A close-up photograph of a young boy with dark hair, wearing a simple brown long-sleeved shirt. He is looking down at a light-colored wooden bowl he is holding in his hands. His expression is one of concern or sadness. The background is dark and out of focus.

JUNE 1, 2003

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

**What Is  
Happening to  
CHARITY?**



# THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

June 1, 2003

Average Printing Each Issue: 25,203,000

Vol. 124, No. 11

THE PURPOSE OF THE WATCHTOWER is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in God's now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. *The Watchtower*, published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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Publication of *The Watchtower* is part of a worldwide Bible educational work supported by voluntary donations.

The Bible translation used is the *New World Translation of the Holy Scriptures—With References*, unless otherwise indicated.

*The Watchtower* (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc.; M. H. Larson, President; G. F. Simonis, Secretary-Treasurer; 25 Columbia Heights, Brooklyn, NY 11201-2483. Periodicals Postage Paid at Brooklyn, NY, and at additional mailing offices. POSTMASTER: Send address changes to Watchtower, Wallkill, NY 12589.

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

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Semimonthly

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saka 10101. *Zimbabwe:* Private Bag WG-5001, Westgate.

**NOW PUBLISHED IN 147 LANGUAGES. SEMIMONTHLY:** Afrikaans, Albanian, Amharic, Arabic, Bengali, Bicol, Bislam, Bulgarian, Cebuano,\* Chichewa,\* Chinese, Chinese (Simplified),\* Cibemba,\* Croatian,\* Czech,\*\* Danish,\*\* Dutch,\*\* East Armenian, Efik,\* English\*\* (also Braille), Estonian, Ewe, Fijian, Finnish,\*\* French,\*\* Ga, Georgian, German,\*\* Greek,\* Gujаратி, Gun, Hebrew, Hiligaynon, Hindi, Hungarian,\*\* Igbo,\* Iloko,\* Indonesian, Italian,\*\* Japanese\*\* (also Braille), Kannada, Kinyarwanda, Kirundi, Korean\*\* (also Braille), Latvian, Lingala, Lithuanian, Luvale, Macedonian, Malagasy, Malayalam, Maltese, Marathi, Myanmar, Nepali, New Guinea Pidgin, Norwegian,\*\* Pangasinan, Papiamento (Aruba), Papiamento (Curaçao), Polish,\*\* Portuguese\*\* (also Braille), Punjabi, Rarotongan, Romanian,\* Russian,\* Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Sesotho, Shona,\* Silozi, Sinhala, Slovak,\* Slovenian, Solomon Islands Pidgin, Spanish,\*\* Sranantongo, Swahili,\* Swedish,\*\* Tagalog,\* Tamil, Telugu, Thai, Tigrinya, Tongan, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian,\* Urdu, Venda, Vietnamese, Wallian, Xhosa, Yoruba,\* Zulu\*

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ENGLISH

# WHAT IS HAPPENING to Charity?



After the attacks of September 11, 2001, in New York City and Washington, D.C., public support for the victims of the tragedy was remarkable. Charities were overwhelmed by \$2.7 billion in donations to help care for the victims' families. Shocked by the extent of the devastation, people everywhere wanted to help.

The mood of some of the public quickly soured, however, when allegations surfaced that promi-

nent charities were misappropriating funds. There was a flood of outrage at the report that one large charity planned to hold back nearly half of the \$546 million it received and use it for other purposes. Although the organization later reversed its decision and apologized, one reporter observed: "Critics see this new turn of events as a day late and a dollar short to restore the trust" enjoyed before the attacks. How about you? Has your trust in charity been shaken lately?

## Useful or Wasteful?

Giving to charity is generally considered to be a virtue. Yet, not everyone sees it that way. Over 200 years ago, Samuel Johnson, the English essayist, wrote: "You are much surer that you are doing good when you pay money to those who work, as the recompense of their labour, than when you give money merely in charity." Some today have similar reservations, and reports of charitable organizations that are mishandling or mismanaging donations do little to bolster public confidence. Consider two recent examples.

A director of a religious charity in San Francisco was dismissed after allegedly billing his agency for his cosmetic surgery and for his \$500-per-week restaurant bills over a period of two years. In Britain, organizers of a major television charity event were embarrassed when it was discovered that out of 6.5 million pounds (about \$10 million, U.S.) sent in to help build new orphanages in Romania, only 12 substandard houses were ever built, and hundreds of thousands of dollars went unaccounted for. Negative

reports like these have rightly caused some donors to become more cautious about how much they contribute and to whom.

### To Give or Not to Give

It would be a shame, however, to allow the actions of a few individuals or organizations to squelch our genuine concern and compassion for others. The Bible says: "The form of worship that is clean and undefiled from the

standpoint of our God and Father is this: to look after orphans and widows in their tribulation." (James 1:27) Yes, active concern for the poor and disadvantaged is an integral part of Christianity.

Still, you might wonder, 'Should I continue to give to charity, or should I simply try to help by personal gifts to individuals?' What kind of giving does God expect? The following article will discuss these questions.

# Giving THAT PLEASES GOD

JESUS and his disciples were enjoying a good meal in Bethany with a number of close friends, including Mary, Martha, and the recently resurrected Lazarus. When Mary took a pound of expensive oil and greased the feet of Jesus, Judas Iscariot became indignant and spoke up. "Why was it this perfumed oil was not sold for three hundred denarii [equivalent to about a year's wage] and given to the poor?" he protested. Others quickly brought up similar complaints.—John 12:1-6; Mark 14:3-5.

However, Jesus answered: "Let her alone. . . For you always have the poor with you, and whenever you want to you can always do them good, but me you do not have always." (Mark 14:6-9) The Jewish religious leaders taught that almsgiving not only was virtuous but could even atone for sins. Jesus, on the other hand, made it clear that giving that pleases God is not limited to making charitable gifts to the poor.

A brief look at the way giving was done in the early Christian congregation will highlight some practical ways in which we can

show our concern and thus please God with our giving. It will also identify a unique kind of giving that does the most good.

### "Give Gifts of Mercy"

On several occasions Jesus encouraged his disciples to "give gifts of mercy," or as other translations render the phrase, to "give in charity" or "give to charity." (Luke 12:33; *New English Bible; A Translation in the Language of the People*, by Charles B. Williams) Jesus cautioned, however, against showy displays that were intended merely to glorify the giver rather than God. "When you go making gifts of mercy," he said, "do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." (Matthew 6: 1-4) Applying this admonition, early Christians avoided the showy spectacles of the pious religious elite in their day and chose to help those in need by rendering personal services or making private gifts.

At Luke 8:1-3, for example, we are told that Mary Magdalene, Joanna, Susanna, and

others used "their belongings" in quietly ministering to Jesus and his apostles. Although these men were not destitute, they had abandoned their means of livelihood to focus their efforts exclusively on the ministry. (Matthew 4:18-22; Luke 5:27, 28) By helping them to complete their God-given assignment, these women, in effect, glorified God. And God showed his appreciation by preserving a record of their merciful generosity in the Bible for all future generations to read.—Proverbs 19:17; Hebrews 6:10.

Dorcas was another kind woman who "abounded in good deeds and gifts of mercy." She made clothes for needy widows in her seaside town of Joppa. Whether she paid for all the materials herself or simply donated her labor, we do not know. Nonetheless,



her good work endeared her to those she could help, as well as to God, who mercifully blessed her goodwill.—Acts 9:36-41.

### The Right Motive Is Vital

What motivated these individuals to give? It was more than a compassionate impulse triggered by an emotional appeal for help.

They felt a personal moral responsibility to do what they could each day to help those experiencing poverty, adversity, illness, or other difficulties. (Proverbs 3:27, 28; James 2:15, 16) This is the kind of giving that pleases God. It is primarily motivated by a deep love for God and a desire to imitate his merciful and generous personality.—Matthew 5:44, 45; James 1:17.

The apostle John highlighted this vital aspect of giving when he asked: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" (1 John 3:17) The answer is obvious. The love of God moves people to be charitable. God appreciates and rewards those

who, like him, show a generous spirit. (Proverbs 22:9; 2 Corinthians 9:6-11) Do we see this kind of generosity today? Consider what recently happened in a congregation of Jehovah's Witnesses.

An elderly Christian woman's home was in serious need of repair. She was living alone and had no family to help her. Through the years, her home had always been open to hold Christian meetings, and often she would share a meal with anyone who would accept her invitation. (Acts 16:14, 15, 40) Seeing her plight, members of the congregation rallied to help. Some contributed funds, others their labor. Over a few weekends, volunteers put on a new roof, installed a new bathroom, plastered and painted the whole first floor, and installed



***There are many ways to show that we care***

new cabinets in the kitchen. Their giving not only met the woman's need but also drew the congregation closer together and impressed the neighbors as an example of true Christian giving.

