDICATION AND BAPTISM

³ Prayer is needed in connection with dedication and water baptism. We observe that Jesus found it necessary to pray in connection with his baptism. It is written: "Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up."—Luke 3:21.

* Watch Tower, 1916, page 20, ¶9.

3, 4. Present examples as to prayer for baptism.

⁴ In 1961, in the United States, after a year's Bible study a married woman with an opposing husband decided to symbolize her dedication by water baptism. In prayer she mentioned that she desired to make a solemn vow to serve Jehovah, unconditionally. She realized that such a vow of dedication required exclusive devotion in spite of her husband's opposition. She prayed that, when the next circuit assembly came with its baptismal arrangement for water immersion, it would become possible for her to symbolize her dedication. In answer to her prayer her domestic situation became sufficiently clear to enable her to attend the assembly and to be baptized. When she was being baptized she further prayed in gratefulness. Yes, prayer brought favorable results to this lady, including increased spiritual strength to fulfill her dedication vow.

THANKS AT MEALTIMES

⁵ Prayer offered at mealtimes is not to be considered a carry-over from false religious traditions. This proper practice is deeply rooted in Biblical precedent. As a matter of fact, Jesus said a blessing in the form of a prayer when he fed the five thousand from five loaves and two fishes. (Mark 6:41) Not only was there a need for Jesus to express thanks to Jehovah for this miracle, but it also resulted in bringing Jehovah's peace upon the assembled crowd during their feeding.

⁶ There is the report of a family of five, all of whom last year became dedicated to Jehovah. After their baptism the father decided to put into practice the offering of prayer at each meal, just as it is done at all the Bethel homes of the office staffs of Jehovah's witnesses in various parts of the earth. This family's appreciation for what Jehovah provides had become keener. So with softened hearts the family felt the

need to express thanks for each meal as evidence of Jehovah's fulfilled promise to provide his servants with their daily necessities. (Matt. 6:11) No longer is the mealtime a disordered affair, with each grabbing food to be eaten as quickly as possible and then dashing out as if the home were just a quick gasoline filling station. Now the mealtime has become a happy family meeting, the taking of food is with order and manners, there is interesting Christian conversation and Jehovah's blessing of peace has settled down upon the household. Truly such prayers bring results.

PRAYERS HINDERED DUE TO SIN

⁷ Peter in the first century C.E. counseled husbands to conduct themselves in a proper manner toward their wives "in order for your prayers not to be hindered." (1 Pet. 3:7) In this way Peter emphasizes that when one prays he must always be spiritually right with his God. One must be morally clean and free from guilt of willful wrongdoing. Where one stands guilty or unacceptable before God there is a 'hindering' to the prayer. In other words, one is hindered from praying correctly by a guilty conscience and Jehovah's hearing ear is not favorably extended. So there is no response to the prayer. Jehovah has turned a deaf ear to the petition. For this reason the majority of the prayers of the unrighteous ones in the world are never answered.—Ps. 66:18, 19; Prov. 15:29.

⁸ For example, recently it was experienced in one congregation of Jehovah's witnesses that, whenever a certain male member was asked to offer prayer for the congregation at its meetings, he repeatedly would fail to ask for forgiveness of sins. It became rather noticeable as a 'hindering' to the prayer. Later this man's course

5, 6. By examples, express results obtained from prayer at mealtimes.

7, 8. (a) What did Peter mean by "in order for your prayers not to be hindered"? (b) Give a modern example.

of conduct came to be in question. It was found that this minister in fact had been morally unclean all this time. Though married, and his wife being an active member of the congregation, he had had immoral relations with another woman on the outside. His "hindered" prayer actually led to his exposure and final disfellowshiping.

PRAYERS OF CONFESSION OF SIN

⁹ Who among us does not commit errors? (Ps. 51:5) Sins and errors committed cause strains of relationship with our God and with our brothers in the congregation. Note one of David's prayers of confession: "My sin I finally confessed to you, and my error I did not cover. I said: 'I shall make confession over my transgressions to Jehovah.' And you yourself pardoned the error of my sins." (Ps. 32:5; 2 Sam. 12:13, 14) Truly upon his earnest confession, with Jehovah's forgiveness, David's conscience again became clear. During these pre-Har-Magedon days each one needs to have a burden-free conscience so that he can stand up against all the opposition mounting. If anyone is carrying heavy burdens of guilt upon his conscience, then it is well for him to confess as soon as possible to Jehovah and to his brothers, so that once more he can lift up his head as clean and upright. No longer will there be a 'hindering' to one's prayers.—1 Tim. 1:18, 19.

¹⁰ Three years ago a special pioneer minister of Jehovah's witnesses had become ill during the end of the month. He was missing thirty hours for his monthly report in order to qualify for his money allowance, which then was especially needed. He dishonestly reported the full amount of time, expecting to make up the missing thirty hours of ministerial service next month. But difficulties continued and he was not

9, 10. (a) Why are prayers of confession necessary?
(b) Give an ancient and a modern example of such prayers of confession.

able to make up the time. It seemed that Jehovah's blessing was not upon his field preaching activities. In prayer he confessed his wrong to Jehovah. He also wrote to the Society to ask their forgiveness and offered to make an adjustment. The Society's headquarters mercifully agreed to let the allowance stand as paid but said that the minister should make up the missing thirty hours during his vacation time that next summer. Yes, that prayer of confession brought relief to a stricken conscience and restored pleasant relationship with Jehovah and his people. Did not that prayer bring results?—Heb. 13:18.

IN TIMES OF TEMPTATION

¹¹ Prayer is vital in times of temptation. Jesus advised: "Keep on the watch and pray continually, that you may not enter into temptation."—Matt. 26:41.

¹² One of Jehovah's witnesses who is a civil engineer has enjoyed a steady secular job with a construction firm in the western part of the United States. This man is also a presiding minister of a congregation of Jehovah's witnesses and realizes that his secular job is only secondary to his primary vocation of the Christian ministry. As in Paul's case, it is merely the 'tent-makers' trade.' (Acts 18:1-4) The salary of this overseer's secular job is good and adequate. He puts in forty hours a week at the place of business and thereafter has a free mind for his ministerial activities. Last year the owners of the business made him a tempting offer to become the factory supervisor. They offered an increased salary and other so-called benefits. But there were also increased responsibilities that might bring many sleepless nights and extra activities beyond the present forty hours a week. This tempting offer was taken to Jehovah in prayer. The result was that he was strengthened to turn down the

11, 12. Why pray in times of temptation?

offer. Today he continues to enjoy freedom for his very busy ministerial schedule.

