

The WATCHTOWER

JUNE 1, 1955

Semimonthly

THE PUTTING OF YOUR FAITH-
FULNESS TO THE PROOF

TESTED QUALITY OF FAITH

WHEN MATERIALISM PENETRATES

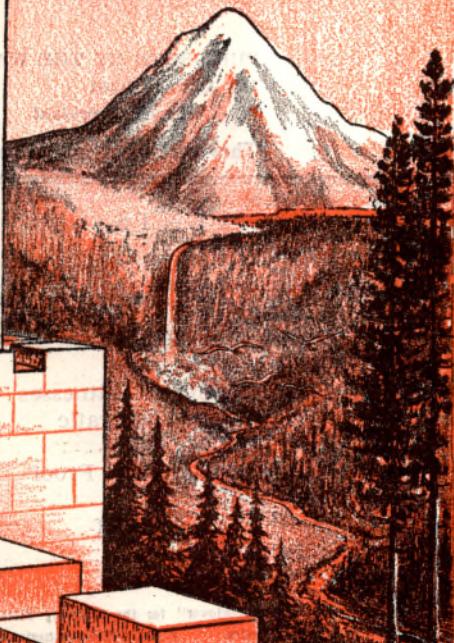
CHRISTIAN HOMES

THE FOGGY HOPE

QUESTIONS FROM READERS

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Announcing
JEHOVAH'S
KINGDOM



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

THE PUBLISHING OF YOUR BIBLE

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117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

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

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

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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The Foggy Hope

WHAT is your hope? That is a question the average person answers vaguely, if at all. This is because most professed Christians are not really sure what their hope is. They may think they have a hope, but what an embarrassing time they have if they are required to explain their hope clearly, concisely and with logical, sound reasons. So prevalent throughout Christendom is the foggy hope that it has alarmed some high-ranking clergymen. Thus Bishop J. E. Lesslie Newbigin, one of the theologians who prepared the subject for the general assembly of the World Council of Churches in Evanston, admitted: "Probably the weakest spot in the modern Christian's makeup is that he doesn't hope confidently enough. He can't say, because he isn't sure, just what he hopes for."

Why is it that so many professed Christians are uncertain of their hope? There are three reasons: (1) A reluctance to examine one's hope critically, to test it for reliability, to see if it has a sound foundation; (2) the clergy's failure to dispense pure Bible truths, resulting in the people's knowing nothing about the most important news of all: the purpose of Jehovah God to establish a new world, and (3) the sinister influence of Satan the Devil to lead people away from the hope of God's kingdom to the hollow promises of men.

Let us probe deeper. First, the tendency to avoid an analysis of one's hope. People hesitate to scrutinize the fabric of their hope. They are much like the person who hesitates to go to the dentist for an examination for fear he will find a cavity. Even as a decayed tooth will eventually cause serious trouble, so a foggy hope, left uncorrected, leads to disaster.

Because of foggy hope suicide has become a world-wide problem. Said the *Scientific American* in an analysis of suicide: "Evidently for most of us the idea that things will get better serves as a protection against impulsive self-destruction." Professed Christians whose hope is fog-bound easily tumble into a ditch of despondency. Thus foggy hope has spawned the "peace of mind" cults, the adherents of which buy "how to be happy" books by the millions. Yet in spite of all these volumes they are without genuine happiness; they are still not positive where their hope, the magnetic compass of the mind, is directing them. They display, and quite understandably, little enthusiasm about going to the clergy's purgatory or hell, but neither do they show buoyant enthusiasm about going to the clergy's conception of heaven. If left up to the people, they would rather live in happiness on the earth. But since the clergy have not told them that this is possible and that it is not just a matter of

choosing between "heaven or hell," church-goers have had to look to psychology for happiness. But their psychology-derived happiness is mere window dressing. As one authority said: "It is not likely that a few psychological gimmicks or changes of attitude will resolve tensions that are really significant."

This brings us to the second reason for the foggy hope: the clergy have abandoned the Bible in favor of paganism, traditions, groundless creeds, theories and ceremonial pomp. Not only is this hollow religion but it is false religion. Only a few clergymen have the courage to admit that religious teaching today is almost all fog. Cleric W. L. Pettingill not long ago said of religion in New York city: "Ninety-nine per cent of religion in this city should be scrapped. . . . Most of it is false religion which ignores the teachings of Christ."

True hope does not come from traditions of men; it comes from God. Jehovah is "the God who gives hope." To his Word the honest-hearted person must turn. "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." There is the only source of hope: God's Word, the Bible!—Rom. 15:4, 13, NW.

Hard-hitting and error-destroying Bible truths the clergy have watered down. It is becoming more modern to ignore the Bible completely in sermons. Why, most churches, if all the Bibles in the world were suddenly to vanish, could keep on operating as if nothing had happened. The bingo games could go right on without the Bible. Socials, picnics and dances need no Bible. Book reviews are based on everything but Bible books. The sermons on "positive living" are based on fundamental principles of psychology and can be given without the Bible. The organ music, the choirs and

religious pageantry could go on without the Bible. Teaching trinity, eternal torment, immortal soul as well as burning incense and lighting candles to "saints," praying with rosaries, using images and statues and paying money to get someone out of purgatory could all go on without the Bible, because none of this has the support of the Bible in the first place! There it is then: the stark fact that churches operate today virtually without the Bible. Is there any wonder parishioners cannot define their hope, or even doubt whether they have one?

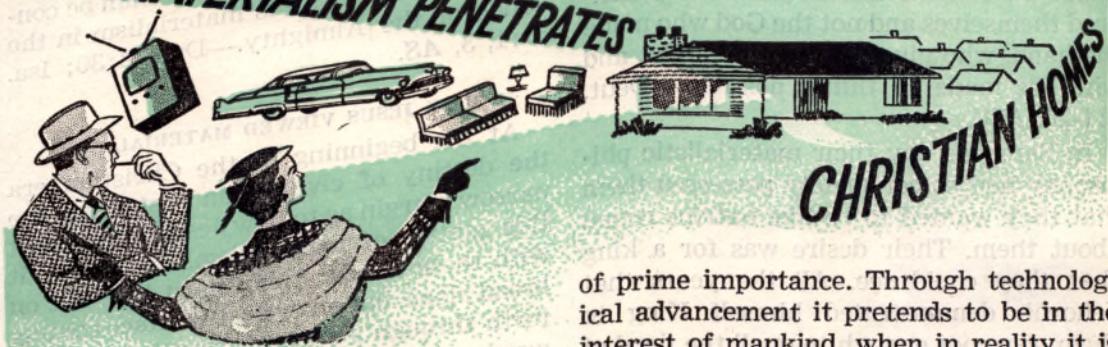
Radio and television programs that are called religious also are virtually Bibleless. The dean of Yale Divinity School said, as reported in the *New York Times* of March 2, 1955: "Many so-called religious broadcasts are neither intelligible nor intelligent from a Christian point of view. In short, too many allegedly religious programs are either sentimental or emaciated or both. In their effort to be appealing, they quickly become appalling from the standpoint of sincere and well-founded and full-ranging Christian faith." Result: more fog.

Finally, the Devil has blinded the people so thoroughly that the great mass of people are perpetually in a fog bank not only in regard to their hope but as to God's purpose as well: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers." —2 Cor. 4:3, 4, NW.

Now is the time to dispel the fog of false religion. Break away from fog-bound religious teachers who can only lead others into the same fog bank that they are in. Make your hope bright and sure by learning about Jehovah's new world. Study the Bible in association with the New World society.—2 Pet. 3:13.

When MATERIALISM PENETRATES

If you think seeing is believing, and that a materialistic philosophy can usher in spiritual blessings, then you will find set forth in this article information of real value to you.



MATERIALISM is out to conquer the world with its philosophy. Its conquest will be brief, because a materialistic philosophy is absolutely contrary to the will of God. It is no more a solution to this troubled world than the Hiroshima atomic bomb blast was an explanation of the principles of Christianity. While a materialistic way may appear right to man, it may be all wrong with God. "Every way of a man is right in his own eyes; but Jehovah weigheth the hearts." "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Materialism is one of such ways.—Prov. 21:2; 14:12, AS.

Materialism is worldliness. It is opposite and opposed to that which is spiritual. It is a theory that teaches that human phenomena, historical, social or psychological, should be viewed or interpreted in terms of physical or material causes rather than of spiritual causes. It is an offspring of a faithless world, sustained on the corrosive diet of scientific idolatry, self-praise, distortion of truths and values. It minimizes the inestimable value of the spirit of God in the lives of men by relegating Jehovah God to the background. Instead it magnifies human achievements and reasonings as

of prime importance. Through technological advancement it pretends to be in the interest of mankind, when in reality it is one of mankind's most deadly foes, because under no circumstances will materialism preserve this desperate civilization through the battle of Armageddon on into the new world of God's making. Nor will it ensure everlasting happiness, peace and life.

MATERIALISM AGELONG THREAT

For ages materialism has presented a threat to mankind. The preflood world "ate and drank" and cared little for spiritual things. For this oversight and neglect they paid with their lives. In 1473 B.C. Moses warned Israel of this ever-present danger: "Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself and you may build good houses and indeed dwell in them, and your herd and your flock may increase and silver and gold may increase for you and all that is yours may increase; and your heart may indeed be lifted up and may indeed forget Jehovah your God." "And you do say in your heart, 'My own power and the full might of my own hand have made this wealth for me.'" Both ancient and modern Israel have forgotten this

wise counsel by Moses. When Israel prospered, it boasted in its own power and might, and in substance said: "Our own hands have made this wealth." They honored themselves and not the God who made the hand, who gives power and might, and who has made all things possible.—Deut. 8:1-20, NW.

In Samuel's day their materialistic philosophy had so completely possessed them that they wanted to be like nations round about them. Their desire was for a king that they could see. All the years that Jehovah demonstrated himself King to them were not enough to quell the flood of materialistic thinking. God told Samuel to listen to them and give them a king that they could see, "for they have not rejected thee, but they have rejected me, that I should not be king over them." Israel insisted on materialism at all cost, even if it meant rejecting God. This materialistic philosophy did not save Israel. Rather, it led to her oppression and doom.—1 Sam. 8:5-7, AS.

King Nebuchadnezzar of Babylon boasted of his great kingdom: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" While he was still praising himself his sanity crumbled within him. Nebuchadnezzar trusted in his own princes and military force of iron and flesh. He had no faith in the power of God to save and to destroy. Lest others should think like him, placing their trust in material things, the warning is given: "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both

he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." So is materialism in the hands of the Almighty.—Dan. 4:30; Isa. 31:1, 3, AS.