There are so many ways we can personally assist others. Can we spend time with a fatherless boy or girl? Can we do some shopping or sewing for an elderly widow we know? Can we cook a meal or help cover an expense for someone of limited means? We do not have to be wealthy to help out. The apostle Paul wrote: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." (2 Corinthians 8:12) Is such personal, direct giving, though, the only kind of giving that God will bless? No.

**What About Organized Relief?**

Sometimes personal efforts are not enough. In fact, Jesus and his apostles kept a common fund for the poor, and they accept-



ed contributions from caring people they met in their work. (John 12:6; 13:29) Likewise, first-century congregations took up collections when the need arose and organized relief on a larger scale.—Acts 2:44, 45; 6:1-3; 1 Timothy 5:9, 10.

One such occasion arose about 55 C.E. The congregations in Judea had fallen into poverty, perhaps as a result of the great famine that had recently taken place. (Acts 11:27-30) The apostle Paul, always concerned about the poor, enlisted the help of congregations as far away as Macedonia. He personally organized a collection and used approved men to deliver it. (1 Corinthians 16:1-4; Galatians 2:10) Neither he nor any of the others involved took payment for their service.  
—2 Corinthians 8:20, 21.

Jehovah's Witnesses today are also quick to help when disaster strikes. During the summer of 2001,

for instance, torrential storms caused major flooding in Houston, Texas, U.S.A. In all, 723 homes of Witnesses were damaged to some extent, many of them quite badly. A disaster relief committee made up of qualified Christian elders was immediately formed to assess individual needs and to allocate relief funds to help the local Witnesses to cope with the situation and repair their homes. Willing volunteers from neighboring congregations performed all the work. One Witness was so appreciative of the help that when she received payment from her insurance company to cover the repairs to her house, she immediately donated the money to the relief fund so that it could help others in need.



***Our preaching the good news pleases God and opens the way to everlasting benefits***

When it comes to organized charity, though, we need to be cautious as we evaluate the many appeals we receive. Some charities have high administrative or fund-raising costs, leaving only a small portion of the collected money for the intended purpose. Proverbs 14:15 says: "Anyone inexperienced puts faith in every word, but the shrewd one considers his steps." So it is the course of wisdom to examine the facts carefully.

### **Giving That Does the Most Good**

There is a kind of giving that is even more important than charity. Jesus alluded to this when a rich young ruler asked what he had to do to get everlasting life. Jesus told him: "Go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." (Matthew 19:16-22) Notice that Jesus did not just say, 'Give to the poor and you will get life.' Instead, he added, "Come be my follower." In other words, as commendable and beneficial as charitable acts are, Christian discipleship involves more.

Jesus' chief interest was in helping others spiritually. Shortly before his death, he told Pilate: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) While he took the lead in helping the poor, healing the sick, and feeding the hungry, Jesus primarily trained his disciples to preach. (Matthew 10:7, 8) In fact, among his final instructions to them was the command: "Go therefore and make disciples of people of all the nations."—Matthew 28:19, 20.

Of course, preaching will not solve all the world's problems. Yet, sharing the good news of God's Kingdom with all sorts of people glorifies God because preaching accomplishes God's will and opens the way to everlasting benefits for those who accept the divine message. (John 17:3; 1 Timothy 2:3, 4) Why not listen to what Jehovah's Witnesses have to say the next time they call? They come with a spiritual gift. And they know that this is the best way that they can give to you.



# Learning the Secret of Self-Sufficiency

In an encouraging letter to the Christians in Philippi, the apostle Paul wrote: "I have learned, in whatever circumstances I am, to be self-sufficient. . . . In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an abundance and how to suffer want."—Philippians 4:11, 12.

What was the secret of Paul's self-sufficiency? Considering the high cost of living and the economic instability of our time, it would surely be beneficial for true Christians to learn how to be self-sufficient so that they can keep focused on their service to God.

**E**ARLIER in his letter, Paul recounted his former successful career. He said: "If any other man thinks he has grounds for confidence in the flesh, I the more so: circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews; as respects law, a Pharisee; as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless." (Philippians 3:4-6) In addition, as a zealous Jew, Paul had a commission from and the backing of the chief priests in Jerusalem. All of this promised him power and prestige—political, religious, and no doubt financial—in the Jewish system.—Acts 26:10, 12.

When Paul became a zealous Christian minister, however, things changed drastically. For the sake of the good news, he willingly gave up his successful career and all that was

previously considered important. (Philippians 3:7, 8) How was he now to care for himself? Would he be receiving wages as a minister? How would his personal needs be provided for?

Paul performed his ministry without any payment. So as not to be a burden on those he ministered to, he joined Aquila and Priscilla in tentmaking while in Corinth, and he did other things as well to sustain himself. (Acts 18:1-3; 1 Thessalonians 2:9; 2 Thessalonians 3:8-10) Paul made three extensive missionary journeys, and he also traveled to congregations that needed a visit. Since he was fully occupied with the service of God, he had few material possessions. Usually the brothers provided for his needs. Sometimes, though, because of adverse circumstances, he suffered want and deprivation. (2 Corinthians 11:27; Philippians 4:15-18) Even so,



*Paul worked with his own hands so as not to be a burden to others*

Paul never complained about his lot, and he did not covet what others had. He willingly and happily worked hard for the benefit of fellow Christians. In fact, it was Paul who quoted the well-known words of Jesus: "There is more happiness in giving than there is in receiving." What an outstanding example for all of us!—Acts 20:33-35.

### The Meaning of Self-Sufficiency

A major factor that contributed to Paul's happiness and satisfaction was his sense of self-sufficiency. What, though, does it mean to be self-sufficient? Simply stated, it means being content with the basic things. Regarding this, Paul told Timothy, his companion in the ministry: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry

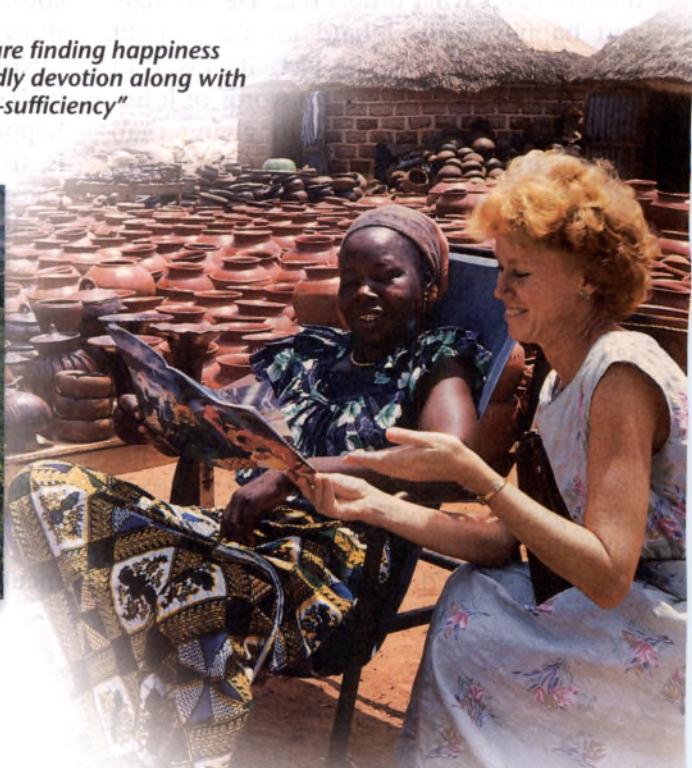
anything out. So, having sustenance and covering, we shall be content with these things."—1 Timothy 6:6-8.

Note that Paul associated self-sufficiency with godly devotion. He recognized that true happiness comes from godly devotion, that is, from putting our service to God in first place, and not from material possessions or wealth. "Sustenance and covering" were but the means to the end that he could continue pursuing godly devotion. So for Paul the secret of self-sufficiency was to rely on Jehovah, no matter what the circumstances might be.

Many people today experience much anxiety and unhappiness because they are unaware of that secret or they ignore it. Rather than cultivating self-sufficiency, they prefer to put their trust in money and what money can buy. The advertising industry and the media make people feel that they cannot



*Thousands are finding happiness  
in a life of "godly devotion along with  
self-sufficiency"*



be happy unless they have the latest and the fanciest products and gadgets—and have them right away. Consequently, many fall prey to the pursuit of money and material things. Instead of finding happiness and satisfaction, they “fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin.”—1 Timothy 6:9, 10.

### **They Have Learned the Secret**

In this day and age, is it really possible to live with godly devotion and self-sufficiency and find happiness and satisfaction? Yes, it is. In fact, millions of people today are doing just that. They have learned the secret of being happy with what material things they have. They are Jehovah’s Witnesses, who have dedicated themselves to God, doing his will and teaching people everywhere his purpose.