PRAYERS WHEN ILL PHYSICALLY

¹³ Who is it that has not been physically ill some time or other during his life? Yes, David, once ill, wrote of Jehovah's dealing with sick ones: "Jehovah himself will sustain him upon a divan of illness; all his bed you will certainly change during his sickness." (Ps. 41:3) Jehovah's people do not pray for faith healing. Rather, they pray that wise steps may be taken to cope with their particular health problem. In addition, prayer brings one consolation from Jehovah that enables him to exercise patience and long-suffering to put up with the illness until the healing forces of the physical body are able to bring about restoration to health.

¹⁴ A lady minister of Jehovah some time back faced a serious problem of having an operation for a malignant growth. None of the local doctors would agree to perform the operation without a blood transfusion. In harmony with her prayer for guidance, a diligent search was made in other parts of the country for a surgeon who would perform the operation without blood. Such a surgeon was found. He operated successfully without a blood transfusion. The sister has been restored to health for further ministerial service. It was through prayer that the sister's faith was strengthened not to take a blood transfusion at any cost. Likewise, a way out of her problem was found.—1 Cor. 10:13.

PRAYERS AS TO SPIRITUAL SICKNESS

¹⁵ Another form of illness is that termed "spiritual sickness." Such is a condition in which one's faith in God is at a low ebb.

13, 14. (a) What is the purpose in praying when one is physically ill? (b) Relate a modern experience as to this.

15, 16. (a) What does James say as to praying for those spiritually sick? (b) Is such a practice helpful?

Prayer is vitally necessary to overcome this dangerous condition into which one has slipped. James gives advice on this matter: "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up."—Jas. 5:14, 15.

¹⁶ Some years back one of the anointed ministers of Jehovah had become spiritually ill. Two of the older brothers were asked to visit him. They found that the anointed brother had lost confidence and that he had not prayed to Jehovah for three months. No wonder he was spiritually ill! As soothing oil, the Bible as the Word of God was used by these visiting ministers to restore perception as to Jehovah's purposes in the mind and heart of this ailing one. They prayed with the sick brother in his own home to bring about this restoration to spiritual better health. That visit brought results. In this connection James goes on to record: "A righteous man's supplication, when it is at work, has much force."—Jas. 5:16.

PRAYERS DURING PERSECUTION

¹⁷ As Jesus was persecuted in his days on earth so are Jehovah's people today subjected to many differing forms of persecution. (John 15:20) Some suffer in literal prisons because of their faithful stand as ministers of God. Others undergo severe suffering of evil in their own homes or in their own surrounding community because of their stand as one of Jehovah's witnesses. Prayer is a must to endure such persecutions. The prophets of old, yes, Job too, are examples of enduring persecution where needed prayer brought results.

17, 18. (a) What is gained in praying during times of persecution? (b) Give examples.

"Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. . . . You have heard of the endurance of Job . . . Is there anyone suffering evil among you? Let him carry on prayer."—Jas. 5:10, 11, 13.

¹⁸ In 1958 Harold King, a British-born Gilead missionary of Jehovah's witnesses, was sentenced to five years' imprisonment in Shanghai, Communist China, for preaching the good news of God's kingdom. He finally was released in the latter part of May 1963 after four years and seven months of incarceration. While imprisoned, King prayed regularly, of which he writes: "I prayed three times a day in full sight of all who might pass by my cell." Brother King's prayers brought results, not only in that he had been kept safe during all those years of imprisonment, but, more importantly, he survived spiritually sound.

PRAY TO MAKE RIGHT DECISIONS

¹⁹ Young and old, all of us are constantly called upon to exercise wisdom in making right decisions. James again counsels us: "If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him. But let him keep on asking in faith, not doubting."—Jas. 1:5, 6.

²⁰ There is the case of the teen-age ordained minister of Jehovah in the United States of America. During his high-school days he built a good record in sports as well as academically. Near the time for his graduation he was offered a football scholarship to attend college. Outstanding sports leaders visited him to encourage him to accept. This young man was now called upon to make a vital decision. For days the

battle continued in his mind; one day he would decide to accept the scholarship, the next day he would decide for the full-time ministerial service. Finally he made it a matter of prayer to Jehovah for wisdom. Along with his daily appeals he spent after-school hours in the public preaching work. In response to his prayers he was strengthened to decide for the full-time pioneer service and to reject the scholarship offer. A right decision was made.

PRAYERS OF INTERCESSION

²¹ Prayers of intercession for our faithful brothers in trouble, while under arrest or in court for trial are always proper and needed. Before Paul was arrested the second time and brought before the Roman court he wrote to Timothy: "I therefore exhort, first of all, that supplications, prayers, intercessions, offerings of thanks, be made concerning all sorts of men, concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion."—1 Tim. 2:1, 2.

²² Likewise today there are from time to time important legal issues involving the ministry of Jehovah's witnesses that require settlement in the high courts. Such have appeared in Canada, the United States, Britain, South Africa, Switzerland, Australia, the Philippine Republic and in other countries. At such times in those countries Jehovah's witnesses have offered prayers of intercession to Jehovah. They have asked God that, if it is his will, he may intercede, granting these high judges special wisdom to rule in their favor, that their God-given preaching work may proceed in peace. Many Supreme Court victories have come to Jehovah's people in answer to such prayers of intercession.

19, 20. How does prayer help one to make right decisions?

21, 22. (a) Explain prayers of intercession. (b) What have been some occasions in the past and present for such prayers?

PRAY TO RECEIVE ENCOURAGEMENT

²³ In these days of increased pressures we all need encouragement. Situations develop where one becomes discouraged. Nehemiah was downhearted at the news of Jerusalem's lack of wall protection. He prayed about the matter. "It came about that, as soon as I heard these words, I sat down and began to weep and mourn for days, and I was continually fasting and praying before the God of the heavens." (Neh. 1:4) Nehemiah's prayer brought results. The Persian king commissioned him to go to Jerusalem to supervise its wall construction.

²⁴ In California a father and a son came into the truth and became dedicated, but not so the mother. In time the mother became ill with heart trouble, and was given only a short time to live. The father and son became very downhearted. Finally, in their sorrow they prayed to Jehovah for help that the mother would become a believer. Soon the mother began to make inquiries as to the Bible. In her remaining days she embraced the truth, witnessed by means of the telephone, and died with a hope of living in the new order of things. Yes, the earnest prayers of the father and son brought results. Both father and son are now full-time pioneer ministers.