HOW JESUS VIEWED MATERIALISM

At the beginning of the Christian era the destiny of civilization rested on the narrow margin as to how Jesus would meet this matter of materialism. Jesus met it with these words: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." In other words, a materialistic philosophy was not his way, but the way of his adversary, Satan the Devil, who presented it to him. True, man must live, said Jesus. But to live he needs more than material things. He needs God's spirit; in fact, "every utterance coming forth through Jehovah's mouth" is essential to his eternal welfare.—Matt. 4:4, NW.

To live, man must worship God. "God is a Spirit, and those worshiping him must worship with spirit and truth." It follows that for one to minimize or neglect spiritual matters displays an utter lack of appreciation of values. He is like the materialistic-minded man that Jesus used in an illustration. This man said: "'Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself.' But God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God." The lesson here taught is: "Even when a person has an abundance his life does not result from the things he possesses." "Riches profit not in the day of wrath: but righteousness delivereth from death." So guard yourself against materialism.—John 4:24; Luke 12:15-21, NW; Prov. 11:4.

MATERIALISM SWEEPS CHRISTENDOM

Despite the warning in the Scriptures concerning the creeping paralysis of materialism, yet it has all but completely conquered the world. John Sutherland Bonnell of the Fifth Avenue (New York) Presbyterian church said: "There is appalling evidence of corruption and venality throughout America. Materialism has eaten into the heart of our land. We have raised gods of iron, silver, gold and wood. We need a great breath of God blowing through the nation." Monsignor John J. Hayes characterized "liberal materialism" as creating great voids of frustration, loneliness, and confusion in modern civilization. "It has created slave labor, starvation, and children spying on their parents. It has tried to sell the idea that it can produce a cultured and dignified race without belief in God. Such a philosophy takes away the only source of light and strength known to man." He classed materialism as "the greatest crime against human peace and happiness in our whole intellectual history."

The extent to which "Christian" homes have been given over to materialism can be measured by Jesus' words: "Stop storing up for yourselves treasures upon the earth." "If, now, God thus clothes the vegetation of the field which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? So never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you. So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil."—Matt. 6:19, 30-34, NW.

Has not this procedure been reversed in the majority of "Christian" homes today? When a minister of Jehovah's witnesses calls on so-called "Christian" homes in the United States, the answers will in most cases be: "We're too busy making a living." "We don't have time for that stuff." "We have no time for religion." "We're not interested in the Bible." "We have our own religion." "I don't have time to read the papers or the funnies any more, let alone the Bible," as if papers and funnies were more important than a knowledge of God's Word, the Bible.

It is obvious that these professing Christians are not spiritually-minded. They are not seeking the Kingdom first; that is certain. They have lost all sense of spiritual values. Their immediate concern is the necessities and pleasures of life. They have no time for spiritual things. They have become "material-seeking robots." Their minds have been warped into thinking that spiritual needs can be satisfied with material things. For example: Christendom seeks peace through material force, when peace is, above all, an attitude of the mind, a fruit of the spirit of God. Joy, happiness and contentment are products of the spirit. But worldlings seek these in material possessions, such as new homes, fancy furniture, late-model automobiles, giant-size refrigerators, 21-inch television sets, etc. Yet they find that these material things do not really satisfy, and they wonder why.

They do not understand that "a physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them, because they are examined spiritually. However, the spiritual man examines indeed all things, but he himself is not examined by any man." If we are living by spirit, that is, according to the direction of the Word of God, love, joy, peace, kindness, goodness, faith, mildness, self-control will be ours as

a natural outworking of things. Egotism, competition and envy that cause strife and divisions will all take flight as a result of the operation of God's spirit. Peace and contentment fill the Christian home where the spirit of God is allowed to operate freely.—1 Cor. 2:14, 15, NW.

But when materialism is permitted to penetrate a Christian home, Christianity is soon forced to leave. Where greater stress is placed on things than on persons, affections and families soon divide. "For where your treasure is, there your heart will be also." The wife is induced to believe that she must get outside employment to keep up what is generally termed a good home. Housekeeping becomes secondary. Child care is neglected. There is less feeling of need for each other. It is not long before trouble sets in.—Matt. 6:21, NW.

With modern conveniences and "happiness-producing devices" comes a false sense of security. "We have our own home, business, family and friends; and, too, we have our own religion. So you see, we don't really need the Bible. We're completely satisfied. We have everything we want. Thank you." Such smugness smacks of materialism. In such a home religion is just another gadget, nice to have around for business and social reasons, or just in case of an emergency. It is more or less like a spare tire on an automobile. It gives one a sense of security, and it is nice to have around just in case of a flat tire. The same with religion in this house, it is tolerated for convenience' sake.

EFFORTS TO OVERCOME MATERIALISM

To overcome this creeping paralysis, an effort is made to convert this materialistic world by becoming more materialistic, by religion's taking greater part in its political and social affairs; and by encouraging greater trust in materialistic navies and armies. As fantastic and unreasonable

as it may sound, such a philosophy is, nevertheless, guiding this world. To invite materialism into Christian homes is to welcome disaster. "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." To join hands with this materialistic world is to make war with God.—Jas. 4:4, NW.

Like a monstrous serpent materialism has coiled itself around this world. It has perpetrated this crime through the folly and ineptness of its religious leaders. Materialistic man has enthroned knowledge as his idol and turned his back on God. He forgets to praise the Maker who has provided him with the tools and the intellect to accomplish his work.

As Charles Lindberg so aptly declares in his *Flight and Life*, the world that trusts in its materialistic god has lost the "true quality of life—the beauty of earth, its seasons and its skies; the brotherhood of men; the joy of wife and children. [It has lost] the infinite strength without which no people can survive through time—the element which war cannot defeat or peace corrupt." He concludes: "I now understand that spiritual truth is more essential to a nation than the mortar in its cities' walls. When the actions of a people are unguided by these truths, it is only a matter of time before their walls collapse."

Time is fast running out before the world's greatest war strikes. Survivors of this war are likened to a discreet man who built his house upon a rock foundation, based upon obedience to the enduring Word of God. The walls of that Christian house will stand. All others will collapse. May you be a wise builder—building your house on spiritual foundations, remembering, while some trust in chariots, and some in horses, it is Jehovah alone who can save.—Matt. 7:24-27; Ps. 20:7.



JEHOVAH'S WITNESSES

-A Religion without Ministers?



A Battle for
Religious Rights in Britain

"**J**EHOVAH'S witnesses recognized as a religious body!" Is there anything unusual about that headline in the British press? No, not in the headline, but notice the date. It is January 7, 1955! But Jehovah's witnesses have been in this land since the 1880's and their governing organization, the Watch Tower Bible and Tract Society, has had an office in London since 1900. Half a century is a long time to battle for the rights and freedoms that go with legal recognition!

The headline appeared over the report of a decision given by Lord Strachan in the Scottish Court of Session, Edinburgh. It was unusual in that many people wondered why Jehovah's witnesses should need to go to the courts to have their status determined. They know their work, their meetings, their assemblies and have themselves enjoyed the benefits of their ministry. And they were still more perplexed when the judge held that Jehovah's witnesses constituted a religious body but that one who has given his life to the ministry and is an overseer of a congregation of Jehovah's witnesses is denied recognition, by the law of Britain, as a "regular minister."

The case, which is acknowledged to be of great importance in a field that is seldom traversed today, concerns the interpretation that is to be placed on seven common, everyday words in the National Service Act of 1948. That act includes a clause ex-

empting from military training not only a man in holy orders but also "a regular minister of any religious denomination." The clergy of the orthodox religions come under this exemption. Jehovah's witnesses simply say that certainly their pioneers and congregation servants are entitled to do so too. A "pioneer" is a person who takes up the ministry as a vocation, spending at least a hundred hours a month preaching to the people at their homes, not to mention time spent in personal study, attending meetings and doing just enough secular work to gain the necessities of life. A congregation servant is the minister who presides over a congregation of Jehovah's witnesses. There are 718 congregations in the British Isles, made up of some 30,000 active witnesses, themselves all ministers. Lord Strachan says that Jehovah's witnesses are undoubtedly a religious denomination, but men appointed to either of these offices are not "regular ministers."

The case was begun when, in spite of previous unsuccessful attempts to have the courts recognize the claims of Jehovah's witnesses, the president of the Watch Tower Bible and Tract Society directed that the position be tested again. An action for declarator was brought in Scotland that asked the Court of Session to declare that Douglas Walsh was a "regular minister" because of his appointment as a pioneer and also because of his appointment as a

congregation servant. The case became known as *Walsh v. The Lord Advocate*.

In January, 1954, a preliminary hearing was held in Edinburgh to determine if the pursuer (Scottish term for "plaintiff") had a relevant case. The canny Scots are not disposed to waste time and money hearing witnesses if there is no sound legal foundation for the case. After hearing the lawyers present the arguments for both sides, Lord Strachan ordered it to "go to proof," meaning that the court now wanted to hear the evidence. Eventually the proof was set down for November 23, 1954.

SOCIETY OFFICIALS FLY FROM NEW YORK

H. C. Covington, a United States barrister and the Watch Tower Society's general counsel, had been present for the preliminary hearing in a supervisory capacity. Now it was determined that he and two other senior officers would fly from New York to give evidence at the trial. Thus the Society came to the side of Douglas Walsh, showing in a very practical way that it stands ready to fight for the lawful rights of Jehovah's witnesses throughout the world.

The case was prepared so that F. W. Franz, vice-president of the Society, was the first to go into the witness box. Quoting liberally from the Bible in his hand, he outlined the beliefs of Jehovah's witnesses, especially those that differ from the orthodox. He explained, too, the basic reason for the existence of Jehovah's witnesses today: that 1914 marked the beginning of Christ's second presence in Kingdom power and that a great work must be done to announce this fact to mankind before the war of Armageddon soon destroys the old, satanic system of things. Franz used the splendid opportunity he had to give a fine witness. He appreciated the courteous attitude of the court and, to the surprise of the lawyers and reporters, was acknowledged

by the judge when he expressed his thanks.

Covington dealt with the organization of Jehovah's witnesses, their ceremonies and practices. He explained the structure of the organization, describing its theocratic nature and how it functions from Jehovah down, the earthly part of it from the board of directors of the Watch Tower Bible and Tract Society through the branches to the districts, circuits, congregations and then the individuals. He showed that there was an articulate, well-defined organization. He also dealt with the breadth of the organization's activities, its meetings, its preaching work and such ceremonies as baptism, funerals, marriages and the annual celebration of the Memorial. He explained the work and responsibilities of the pioneers and congregation servants and how these distinguished them from others of Jehovah's witnesses.