Consider, for example, those who have volunteered to be trained and sent out as missionaries to unfamiliar lands to preach the good news of God's Kingdom. (Matthew 24: 14) Frequently, the living conditions in lands to which they are sent are not as materially advanced as what they were used to. For instance, when missionaries arrived in one Asian country early in 1947, the effects of war were still in evidence, and few homes had electric lights. In many lands, the missionaries found that laundry was done piece by piece on a washboard or on rocks at a river instead of with an electric washing machine. But they had come to teach people Bible truth, so they adjusted to local conditions and got busy in the ministry.

Others have taken up the ministry full-time or have moved to areas not yet reached with the good news. Adulfo has served as a full-time minister for more than 50 years in various parts of Mexico. He says: "Like the apostle Paul, my wife and I have learned to adapt ourselves to the circumstances. For instance, one of the congregations we visited was far away from any city or market. At each meal, the brothers were content with having only one tortilla with a little lard and salt and a cup of coffee. That was all they had to eat—three tortillas a day. So we learned to live just like the brothers. I have enjoyed many experiences like this during the 54 years that I have been serving Jehovah full-time."

Florentino remembers how he and his family had to adapt to difficult circumstances. Recalling his early days, he says: "My father was a prosperous merchant. He owned many pieces of land. I still remember the counter at the grocery store that we owned. There was a drawer about 20 inches wide and 8 inches deep, and it had four compartments. There we deposited the day's receipts. At the end of the day, it was always filled to overflowing with coins and bills.

"Then all of a sudden, we experienced a financial setback and went from having an abundance to being in want. We lost everything except our home. Besides this, one of my brothers had an accident and ended up a paraplegic. Nothing was the same anymore. For a time I worked selling fruits and meat. I also harvested cotton, grapes, and alfalfa, and I participated in irrigating the fields. Some people called me a jack of all trades. My mother often comforted us by saying that we had the truth, a spiritual richness that few had. So I learned to have much and also to have little or nothing. Now that I have served Jehovah full-time for some 25 years, I can say that day after day I have experienced the blessing of knowing that I have chosen the best way of life—serving Jehovah full-time."

The Bible pointedly tells us that "the scene of this world is changing." For this reason, it also urges us: "[Let] those who rejoice [be] as those who do not rejoice, and those who buy as those not possessing, and those making use of the world as those not using it to the full."—1 Corinthians 7:29-31.

Now is therefore the time to take a closer look at your way of life. If you are in limited circumstances, be on guard against becoming resentful, even filled with bitterness and envy. On the other hand, whatever material possessions you may have, it would be wise to assign them a proper place in life so that they do not become a master over you. As the apostle Paul admonished, by all means rest your hope, "not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment." If you do that, then you too can say that you have learned the secret of self-sufficiency.—1 Timothy 6:17-19.



# "DO NOT BE AFRAID OR BE TERRIFIED"

*"Do not be afraid or be terrified. . . Jehovah will be with you."*—2 CHRONICLES 20:17.

**T**ERRORISM! The very word strikes fear into the heart, evoking feelings of insecurity and helplessness. It awakens mixed emotions of horror, grief, and anger. And it is a word that describes what many fear will plague mankind for years to come. The fact that some countries for decades have been fighting terrorism in its many forms with only limited success gives credence to such fear.

1. What effect does terrorism have on people, and why is their fear understandable?



<sup>2</sup> Nevertheless, there is genuine reason for hope. Jehovah's Witnesses, who are actively preaching in 234 lands and territories of the earth, are remarkably optimistic. Instead of fearing that terrorism will never be eliminated, they are confident that it will be—and soon. Is it realistic to share their optimism? Who could ever succeed in ridding the world of this scourge, and how could it happen? Since violence of some kind has probably touched all of us, it would be well to examine the basis for such optimism.

2. How do Jehovah's Witnesses react to the problem of terrorism, leading to what questions?



UN PHOTO 186226/M. Gertman

<sup>3</sup> Today, people are afraid and terrified for a variety of reasons. Think of the multitudes who are no longer able to care for themselves because of advanced age, of individuals wasting away with incurable diseases, and of families struggling economically to make ends meet. In fact, think of the uncertainty of life itself! Sudden death by accident or disaster may seem to lurk around every corner, ready to put an end to everything we hold dear. Such fear and anxiety, plus numerous personal conflicts and disappointments, have made our times precisely what the apostle Paul described: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness."—2 Timothy 3:1-3.

<sup>4</sup> Although this scripture paints a bleak picture, it nonetheless points to hope. Notice that the critical times are to exist "in the last days" of Satan's present wicked system of things. This means that relief is near and that the wicked world system is soon to be replaced by the rule of the perfect Kingdom of God, for which Jesus taught his followers to pray. (Matthew 6:9, 10) That Kingdom is God's heavenly government, which "will never be brought to ruin," says the prophet Daniel, but "it will crush and put an end to all these [human] kingdoms, and it itself will stand to times indefinite."—Daniel 2:44.

### Christian Neutrality Versus Terrorism

<sup>5</sup> For decades, terrorism has taken thousands of lives. Worldwide awareness of this danger increased considerably after the

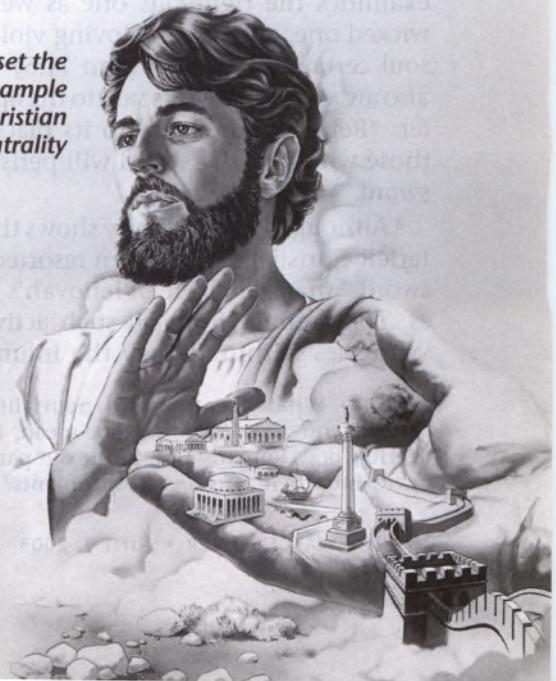
3. What causes for fear exist, and what is foretold about our time?
4. What positive aspect is there to the bleak picture presented at 2 Timothy 3:1-3?
5. How have nations recently responded to the threat of terrorism?

attacks in New York City and Washington, D.C., on September 11, 2001. In view of the magnitude and global scope of terrorism, nations around the earth quickly banded together to combat it. For example, on December 4, 2001, according to media reports, "foreign ministers from 55 European, North American and Central Asian countries unanimously adopted a plan" designed to coordinate their efforts. A top U.S. official praised this action as giving "a new level of energy" to the counterterrorism effort. Suddenly, hundreds of millions of people were caught up in what *The New York Times Magazine* called "the beginning of an epic battle." How successful such efforts will be remains to be seen. The repercussions of such a war against terror, however, have evoked feelings of fear and apprehension in many, but not in those trusting in Jehovah.

<sup>6</sup> Jehovah's Witnesses are well-known for their political neutrality. While most people may be willing to accept this position in times of peace, they become less tolerant

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6. (a) Why may some at times find it difficult to accept the stand of Christian neutrality taken by Jehovah's Witnesses? (b) What example regarding political activity did Jesus set for his followers?

*Jesus set the proper example of Christian neutrality*



when extraordinary circumstances arise. Often, fear and uncertainty brought on by war arouse strong sentiments of nationalism. This may make it difficult for some to understand why anyone would be reluctant to support popular national movements. True Christians, nevertheless, know that they must obey Jesus' command to be "no part of the world." (John 15:19; 17:14-16; 18:36; James 4:4) This requires that they maintain neutrality in political or social matters. Jesus himself set the proper example. Considering his perfect wisdom and outstanding abilities, he could have made a fine contribution to the human affairs of his day. Yet, he refrained from getting involved politically. At the beginning of his ministry, he flatly rejected Satan's offer of rulership over all the kingdoms of the world. Later, he decisively avoided a draft for political office.—Matthew 4:8-10; John 6:14, 15.

<sup>7</sup> The neutral stand taken by Jehovah's Witnesses should not be misunderstood to mean that they support or condone acts of violence. For them to do so would belie their claim of being servants of "the God of love and of peace." (2 Corinthians 13:11) They have learned how Jehovah feels about violence. The psalmist wrote: "Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates." (Psalm 11:5) They are also aware of what Jesus said to the apostle Peter: "Return your sword to its place, for all those who take the sword will perish by the sword."—Matthew 26:52.