PRAYER IN TIMES OF DANGER

²⁵ Times of extreme danger bring need for urgent prayer. Jonah was in such extreme danger in the belly of the big fish, from where he prayed. It is written: "Then Jonah prayed to Jehovah his God from the inward parts of the fish." (Jonah 2:1) Jonah's deliverance was the answer to that prayer.

²⁶ On April 8, 1963, in South Dakota a dedicated witness of Jehovah and her two

daughters were all dressed, ready to attend the local congregation meeting for the annual Memorial service in connection with Christ's death. All of a sudden her opposing husband stood in the doorway with a loaded shotgun pointed at her to prevent her from leaving the house. In this desperate situation she immediately prayed silently to Jehovah. After some minutes her husband began to calm down. He listened to her earnest appeal and finally permitted her to attend the closing part of the Memorial service. Her prayer brought further results in that her husband is now more tolerant and listens to explanations of the Bible.

ORGANIZATIONAL PROBLEMS

²⁷ Even Jesus found it necessary to pray to solve organizational problems. It is written that Jesus prayed the night before he made the organizational appointment of his twelve apostles, to ascertain the divine will. (Luke 6:12, 13) Jesus thus received the mind of Jehovah on the matter before he announced the twelve appointments.

²⁸ A minister of Jehovah's witnesses was sent to serve where the need is great as a congregation overseer in a small town in California. The circuit servant told him that this congregation was known as a "trouble congregation," but no one knew why. After the very first meeting he attended, their coldness confirmed that difficulties existed. The new congregation servant repeatedly prayed about this organizational problem. In a few weeks evidence of immorality was revealed that necessitated the disfellowshipping of a sister and the putting of two others on probation. Not only were these prayers answered in producing a cleansed congregation, but in the second year the congregation had a 40-

23, 24. Give examples of prayers that brought receiving of encouragement.

25, 26. How have prayers offered in times of danger been answered?

27, 28. Why are prayers as to organizational problems necessary?

percent increase in ministers preaching from house to house.

FURTHER ADVANTAGES AND BLESSINGS

²⁹ The above are only a few of the many different occasions and situations in which Jehovah's witnesses today approach Jehovah's "house of prayer" for help. With all these petitions there have also ascended, like incense, warm expressions of love and praise together with thanksgiving to Jehovah the Hearer of prayer. Are there any further advantages in worshiping Jehovah by means of prayer? Yes, there are. Prayer continually draws one close to Jehovah. (Jas. 4:8) Thus one gains an intimate fellowship with the Father, our great life source. Prayer keeps one's heart clean and strong. There is nothing that one withdraws from his great Friend in heaven. With an open heart and a clear conscience true communication with our God is maintained.

³⁰ Prayer brings Jehovah's abiding peace upon one. Without this peace no lasting

29-31. (a) Present some further advantages and blessings brought by prayer. (b) What follow-up must there be to prayer?

success is possible. Jehovah's support is assured through prayer. Prayer also results in an increased flow of Jehovah's spirit upon one. These are days when physical might or brain power do not assure Har-Magedon safety. Rather, it is those who have been guided by Jehovah's spirit that come off victorious. (Zech. 4:6) It is prayer that brings true courage. It brings, likewise, an optimistic outlook. Prayer is the means by which one maintains a strong tie of dedication to Jehovah. God hears the daily calls of his dedicated servants. He grants answers to such prayers that are in harmony with his will and Word.

³¹ Remember, it is not the abundance of words that counts in saying "Lord, Lord." (Matt. 7:21-23) But it is the following up of the prayer with positive action in doing God's will that counts. Whether we are dedicated ones of the anointed remnant or are of the "other sheep," let all of us, young and old, male and female, "carry on prayer on every occasion in spirit." As a praying people let us delight for all time to come to worship Jehovah our God in his "house of prayer."

Sunday-School Teacher Aided

ONE of Jehovah's witnesses attending an assembly in Kansas placed the *Watchtower* and *Awake!* magazines with a woman who was a Sunday-school teacher. The woman used the coupons on the back of the magazines to subscribe for both, realizing they would help her with her teaching work. As the magazines started to come, she noticed the coupon about the *New World Translation of the Holy Scriptures*. She wrote the Society, asking for ten of the new Bibles for her class. When she received the Bibles, she thought the minister might not let her use them if he knew who the publishers were, so she tore out the pages with the publisher's identity. Her interest mounted as each magazine came to her home.

Almost a year later, she was again con-

tacted by a Witness, who was invited in. "I've been expecting someone from your organization to call on me," she told the Witness, bubbling over with enthusiasm from the things she had learned. Immediately a Bible study was started in the book "*Let God Be True*." The interested woman started attending meetings and sharing in the house-to-house ministry. When she gave up her church affiliation, her Sunday-school replacement inquired as to where she had gotten the green Bibles, as she wanted to obtain more, since they were so easy to understand. As a result, this new publisher took the opportunity to give a witness, and the Sunday-school replacement became interested and began studying the Bible with Jehovah's witnesses.

TAKE CARE

Not to BELITTLE

the Name of Jehovah!

WHAT does the name of Jehovah mean to you? To Christians it is the name of the Father of Jesus Christ and is the greatest name in the universe. To ancient worshippers of Jehovah like King David and the prophets it was the name that called for the utmost reverence and exclusive devotion. But in this time millions do not have the good sense to show respect for that name, among these being many earthly rulers as well as leaders of world religions, even those of Christendom.

It is a most dangerous thing to hold the name of Jehovah in disrespect, and it is a fatal thing to belittle it. On the other hand, it results in marvelous rewards to hold the name in high respect, to recognize it as the name of the true God, the Creator, the Sovereign of heaven and earth. In fact, the name identifies God as the Purposer toward his creatures, who is not an absentee or unfeeling God, but one who hears and knows those who disrespect his name or belittle it, and who will repay them accordingly. Some will look into God's Word to find what it says about his name and will respect it and give exclusive devotion to it. Others will be like kings of old who exalted themselves and found that belittling the name of Jehovah resulted in their ruin.

In previous issues we have discussed

how King David showed outstanding zeal for the name and worship of Jehovah, and how God made a covenant with him for an everlasting kingdom in his line of descent. His son Solomon began his rule walking in the wisdom of Jehovah, this resulting in the greatest prosperity and happiness for his subjects that the world has ever known. However, in his old age Solomon left the exclusive worship of Jehovah and built places of false worship for the gods of his pagan wives. Because of the covenant that God had made with David for a lasting kingship in his line he told unfaithful Solomon that he would leave one tribe (Benjamin, loyal to Judah) to his son but would rip away the rest.—1 Ki. 11:1-13.