Grant Suiter, the Society's secretary and treasurer, also dealt with the functions of the pioneers and congregation servants and then with the finances of the organization. He had in court the balance sheets of the Society and discussed them. The figures showed that the contributions that come in from literature left with the people, far from enriching individuals or the Society, are insufficient to carry on the world-wide missionary work at its present volume and that voluntary contributions from Jehovah's witnesses make up the difference. Thus the petty talk of parish magazines about the Society's finances was shown to be without foundation.

The other four witnesses in the case were British. Of these A. P. Hughes, branch servant and presiding minister in the British Isles, gave evidence about the structure of the organization in Britain, and Douglas Walsh, the pursuer, spoke about his work as a pioneer and a congregation servant. The whole of the evidence had taken seven days to give.

THEY ARE A RELIGIOUS DENOMINATION

On January 7, Lord Strachan gave his judgment. After outlining the history, structure and practices of the organization, he dealt with the first of the two main questions, Are Jehovah's witnesses a religious denomination? On this he said: "I am definitely of opinion that a body such as Jehovah's witnesses must be a religious denomination if the following conditions are satisfied: (a) if it exists for religious purposes, (b) if it professes religious beliefs which are distinctive in the sense that they distinguish it from other religious bodies, (c) if it is organized as a separate body under its own system of worship, government and discipline, and (d) if its membership is reasonably substantial."

Was the judge satisfied that Jehovah's witnesses met each of these conditions? Yes, he was. Commenting on the first of them, he said: "In regard to the question whether they exist for religious purposes, it is abundantly clear that they profess to do so, and it seems to me that the only matter for enquiry under this head is whether they are sincere in so doing. I am satisfied that they are sincere. No attack was made upon the sincerity of the witnesses who gave evidence and in my opinion no such attack could be made. I heard the evidence of Mr. Franz, the vice-president of the Society, Mr. Suiter, the general secretary, and of Mr. Covington, the legal adviser, who is qualified as a barrister in the U.S.A., and upon their evidence, as to the work and routine of the headquarters of the Society in New York, I am satisfied that the staff there is sincerely and genuinely engaged upon the task of administering a body which they regard as religious, and upon the task of carrying out the purposes set forth in Clause 2 of the Charter of the Pennsylvania Corporation which, according to

their express terms, are patently religious purposes."

MINISTERIAL STANDING DENIED

The second of the two main questions, Is the pursuer a "regular minister" by virtue of his appointment as a pioneer? as a congregation servant? the judge decided against Walsh. Sir John Cameron, the Dean of Faculty of Advocates in Scotland, who appeared for Walsh, had argued strongly that if it were decided that Jehovah's witnesses were a religious denomination it must then be for the denomination to determine who were its regular ministers. Surely no one outside could tell a denomination who its ministers were to be! The test must be subjective. He maintained that "regular" meant "according to rule" and since Walsh was appointed according to the rule of Jehovah's witnesses the court must hold that he is a "regular minister." The judge held, however, that since all of Jehovah's witnesses were ordained ministers, the ordination itself did not create a "regular minister" and that it was for the court to decide the matter as far as the National Service Act was concerned.

Dealing with the term "minister" the judge said: "In order to be a minister a person must first be invested with the office of a minister of religion and second, be in use to, or at least entitled to, (for that is how I read these words) administer the religious ordinances of his communion. I am also of opinion that these two essential elements necessarily imply that a minister is in some way set apart in spiritual things from the ordinary members of his communion."

The judge then applied his definition to Walsh's appointment as congregation servant. He objected to the form of appointment, a letter signed with the Society's stamp, and to the fact that the same letter was used to appoint other ministers to less-

er offices in the congregation. He concluded that "the emphasis is definitely on administration rather than on spiritual leadership."

The judge also found fault with the scholastic requirements of a congregation servant. Of the theocratic ministry school, where a congregation servant must have been trained for at least a year before his appointment, the judge said: It "sounds scholastic, particularly when taken along with the instructions and prescribed schedule of study." Then, to the surprise of all who attend these schools, the judge went on to say that "what is taught is such as can be understood by children of . . . tender years." The fact is that the ministry school is not geared down to the intellectual standard of children, but children are required to attend to get out of the course what they can. And that they get a great deal out of it is shown by the progress they make.

Commenting on the Dean's argument that the founders of Christianity were not selected because of any scholastic attainments, the judge had this to say: "It was argued that the apostles were not required to have any particular qualifications but as plain men were commanded to preach and that Jehovah's witnesses are following that example. That argument is, in my opinion, beside the point, for it is quite obvious that in exempting a regular minister of a religious denomination from national service in 1948 parliament was not thinking of a minister such as those who preached in the early church, but of a minister of religion as known in modern times."

The judge found that Walsh was not a "regular minister" because of his pioneer status, even though the ministry was his vocation. A pioneer devotes more than a hundred hours a month to actual preaching to the public, apart from time spent in

study and at meetings of Jehovah's witnesses. How many clergymen devote that much time to their preaching? And the pioneer is not dependent on a stipend but earns his keep as Paul did! The judge's chief difficulty was the age at which Walsh became a pioneer. In his opinion "it is absurd to treat a boy of 15 years as being a minister of religion." It is clear that the judge could not get out of his mind the orthodox pattern and when Walsh did not fit that he could not see him in the role of "regular minister."

PUBLICITY AND APPEAL

Great publicity was given to the case in the Scottish press and the national British dailies. The case itself was unusual enough, but the flight of three officers of the Society from headquarters to Edinburgh to stand beside Douglas Walsh in the witness box appealed to the public and attracted reporters from far and near. The major papers devoted more than a thousand column-inches to the case. Outstanding both for accuracy and space was *The Scotsman*. This high-quality paper reported fully each day and gave twenty-eight column-inches to the decision itself.

Jehovah has ordained his witnesses to be his ministers in restoring true worship in the earth at this most critical day in man's history. Their authority comes from him. Every one of Jehovah's witnesses must be a minister but some are appointed to positions of responsibility that distinguish them from other ministers in the organization. Do such appointment and added responsibility according to the law of Britain make the pioneers and congregation servants "regular ministers" under that law? Lord Strachan said they do not but Jehovah's witnesses claim they do. Hence their appeal to the High Court of Justiciary in Scotland where three judges will next hear the case.

MODERN HISTORY of

Jehovah's Witnesses

Part 11

RESTORATION OF THEOCRATIC ORGANIZATION



THE final change-over to a theocratic organization of Jehovah's witnesses occurred in 1938. In that year *The Watchtower*, in its issues of June 1, June 15 and July 1, presented an exhaustive study of the organizational operations of the early Christian congregation in the days of the apostles. There it was clearly demonstrated how the power to appoint congregation servants rested in the hands of a governing body composed of the twelve apostles and other mature associates such as Timothy and Titus. Similarly today the power of appointment of all servants in congregations rightfully rests with the governing body of the "faithful and discreet slave" class, which is under the direct supervision of Christ Jesus at the temple. (Matt. 24:45-47) These powers do not rest democratically with the congregations. In consequence of this Biblical study of organization the following was the resolution suggested to and adopted by all congregations who desired to be welded together under the Society's theocratic leadership:

"We, the company of God's people taken out for his name, and now at recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of

the visible organization of Jehovah, as well as the invisible, and that 'THE SOCIETY' is the visible representative of the Lord on earth, and we therefore request 'The Society' to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. We attach hereto a list of names of persons in this company that to us appear more fully mature and who therefore appear to be best suited to fill the respective positions designated for service."^a

Finally, for the service year of 1939—just twenty years after the germ of theocratic supervision had been planted in the office of "service director" of a congregation—Jehovah's witnesses enjoyed their first full year of complete theocratic supervision as to their individual congregations. What a period of peace and prosperity was ushered in! Gone were the days of electioneering, wrangling and democratic voting. The King Christ Jesus was now at the helm of his earthly organization, being the one



^a *The Watchtower*, 1938, page 182. In this manner almost all of the congregations affiliated with the Watch Tower Society surrendered their democratic (or presbyter) style of church control exercised by them for the previous sixty years in exchange for a voluntary requested theocratic system of congregational operation. (See *Studies in the Scriptures*, Vol. 6, pp. 273-347.) From this time forward the Society of the anointed ones came into its rightful Scriptural relationship with congregations of Jehovah's witnesses.

to direct appointments and guide the government of the assemblies of Jehovah's people. No more was there a loose affiliation of individuals doing what each considered right in his own eyes. Rather now the wide-awake, forward-looking ones had enlisted themselves in a fighting organization, happily submitting themselves to king-ly theocratic control.—Isa. 43:21; 60:17.

However, already in 1922 the anointed witnesses were in sufficient solid formation organizationally to undertake Jehovah's judgment work on earth. This work was prophetically pictured by the blowings of the "seven trumpets" and the pourings out of the "seven bowls of the anger of God." (Rev. 8:2; 16:1, NW) These two series proved to be simultaneous happenings, each blowing and pouring commencing at seven respective international conventions held annually from 1922 to 1928 inclusive.^b

The first in this series of seven historic events was the Cedar Point (Ohio) convention September 5-13, 1922. Its final Sunday public lecture was attended by more than 18,000, the daily sessions by about 10,000 witnesses. This assembly occurred in the same place as their famous 1919 convention, but this time hundreds more were in their ranks and convention field service became an added feature. On the convention's Tuesday hundreds of car groups inundated the northern part of Ohio with a flood of literature placements. On the fourth day of the convention, known as "The Day," the Society's president gave the key speech on the subject of "the kingdom." He emphasized that the King is here! Also, proof was submitted for the first time from Scripture and current history that the King Christ Jesus had come to the temple in 1918 and had begun judg-

ment process against apostate Christendom. At the conclusion of this stirring address, at the same instant that the speaker shouted the words, a very large banner was gracefully unfolded in the sight of the vast audience that simultaneously heard and saw the electrifying slogan "ADVERTISE THE KING AND THE KINGDOM!" Unusual enthusiasm prevailed throughout the assembly, sparked by spiritually rich discourses giving evidence of the foretold further outpouring of Jehovah's invisible active force upon his chosen witnesses.^c

The convention public lecture on the last Sunday was climaxed by the unanimous adoption of a resolution that later was published in a tract called "Proclamation." It was headlined, "A Challenge to World Leaders—Impossible to establish world peace, prosperity and happiness by international conference—Real remedy suggested—Issue vital to all nations of earth—International Bible Students pass resolution." In the course of weeks 35,000,000 copies of this stinging judgment message expressing Jehovah's anger were distributed throughout Christendom.^d A truly significant assembly was this Cedar Point convention!