<sup>8</sup> Although history clearly shows that counterfeit Christians have often resorted to "the sword," that is not true of Jehovah's Witnesses. They refrain from all such activity. The Witnesses faithfully obey the injunction of

- 7, 8. (a) What does political neutrality on the part of Jehovah's Witnesses not mean, and why? (b) How does Romans 13:1, 2 rule out participation in violent activities against governments?

Romans 13:1, 2: "Let every soul be in subjection to the superior authorities [governmental rulers], for there is no authority except by God; the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves."

<sup>9</sup> Since terrorism is so evil, however, should not Jehovah's Witnesses be doing something to help combat it? Yes they should, and they are. First of all, they refrain from any such activity themselves. Second, they teach people Christian principles that when followed eliminate violence in all its forms.\* Last year, the Witnesses spent 1,202,381,302 hours helping people to learn this Christian way. This was not time wasted, for as a result of this activity, 265,469 persons were baptized as Witnesses of Jehovah, thus showing publicly their categorical rejection of violence.

<sup>10</sup> Additionally, Jehovah's Witnesses recognize that they of themselves can never rid the world of evil. That is why they place their unqualified trust in the one who can—Jehovah God. (Psalm 83:18) Despite sincere efforts, humans cannot bring an end to violence. The inspired Bible writer forewarns us about our time, "the last days," and says: "Wicked men and impostors will advance from bad to worse, misleading and being misled." (2 Timothy 3:1, 13) Viewed from this standpoint, human prospects for winning the battle against evil are less than favorable. On the

\* For examples of individuals who renounced lives of violence in order to become Witnesses, see *Awake!* issues of March 22, 1990, page 21; August 8, 1991, page 18; and *Watchtower* issues of January 1, 1996, page 5; August 1, 1998, page 5.

9. In what two ways do Jehovah's Witnesses combat terrorism?  
10. What are the prospects for wiping out violence in today's world?

other hand, we can rely upon Jehovah to remove violence totally and permanently.—Psalm 37:1, 2, 9-11; Proverbs 24:19, 20; Isaiah 60:18.

### Fearless in the Face of Imminent Attack

<sup>11</sup> Since the God of peace hates violence, we can understand why he has initiated steps to destroy its root cause, Satan the Devil. In fact, He has already caused Satan to suffer a humiliating defeat at the hands of the archangel Michael—God's newly enthroned King, Christ Jesus. The Bible describes it this way: "War broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Revelation 12:7-9.

<sup>12</sup> Bible chronology and world events coincide in pinpointing the year 1914 as the time when that war in heaven took place. Since then, world conditions have steadily worsened. Revelation 12:12 explains why, saying: "On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

<sup>13</sup> Understandably, the Devil's anger has been directed primarily against God's anointed worshipers and their "other sheep" companions. (John 10:16; Revelation 12:17) This opposition will soon reach its climax when the Devil launches a bitter attack against all those who support God's established King-

11. What steps has Jehovah already taken to eliminate violence?

12, 13. (a) What is significant about the year 1914? (b) What does Ezekiel's prophecy foretell for those coming out in support of God's Kingdom?

dom and who place their trust in it. This all-out attack is referred to in Ezekiel chapter 38 as an attack by "Gog of the land of Magog."

<sup>14</sup> Since Satan's ouster from heaven, God's people have sometimes been protected from Satan's attacks by the efforts of certain political elements, described in symbolic language at Revelation 12:15, 16. In contrast, the Bible indicates that during Satan's final attack, no human agencies will come to the defense of those who place their trust in Jehovah. Should this cause Christians to become afraid or terrified? Not at all!

<sup>15</sup> God will back his people just as surely as he supported his typical nation in King Jehoshaphat's day. We read: "Pay attention, all Judah and you inhabitants of Jerusalem and King Jehoshaphat! Here is what Jehovah has said to you, 'Do not you be afraid

14. What protective efforts have Jehovah's Witnesses enjoyed in the past, and will this always be so?

15, 16. (a) Jehovah's reassuring words to his people in the days of Jehoshaphat present what cause for optimism for Christians today? (b) What pattern did Jehoshaphat and the people set for God's servants today?



*Thousands of young Witnesses have joyfully taken up the full-time ministry*



or be terrified because of this large crowd; for the battle is not yours, but God's.... You will not need to fight in this instance. Take your position, stand still and see the salvation of Jehovah in your behalf. O Judah and Jerusalem, do not be afraid or be terrified. Tomorrow go out against them, and Jehovah will be with you."—2 Chronicles 20:15-17.

<sup>16</sup> The people of Judah were assured that they would have no need to fight. Likewise, when God's people are attacked by Gog of Magog, they will refrain from taking up arms in self-defense. Rather, they will "stand still and see the salvation of Jehovah" in their behalf. Of course, standing still does not indicate complete inactivity, even as God's people in the days of Jehoshaphat were not totally inactive. We read: "At once Jehoshaphat bowed low with his face to the earth, and all Judah and the inhabitants of Jerusalem themselves fell down before Jehovah to do obeisance to Jehovah. . . . Further, [Jehoshaphat] took counsel with the people and stationed singers to Jehovah and those offer-

ing praise in holy adornment as they went out ahead of the armed men, and saying: 'Give praise to Jehovah, for to time indefinite is his loving-kindness.'" (2 Chronicles 20:18-21) Yes, even in the face of enemy attack, the people continued actively praising Jehovah. This sets the pattern for Jehovah's Witnesses to follow when Gog launches his attack against them.

<sup>17</sup> Until then—and even after Gog's attack has begun—Jehovah's Witnesses will continue in their support of God's Kingdom. They will continue to find strength and protection in association with the more than 94,600 congregations around the world. (Isaiah 26: 20) What an opportune time to praise Jehovah courageously! No, living in expectation of Gog's imminent attack does not cause them to shrink back in fear. Rather, it spurs them on to increase their sacrifice of praise to the extent that they reasonably can.—Psalm 146:2.

<sup>18</sup> This positive attitude is nicely demonstrated by thousands of young ones all over the world who have taken up the full-

17, 18. (a) What positive attitude do Jehovah's Witnesses today have as regards Gog's attack? (b) What reminder was recently given to Christian youths?

time ministry. To highlight the superiority of choosing such a life course, the tract *Youths—What Will You Do With Your Life?* was released at the 2002 district conventions. Christians, both young and old, are grateful for such timely reminders.—Psalm 119:14, 24, 99, 119, 129, 146.

<sup>19</sup> In spite of world conditions, Christians need not be afraid or terrified. They know that soon Jehovah's Kingdom will once and for all wipe out violence in all its forms. They also find comfort in knowing that the resurrection will restore to life many who have lost their lives through violence. While this will give some their first opportunity to learn about Jehovah, it will enable others to continue their course of dedicated service to him.—Acts 24:15.

19, 20. (a) Why do Christians have no reason to be afraid or terrified? (b) What will the next study article do?

<sup>20</sup> As true Christians, we appreciate the need for maintaining Christian neutrality and are determined to do so. We want to hold on to the marvelous prospect of being able to "stand still and see the salvation of Jehovah." The next article will strengthen our faith by making us aware of present-day events that are progressively giving further insight into the fulfillment of Bible prophecy.

### Can You Explain?

- Why are many people today so pessimistic?
- Why are Jehovah's Witnesses optimistic about the future?
- What has Jehovah already done about the cause of all violence?
- Why is there no reason for us to fear Gog's attack?

## STAND STILL AND SEE THE SALVATION OF JEHOVAH!

*"Take your position, stand still and see the salvation of Jehovah in your behalf."*  
—2 CHRONICLES 20:17.

**T**ERRORISM has been described by some as an attack on the world community, even on civilization itself. Understandably, such a threat must be taken seriously. On the other hand, of even greater consequence is another attack, to which the world community gives little or no attention. What is it?

<sup>2</sup> It is the attack by "Gog of the land of Ma-

1, 2. Why is the imminent attack by "Gog of the land of Magog" of greater consequence than is the threat of international terrorism?

gog," about which the Bible speaks in Ezekiel chapter 38. Is it an exaggeration to say that this attack is of greater consequence than is the threat of international terrorism? Not at all, because Gog's attack goes beyond an assault on human governments. It strikes out against the heavenly government of God! However, unlike humans, who may have only limited success in coping with assaults on their system, the Creator is fully capable of dealing with Gog's more vicious attack.



*Jehovah gave Jehoshaphat and his people the victory, with no need for them to fight*

### An Attack on God's Government

<sup>3</sup> Conflict between God's now ruling King and Satan's wicked system has been ongoing ever since God's Kingdom was established in the heavens in 1914. At that time, human rulers were put on notice to submit to God's chosen Ruler. But they have refused to do so, as was foretold: "The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one, saying: 'Let us tear their bands apart and cast their cords away from us!'" (Psalm 2:1-3) Resistance to Kingdom rule will clearly reach its climax during the attack by Gog of Magog.