LOSS OF TEN TRIBES

In 997 B.C.E. Solomon's son Rehoboam succeeded him. Rehoboam followed Solomon's bad practices and oppressed the people. So ten tribes revolted under the leadership of Jeroboam, of the tribe of Ephraim. God would not permit King Rehoboam to fight to bring the ten tribes back under his dominion. Along with Judah and Benjamin, the Levites, who served in Jerusalem at Jehovah's temple, remained loyal to David's house, even though they would now get tithes from only two tribes instead of twelve. Also many from the ten tribes who feared and respected Jehovah went over to the territory of Judah to be true to Jehovah's worship and to his royal house.—2 Chron. 11:13-17.

Jehovah had promised King Jeroboam that if he would keep worshiping Jehovah as David had done he would give Jeroboam's line a lasting kingdom over the ten

tribes. But he, like Rehoboam, failed to respect Jehovah's word and name. He feared that regular worship by his subjects at Jehovah's house in Judah's territory in the city of Jerusalem would finally wean them back to the kingdom of David's royal house. So he reasoned that a break with the royal house of David meant also a break with the worship of David's God. He chose to set up golden-calf worship in defiance of Jehovah.

This was Babylonish false worship. In ancient Babylon the bull was a symbol of the storm god, Hadad. Nevertheless, Jeroboam made the golden calf the symbol of the god of Israel, setting up altars in two places, Dan and Bethel, to make it convenient for the Israelites to worship the calves and to prevent them from going to Jerusalem, about fifteen miles south of Bethel.—1 Ki. 12:1-33.

The capital of the northern kingdom, first at Shechem, was transferred to Tirzah and finally to Samaria, there to remain until the kingdom of Israel was overthrown. King Ahab, son of the founder of Samaria, made conditions worse when he married a Baal worshiper and built a temple and altar of Baal in this capital city. About thirty years later, King Jehu of Israel destroyed filthy, anti-Jehovah Baal worship from Israel, but worship of the calves continued.—1 Ki. 15:21, 33; 16:15-18; 2 Ki. 9:1 to 10:31.

FALSE WORSHIP BRINGS DOWNFALL

Calf-worshiping Israel had a turbulent history. Kingship changed hands many times. In the meantime Assyria was rising as a world power. An Assyrian king named Pul (or, Tiglath-pileser III) invaded Israel during Menahem's reign, and in the days of the second king from Menahem, Pekah, Assyria took much territory away and carried many Israelites into exile to Assyria. Pekah's assassin, Hoshea, became

the last king of Samaria.—2 Ki. 15:17-30; 17:1, 2.

Finally Jehovah's patience with the God-dishonoring kings of Israel ran out and he permitted Shalmaneser of Assyria to invade Israel and make King Hoshea his vassal. Hoshea appealed by letter to Egypt for help, causing the king of Assyria to move against Samaria to destroy it. The well-fortified city held out for three years. In 740 B.C.E. it fell. The records of King Sargon II, who is credited with taking the city, tell us that 27,290 Samaritan citizens were carried off captive and replaced by people from Babylon and other places.—2 Ki. 17:3-24.

While Jehovah was angry with his people for their failure to hold his name in high respect, yet he was against those who hated and belittled his name by attacking his people and in due time brought punishment on Assyria.

But what about the southern kingdom at Jerusalem, still ruled by the line of David's kings? In the days of Uzziah or Azariah, Jerusalem's eleventh king, Assyria began to invade the northern kingdom of Israel. Jehovah warned the kingdom of Judah not to make any alliances with Assyria for help against the enemies of Jerusalem. Isaiah the son of Amoz began to prophesy from the days of Uzziah into the rule of Hezekiah and he mentions Assyria and Assyrians forty-four times, far more than any other prophet in the Bible.—2 Ki. 15:17-19; Isa. 1:1.

In the face of this warning King Ahaz of Judah, Hezekiah's father, made alliance with the king of Assyria for protection against the conspirators King Pekah of Israel and the king of Syria. Isaiah, in warning him against this, uttered a prophecy foretelling the virgin birth of the Messiah, Christ. He said:

"Jehovah himself will give you men a sign: Look! The maiden herself will actually

become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel [=‘With Us Is God’]. . . . before the boy will know how to reject the bad and choose the good, the ground of whose two kings [of Israel and of Syria] you are feeling a sickening dread will be left entirely. Jehovah will bring against you and against your people and against the house of your father days such as have not come since the day of Ephraim’s turning away from alongside Judah [in 997 B.C.E.], namely, the king of Assyria.”—Isa. 7:14-17.

The real danger, then, was the Second World Power, Assyria. (Isa. 7:18-20; 8:7, 8) In the sixth year of Hezekiah Samaria fell to Assyria, during the reign of King Sargon II, when Assyria reached the peak of its ascendancy. Isaiah foretold that Sargon would subjugate Egypt and Ethiopia and lead away captives. Secular history records that Sargon II levied tribute on Egypt, the previous dominant world power.—2 Ki. 18:9-12; Isa. 20:1-6.

Up till that time Babylon had been subject to Assyria, but during the rule of Sargon II a Chaldean named Merodach-baladan had himself proclaimed king of Babylon. Sargon fought an inconclusive battle against him, but years later Sargon drove out Merodach-baladan and had himself crowned as the ruler of Babylon. Sargon’s son Sennacherib succeeded him to the throne of Assyria and again the Babylonians revolted and set over themselves Merodach-baladan. King Sennacherib sought to unseat him.

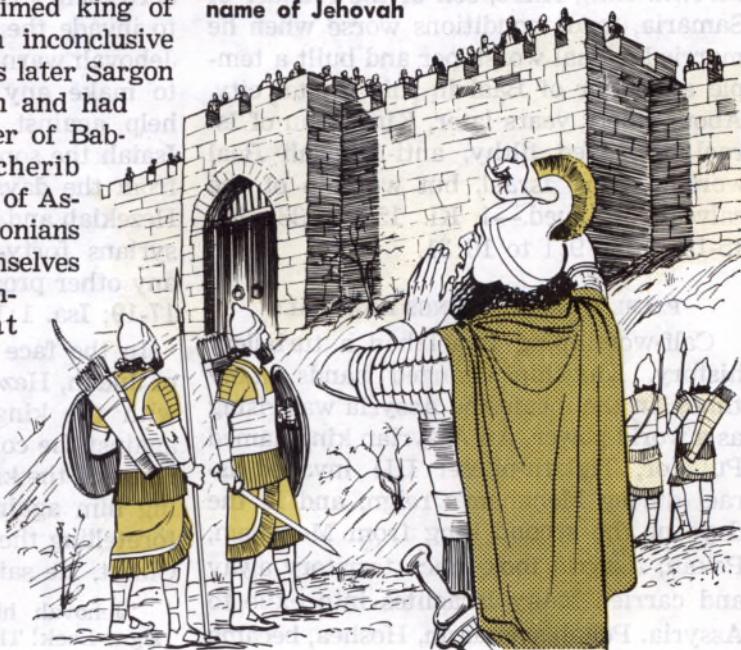
SECOND WORLD POWER CHALLENGES JEHOVAH

Sennacherib’s father had captured Samaria. Now Sennacherib became anxious to add the city of Jerusalem to his trophies of war. In the fourteenth year