The second epoch-making convention was held at Los Angeles, California, August 18-26, 1923. For the first time the Society used radio to broadcast a convention session. The outstanding Scriptural discourse was that delivered by the Society's president, J. F. Rutherford, on the subject "Sheep and Goats," which address was later published in *The Watch Tower* for October 15 of that year. There for the first time it was shown that the "sheep" in Jesus' parable refer to an earthly group.^e

^b W 1922, pp. 323-352; W 1930, p. 374; W 1940, p. 102; W 1943, p. 216; W 1944, p. 234; W 1948, p. 311; W 1950, p. 218.

^c W 1922, p. 390.

^d W 1943, p. 342; W 1944, p. 10; W 1946, p. 156.

^b Light, Book One, pp. 102-107; Light, Book Two, pp. 19-67.

The speaker said: "Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who mentally acknowledge Jesus Christ as the Lord and who are looking for and hoping for a better time under his reign."^f The climax of this assembly was Judge Rutherford's public lecture on Sunday, attended by some 30,000, packing out the Coliseum. The convention also passed a historic resolution which led to the second outpouring of God's anger against Christendom.^g This resolution was printed in another tract called "Proclamation," which subsequently was distributed to the amount of 45,000,000 copies in this country and Europe.^h It heralded "A Warning to All Christians—World's Impending Crisis—The Cause—Duty of Christians—The Result." Bitter and hostile was Christendom's reaction to this trumpet blast of God's judgments against her for her apostasy.

The third significant international assembly was held at Columbus, Ohio, July 20-28, 1924, attended daily by about 20,000 witnesses with 35,000 attending the public meeting in the Ohio State University Stadium on the final Sunday. Radio broadcasting and electrical speech amplification were used in connection with this convention. Field service was also featured at this assembly as at its two predecessors. In the principal talk by the Society's president it was pointed out that Satan is still unbound and that the clergy and their allies have become the tools of the Devil. A historic indictment was enthusiastically adopted by the entire audience, rising in full support. This was incorporated as part of a new tract entitled "Ecclesiastics Indicted," which spoke out in headlines, "Civilization Doomed—Reason for World Crisis—Blessing of the People to Follow—The Seed of

Promise versus The Seed of the Serpent."ⁱ Once again Christendom was shaken by the distribution of millions of copies of this true indictment.^j

The year 1925 was one of particular expectancy, as many of the anointed thought that the remaining members of the body of Christ were then due to be changed to heavenly glory.^j But, as it proved to be, there was yet much work for them to do on earth to aid those who were still to be gathered out. Nevertheless, 1925 turned out to be a marked year in that a flood of new spiritual truths came to Jehovah's people. It was in this year that *The Watch Tower* brought them the sublime revelations that the name of Jehovah must have its proper place; that the birth of the man-child Kingdom organization occurred in 1914; that Satan had been cast out of heaven and now must confine his operations to the earth; that Jehovah purposes to make a great and lasting name for himself at the battle of Armageddon; that such battle is not a fight between capital and labor, conservatives and radicals, or by any human parties and nations, but is God's fight against the entire Devil's organization, invisible and visible; and finally, that Jehovah's servant class on earth have no part in that fight, but must only warn of its coming.^k

This year of great change-over in thinking was highlighted by the general convention at Indianapolis, Indiana, August 24-31, 1925, attended by 10,000. At the conclusion of J. F. Rutherford's public lecture entitled "A Call to Action," a loving resolution was passed, addressed "To All People of Good Will." This was incorporated in a tract called "Message of Hope" headed "World Reconstruction—A Standard to

^f W 1923, p. 309.

^g W 1923, pp. 326, 327.

^h W 1923, p. 373.

ⁱ W 1924, pp. 259-264.

^j W 1925, p. 3.

^k W 1925, pp. 67-74, 115-120; W 1930, p. 233; W 1946, p. 347; W 1944, p. 10.

Guide the Peoples." About 50,000,000 copies were circulated in Christendom as the months passed by.¹ The hands of the witnesses continued to be kept busy during

¹ W 1925, p. 358.

this crucial year of 1925. For this year a peak of 90,434 was recorded as the attendance at the spring Memorial celebration.^m

(To be continued)

^m W 1925, p. 263.

Preaching to the Falkland Islanders

IT WAS a hot, sweltering summer afternoon in the middle of January in Uruguay as two missionaries of the Watch Tower Society waved good-by to about a dozen of their missionary companions, after having climbed down into a launch that was to take them aboard a Dutch freighter headed for the Falkland Islands, a thousand miles away in the South Atlantic.

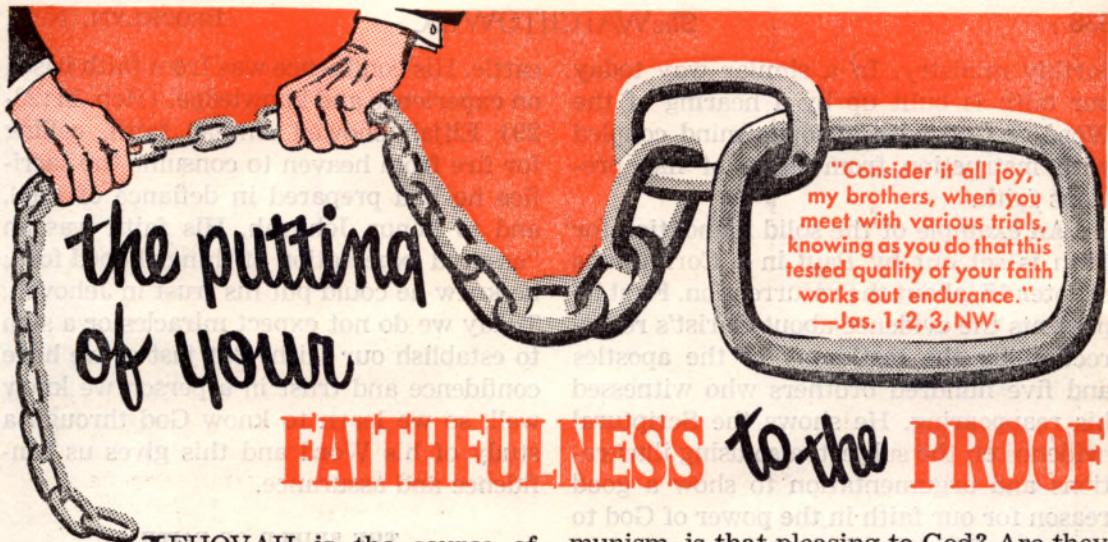
During the journey a good witness was given to all the crew members and the passengers, among the latter being a group of weathermen on their way to their posts in the Antarctic regions, who not only procured literature for themselves but also for their companions stationed in the Antarctic. Finally, after five days of much rolling and tossing the treeless islands of the Falkland group came into view. The brightly painted houses of the capital, Port Stanley, with their painted roofs were indeed a welcome sight for our sea-weary travelers. The grayish rolling land was covered with sagebrush, and, as was afterward learned, there are only eight miles of roads in the entire island group. Soon the 2,280 inhabitants of these islands were to hear about the good news of Jehovah's kingdom for the first time. How would they respond?

After locating rooming quarters, procuring some food and then getting a good night's rest the missionaries rose early in the morning to begin their preaching from house to house. Were they surprised to hear at the very first house that the news of their arrival had preceded them, in fact, had spread like wildfire! Everyone knew that two missionaries had arrived the day before and the missionaries found a ready welcome awaiting them. Spiritually starved in spite of the three churches and five clergymen in the village, the people in the first four homes listened to the missionaries for three hours. In five days they had placed more than one hundred Bible study aids and hundreds of booklets and magazines dealing with Bible subjects. Arrangements were made to revisit most of the homes called upon.

This activity, however, upset the tranquillity of the village. It was the topic of almost every conversation. While many persons eagerly listened and asked Bible questions, all this very much disturbed and troubled the clergymen, who suddenly became active in visiting their flocks and denouncing the work of the missionaries. One Protestant clergyman, who had not visited some of his people in more than two years, suddenly found time to visit them twice a month. And just as changeable as the wind proved to be the attitude of the people. Due to clerical propaganda, rumors were sweeping town: the missionaries have a different Bible, are spies, etc.

The missionaries began holding public lectures, both in homes and in a hall that they rented and where the average attendance for the series was about thirty. People were surprised to learn that the name Jehovah was in their Bibles, as well as to learn other doctrinal subjects. Within a month every home in the capital was visited and Bible studies were being conducted in fourteen different homes. Since about half of the population of the islands was scattered in the surrounding islands and at outposts and camps, inaccessible to the missionaries at the time, they arranged to mail Bible literature to each family. Thus, after about two months of work in the Falkland Islands, every single family there received the Kingdom witness, either by a personal visit or through the mail.

Since the missionaries returned to Uruguay they have received letters from persons of good will telling that they are continuing their study of the Bible and now have taken up the preaching work among their fellow countrymen. Clearly the time and effort spent in bringing the good news of the Kingdom to the Falkland Islanders were not in vain. Without doubt, among them will be some who will survive the battle of Armageddon to enjoy Jehovah's blessings in the new world of righteousness.



J EHOVAH is the source of true faith. Faith based on accurate knowledge is a strong chain that binds man to God. Yet, as with any chain, it is only as strong as its weakest link. Therefore it is good to examine our faith, to test it, to see if it can hold up under stress or if it needs to be reinforced. Our faith in Jehovah God is built upon a solid foundation, the inspired record of the Bible. True faith is far different from mere credulity or blind superstition. Faith does not mean believing in something just because others do. Faith is not governed by emotion or sentiments, nor is it held for selfish, personal reasons. Faith has as its groundwork logic, facts, reason and truth.

¹ True Christians are not driven into their faith by fear of world events. Thus we cannot accept the contention of Toronto archbishop Michael who said: "Communism is a blessing in disguise because it is making mankind more Christian." Communism certainly does not promote true faith in God, nor does fear of communism promote such faith. Faith does not come because we are forced into it. If people adopt Christianity because of fear of com-

munism, is that pleasing to God? Are they accepting it because it will protect them from something they dread? No, faith does not come through fear, nor is it built upon fear. The Scriptures show there is one true faith and one way to attain it.