<sup>4</sup> We may wonder how humans can fight

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3. What have world rulers been invited to do since 1914, and how have they responded?
  - 4, 5. How can humans fight God's invisible, heavenly government?

against an invisible, heavenly government. This government, the Bible reveals, is made up of "the hundred and forty-four thousand, who have been bought from the earth," along with "the Lamb," Christ Jesus. (Revelation 14:1, 3; John 1:29) Being heavenly, the new government is spoken of as the "new heavens," whereas its earthly subjects are logically called "a new earth." (Isaiah 65:17; 2 Peter 3:13) Most of the 144,000 rulers with Christ have already completed their earthly course in faithfulness. They have thus proved their worthiness to take up their new assignments of service in heaven.

<sup>5</sup> A small remnant of the 144,000, however, are still on earth. Of the more than 15,000,000 who attended the celebration of the Lord's Evening Meal in 2002, only 8,760 expressed their hope of having been chosen for this heavenly assignment. Anyone

who dares to attack the remaining prospective members of the Kingdom is in reality striking against God's Kingdom.—Revelation 12:17.

### The King Completes His Conquest

<sup>6</sup> Jehovah's reaction to the opposition to his established Kingdom was foretold: "The very One sitting in the heavens will laugh; Jehovah himself will hold them in derision. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.'" (Psalm 2:4-6) The time has now arrived for Christ, under Jehovah's direction, "to complete his conquest." (Revelation 6:2) How does Jehovah view opposition directed toward his people during the time of final conquest? As directed actually against him and against his reigning King. "He that is touching you is touching my eyeball," says Jehovah. (Zechariah 2:8) And Jesus stated emphatically that he counts what people do or fail to do to his anointed brothers as being done or not done to him.—Matthew 25:40, 45.

<sup>7</sup> Of course, those who actively support the anointed remnant will likewise feel Gog's fury. These prospective members of God's "new earth" are "a great crowd" called "out of all nations and tribes and peoples and tongues." (Revelation 7:9) They are spoken of as "standing before the throne and before the Lamb, dressed in white robes." They thus have an approved standing before God and Christ Jesus. Carrying "palm branches in their hands," they hail Jehovah as rightful Sovereign of the universe, whose rulership is expressed through the reign of his en-

6. How do Jehovah and Christ view opposition directed toward God's people?

7. For what reasons do those of the "great crowd," described at Revelation 7:9, experience Gog's fury?

throned King, Jesus Christ, "the Lamb of God."—John 1:29, 36.

<sup>8</sup> Gog's attack will cause God's enthroned King to take action and wage the war of Armageddon. (Revelation 16:14, 16) Those who have refused to acknowledge Jehovah's sovereignty will suffer destruction. Those who have endured tribulation for their loyalty to God's Kingdom, on the other hand, will experience permanent relief. Regarding this, the apostle Paul wrote: "This is a proof of the righteous judgment of God, leading to your



being counted worthy of the kingdom of God, for which you are indeed suffering. This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven

8. What will Gog's attack cause Christ to do, with what result?

with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus.”—2 Thessalonians 1:5-8.

<sup>9</sup> During the upcoming great tribulation, culminating in Armageddon, Christ will war against all evil. But there will be no need for his followers to fight, even as this was unnecessary for the inhabitants of the two-tribe kingdom of Judah thousands of years ago. The battle belonged to Jehovah, and he gave the victory. The record reads: “Jehovah set men in ambush against the sons of Ammon, Moab and the mountainous region of Seir who were coming into Judah, and they went smiting one another. And the sons of Ammon and Moab proceeded to stand up against the inhabitants of the mountainous region of Seir to devote them to destruction and annihilate them; and as soon as they finished with the inhabitants of Seir, they helped each one to bring his own fellow to ruin. But as for Judah, it came to the watchtower of the wilderness. When they turned their faces toward the crowd, why, there they were, their carcasses fallen to the earth without anyone escaping.”—2 Chronicles 20:22-24.

<sup>10</sup> It was exactly as Jehovah had foretold: “You will not need to fight.” (2 Chronicles 20:17) This sets the pattern for Christians to follow when Jesus Christ moves in “to complete his conquest.” Meanwhile, they continue to fight evil, not with carnal weapons, but with spiritual ones. They thereby “keep conquering the evil with the good.”—Romans 6:13; 12:17-21; 13:12; 2 Corinthians 10:3-5.

9, 10. (a) How did Jehovah give Judah the victory over a formidable enemy? (b) What must Christians today continue to do?



*The anointed and the other sheep share in upholding Jehovah's sovereignty*

### Who Will Lead Gog's Attack?

<sup>11</sup> Gog of Magog is identified as Satan the Devil in his debased position since 1914. As a spirit creature, he cannot carry out his attack directly, but he will use human agencies to do his deeds. Who will these human agencies be? The Bible does not give us details, yet it does give us certain indications that can help us to identify who they will be. As world events unfold in fulfillment of Bible prophecies, we will gradually get an ever clearer picture. Jehovah's people avoid speculation but remain spiritually alert, fully aware of political and religious developments that fit into

11. (a) What agencies will Gog use to carry out his attack? (b) What is involved in being spiritually alert?

the framework of the fulfillment of Bible prophecy.

<sup>12</sup> The prophet Daniel sheds light upon a final attack against God's people, writing: "He [the king of the north] will certainly go forth in a great rage in order to annihilate and to devote many to destruction. And he will plant his palatial tents between the grand sea and the holy mountain of Decoration."—Daniel 11:44, 45.

<sup>13</sup> In the context of the Bible, "the grand sea" was the Great Sea, or the Mediterranean, and "the holy mountain" was Zion, of which Jehovah said: "I, even I, have installed my king upon Zion, my holy mountain." (Psalm 2:6; Joshua 1:4) Thus, in a spiritual sense, the land "between the grand sea and the holy mountain" represents the prosperous spiritual estate of anointed Christians. They are no longer identified with the sea of humanity alienated from God, and they are looking forward to ruling with Christ Jesus in the heavenly Kingdom. Clearly, God's anointed servants, along with their loyal companions of the great crowd, will be the target of the king of the north when he launches his vicious attack in fulfillment of Daniel's prophecy.—Isaiah 57:20; Hebrews 12:22; Revelation 14:1.

### How Will God's Servants React?

<sup>14</sup> What will servants of God be expected to do once they come under attack? Again, the reaction of God's typical nation in the days of Jehoshaphat sets the pattern. Note that its citizens were commanded to do three things: (1) take their position, (2) stand still, and (3) see the salvation of Jehovah. How will God's people today act in harmony with these words?—2 Chronicles 20:17.

12, 13. How did the prophet Daniel foretell a final attack upon God's people?

14. What three things will God's people do when attacked?

<sup>15</sup> *Take their position:* Without wavering, God's people will continue to hold to their position of active support for God's Kingdom. They will continue to maintain their position of Christian neutrality. They will be "steadfast, unmovable" in their loyal service to Jehovah and will continue publicly to praise Jehovah for his loving-kindness. (1 Corinthians 15:58; Psalm 118:28, 29) No present or future pressure can shake them from this divinely approved position.

<sup>16</sup> *Stand still:* Jehovah's servants will not try to save themselves but will place their implicit trust in Jehovah. Only he is capable of rescuing his servants out of world chaos, and he has promised to do so. (Isaiah 43:10, 11; 54:15; Lamentations 3:26) Trusting in Jehovah will include trusting the modern visible channel that he has clearly been using for decades to serve his purposes. As never before, true Christians will then need to place their confidence in fellow worshipers authorized by Jehovah and his reigning King to take the lead. These faithful men will direct God's people. Ignoring their direction could end in disaster.—Matthew 24:45-47; Hebrews 13:7, 17.

15. What does it mean for Jehovah's people to take their position?

16. In what respects will Jehovah's servants stand still?

### Can You Explain?

- Why will Gog's attack be directed against the anointed and the other sheep?
- How will God's people take their position?
- What does it mean to stand still?
- How will God's people see the salvation of Jehovah?

<sup>17</sup> See the salvation of Jehovah: Salvation will be the reward for all those who hold to their position of Christian integrity and who trust in Jehovah for deliverance. Until the final hour—and to the extent they can—they will announce the arrival of the day of Jehovah's judgment. All creation must know that Jehovah is the true God and that he has faithful servants on earth. Never again will there be the need for a prolonged controversy over the rightfulness of Jehovah's sovereignty.—Ezekiel 33:33; 36:23.