of Hezekiah, king of Judah, Sennacherib came against Jerusalem and King Hezekiah bought him off for the time by a large payment. Later, Sennacherib, while laying siege to Lachish, sent military commanders to Jerusalem to demand surrender of the city. But here Sennacherib made his gravest mistake. He belittled the name of Jehovah. His military commander Rabshakeh called out in hateful, insulting language to those on the walls of Jerusalem to quit trusting in King Hezekiah’s God, Jehovah, for, he said, no gods had been able to stand up against the conquering Sennacherib. Hezekiah turned in prayer to Jehovah God. Jehovah told Hezekiah through Isaiah that He would cause the king of Assyria to go back home, only to fall there by the sword.—2 Ki. 18:13 to 19:8.

On receiving Rabshakeh’s report, Sennacherib, now at Libnah, sent back messengers with letters that expressed ex-

Assyrians, trusting in military might, foolishly belittle the name of Jehovah



treme disrespect for Hezekiah's God, Jehovah. King Hezekiah read the abusive letters of intimidation, spread the letters out in the temple before Jehovah and prayed: "And now, O Jehovah our God, save us, please, out of [Sennacherib's] hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone."—2 Ki. 19:8-19.

Through Isaiah Jehovah assured Hezekiah that his prayer had been heard. Then Jehovah addressed himself to the boastful king of Assyria and said:

"The virgin [uncaptured] daughter of Zion has despised you, she has held you in derision. Behind you the daughter of Jerusalem has wagged her head. Whom have you taunted and spoken of abusively? And against whom have you lifted up your voice and do you raise your eyes on high? It is against the Holy One of Israel! By means of your messengers you have taunted Jehovah . . . because your exciting yourself against me and your roaring have come up into my ears. And I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you back by the way by which you have come."—2 Ki. 19:20-28.

Then Jehovah gave Hezekiah a sign to reassure him, saying that on account of Sennacherib's invasion they would reap no crop that year; the second year they would not sow seed nor reap (it would be the sixth sabbath year of the Jubilee cycle—Lev. 25:1-12), but the third year they would peacefully go ahead and sow and reap a harvest. "For out of Jerusalem a remnant will go forth, and those who escape from Mount Zion. The very zeal of Jehovah of armies will do this. And I shall certainly defend this city to save it for my own sake and for the sake of David my servant."—2 Ki. 19:29, 31, 34.

BELITTLED OF NAME HUMILIATED

Jehovah acted against the belittlers of his name: "It came about on that night that the angel of Jehovah proceeded to go

out and strike down a hundred and eighty-five thousand in the camp of the Assyrians." The humiliated King Sennacherib beat a hasty retreat back to his capital Nineveh, to the house of his false god Nisroch, there to be assassinated by his sons. As Sennacherib retreated northward the unravished "virgin daughter of Zion," the "daughter of Jerusalem," derided him and wagged her head after him. She rejoiced that her God Jehovah had vindicated his sovereignty over Assyria, the Second World Power, and had proved that he was the only God.—2 Ki. 19:32-37.

In the meantime Merodach-baladan of Babylon was still rebellious, seeking allies to help him overthrow the king of Assyria. He had heard of Hezekiah's sickness in the fourteenth year of his reign, when a malignant boil was about to end Hezekiah's life. But weeping King Hezekiah prayed to have his life spared at that time, primarily because he had no son, no successor to the throne, and the royal line of David through him was in danger of being broken. Jehovah mercifully promised to add fifteen years to his life. Hezekiah recovered, and in the third year afterwards had a son named Manasseh.—2 Ki. 20:12; 21:1; Isa. 38:1 to 39:1.

Merodach-baladan had sent messengers with letters and a gift to Hezekiah, who was pleased to receive them. Perhaps to impress the king of Babylon as a possible ally against the king of Assyria, Hezekiah showed the Babylonian messengers his properties and wealth. Upon hearing how Hezekiah had treated the messengers, Isaiah said: "Hear the word of Jehovah of armies, 'Look! Days are coming, and all that is in your own house and that your forefathers have stored up down to this day will actually be carried to Babylon.' 'Nothing will be left,' Jehovah has said. 'And some of your own sons that will come forth from you, to whom you will become

father, will themselves be taken and actually become court officials in the palace of the king of Babylon.'”—Isa. 39:1-7.

It may have been with regard to his dealings with the Babylonian messengers of Merodach-baladan that 2 Chronicles 32: 24-26 refers, saying: “In those days Hezekiah fell sick to the point of dying, and he began to pray to Jehovah. So He talked to him and a portent He gave him. But according to the benefit rendered him Hezekiah made no return, for his heart became haughty and there came to be indignation against him and against Judah and Jerusalem. However, Hezekiah humbled himself for the haughtiness of his heart, he and the inhabitants of Jerusalem, and Jehovah's indignation did not come upon them in the days of Hezekiah.”

The relations of King Sennacherib of Assyria with King Merodach-baladan of Babylon are described in the book *Israel and Babylon*, page 33:

Sennacherib's first task was to conquer that “prop of evil deeds,” “that worker of wickedness,” as he quaintly describes him. Babylon was captured but Merodach-baladan escaped and fled. It was at this period, rather than at the time of his earlier conflict with Sargon, that Merodach-baladan sought to enlist help from Hezekiah of Judah as recorded in 2 Kings 20:12-19. Babylon, however, continued to give trouble with the readily granted aid of the Elamites, Merodach-baladan making yet another appearance, if not more than one, on the scene; she was finally crushed in 689, the city being levelled to the ground. Apparently Sennacherib had treated Babylon with great for-

bearance up to this time, and adopted this terrible policy in sheer despair. [Sidney] Smith thinks [in his book *The First Campaign of Sennacherib*] that a passage in the annals of Ashurbanipal may be interpreted to mean that Sennacherib was actually engaged in the reconstruction of Babylon when he was assassinated.—1925 edition, by W. L. Wardle, M.A., B.D., London, England.