² To gain faith we need a meek and teachable heart attitude. Our faith is not in men or in the wisdom of men, for this is far surpassed by the limitless knowledge of our Creator. No wonder the Bible says that the wisdom of the world is foolishness in the sight of God. Faith comes, not through such human wisdom, but by a study of the Bible, God's Word of truth. This is the foundation of true faith. However, knowledge in itself does not necessarily give a person faith. It must be supplemented with understanding that comes through God's organization and by means of His spirit. (1 Cor. 2:9, 10) In order to establish the faith of his apostles, Jesus told the meaning of events of his day: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." (Luke 24:27, NW) His apostles had need for such instruction and correction, for Acts 1:6 shows they expected the restoration of the kingdom to Israel during his

1. Describe faith.

2. How do we gain true faith?

earthly ministry. In a similar way today our faith is built up by a hearing of the Word of God with an open mind coupled with instruction from those of like precious faith.

⁴ An example of the solid foundation for faith is set out by Paul in 1 Corinthians chapter 15, about the resurrection. First he presents the evidence about Christ's resurrection by the testimony of the apostles and five hundred brothers who witnessed his reappearing. He shows the Scriptural evidence on the subject, also using illustrations and argumentation to show a good reason for our faith in the power of God to resurrect. Thus Paul's faith was not a matter of guessing or a sentimental delusion. He had a reason for his faith. We should in like manner "prove all things," thereby confirming our faith, building it upon a sure foundation of accurate knowledge. Because of such true faith we have confidence in things not seen as yet.

⁵ Among the outstanding examples of faith was Abraham. So unshakable was his faith that he proceeded to the point of killing his son, trusting in the resurrection power of God. His great faith was counted to him as righteousness. Further, Abraham looked to the future for a city whose builder and maker is God, just as today we look to the kingdom of Christ to bring peace and happiness to men of faith during this generation. This is in keeping with Jesus' words in the Lord's prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10; 24:34, NW) In days gone by other men, such as Moses and Elijah, had their faith confirmed time after time as Jehovah acted in their behalf. Moses knew he could rely on Jehovah when he struck the rock in the wilderness and water gushed out to quench the thirst of the people and the

cattle. His confidence was from faith based on experience and knowledge. (Heb. 11:23-29) Elijah showed similar faith, calling for fire from heaven to consume the sacrifice he had prepared in defiance of Baal, and to honor Jehovah. His faith was an "assured expectation of things hoped for"; he knew he could put his trust in Jehovah. Today we do not expect miracles or a sign to establish our faith. But just as we have confidence and trust in a person we know well, so we learn to know God through a study of his Word and this gives us confidence and assurance.

THE SHIELD OF FAITH

⁶ In Ephesians chapter 6 Paul shows that we must "go on acquiring power in the Lord and in the mightiness of his strength." We are in a fight against the machinations of Satan, who, with his wicked spirit forces in heavenly places, is described as fighting against the Lamb and against the remnant on earth to destroy them. Now Satan is mustering his demon princes for an all-out assault against those representing the New World society of Jehovah. Therefore we are told to take up the complete suit of armor of God that we may be able to resist in the wicked day and, after having done all things thoroughly, to stand firm.

⁷ "Above all things," Paul continues, "take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." This large shield as used by soldiers was actually a great oblong made of two layers of wood, covered with canvas and then with hide. It was a real protection for a soldier in battle, as it would ward off blows as well as flaming darts—arrows or spears tipped with pitch and shot flaming at the enemy. A soldier could crouch behind his great shield and be protected from these missiles.

4. What is the foundation for faith?
5. Why did men of old have faith?

6. What fight is ahead, and how can we prepare for it?
7. What is the purpose of a shield in real or in spiritual war?

Today the shield of faith is of greatest importance. Just as a soldier between battles would examine his protective shield for any weaknesses, so a Christian must continually examine and strengthen his faith so that he does not lose his protection in time of need. We know the wicked one continually brings reproach and persecution as flaming missiles against God's people, and the protection of faith is needed to ward them off.—Eph. 6:10-20; Isa. 59:17.

⁸ We must also direct our prayers and supplications to Jehovah that we may be found serving him at all times in full faith and in keeping with his spirit and purpose. As good soldiers we must keep awake, alert to the attack, and with boldness and freedom of speech announce the good news that we have received. We must keep our faith strong by using the means provided: being refreshed in knowledge by attending meetings and speaking the truth to others, following the course of righteousness and good works, being active in the service by preaching, and being built up in the spirit of God by calling on Him in prayer. Doing these things, you will be able to stand firm against the onslaughts of Satan, protected by an impenetrable shield of faith that gives not only protection to you but courage to those who behold it.

FAITH NOT POSSESSED BY ALL

⁹ Despite the fact that Jehovah has made every provision to strengthen the faith of the people today, not all have faith. In fact, the faith of many professed Christians has been shattered. The weak link in their chain of confidence in God has been broken. As James Cardinal McGuigan of Canada wrote: "God is dead as far as the consciousness of masses of men and women today is concerned. Even to those who still pay him lip service he enjoys little or no

part in the formation of human life." Is God dead for you? Or do you live with faith? Those who have faith supported by accurate knowledge are unshakable in their convictions. (1 Cor. 1:4-9, NW) But the majority of mankind have permitted their faith to be undermined. They have built on sandy soil that can be quickly washed away in time of stress. This weak foundation that destroys the faith of many sincere persons is often due to false teachings and corrupt religious practices.

¹⁰ As an example, in all parts of the world today honest people put faith in political efforts to achieve lasting peace and world unity. Yet even secular history shows over and over again the futility of such human attempts to bring tranquillity to this globe. Those knowing the Bible account immediately detect the source of the turmoil as being Satan, whom Paul identified in 2 Corinthians 4:4 (NW) as the "god of this system of things." Thus, instead of bringing world peace by political or religious efforts, these attempts are foredoomed to failure. The Scriptures show that, when men think they have achieved peace apart from God, sudden destruction will come upon them and the kingdoms of the earth will be broken in pieces to make way for the kingdom of Jehovah. Those who are trusting in such human attempts are bound for disillusionment, but faith in the kingdom of God is certain.—1 Thess. 5:2, 3; Dan. 2:44.

¹¹ Similarly misplaced confidence in "faith healers" brings disappointment and keeps the true faith from those so blinded. The Scriptural evidence is that such temporary cures are not of God. (2 Thess. 2:9) Surely they cannot be of God and by his spirit when those practicing such things teach God-dishonoring doctrines of hellfire, trinity, immortality of the soul and

8. How can we keep our faith strong?

9. Why are many weak in faith? What do they lack?

10. Why not trust in political moves for peace?

11. What is wrong with "faith healing" now?

other things contrary to the Word of God. The real cure for humankind today comes by means of the 'water of life,' which is the source of faith. Jesus spoke to the Samaritan woman concerning this, saying: "The water that I will give him will become in him a fountain of water bubbling up to impart everlasting life." Such spiritually curative waters and the prospect of life go only to those worshiping according to spirit and truth. (John 4:14-24, NW) In the new world of righteousness the work of restoring men of faithfulness to physical health, as performed on a limited scale by Jesus and his apostles during his earthly ministry, will be fully accomplished following Armageddon. This will not be done as a special favor to a person here or there, but to all men of faith living at that time. Do not, then, be led aside now by misplaced faith for selfish motives.—Rev. 21:4; 22:2.

¹² If we put faith in something that cannot possibly help us, we should not lose faith in God because we are not rewarded. Many persons put their trust in medallions, statues of plaster, fetishes, charms and mammoth representations of dead ancestors. Should living and intelligent persons pray to and worship that which is dead or inanimate? It is foolish to do so, just as it is foolhardy to put faith in the realm of demonism, superstition and witchcraft. (Isa. 8:19, 20) Our faith should be in the living, eternal God as revealed through his Word. When faith is not properly guided according to God's Word, disappointment is certain to lie ahead. Those who pray for jobs or for divine intervention to preserve their life in perilous circumstances show they base their hope on selfish personal desires rather than knowledge of God's Word. They should not expect a special favor from God. And James explained that, even though you ask, you may not receive if you ask for a wrong purpose.

12. How do many misplace their faith?

(Jas. 4:3, NW) God does not intercede here or there because one is wearing a medal or carrying a Bible. It is the faith and devotion of the person and his adherence to the commands of Jehovah that count, for God can look upon the heart. Those who lose faith because of a misconception of such things have had it destroyed because of lack of knowledge, being misguided by false shepherds.

DEMONSTRATING TRUE FAITH

¹³ No Christian will let disaster, hard times, accident, sickness or death break his faith with God. In the Bible record we can see that similar things happened to Job. He lost his home, property, children; and finally his wife turned against him, urging him to curse God and die. These things were not acts brought by God, but rather were actions of Satan to destroy the faith of Job if possible. Job was content to wait upon Jehovah for deliverance, and his faith was rewarded. He was not tested beyond his endurance, though he cried for deliverance. Just as Job was faithful, so Christ, whom he pictured, was faithful even to death. Is our faith today of like quality? It will be if it is based on accurate knowledge. If we are willing to follow Jehovah's counsel, then we shall receive his protection and guidance.

¹⁴ Jehovah looks out for those who serve him. By his Word he guides us in the proper path to follow. It is for our own welfare and in our own interests to keep on that path. By his spirit he gives us strength in time of need, supporting us when weak. By his organization he enables us to keep in harmony with his purposes. We receive instruction, correction and encouragement by association with our brothers. By our ministerial service our faith is continually tried and tempered. As we

13. Should hard times weaken faith? Why?

14. By what provisions does Jehovah help us?

meet objections in the field service of preaching and learn to counter and thrust them aside by the "sword of the spirit," weak points of our knowledge are strengthened. Thus by helping others to an accurate knowledge, we are helping ourselves. If we follow the path Jehovah outlines, our faith will never weaken and our course will be blessed.

¹⁵ Our faith should always be in Jehovah rather than in men. If we remember that our dedication is to Jehovah we shall never be stumbled by what others do. Each one stands or falls before his own master; therefore we will not be offended because of seeming slights or oversights at congregation meetings. We shall not become angry because we are not given a part on the meeting as often as we wish, or are overlooked for privileges of service. Love helps us forget such petty things. If we are mature in our faith we shall have the proper Christian attitude toward our brothers at all times. When we have maturity in our outlook we shall always be constant in our disposition, attitude and dealings with others, even if *they* vary and change. We know our brothers have love for God or they would not be serving him. For that reason we should have confidence and trust in them as they prove themselves faithful to Jehovah. We should love them for their faith and service and overlook personal differences. Such close unity and devotion are vital when we are under persecution. It is a part of making the mind over. If we cannot get along in peaceful times, how can we in times of danger? Further, if we cannot love our brother and show patience and long-suffering for his actions, how can we say we truly love God whom our brothers are serving? Yes, faith, like love, will help us overlook inconsequential things.