<sup>18</sup> With renewed energy, God's people will enter into the new world, eager to sing a victory song, even as did the Israelites of old after their deliverance through the Red Sea. Forever grateful to Jehovah for his protection, individually and collectively, they will echo words of long ago: "Let me sing to Jeho-

17. Why will God's faithful servants see the salvation of Jehovah?

18, 19. (a) How does the victory song in Exodus chapter 15 reflect the feelings of those who will survive Gog's attack? (b) What is it appropriate for God's people to do now?

vah, for he has become highly exalted. . . . Jehovah is a manly person of war. Jehovah is his name. . . . Your right hand, O Jehovah, can shatter an enemy. And in the abundance of your superiority you can throw down those who rise up against you; you send out your burning anger, it eats them up like stubble. . . . You in your loving-kindness have led the people whom you have recovered; you in your strength will certainly conduct them to your holy abiding place. . . . You will bring them and plant them in the mountain of your inheritance, an established place that you have made ready for you to inhabit, O Jehovah, a sanctuary, O Jehovah, that your hands have established. Jehovah will rule as king to time indefinite, even forever."—Exodus 15:1-19.

<sup>19</sup> Now with the prospect of everlasting life brighter than ever before, what an opportune time for God's servants to demonstrate their devotion to Jehovah and to renew their determination to serve him as their everlasting King!—1 Chronicles 29:11-13.

*Like the Israelites of old,  
God's people will soon be singing a victory song*





## JOYS BEYOND COMPARE!

AS TOLD BY  
**REGINALD WALLWORK**

**"There is nothing in this world that could compare with the joys we have had in full-time missionary service to Jehovah!" I found this scribbled note among my wife's papers shortly after her death in May 1994.**

AS I reflect upon Irene's words, I recall the 37 happy, fulfilling years we spent as missionaries in Peru. We enjoyed a precious Christian partnership ever since our wedding in December 1942—and that is a good place to start my story.

Irene was brought up as one of Jehovah's Witnesses in Liverpool, England. One of three daughters, she lost her father during World War I. Her mother subsequently married Winton Fraser, and they had a son, Sidney. Just prior to World War II, the family moved to Bangor, North Wales, where Irene was baptized in 1939. Sidney was baptized the year before, so he and Irene served together

as pioneers—full-time evangelizers—along the north coast of Wales, from Bangor to Caernarvon, including the island of Anglesey.

At that time, I was in the Runcorn Congregation, some 13 miles southeast of Liverpool, serving as what we today call the presiding overseer. Irene approached me at a circuit assembly to ask if she could have some territory where she could preach, as she was going to stay with Vera, her married sister who lived in Runcorn. Irene and I got along well together during the two weeks she was with us, and I later visited her in Bangor on a number of occasions. How happy I was when one weekend Irene accepted my proposal of marriage!

Returning home on Sunday, I immediately began to make plans for our wedding, but on Tuesday a telegram awaited me. "I'm sorry this telegram is going to hurt," it read. "I am canceling our wedding. Letter to follow." I was shocked. What could have gone wrong?

Irene's letter arrived the next day. She told me that she was going to Horsforth in Yorkshire to pioneer with Hilda Padgett.\* She explained that 12 months earlier she had agreed to serve where the need was great if requested to do so. She wrote: "This was to me like a vow to Jehovah, and I feel that because I promised him before I knew you, I must fulfill it." Sad as I was, I greatly admired her integrity and telegraphed my reply: "Go. I'll wait for you."

While in Yorkshire, Irene received a three-month prison sentence for conscientiously refusing to support the war effort. But 18 months later, in December 1942, we were married.

Mother,  
early 1900's



### My Early Days

In 1919 my mother had purchased a set of *Studies in the Scriptures*.<sup>#</sup> Although, as my father correctly remarked at the time, she had never read a book before, Mother was determined to study these volumes carefully along with her Bible. She did and was baptized in 1920.

My father was easygoing and did not prevent my mother from doing what she wanted to do, and that included bringing up their four children—my two sisters, Gwen and Ivy; my brother, Alec; and me—in the way of the truth. Stanley Rogers and other faithful Witnesses in Liverpool traveled to give Bible lec-

\* "Following in My Parents' Footsteps," Hilda Padgett's life story, appeared in *The Watchtower* October 1, 1995, pages 19-24.

# Published by Jehovah's Witnesses.

tures in Runcorn, where a new congregation soon sprang up. Our family prospered spiritually along with the congregation.

Gwen was taking Church of England confirmation lessons but stopped as soon as she began to study the Bible alongside Mother. When the vicar visited us to find out why she no longer attended his classes, he met with a barrage of questions for which he was ill prepared. Gwen asked about the meaning of the Lord's Prayer and ended up explaining it to him! She concluded by quoting 1 Corinthians 10:21, making it clear that she could no longer continue to 'eat at two tables.' As he left our house, the vicar said that he would pray for Gwen and return to answer her questions, but he never did. After her baptism, Gwen soon became a full-time evangelizer.

The care of youngsters in our congregation was exemplary. I recall listening to a lecture given by a visiting elder when I was seven years old. Afterward he came to talk to me. I told him that I had been reading about Abraham and how he had attempted to offer up his son, Isaac. "Go to the corner of the platform and tell me all about it," he said. How thrilled I was to stand there and give my first "public talk"!

I was baptized at the age of 15 in 1931, the year my mother died, and left school to become an apprentice electrician. In 1936 recorded Bible lectures were being played publicly, and an elderly sister encouraged my brother and me to get busy in this field of activity. So Alec and I went to Liverpool to buy a bicycle and have a sidecar made for it to carry our transcription machine. A loudspeaker was fitted to the back of the sidecar on top of a six-foot-high telescopic tube. The mechanic told us that he had never made anything like it before, but it worked well! Enthusiastically we covered our territory, grateful for the sister's encouragement and the privileges entrusted to us.



### World War II—A Time of Testing

As the clouds of war gathered, Stanley Rogers and I were busy advertising the public lecture "Face the Facts," to be given at London's Royal Albert Hall on September 11, 1938. Later I shared in distributing this talk in booklet form, along with *Fascism or Freedom*, published the following year. Both booklets clearly exposed the totalitarian ambitions of Hitler's Germany. By this time, I had become well-known in Runcorn for my public ministry and was respected for it. Indeed, the fact that I had always been in the forefront of theocratic activity stood me in good stead.

The firm for which I worked had contracted to wire a new factory on the outskirts of the town. On learning that it was to be a war-weapons factory, I made it clear that I could not work there. Although my employers were displeased, my foreman spoke up for me, and I was given another job. I later learned that he had an aunt who was also one of Jehovah's Witnesses.

A colleague greatly encouraged me when he said: "We would not expect anything else of you, Reg, since you have been engaged in that Bible work for so many years." Neverthe-



Above: Irene and me in front of our trailer home

Left: Hilda Padgett, me, Irene, and Joyce Rowley in Leeds, England, 1940

less, I had to be vigilant, as many of my work-mates wanted to cause trouble for me.

My registration as a conscientious objector was accepted by the court in Liverpool in June 1940 on condition that I remained in my present occupation. This, of course, enabled me to carry on my Christian ministry.

### Into Full-Time Service

As the war drew to a close, I decided to leave my employment and join Irene in the full-time ministry. In 1946, I built an 18-foot trailer that became our home, and the following year, we were asked to move to Alveston, a village in Gloucestershire. Subsequently, we pioneered in the ancient town of Cirencester and in the city of Bath. In 1951, I was invited to visit congregations in the south of Wales as a traveling overseer, but less than two years later, we were on our way to the Watchtower Bible School of Gilead for missionary training.

The school's 21st class was held at South Lansing, upstate New York, and we graduated in 1953 at the New World Society Assembly held in New York City. Irene and I did not know where our assignment would be until the day of our graduation. How thrilled we were to learn that Peru was our destination.

Why? Because Sidney Fraser, Irene's half brother, and his wife, Margaret, had been serving at the Lima branch office for over a year after graduating from the 19th class of Gilead!

While waiting for our visas, we spent a short time working at Brooklyn Bethel, but we were soon on our way to Lima. The first of our ten missionary assignments was Callao, the main seaport of Peru, just west of Lima. Although we had learned some of the basics of Spanish, at that point neither Irene nor I was able to carry on a conversation in the language. How would we manage?

#### **Problems and Privileges of Preaching**

At Gilead we were told that a mother does not teach her baby a language. Rather, the baby learns as its mother talks to it. So the counsel given to us was: "Get out in the preaching work right away, and pick up the language from the public. They will help you." As I endeavored to come to grips with this new tongue, imagine how I felt when within two weeks of our arrival, I was appointed the presiding overseer of the Callao Congregation! I went to see Sidney Fraser, but his counsel was the same as that given at Gilead—mix with the congregation and with the people in your territory. I determined to follow this advice.

One Saturday morning, I met a carpenter in his shop. "I've got to get on with my work," he said, "but please sit down and talk to me." I told him that I would do this but on one condition: "When I make a mistake, please correct me. I will not be offended." He laughed and agreed to my request. I visited him twice a week and found that it was an ideal way to become familiar with my new language, just as I had been told.