Esar-haddon succeeded his assassinated father to the throne of Nineveh, capital of Assyria. (2 Ki. 19:37; Isa. 37:37, 38) It was he who rebuilt the city of Babylon and sent back to it the statue of its chief god, Bel-Merodach, besides restoring the temples of other deities. Ashurbanipal succeeded him, appointing a viceroy to rule Babylon. Nabopolassar the father of Nebuchadnezzar II was the last viceroy appointed by Assyria.—*The International Standard Bible Encyclopaedia*, edition of 1955.

Assyria had already suffered a most humiliating defeat at the hand of Jehovah for belittling his name. Would Assyria, “the land of Nimrod,” be able to hold her position as Second World Power in the face of Jehovah's prophecy that he would bring execution upon her for despising his name and for her bitter enmity against God's people? She had been able to bring about the fall and destruction of Babylon, but she had not been able to capture Zion, “the town of the grand King.” (Mic. 5:6; Ps. 48:1, 2) How Assyria would have her judgment and how Jerusalem under the rule of the kings of David's line would have a clash with Babylon will be discussed in the next issue of *The Watchtower*.

"JEHOVAH OF ARMIES"

◆ Have you observed that expression in your Bible? What does it mean to you? It is not unfamiliar to Bible readers, because it appears in the Hebrew text 281 times. It should remind you that Jehovah is not only the Creator of the visible army of heavenly bodies, but the Commander in Chief of invisible, angelic hosts or armies that he can use against his enemies to accomplish his irresistible purpose. The expression is one that should strengthen God's people when they are harassed by apparently overwhelming numbers of those who oppose them. It should remind us that we do not have to stand in our own strength, that we are not alone.

—Isa. 47:4.

IN 1883, my father, then a presiding elder over a district of the Methodist church in the middle western part of the United States, answered a knock at his door. There stood one of the early witnesses of Jehovah holding up a paperbound book entitled "Food for Thinking Christians," written and published by C. T. Russell. After a greeting, he told my father, "Mister, here is a book that will make you happy with the only true happiness." He then handed the book to my father, who thumbed through it, noting the many Scripture quotations and citations in it. Being impressed by the earnestness of the man, who had kept on talking to him, he gave a contribution for the book.

Mother was just packing father's traveling bag for a weekend trip on the train. He handed her the book, requesting that she put it in his grip on the very top of his things. After he had taken a seat on the train, he opened his grip and took the book out and began reading. He finished reading it when the train arrived at his destination, and he said to himself, "Thank God! That is the truth."

When father arrived home, he said to mother, after greeting her and us four boys, "Mamma, I have found the truth." Mother said, "What do you mean?" He said, "Do you remember



H. H. Riener addressing
"Everlasting Good News"
Assembly, New York, 1963

EXPERIENCING *Jehovah's Love*

as told by

HUGO HENRY RIEMER

that book you packed in my traveling bag?

I want you to read it and let me know what you think of it." But he had some misgivings as to her reaction, because she was the daughter of a lay preacher. She read the book and then said to father, "If that is the truth, we have no place in the Methodist church."

With rejoicing father said, "Mamma, those are the most precious words I ever heard you speak." I was five years old at the time, but from then until now, at the age of 86, Jehovah has not failed to show his love toward me as he poured it out on my father and mother.

CHANGE IN FAMILY LIFE

The Bible truths my parents learned from the Watch Tower Society brought a remarkable change in the family. As soon as father got the truth, he began to call for the Bible every evening after supper. He read a chapter from it, and we discussed it as he read. Then we all kneeled down right at our chairs for a prayer before we left the table. This was something that did not happen while he was a Methodist preacher.

It was not until graduating from high school in 1896 at the age of eighteen that I dedicated myself to Jehovah's service and symbolized that dedication by water immersion. In 1905 I began serving Jehovah God full time by entering the colporteur work, which is now known as the pioneer service. During the time I was in that work, I proclaimed the truths of God's Word throughout the territory in Missouri north of the Missouri River. I worked there in the summer and went to Texas and Alabama in the winter to carry on the work in those states. Jehovah manifested

his love by causing all my needs to be cared for while I was doing this ministerial work.

In one of my territories was an Indian reservation. As a result of our work there, an Indian man became interested and dedicated himself to Jehovah God. Later his two nephews also became active in Jehovah's service. One became a member of the Bethel family at the Society's headquarters in Brooklyn, and the other volunteered to work on one of the Society's farms. This good fruit of my ministerial labors was a blessing to me from God, an evidence of his love.

My colporteur work continued until 1915, at which time Brother Russell, president of the Watch Tower Society, asked me to engage in the Photo-Drama work. This consisted of a four-part moving-picture and colored-slide program that was accompanied with phonograph Bible lectures. I served as an advance man who went ahead to make arrangements for the showings in various movie theaters, but my work was short-lived because the funds ran out about six months after I had entered the work.

My colporteur work ended in 1916 when Brother Russell died. I might say here that the first time I met Brother Russell was at a convention in St. Louis in 1904. It was an outstanding assembly, although there were only a few hundred persons in attendance. Brother Russell spoke with a very deep, reverential and kind voice. He was an outstanding man whose figure attracted attention. Why, when people passed him on the street they would turn around and look back at him. He stood straight and had a pleasant, alert countenance.

After Brother Russell's death, the next president of the Watch Tower Society, Joseph F. Rutherford, invited me to enter the pilgrim service. This service consisted of visiting congregations, or classes as they were called in those days. I would give pri-

vate talks to the brothers, and on Sunday, and sometimes on an evening during the week, gave a talk to the public. The appointments of travel that I received from the Society's headquarters took me into every state of the Union. I continued in the pilgrim service until 1918, when a ban was put on all public meetings on account of the flu. I telegraphed headquarters asking what I should do. The reply was to come to headquarters in Brooklyn. Here, too, I have experienced Jehovah's great love.

BETHEL SERVICE

I arrived at the Society's headquarters, called Bethel, at a time when religious persecutors were taking advantage of the war to whip up a feeling of hatred for the Lord's people. This resulted in the unjust sentencing of the directors of the Society, including Brother Rutherford, to four twenty-year prison terms that were to run concurrently. Hatred for us was so rampant in New York that no one would even sell us coal, although winter was coming on. So we got in touch with Brother Rutherford, who advised us to move to Pittsburgh and to keep the work going as much as possible.