¹⁶ Joseph showed this maturity of out-

look although ill-treated by his brothers and sold into slavery. When his brothers came to him for food and help, instead of returning evil for evil he showed his right disposition by returning their evil with good. What others had done did not change his outlook or influence his action. He told them: "As for you, you had evil in mind against me. God had it in mind for good for the purpose of acting as at this day to preserve many people alive. So now do not be afraid. I myself shall keep supplying you and your little children with food." (Gen. 50:20, 21, NW) His test of faith did not sour or break him, and it did not turn him against his brothers. A different reaction is seen in the brother of the prodigal son. He protested against the warm welcome given the profligate one, showing selfishness rather than love. But, as Jesus said, there is more rejoicing in heaven over the return of one that has gone astray than over ninety-nine who remained in the fold. (Matt. 18:13) So we should always be glad to see a brother correct his course; we should show joy even as the Father in heaven does. Whatever another person does, it should not shake our confidence in Jehovah or in his purposes.

¹⁷ Faith in the anointed organization Jehovah uses today is also important. His anointed organization is shown in the Scriptures to be the "faithful and discreet slave" that dispenses the meat in due season. We certainly rejoice in the spiritual food and understanding we have received; and we should grow strong in our faith as a result of it. We should prove all things and build our foundation of Scriptural knowledge and faith on what we know to be good and true. However, having received such information and knowledge through the faithful slave class, should we suddenly develop pessimism or disbelief

15, 16. (a) In whom should our faith rest? Why?
 (b) What attitude should we have toward our brothers?
 (c) Give Scriptural examples.

17, 18. How and why do we show confidence in Jehovah's organization?

because we do not clearly understand all things? We recall that Daniel had questions regarding the material he recorded under inspiration, but he was content to wait upon Jehovah for the right understanding. We should take a similar positive attitude and exercise faith rather than be negative in our outlook or demand unreasonable proof.

¹⁸ We know the light of truth shines brighter and brighter until the perfect day and that Jehovah through his organization constantly clarifies and reveals the truth to us. In the account in Matthew 7:9 Jesus reminded that if a son asked his father for bread he would not give him a stone, and neither does our heavenly Father mislead us when we seek for the truth. As a word of caution, James writes that the one lacking in wisdom should keep on asking God, "but let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah." (Jas. 1:5-8, NW) Therefore, continue proving all things Scripturally, at the same time exercising faith in the provisions and instructions of Jehovah through his organization.

¹⁹ Faith is also put to the proof according to our reaction to discipline. We need confidence in God's organization and the actions taken through the congregations. In order to keep the standard of pure worship high the leaven of unrighteousness must be purged out. If we are corrected for error or wrongdoing and discipline is administered, we should be grateful for the reproof. Never think, "I am right and everyone else is wrong." Rather show faith in the organization and appreciation for the chastisement received. Perhaps a friend has been disfellowshiped. How do we show

faith in the organization? We know discipline never hurts a righteously disposed person. What is important is how that individual reacts to the correction with the proper spirit. That is what counts in the sight of God and the brothers. Hebrews 12:4-13 (NW) gives much good instruction showing that we should not belittle the discipline from Jehovah nor give out when corrected by him. "It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline?" We should certainly subject ourselves to the "Father of our spiritual life," as his correction is for our good. "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."

²⁰ That is actually the reason for the discipline, to bring forth the fruit of righteousness. This cannot be done if the one disciplined resists the spirit of God and the action of his organization. Should the one disciplined say, "These servants who reprimand me are not perfect; they make mistakes too," and in such manner condemn others instead of acknowledging his own error? Or will he show real faith and in contrition accept the correction with prayer and hope that God will forgive him? Will he strive to correct his position? Will his friends show true friendship and wisdom with faith in the organization, observing the terms of the censure, or will they manifest little faith by attempting to justify his wrong course by flagrant, ill-advised association?

²¹ Faith can also be tested by little things, a gentle pulling that is hardly noticeable, but dangerous. Instead of being tried by opposition, one may be smothered by worldly opportunities. Soon he finds

19. How does discipline prove our faith? What benefits are received?

20. What attitude should we have when corrected?
21. How can we keep our faith alive and strong?

the faith he has built up collapsing because of neglect. Perhaps he has a promotion and must spend more time at work. This means less time for meetings and service and his spiritual welfare. He is prospering materially but dying spiritually. Another man marries and expects to work with his wife in the service, only to find that he is spending long hours working at other things, first getting a car, then building a house and finally looking after his growing family. He finds little time for God's service because he is not motivated by strong faith; he is not putting the important things first in his life. He is like the ones who, when invited to the marriage feast, said: 'I have just taken a wife, or bought some land or cattle and therefore cannot come.' (Luke 14:18-20) Whether we are married or single, the importance of Jehovah's service should always be kept in mind, for by so doing we prove our devotion to Him. Moses set a good example as one who avoided the entanglements of the old-world system. He refused all the riches and pleasures of Egypt, for he counted of greater value his faithful service to God. (Heb. 11:24-26) Always remember that faith, like love, can grow cold. If we continue to manifest real love toward God, then our faith will also remain strong.

WORKS OF FAITH

²² One with true faith will follow the course that Jesus set. The service of Jehovah and the advancing of the Kingdom interests will be the motivating interests in his life. Jesus assured us that the necessities of life would be provided by God if we faithfully serve him. While a man must work to provide things needed for his family, he need not store up for the future by building large barns and being concerned with the years to come. David pointed out that he had been young but now he was

old and he had never seen Jehovah's servants forsaken or begging for bread. Jesus showed the same point in telling us to pray: "Give us today our bread for this day." God provides wonderfully for the lilies and bountifully for the animals, and he can do as well for us. Do we believe that? We know it is true, and therefore we can devote ourselves without fear to God's service. If we do so we shall have the privilege of helping others to life and also shall receive God's blessing for the service rendered. So do not be burdened down with the things of this world, but show faith and make room for the service of God.

²³ You can show faith by coming regularly to meetings; and you protect your spiritual health by so doing, strengthening the weaknesses in your knowledge. Faithfulness is shown by diligently performing small assignments and by carrying out in a joyful way the responsibilities given through Jehovah's organization. This is being faithful in what is little, and, as a result, more privileges will be added. We also show faith by not becoming discouraged when some oppose the truth we bring to them. We patiently and tactfully continue bringing the message to those who desire to hear. We can show faith by telling our friends and business acquaintances our hope. Scriptural examples show preaching was done by men of all kinds and even to those who mocked and opposed. Noah was known as a "preacher of righteousness," although the people proved heedless to his warning message. The faith of Joseph was known to Pharaoh himself as Joseph continued to honor Jehovah in Egypt. We recall how Daniel never hid his faith or showed shame for it despite his high rank in the Babylonian government. More recently we have the example of Christ, who showed the importance of preaching by devoting himself full-time in Jehovah's serv-

22. How can we show our trust in Jehovah?

23. Tell ways in which we can show faith.

ice and urging his followers to do likewise. Today Jehovah's witnesses are known for their sincerity and zealousness in talking about the Kingdom as they make their faith known from the housetops.—Matt. 10:27.

²⁴ Do you make your faith known to your friends? Are you faithful to the terms of your dedication? To the vow you made to Jehovah? Are you fulfilling the commission that Jesus gave for all Christians that this good news of the Kingdom would be preached world-wide? (Eccl. 5:4, 5; Isa. 61:1, 2; Matt. 24:14) Never let your faith diminish, even though opposed by your own family. Micah 7:6 shows that a man's worst enemies may be those of his own household; a daughter may turn against the mother and the son against the father. Jesus went on to explain that, because of faith or the lack of faith, one would be taken along and the other abandoned at the end of this old-world system, though they had been living or working side by side. (Matt. 24:40, 41) Faith is our protection and our salvation, even though it may be put to the proof by family ties.

²⁵ We know faith can move mountains, but do we let it move us? If some do not want to hear the truth, we need not force it on them as pearls of truth to swine, but we should let our faith be known so that those who want to can hear and learn. Then we shall be able to say in the words of Paul: "They did not fail to hear, did they? Why, in fact, 'into all the earth their sound went out, and to the ends of the inhabited earth their words.' " (Rom. 10:18-21, NW) Again Paul declared: "Your faith is talked about throughout the whole world." (Rom. 1:8, NW) Certainly that is true today as the thundering message of truth is proclaimed by Jehovah's faithful witnesses in 160 countries in all parts of

the earth. If we thus display our faith and make it known to others it will make glad the heart of Jehovah and we shall have the joy of leading men of good will toward life. —Zech. 8:23.

²⁶ Some persons have the thought that they will be saved because of their faith alone, but many scriptures show that faith must be tried and tested and proved by works. It must be based on accurate knowledge and must be demonstrated to the full end. In this connection, Revelation 2:25, 26 (NW) says: "Just the same, hold fast what you have until I come. And to him that conquers and observes my deeds down to the complete end I will give authority over the nations." Do not think that God is a sentimentalist who will compromise, change his word or make special provision for some person not showing enduring faith and love for him. God does not change his righteous requirements. Just because we have faith now, that will not save us if we permit it to grow weak and die.

²⁷ Even though a person progresses in the truth and comes to the cherished relationship of sonship with God, having accurate knowledge and receiving the spirit of God, still if his faith toward God crumbles he shows himself to be no son but an outcast. He is like the son who promised to work for his father and then never did so. He proved himself faithless to his word and vow. (Matt. 21:28-31) At Hebrews 10:26 (NW), we are told: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left." Hebrews 6:4-6 (NW) clearly says: "For it is impossible as regards those who have once for all been enlightened and who have tasted the heavenly free gift and who have become partakers of holy spirit and who have tasted the right word of God and pow-

24, 25. What opposition do the Scriptures foretell? How is the truth spreading despite that?

26. Is only faith necessary to salvation?

27. Is "once saved always saved" true? Give scriptures.

ers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame." Such ones had faith, they were blessed by God, only to disown their sonship and be cast off. Exercising faith and strengthening it saves one from coming to such a condition. We are now approaching the great hour of testing at Armageddon. We must show our faith by positive action one way or the other. If we are lukewarm in our devotion to Jehovah, or show lack of faith to move us to action, we shall be cast off.—Rev. 3:10, 16.