By coincidence, in Ica, our second missionary assignment, I met another carpenter and explained to him the arrangement I had in Callao. He agreed to help me similarly, so my

Spanish continued to improve quite nicely, although it took three years before I became truly proficient. This man was always very busy, but I managed to conduct a Bible study by reading the Scriptures and then explaining their meaning to him. One week when I went to see him, his employer told me that he had left for a new job in Lima. Some time later when Irene and I arrived in Lima for a convention, I met this man again. How thrilled I was to learn that he had contacted local Witnesses in order to continue his studies and that he and his family had all become dedicated servants of Jehovah!

In one congregation, we discovered that a young couple were not married, yet they had been baptized. As we discussed with them the Scriptural principles involved, they determined to legalize their union, which would put them in position to become baptized Witnesses. So I arranged to take them to the town hall to register their marriage. But then a problem arose because they had four children who had not been registered either, and this was a legal requirement. We naturally wondered what action the mayor would take. "Because these good people, your friends Jehovah's Witnesses, have seen to it that you should be legally married," the mayor said, "I am going to waive the summonses that should be served for each child and enter them into the register free of charge." How grateful we were, since this was a poor family and any fine would have been a great burden for them!

Albert D. Schroeder from Brooklyn headquarters of Jehovah's Witnesses later visited us and recommended that a new missionary home be established in another part of Lima. So Irene and I along with two sisters, Frances and Elizabeth Good from the United States, and a Canadian married couple moved to the district of San Borja. Within two or three years, we were blessed with another thriving congregation.



*Advertising a public talk in Cardiff, Wales, 1952*

Serving in Huancayo, over 10,000 feet up in the central highlands, we associated with its congregation of 80 Witnesses. There, I was involved with the construction of the second Kingdom Hall to be built in the country. I was appointed as the legal representative of Jehovah's Witnesses, since we had to go to court three times to establish our legal rights to the land we had purchased. Such actions, along with extensive disciple-making by the many faithful missionaries in those early years, laid a sure foundation for the fine increase we now see in Peru—from 283 Witnesses in 1953 to over 83,000 today.

#### **A Sad Departure**

We enjoyed rich association with fellow missionaries in all our missionary homes, where it often was my privilege to serve as home overseer. Every Monday morning, we got together to talk about our activity for the week ahead and to assign duties to care for our home. The principal thing, we all realized, was preaching, and to that end all worked harmoniously together. I am happy to recall that we never had a major dispute in any of our homes.

Our last assignment was in Breña, another suburb of Lima. Its loving congregation of 70 Witnesses rapidly grew to well over 100, when another congregation was formed in Palomí-

nia. It was at this time that Irene became sick. I first noticed that she occasionally could not remember what she had said, and at times she had difficulty remembering how to get home. Although she received fine medical attention, her condition slowly deteriorated.

Sadly, in 1990, I had to make arrangements for us to return to England where my sister Ivy kindly welcomed us into her home. Four years later, in her 81st year, Irene died. I have continued in the full-time ministry, serving as an elder in one of the three congregations in my hometown. Once in a while, I also travel to Manchester to encourage the Spanish group there.

I recently had a heartwarming experience that started decades earlier when I played five-minute sermons on my phonograph to householders. I vividly recall a young schoolgirl who stood behind her mother at the door, listening to the message.

This girl eventually immigrated to Canada, and a friend who still lives in Runcorn and who is now a Witness kept in touch with her. She recently wrote that two Witnesses had called on her and had used expressions that unexpectedly brought back memories of what she had heard in that five-minute recording. Recognizing the ring of truth, she is now a dedicated servant of Jehovah and asked that her thanks be conveyed to the young man who visited her mother's home well over 60 years ago! Truly, we never know how seeds of truth will take root and grow.—Ecclesiastes 11:6.

Yes, I look back with deep gratitude on my life spent in Jehovah's precious service. Since my dedication in 1931, I have never missed an assembly of Jehovah's people. Although Irene and I had no children of our own, I am happy to have well over 150 sons and daughters in a spiritual sense, all serving our heavenly Father, Jehovah. As my dear wife put it, our privileges have indeed been a joy beyond compare.

# *Incense-Burning*

## **Does It Have a Place in True Worship?**

**G**ODS love fragrances." That was a common saying among ancient Egyptians. To them, the burning of incense was very much a part of their worship. In the belief that the gods were near, the Egyptians burned incense daily at their temples and household altars and even while engaging in business. Other nations had similar customs.

What is incense? The term can refer to the smoke or to the substance burned. It is made of aromatic resins and gums, such as frankincense and balsam. These are pounded into a powder and are often mixed with such substances as spices, tree bark, and flowers to create certain fragrances for specific applications.

Incense was such a desirable and thus valuable commodity in ancient times that its ingredients became important items of trade. Caravans following trade routes carried these from distant lands. You may recall that Jacob's young son Joseph was sold to Ishmaelite traders who were "coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt." (Genesis 37:25) The demand for incense became so great that the frankincense trade route, no doubt initiated by incense merchants, opened up travel between Asia and Europe.



Incense is still offered in the ceremonies and rituals of many religions today. Additionally, more and more people choose to burn incense in their homes simply to enjoy its pleasant aroma. How should Christians view incense-burning? Is it acceptable to God in worship? Let us examine what the Bible has to say on the matter.

### **"Something Holy to Jehovah"**

Among the ancient Israelites, the burning of incense figured prominently in priestly duties at the tabernacle. McClintock and Strong's *Cyclopaedia* states: "Indeed, the burning of incense seems to have been considered among the Hebrews so much of an act of worship or sacred offering that we read not of any other use of incense than this among them."

Jehovah God prescribed four ingredients to be mixed and burned at the tabernacle: "Take to yourself perfumes: stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. And you must pound some of it into fine powder and put some of it before the Testimony in the tent of meeting." (Exodus 30:34-36) Scholars

suggest that other ingredients were later added by the rabbinic Jews for temple use.

Incense burned at the tabernacle was sacred, used exclusively in the worship of God. Jehovah commanded: "The incense that you will make with this composition, you must not make for yourselves. For you it is to continue as something holy to Jehovah. Whoever makes any like it to enjoy its smell must be cut off from his people." (Exodus 30:37, 38) Upon a designated altar, priests burned incense twice a day. (2 Chronicles 13: 11) And on Atonement Day, the high priest burned incense in the Most Holy.—Leviticus 16:12, 13.

Not all incense offerings were acceptable to God. He punished nonpriests who presumptuously offered it as if they were priests. (Numbers 16:16-18, 35-40; 2 Chronicles 26:16-20) The incense offered by the Jew-

ish nation was offensive to Jehovah when they were at the same time engaging in acts of false worship and filling their hands with bloodshed. Their hypocrisy led Jehovah to declare: "Incense—it is something detestable to me." (Isaiah 1:13, 15) The Israelites became so negligent in the prescribed worship of Jehovah that they closed the temple and burned incense on other altars. (2 Chronicles 28:24, 25) Years later the holy incense was even used in the depraved worship of false gods. Such practices were revolting to Jehovah.—Ezekiel 16:2, 17, 18.

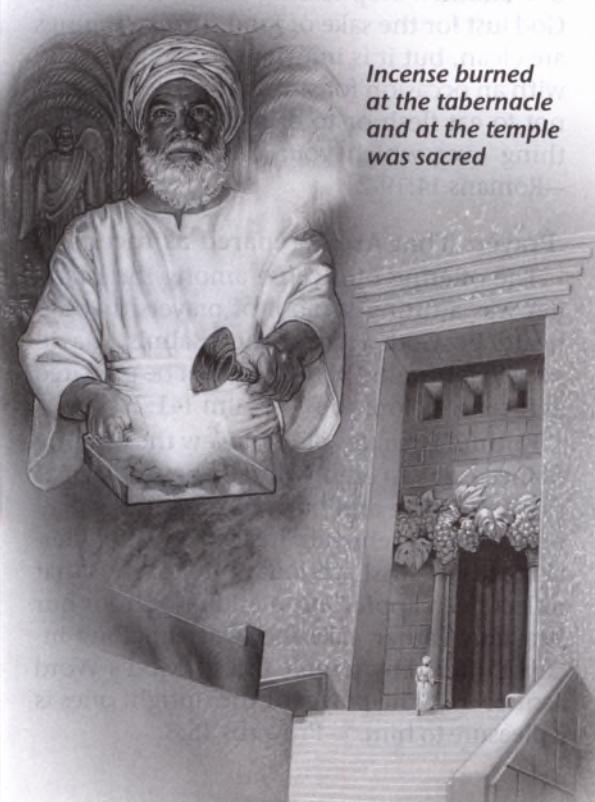
### Incense and the Early Christians

The Law covenant, including the priestly decree to offer holy incense, ended when Christ inaugurated the new covenant in 33 C.E. (Colossians 2:14) There is no record that early Christians burned incense for religious purposes. Regarding this, McClintock and Strong's *Cyclopedia* says: "It is certain that incense was not used [by early Christians]. Indeed the use of it was a mark of paganism . . . A few grains of incense thrown by a devotee upon a pagan altar constituted an act of worship."