One of the outstanding things that happened in those grim days was that Jehovah saw to it that *The Watchtower* never failed to be published. Not one issue was missed. There were enough manuscripts on file to keep *The Watchtower* going. In this Jehovah showed his love for his people.

When we moved to Pittsburgh, I had the privilege of taking the manuscripts for *The Watchtower* to the typesetter. The printed magazines were sent to us from a commercial printer, and we mailed them out. There were only about ten of us working there in Pittsburgh at the time. Every other feature of the Society's work came to a standstill.

In 1919 the appeal of the case of the Society's directors was applied for and heard, and they were immediately released on bail, which had previously been denied them. Finally the conviction was reversed, with all of them being exonerated. All the equipment that we had shipped to Pittsburgh now had to be taken to freight houses for shipment back to Brooklyn. Another brother and I were the last to return, because there were many odds and ends that had to be cared for in Pittsburgh.

PURCHASING DEPARTMENT

While in Pittsburgh, I worked in the treasurer's office and also took care of transporting the *Watchtower* manuscripts to the typesetters. Doing some purchasing for the Society also became my responsibility. When I got back to Brooklyn, I was put in the purchasing department, and I continued working there until 1958, at which time I had an operation that affected my nerves, making it necessary for me to turn the work over to another brother. I helped out for a couple more years, which made a total of forty-two years in doing the Society's purchasing. Since then I have been doing other work. Buying things for the Society was a big job, and it increased mightily when the Society began doing its own printing and binding of its publications.

As might be expected, we had difficulty getting supplies during World War II because so many things we needed were being rationed, but Jehovah showed his love by providing for us. Several times, Brother M. H. Larson, the overseer of the Society's Brooklyn printing plant, and I went to Washington, D.C., to appear before a government-appointed committee that had charge of the rationing of printing paper and other supplies. We had to make an appeal to this committee for such things.

One of the prominent Bible societies had lawyers, big-business men, preachers and others there, about a dozen in all to represent them before the committee. After they finished presenting their requests, the chairman called for the Watchtower Bible and Tract Society. When Brother Larson and I came up before the committee, the chairman said, "Just the two of you?" We answered, "Yes. We hope that Almighty God is with us too." The chairman responded, "Well, let's hope so." We got all the supplies we needed, but the other Bible society was granted far less than they wanted.

Since then the years have passed rapidly, and in recent years my physical strength has waned. While I was bedfast after an operation I told Brother Knorr, who is now president of the Watchtower Society, that the worst pain I had was not being able to engage in the ministry. As he left the room he suggested, "Write letters." Write letters, I thought, but to whom? Once again God lovingly helped me by bringing to my mind the business contacts I had while in the purchasing department for over forty years. During that time I had contacted many salesmen and company executives. What a field for letter writing! I could write to them and tell them about the good things Jehovah has lovingly provided for obedient mankind.

A campaign was on for obtaining subscriptions for the *Watchtower* magazine. Out of the 100 letters I wrote during that campaign, I was blessed with 140 subscriptions. I called those subscriptions "prescriptions for everlasting life." After the campaign ended, I still had 100 more persons to contact by mail with the good news of God's kingdom. On a sort of private campaign with the New World Translation of the Bible and the Bible-study aid *From Paradise Lost to Paradise Regained*, I succeeded in placing 170 books. Such success

in making known God's purposes from a sickbed was, to my mind, an expression of Jehovah's love.

APPRECIATION FOR THE TRUTH

Not all the persons I have known in the organization have maintained their appreciation for the truth. To illustrate this, I want to mention an experience I had while in the pilgrim service. I was in Philadelphia at the time, and, after I had given a talk, an elective elder who claimed to be a brother came up to me and said: "Brother Riemer, I got my *Watchtower* this morning. The only reason I read that *Watchtower* is to find out what you fellows in Brooklyn are trying to put over on us." That was the spirit of some of the elective elders. They were causing splits in the congregations and in the work.

In contrast to the attitude of these elective elders was that of an elderly couple with whom I stayed on the outskirts of Richmond, Virginia. The brother went down to get the mail before breakfast, and when we had breakfast he said, "Brother Riemer, I got a new *Watchtower* this morning, and do you know the first thing that Ma and I do when we get that *Tower*? We kneel down before we take the wrapper off and ask Jehovah to make us worthy to see what the message is that Jehovah has for us. Now, before we take the wrapper off, will you kneel down and pray with us?" How different that elective elder was from this humble couple who appreciated Jehovah's organization!

Another experience I had clearly showed God's love toward me by permitting me to be instrumental in bringing his blessings to a number of persons. It happened during my first month in his service. I con-

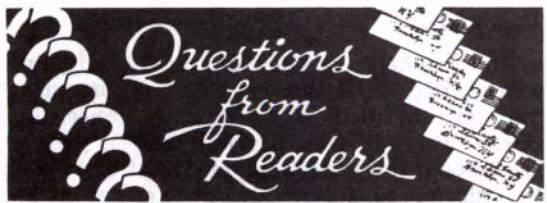
tacted a young bank clerk and his wife. Both were deeply impressed by *The Watchtower*, and when I called back on them they readily took more Bible-study aids. They lived in the country near a schoolhouse. After a back-call chart talk, which was a talk based upon a chart of God's purposes that appeared in the first volume of *Studies in the Scriptures*, he arranged for me to give another chart talk in the schoolhouse. Both were soon dedicated to God and immersed in water. Their two daughters also were immersed. One of them had a fiancé, a former major in the army, who also became interested and made a dedication to God. He later became a traveling representative of the Society, now called a circuit servant. One of their children later became a member of the Bethel family at the Society's headquarters in Brooklyn. Thus God showed his love toward me by permitting me to be instrumental in causing three generations to become his servants.

The Bethel family was very small when I became a member of it forty-six years ago. Today it numbers around seven to eight hundred. I never have seen a collection of people that are so sweet and desirable as those who make up the Bethel family today. Bethel has been for me, from the very first day I arrived, "my home sweet home, the dearest spot on earth to me." I never have had a thought of leaving. I feel that Jehovah has shown his love toward me by allowing me to be here at the visible headquarters of his great work. Really, the theme of my life from the time I got hold of the truth until now has been the compelling force of the Scriptural statement: "God is love."

—1 John 4:8.

COMING IN THE NEXT ISSUE

- The Bible and Creation in the Light of Modern Science.
- God's Word the True Guide for Man.
- Believers in Good Luck.
- Are You Enduring or Have You Grown Weary?



Questions from Readers

- Did not Jacob misrepresent himself as Esau, as recorded at Genesis 27:18-30? Why was this allowed?—R.M., U.S.A.