²⁸ This should not discourage those who are weak in faith or new in understanding, but it should rather spur them on to strengthen their knowledge and faith in God and to increase their service to His honor. Jesus explained that if we have faith even as tiny as a grain of mustard it can move mountains. (Matt. 17:20) Keep your binding chain of faith toward God strong by refreshing your mind constantly on his Word; keep it free and bright by constant use. Inspect it for defects and then remedy them. As Paul wrote: "Keep test-

ing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5, NW.

²⁹ If our faith is deep-rooted and founded in accurate knowledge then the little seed of faith will grow and flourish unaffected by the chill of indifference or the heat of persecution. This faith will continue growing as we cultivate it and will be richly blessed by Jehovah. Such faith is closely tied in with other qualities as shown in 2 Peter 1:5-11 (NW). We must make a painstaking effort to supply to our faith virtue, to virtue knowledge, self-control, endurance, godly devotion, brotherly affection and love. "For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ. . . . For this reason, brothers, all the more do your utmost to render the calling and choosing of you firm for yourselves; for if you keep on doing these things you will by no means ever fail." Therefore be encouraged to press on in faith to Jehovah. Do not be daunted by the trials that may beset a Christian, but rely on the power and Word of God and put your trust in him.

28. Why should no one be discouraged from sharing in God's service?

29. What does God require of us in addition to faith?

TESTED QUALITY OF FAITH

THE faith of Jehovah's witnesses will never be destroyed by times of trouble. We know that the servant is not greater than the Master, and just as Jesus was persecuted and his faith put to the proof, so with his followers today. (John 15:20)

1. How are we forearmed against trouble?

We expect trouble from the old-world systems, but our faith is confirmed by it, not destroyed. Satan, who is prophetically referred to as Gog of Magog, is ready to reach out and make war against God's servants on earth. His forces are pictured as encamped around the open and unarmed

city of Jehovah's people to which men of good will are flocking. Therefore, "beloved ones, do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ." (1 Pet. 4:12-14, NW) Instead of being intimidated by such satanic attempts, Peter urges: "Take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world."—1 Pet. 5:8-10, NW.

² We know Satan will keep on trying to break down those of little faith. But Revelation 2:10 (NW) says: "Do not be afraid of the things you are destined to suffer. Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourselves faithful even with the danger of death, and I will give you the crown of life." The Scripture record is full of demonic opposition to Jehovah's servants down to the present time. In recent years many have been imprisoned, tortured and separated from their families because of their faithfulness to Jehovah; but nothing can break the faith of the true servant of Jehovah God. We are reminded of Jesus' words: "Do not become fearful of those who kill the body but can not kill the soul." (Matt. 10:16-23, 28, NW) No matter what comes upon Jehovah's servants, we know that he will not allow his servants to be tested beyond what they are able to endure. Zechariah 2:5 shows that God will be as a wall of fire around those who serve him and look to him for their protection and safety. In our trial of faith we have the assurance of God's Word and know that we are backed by his spirit.

2. (a) What action will Satan take against the New World society? (b) What assurances and counsel do we have?

We do not shrink back from persecution, but we know that, as metal is tempered by heat, so faith is tried and proved by persecution.

³ For encouragement we have wonderful Scriptural records of the unshakable faith of God's servants in the past. Their unbreakable faith under mockings, scourgings, bonds and imprisonment is a pattern for Jehovah's people today. "They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them." (Heb. 11:35-38, NW) Soon after the days of the apostles more persecution came upon the Christian congregation and those who refused to renounce their God died by wild beasts, burning and sadistic tortures in Roman arenas. Such examples of faith not only are found in history but are reflected in our time as God's servants show the same unbreakable devotion to the One who has the power of life.

⁴ Today in many countries throughout the world Jehovah's witnesses are experiencing persecution, not for wrongdoing or breaking the just requirements of the nations, but rather because of preaching the truth and holding fast their integrity to the righteous principles of God's law and Word. (1 Pet. 4:15, 16) In fact, this very hatred of God's servants is a part of the sign of the times foretold by Jesus. (Mark 13:9) In some places maltreatment has come because of ill-advised government action; in others because of religious intolerance. Once again the old world is showing that it has no love for true Christians. In Portuguese East Africa native witnesses are often pointed out by their religious enemies and pressed into government work de-

3, 4. (a) How have Jehovah's witnesses, past and present, stood up under persecution? (b) Why are they persecuted?

tails for months at a time. In the Belgian Congo Christian literature is not permitted entry for study by Jehovah's witnesses, nor can they meet together for worship. In Taiwan the worship of Jehovah is not sanctioned in spite of repeated attempts to get government approval. Bibles have been confiscated, meetings broken up and missionaries deported as officials harass those who stand firm for their faith.

⁵ Similar conditions exist in many other countries of the world. Particularly in Communist-controlled lands the suppression of truth continues. The brothers in Czechoslovakia have been putting their faithfulness to the proof. One letter stated: "The brothers have the right understanding of the injunction to pay back to God what belongs to God. Not for one moment would they allow the thought to arise in their minds that a ban issued by a human power could disannul the Creator's commission to preach the gospel." From East Germany comes word of continued trouble, and of lightning attacks on various congregations, with large numbers being arrested. The total to date shows 1,346 sentenced to 9,071 years in prison for an average of six years and nine months for maintaining their integrity to Jehovah. One witness released from prison said: "God's spirit has worked upon us giving us strength and increasing our faith." Another brother, after continual torture and imprisonment, told his tormentors: "I have vowed faithfulness to Jehovah God. You can take me out of this building as a corpse but not as a traitor." Throughout the world the trial of faith has not stopped, but we can expect it to increase until the complete end. We should be armed for it with the shield of faith, ready to ward off the fiery darts of Satan by putting our trust and confidence in Jehovah.

5. How is the trial of faith continuing?

⁶ True faith is not blind faith. In centuries past hundreds of thousands have died in the name of religion, yet without honor to God. They have died with his Word on their lips, at the same time breaking his commandments and without accurate knowledge of his purposes. In order to have faith well pleasing to God, we must know what his will is and what his Word directs, and then serve him accordingly. If we serve as Jesus did, as a Kingdom ambassador faithful even to death, then we are certain to receive the reward. In this way Jesus proved his faith and devotion, and he learned obedience by the things he suffered. For that reason Paul wrote the Hebrews to "look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured the torture stake, despising shame, and sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:2, 3, NW.

⁷ Today our faith is established ever firmer as we witness the grand fulfillment of Bible prophecies in the harvest ingathering-work that is being done. The New World society is growing world-wide, as it was foretold centuries ago through the Scriptures. This is an evident demonstration of the reality—the unseen establishment of the heavenly kingdom of God. Men of all kinds are taking their stand for the truth and dedicating themselves to Jehovah. In itself this gives us faith in the outcome of God's purposes that the meek shall inherit the earth and delight themselves in the enjoyment of peace. Even the assemblies of Jehovah's witnesses today serve to confirm the faith of many people of good will who attend. Why? Because

6. What is necessary for our faith to be pleasing to God?

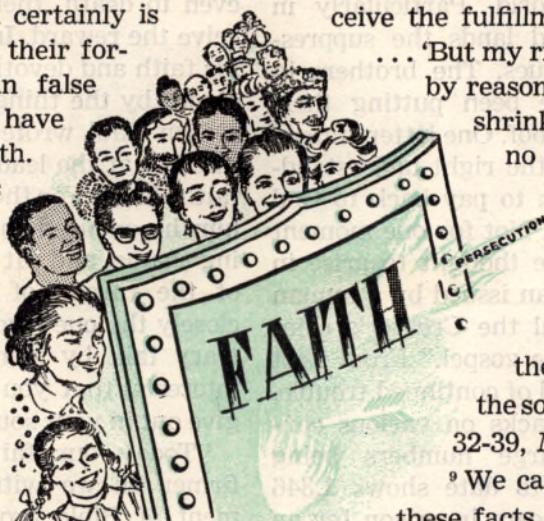
7. (a) How is our faith confirmed by the ingathering work? (b) What people today have a living faith?

they listen to the truth presented. They witness its effect in the lives of others. Then they are moved by God's spirit to share in this great ingathering work. They see his organization in action, and the unity and harmony that the truth brings to these people. All this gives faith. They know, if others have such faith, so can they. If others stand up under fiery trial of their faith, so can they. By their faith they condemn the world, which lacks faith. (Heb. 11:7) God certainly is not dead for them, but their former misplaced faith in false worship is. Now they have an enduring and true faith.

No wonder *Maclean's Magazine* of December 15, 1953, said: "If an individual says he is one of Jehovah's witnesses . . . the chances are strong he is a faithful one"; and, "Today the greatest gains by far are being made by Jehovah's witnesses

. . . there are nearly five in Canada for every one the census shows for 1941." —Isa. 60:22.

⁸ Jehovah's witnesses are putting their faithfulness to the proof. They know that Satan is out to get everyone who shows true faith; he is working on each individual to try to make him fall. Nevertheless, we must prove our faithfulness by continuing "in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which you heard." (Col. 1:23, NW) Paul wrote a similar thought to Timothy, at 1 Timothy



6:12: "Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses." The Scriptures constantly exhort us to such faithfulness: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. . . . For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise.

. . . 'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul." —Heb. 10:22, 23, 32-39, NW.

We can take courage from these facts, seeing not only the record of faithfulness in ancient times, but also the courage and steadfastness of our brothers in all parts of the world in their fiery trials today.

Despite all the Devil and his organization can bring against us, "Jehovah knows how to deliver people of godly devotion out of trial." (2 Pet. 2:9, NW) Furthermore, "God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13, NW) Yes, a trial of faith can be expected in this clash between the old and new-world systems. Jehovah's witnesses, instead of

9. Why should we be courageous, and in what must we have faith?

8. How can we be victorious in the contest of faith?

shrinking under the fire, rejoice to find themselves privileged to demonstrate their faith in God's name. This is the day to put your faithfulness to the proof. It is the right combination, of faith with works, that meets with approval. This is faith that is shown in favorable season and troublesome season, in persecution or peace—faith in big things or little things. It is faith in Jehovah, his Word and his organization.

¹⁰ Christians throughout the world today may take joy in reading the words of Peter as they continue putting their faithfulness to the proof. He wrote: "You . . . are being safeguarded by God's power through faith

10. Why is it desirable to put our faithfulness to the proof?

for a salvation ready to be revealed in the last period of time. In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ. Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the accomplished end of your faith, the salvation of your souls."

—1 Pet. 1:4-9, NW.