Early Christians also refused to burn incense to acknowledge the "divinity" of the Roman emperor, even though it could cost them their lives. (Luke 4:8; 1 Corinthians 10: 14, 20) In view of the idolatrous use of incense in those days, it is not surprising that the early Christians would not even engage in the incense trade.

### Incense-Burning Today

How is incense used today? In many churches of Christendom, incense is offered in ceremonies and liturgy. Among Asians, many families burn incense at temples or before household altars to honor their gods and safeguard the dead. In religious services, incense has been variously used to fumigate, heal, purify, and protect.



*Incense burned at the tabernacle and at the temple was sacred*

Incense has recently enjoyed a revival even among those not professing a religion. Some burn incense in connection with meditation. One guidebook suggests using incense to reach "subtle planes" and "energies" beyond the physical world. To find solutions to life's problems, it also recommends incense-burning rituals that involve contact with "supernatural beings." Are such practices for Christians?

Jehovah roundly condemns those who try to blend false religious practices with pure worship. The apostle Paul quoted Isaiah's prophecy and applied it to Christians, urging them to keep free from the unclean influence of false religion. He wrote: "'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing'; 'and I will take you in.'" (2 Corinthians 6:17; Isaiah 52:11) True Christians take care to avoid anything that is connected with false worship or the occult.—John 4:24.

***Is the burning of incense in connection with meditation for Christians?***



Does the fact that incense is used in religious ceremonies and in spiritism mean that all incense-burning is wrong? Not necessarily. Perhaps a person wishes to burn incense as a fragrance in his home simply to enjoy its pleasant aroma. (Proverbs 27:9) Even so, in deciding whether to burn incense, a Christian should consider certain factors. Would others in the area where you live associate the use of incense with a false religious practice? In your community, is incense often associated with spiritistic rituals? Or is it commonly used for nonreligious purposes?

If an individual chooses to burn incense, his decision should take into consideration both his own conscience and the feelings of others. (1 Corinthians 10:29) The words of the apostle Paul to the Romans apply. He wrote: "Let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats. It is well not to eat flesh or to drink wine or do anything over which your brother stumbles."—Romans 14:19-21.

**Prayers That Are "Prepared as Incense"**

The offering of incense among the Israelites was a fitting symbol of prayers that are heard by God. Hence, the psalmist David sang to Jehovah: "May my prayer be prepared as incense before you."—Psalm 141:2.

Faithful Israelites did not view the offering of incense as an empty ritual. They took great care to prepare and burn incense in the way prescribed by Jehovah. Instead of using literal incense, Christians today offer prayers that reflect deep appreciation and respect for our heavenly Father. Like the sweet-smelling incense offered by temple priests, God's Word assures us: "The prayer of the upright ones is a pleasure to him."—Proverbs 15:8.

## Questions From Readers

### Is it wrong to take the life of a very sick or old pet?

Most people find various animals a source of interest and enjoyment. Some domesticated animals make good companions as pets. For example, dogs are known to give unqualified obedience and affection to their masters. Thus, the attachment that people may have for such a pet is understandable, especially a pet that they have had for years.

However, the life span of most pets is not very long. Dogs may live for 10 to 15 years or so, as may cats, depending on the type. In old age, pets may suffer sicknesses and disabilities that can be distressing to their owners, who remember the younger and more active years of these animals. Would it be wrong to put such animals out of their misery, to put them to sleep?

A Christian would want to act in harmony with God's will when dealing with animals. Cruel treatment of them is certainly against the will of God, for his Word states: "The righteous one is caring for the soul of his domestic animal." (Proverbs 12:10) However, this does not mean that God views animals in the same way that he does humans. When God created humans, he showed that there was a clear distinction between them and animals. For example, he gave humans the hope of everlasting life, but he never extended this hope to animals. (Romans 6:23; 2 Peter 2:12) Being the Creator, he has the right to designate the proper relationship between humans and animals.

Genesis 1:28 tells us what that relationship is. God said to the first humans: "Have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." Similarly, Psalm 8:6-8 says: "Everything you [God] have put under his



[man's] feet: small cattle and oxen, all of them, and also the beasts of the open field, the birds of heaven and the fish of the sea."

God made it clear that animals could be properly used and killed by man. For instance, their skin could be used as garments. God also gave permission for humans to eat the meat of animals after the Flood of Noah's day, supplementing the diet of vegetation they were originally given.—Genesis 3:21; 4:4; 9:3.

This does not authorize the wanton killing of animals for sport. At Genesis 10:9, the Bible describes Nimrod as "a mighty hunter." But the same verse says that this put him "in opposition to Jehovah."

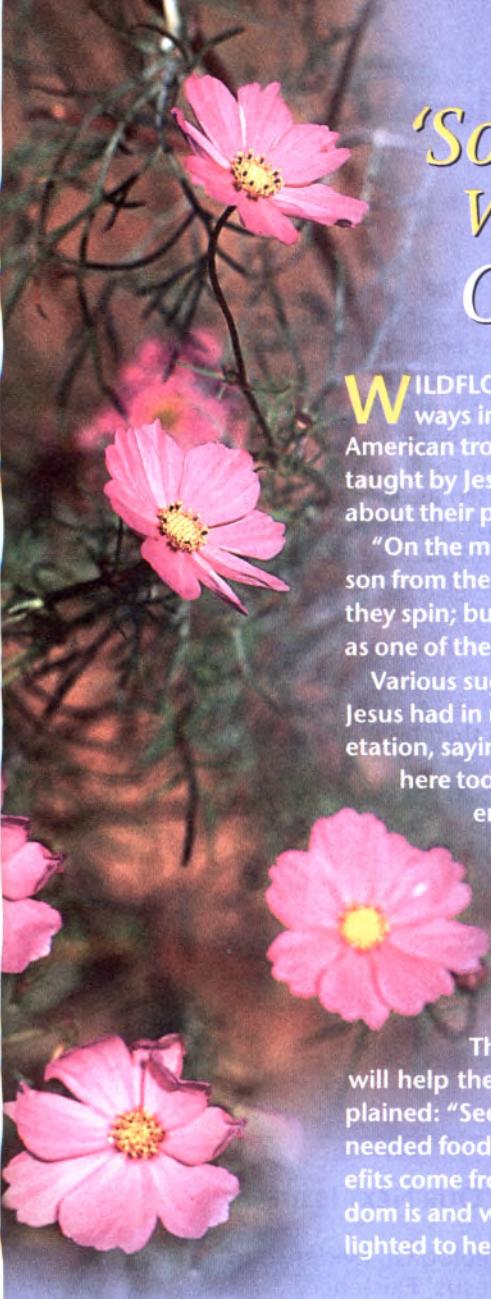
Thus, while man has dominion over animals, he should not abuse that authority but use it in harmony with the principles of God's Word. This might include not letting a pet suffer needlessly because of very old age, severe injury, or terminal illness. In such a case, it is the Christian's responsibility to decide what to do. If he decides that it would be merciful not to let a pet continue to suffer without any reasonable hope for recovery, then he may choose to have it put to sleep.

### IN OUR NEXT ISSUE

Archaeological Evidence of  
Jesus' Existence?

Imitate Jehovah, Our Impartial God

Alexander VI—A Pope That Rome  
Does Not Forget



## 'Solomon Was Not Arrayed as One of These'

WILDFLOWERS like those seen here are a common sight along the roadways in southern Africa. They are called cosmos and are native to the American tropics. Such gorgeous flowers may bring to our mind a lesson taught by Jesus. Many in his audience were poor, and they were anxious about their physical needs, their food and clothing.

"On the matter of clothing," Jesus asked, "why are you anxious? Take a lesson from the lilies of the field, how they are growing; they do not toil, nor do they spin; but I say to you that not even Solomon in all his glory was arrayed as one of these." —Matthew 6:28, 29.

Various suggestions have been made as to the specific kind of wildflower Jesus had in mind. Jesus, however, went on to compare it with common vegetation, saying: "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?" —Matthew 6:30.

Though cosmos are not native in Israel, they certainly support the lesson Jesus was teaching. Whether viewed from afar or examined close up, they are stunningly beautiful and are a favorite subject of photographers and artists. Truly, Jesus was not exaggerating when he said, "not even Solomon in all his glory was arrayed as one of these."

The lesson for us today? Those who serve God can be sure that he will help them to obtain the necessities even in difficult times. Jesus explained: "Seek continually [God's] kingdom, and these things [such as the needed food and clothing] will be added to you." (Luke 12:31) Yes, real benefits come from seeking God's Kingdom. But do you know what God's Kingdom is and what it will do for mankind? Jehovah's Witnesses would be delighted to help you find the answers from the Bible.