In actuality it was not a case of misrepresentation but rather of representation. Inasmuch as Jacob had already bought the birthright from his twin brother, he could rightfully represent or take the place of his brother, who virtually blind Isaac thought still held the birthright, Jacob's not having forced the issue. (Gen. 25:29-34) Moreover, Rebekah could properly counsel Jacob to go before his father to do what he did inasmuch as Jehovah God told Rebekah before the birth of the twin sons: "Two nations are in your belly, and two national groups will be separated from your inward parts; and the one national group will be stronger than the other national group, and the older will serve the younger." (Gen. 25:23) Rebekah may also have known that Jacob had bought the birthright. So Jehovah directed matters, and the divine record at Genesis 28:5 speaks now of "Jacob and Esau," putting Jacob before his older twin brother, denoting preference, which was expressed emphatically by Jehovah himself. (Mal. 1:2, 3) In the Christian Greek Scriptures Esau is set forth as a warning example to Christians so that they will not be guilty, as was Esau, of lack of appreciation for sacred or spiritual things. (Heb. 12:16) Jacob, on the other hand, is a fine example for Christians, since he showed the highest appreciation for spiritual things, having the utmost confidence in Jehovah's promise that his father had inherited from Abraham.—Heb. 11:8-10.

- In keeping with Matthew 2:23, what Hebrew Scripture prophecy foretold that Jesus would "be called a Nazarene"?

Joseph, Mary and young Jesus settled in Nazareth after spending some time in Egypt and returning to Palestine. Matthew tells us: "So he [Joseph] got up and took the young child and its mother and entered into the land of Israel. But hearing that Archelaus ruled as king of Judea instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream,

he withdrew into the territory of Galilee, and came and dwelt in a city named Nazareth, that there might be fulfilled what was spoken through the prophets: 'He will be called a Nazarene.' "—Matt. 2:19-23.

Jesus' being called a Nazarene evidently refers to the application to him of the Hebrew word *nétser*. This word means "branch" or "sprout." It was used prophetically of Jesus at Isaiah 11:1, which reads: "And there must go forth a twig out of the stump of Jesse; and out of his roots a sprout [*nétser*] will be fruitful." Noteworthy is the fact that the name of Jesus' hometown, Nazareth, is apparently derived from this same Hebrew word, *nétser*, and means "Branch-town."

Hence, while it appears that no specific statement in the Hebrew Scriptures can be cited that says the Messiah would be called a Nazarene, the prophecy of Isaiah 11:1 concerning "a sprout" was fulfilled in Jesus Christ. There is also the meaning of the name Nazareth to consider. These factors combine to give veracity to Matthew's inspired statement at Matthew 2:23 that, according to prophecy, Jesus would "be called a Nazarene."

- At Matthew 24:3, when Jesus' disciples asked him about the "sign" of his presence, what did they have in mind, since later events show that they did not at that time understand that it would be an invisible presence?

When Jesus came to earth, was baptized as the Messiah and began to proclaim, "The kingdom of the heavens has drawn near," the Jews would not accept him. They demanded that he perform the sign foretold at Daniel 7:13, 14, appearing on the clouds of the heavens to take his great kingdom power. They looked for the Messiah to deliver the Jewish nation from bondage to Rome and to display glorious power in doing so. They overlooked prophecies such as Isaiah, chapter 53, which foretold that he would suffer and be despised and rejected by men and would pour out his soul to death as a ransom. In other words, they looked for him to do at his first presence things he was actually to do at his second presence as the heavenly King. They stumbled over him.—Mark 8:11, 12.

Jesus' disciples had been with him now during most of his ministry. They knew that this first presence among them had been marked by many identifying events—fulfillments of prophecy such as by the preaching of John the Baptist and his testimony to the Messiah's anointing with holy spirit and the voice from

heaven, by the healing of the sick, deaf, lame and blind and by the preaching of the good news. Even then it took faith to recognize him. (Matt. 11:2-6) On the other hand, they had heard him tell those who demanded to see a sign from him that their wicked generation would be given no sign except "the sign of Jonah the prophet." They had also heard him explain to the Pharisees, when asked by them when the kingdom of God was coming: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." There the king was and the Pharisees did not know it! Also, the disciples knew that he had said that he would be killed and resurrected, and that he would go away to receive a kingdom and return. They wanted to be sure they recognized him then. But not yet having received holy spirit, they did not appreciate that he would not sit on an earthly throne; they had no idea that he would rule as a glorious spirit from the heavens and therefore did not know that his second presence would be invisible.—Matt. 12:38, 39; Luke 11:29, 30; 17:20, 21; 19:11-27; Matt. 16:21, 28.

They knew the prophecy of Daniel 7: 13, 14 would be fulfilled somehow, but wondered how. Even faithful prophets before them had wondered about the Messiah's coming to earth and as to his taking of glorious power and having followers to share with him, as Peter explains: "A diligent inquiry . . . [was] made

by the prophets . . . They kept on investigating what particular season or what sort of season the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these." Yes, even the angels wanted to know the answers, as Peter goes on to say: "Into these very things angels are desiring to peer."—1 Pet. 1:10-12.

So the disciples in effect asked: 'Just what will be the sign? Just how will the prophecies concerning your presence be fulfilled? What are we to look for, so as not to miss out, so as not to be blind, as the Pharisees are to your presence now, even though you are bodily present and still not recognized as the Messiah to them?'

Jesus did not answer in so many words that he would be invisibly present, but he outlined evidences that would make his presence recognizable, whether visible or invisible. He assured them that Daniel's sign would be fulfilled in him. He knew that later, when they received holy spirit, they would appreciate that his resurrection was "in the spirit" and that his second presence would be in glorious spirit power invisible to human eyes. His answer constitutes a sure sign to Christians on earth today who exercise faith as did those disciples and who discern unmistakably his invisible presence in Kingdom power, though all Christendom is blind to this fact of utmost importance to mankind.

ANNOUNCEMENTS

FIELD MINISTRY

The Bible, the book of "everlasting good news," is indeed beneficial to all and for all things, and it is deserving of sincere consideration. It points the way to life everlasting and exposes those who hinder others in seeking to attain it. As an aid to life seekers, during September Jehovah's witnesses will continue to present the 704-page Bible-study aid "*Babylon the Great Has Fallen!*" God's Kingdom Rules!, with a booklet, for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

- October 11: Nations Come to Jehovah's House to Pray. Page 552.
- October 18: "Carry On Prayer on Every Occasion in Spirit." Page 559.