Lessons in Feeding

The Toronto *Globe and Mail*, July 24, 1954, headlined an article: "Witnesses Show the Way: Defense Experts Get Tips on Serving Meals." The item said: "Air Vice-Marshal T. H. Lawrence, Toronto civil defense director, and A. Deslaurier, civil defense co-ordinator for North York, paid a visit to CNE grandstand cafeterias yesterday to observe assembly line feeding of Jehovah's Witnesses. This was the second visit of civil defense authorities to a Watchtower convention, the first having taken place last year at the Yankee Stadium when New York civil defense officials watched a similar demonstration of mass feeding." Further, it explained: "Smooth operations were due to two things—pre-organizational work and the enthusiasm of the workers." Air Marshal Lawrence, the paper stated, "said he was most impressed with the organizational work of the kitchen workers who had 'many lessons to teach in the organizing of assembly-line feeding.'"

The Undertaker Understood!

Most clergymen in preaching a funeral sermon place the deceased either in heaven or in purgatory, depending upon whether he is Protestant or Catholic, for according to them the deceased is not really dead. But not so Jehovah's witnesses. Last January, a Detroit, Michigan, 90-year-old man of good will made a dying request that his funeral be conducted by Jehovah's witnesses, even though all his relatives were Catholic. His relatives saw to it that his request was complied with and so a minister of Jehovah's witnesses gave the funeral discourse. As usual, he quoted Bible texts showing that "the dead know nothing," that "the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other," and that the hope of man lies in the resurrection, not in a supposedly immortal soul. (Eccl. 9:5; 3:19; Ezek. 18:4, RS) After the funeral the undertaker was heard to remark: "I have buried a lot of people but this is the first time I have buried a dead man."

"Not Forsaking the Gathering of Ourselves Together"

BECAUSE fallen man is inherently selfish the imperative need of "not forsaking the gathering of ourselves together" needs to be stressed continually. Additionally, Satan the Devil has so misled professed Christians in general that they think the greatest example of godly devotion is the mystic recluse, hermit or monk, who shuts himself off from contact with his fellow man; causing them to overlook entirely how proud, self-centered and narrow such a course of action is.

Why, in the very beginning God stated regarding perfect man: "It is not good for the man to continue by himself." And did not the apostle Paul liken Christians to members of a human body, none of whom can say to any other member, "I have no need of you"? Besides, Jehovah not only commanded: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," but also: "You must love your neighbor as yourself." How can we love our neighbor as ourselves when we shut ourselves off from him?—Gen. 2:18; 1 Cor. 12:12-21; Mark 12:30, 31, NW.

In fact, we cannot wholly love Jehovah without bringing our neighbor into the picture. Our praise of Him should be heard by others, so that they also may praise him. And if we thus love our God, we shall want to associate with others who feel about him the same way as we do; with others who remind us of his attributes; with others who may know him better than we do and who can help us to grow in appreciation of him, yes, and associate with those to whom we ourselves can give an increased appreciation of the marvelous God we have, a God perfect in love, justice, wisdom and

power. And by gathering together we can give not only increased praise but more beautiful and more harmonious praise, even as a chorus excels a mere solo.

How appropriate, therefore, for us to be repeatedly reminded of Paul's instruction at Hebrews 10:23-25 (NW): "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."

That we may obey this apostolic injunction, Jehovah, through his "faithful and discreet slave," the society of the anointed remnant, has provided us with many opportunities. Each congregation of Jehovah's witnesses has five weekly meetings, the Bible study at the service center, the service meeting, the theocratic ministry school, the Bible study with the aid of *The Watchtower*, and the public lecture. And then there are the various assemblies, circuit, district, national and international. Right now the attention of all Christian witnesses of Jehovah is fastened on the five conventions planned for the United States and Canada and the six to be held in Europe during June, July and August this year. All who love Jehovah with their whole heart, mind, soul and strength and who love their neighbor as themselves will put forth every effort to attend as many of these as possible, for each one of them will provide a golden opportunity to praise Jehovah, to witness to his name, and to aid our neighbor and ourselves in advancing to maturity.



Questions from Readers

- Is it proper theocratic procedure, when a person has a complaint against another, for him to write or petition the Society to take action and have his letter signed by several others in the congregation, which means he would have to recruit these signers?—F. R., United States.

To circulate and get signers for letters or petitions of complaint would sow discord and create divisions in the congregation. One of the things that Jehovah hates is "a man who sows discord among brothers." And the brothers are admonished to avoid "those who create divisions." (Prov. 6:19, RS; Rom. 16:17, NW) If you have a complaint against a brother you should go to him with it, not to others. Because you cannot get along with him is no reason for you to make it so others cannot get along with him either. Rather than create more divisions, try to heal the one you have with him by going to him and discussing the trouble. If the breach is not healed, you may want to take one or two mature brothers with you to discuss the problem. When you do this, be honest about it. Do not tell your side of the story to them first and get them on your side, but let them hear it first when you and the other brother are present, so that the mature brothers do not enter the discussion with prejudiced minds that would color their judgment. You should not go into the conference seeking your vindication; rather you should be seeking a fair solution, whether it favors you or the other brother.

If it is a personal matter be willing to make concessions, even beyond the point you think reasonable and fair, to gain unity with your brother. If it involves the congregation or the service work, perhaps the brother you disagree with being a servant, theocratically recognize the organization and co-operate with him. If you think his error is very serious you might discuss it with the congregation committee, and after that even with the circuit servant if you consider it necessary, but always in the presence of the brother you are accusing. If you still think the matter is not properly adjusted

and that the work is being interfered with and you want to write the Society, do so, but supply the brother with a copy of your letter, and do not try to involve others by getting them to sign your complaint. Let the facts disclosed give the necessary weight to your views, not a long list of names. Then consider your obligation fully met, leave it up to the Society to act or not to act, and you co-operate with the servant as long as the Society keeps him in his position of service in the congregation. Then you will be following a fair, proper and adequate procedure. But to write charges and recruit signers is very much out of order.

- Why did Adam and Eve become ashamed of their nakedness after eating of the forbidden fruit?—P. R., United States.

After eating of the fruit of the tree of the knowledge of good and bad, Adam and Eve were sinners. "Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin-coverings for themselves." They could no longer look at each other in a pure way, but apparently now harbored passionate thoughts that were improper. The quality of conscience, which distinguishes man from lower creatures, began to condemn them and made them feel guilty and ashamed. So they sought to conceal these body parts that roused the passionate thoughts that gave them guilty consciences. It would not be wrong for them to look at each other's nakedness or even consider the natural and proper execution of the sex act, for this would be in accord with Jehovah's purpose in creating them to multiply and fill the earth. But after their sin they apparently could not view this in the same innocent and pure way, but their contemplations were soiled by base passion and impure sensuality. So their consciences hurt them and a sense of modesty caused them to hide these body parts, and their guilty feelings made them hide from Jehovah because of fear. Love throws out fear, but they showed they lacked love for God by disobeying him, so fear came upon them and caused a restraint and made them cover their bodies and hide from Jehovah. Thus they tried to escape from the condemnation of their consciences and from the pronouncement of the penalty for disobeying Jehovah.—Gen. 3:7-10; 1 John 4:18, NW.

ANNOUNCEMENTS

"NOT FORSAKING THE GATHERING OF OURSELVES TOGETHER"

—Heb. 10:25, NW.

Gathering together! Serving God together! Publishing the truth together! These are things that God's people do! The apostle Paul stresses the importance of doing all these things at Hebrews 10:25, NW. No, Jehovah's witnesses do not express only to one another at congregation meetings what they believe. In addition they preach from house to house. In June Jehovah's witnesses will continue to do this by presenting two books and two booklets on a \$1 contribution. Householders should be given special opportunity to obtain the new booklet *Christendom or Christianity—Which One Is "the Light of the World?"*

STILL IN GREAT DEMAND

Do you have a copy of the *New World Translation of the Hebrew Scriptures*, Volume 1 (Genesis to Ruth), and the *New World Translation of the Christian Greek Scriptures* (Matthew to Revelation)? Vague and archaic terms are replaced by clear and definite words in common use today. Available on a contribution of \$1.50 a volume. De luxe green-leather-bound editions may be obtained at \$5 a volume.

"TRIUMPHANT KINGDOM" ASSEMBLIES

Much has been said here about the thrilling prospects of attending the forthcoming European assemblies. Details concerning the assemblies in Europe, Africa, Asia, Australia, and South America will be published in the *Watchtower* during the summer months.

✓ CHECK YOUR MEMORY ✓

After reading this issue of "The Watchtower," do you remember—

- ✓ Why many professed Christians are so uncertain of their hope? P. 323, ¶2.
- ✓ How Moses pointedly warned against a materialistic philosophy? P. 325, ¶3.
- ✓ What danger materialism brings to a Christian home? P. 328, ¶1.
- ✓ What the Scottish Court of Session decided about Jehovah's witnesses? P. 331, ¶1.
- ✓ When and how the final change-over to a theocratic organization occurred? P. 333, ¶1.
- ✓ What special events marked Jehovah's witnesses' historic 1922 assembly? P. 334, ¶2.
- ✓ What exceptional results were had in preaching in the Falkland Islands? P. 336, ¶3.

pean assemblies of Jehovah's witnesses. But what about those persons who find this international travel impossible? Outstanding North American assemblies will begin on June 22 in Comiskey Park in Chicago, then will progress to Empire Stadium in Vancouver, B.C., June 29-July 3, to Wrigley Field in Los Angeles, July 6-10, to the Cotton Bowl in Dallas, July 13-17, and to famed Yankee Stadium in New York, July 20-24. The featured public talk is "World Conquest Soon—by God's Kingdom." Surely you cannot afford to miss this special spiritual provision that has been made for you!

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 30 to August 14, inclusive. Orders and correspondence sent in during that period will not be handled until some time after the re-opening of the offices. Please anticipate your needs and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 10: The Putting of Your Faithfulness to the Proof, ¶1-21. Page 337.

July 17: The Putting of Your Faithfulness to the Proof, ¶22-29, and Tested Quality of Faith. Page 343.

- ✓ How to keep faith strong? P. 339, ¶8.
- ✓ How small things can test your faith? P. 342, ¶21.
- ✓ Why "once saved always saved" is not true? P. 344, ¶27.
- ✓ The extent of the prison sentences Jehovah's witnesses have been given by East German Communists? P. 347, ¶5.
- ✓ What pointed instruction Paul gave about assembling with our brothers? P. 350, ¶4.
- ✓ How to settle differences within a Christian congregation? P. 351, ¶2.