



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 22

NOVEMBER 15, 1945

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa. 43:12

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service will be rendered during December by using the 25c combination of "The Kingdom Is at Hand" and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the treasured follow-up service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of December 23: "Remembering the New World's Creator,"

¶ 1-24 inclusive, *The Watchtower* November 15, 1945.

Week of December 30: "Remembering the New World's Creator,"

¶ 25-47 inclusive, *The Watchtower* November 15, 1945.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

1946 SERVICE CALENDAR

What a theme the Lord has provided through his organization for the calendar year of 1946! It is, "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham*. This text is commented
(Continued on page 352)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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No. 22

REMEMBERING THE NEW WORLD'S CREATOR

"Remember your Creator in the days of your vigor, before the evil days come, and the years approach of which you will say, 'I have no pleasure in them.'"—Eccl. 12:1, Amer. Trans.; Rotherham.

JEHOVAH has vigor and strength which never tire or wear out. On earth "the glory of young men is their strength", but the vigor of youth is nothing in comparison with that of the great Creator, Jehovah God. (Prov. 20:29) Those who depend upon the Creator receive strength and power of endurance such as the natural strength of youth cannot match. To those who are doubtful about this fact the question is put: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:28-31, *Am. Stan. Ver.*) It is therefore not the wisest thing for the young to depend upon their physical youth as something to be always counted upon, neither to think that strength to endure is based upon mere bodily freshness and vigor.

² The young today are heavily besieged from all sides for their support and contribution of service and strength. Youth now is facing the most serious problem in all human history. This is so, not simply because the tangles, the snarls, and the dangerous, touchy problems and unpredictable difficulties of the postwar period of internationalism are ahead. It is so because the nations are bent on continuing their march through the postwar period to the battlefield of Armageddon, which name *Armageddon* refers to the "war of the great day of God, the Almighty". (Rev. 16:14, *Am. Stan. Ver.*) In that universal war of Armageddon a person's having youth will be no advantage to him nor a guarantee of surviving alive into the new world. Youthfulness will be no grounds

for receiving mercy or exemption, but what will be such we shall see in this article.—Ezek. 9:5, 6.

^{*} Youth, of course, with its vigor and liveliness and its curiosity about this realm of mankind, is eager to be active and express itself and to get somewhere. Youth feels its strength and wants to apply it, for the pleasure of it. The youthful mind is inquiring and is wanting to pick up information. Being so recent an arrival on earth, youth wants to get a full taste of life and deepen its experience. With so many means of travel at hand, it wants to see the sights of the world. No; the natural bent of youth, under present world pressure, is not to get a fuller knowledge of the great Giver of life and to deepen its insight into his purpose in creating man, nor to broaden its experience in relation with the Creator. Even with what religious instruction it gets today, the tendency of youth in general is to overlook the Creator and to crowd him out of life and mind and eye. The widespread increasing juvenile delinquency is a tell-tale proof of this, and is properly causing much worry.

^{*} The word of warning at Ecclesiastes 11:9, 10 may be centuries old, but it was never of more timely importance than today, namely: "Rejoice, O young man, in your youth, and let your mind be glad in the days of your vigor, and walk in the ways of your mind and in the sight of your eyes; but know that for all these things God will bring you into judgment. And put away worry [or cause for future worry and vexation] from your mind, and remove evil from your flesh; for youth and the prime of life [or, the dawn of life] are vanity." (*Amer. Trans.*) The foregoing words are not said in a sarcastic way, as if to say, Go ahead, young man, and get your fling at life, but remember there'll be a judgment day! What the words do mean is that, whatever the course the young man takes from his youth onward to satisfy his mind and heart and eyes, it will affect the outcome of his

1. In the face of the Creator, why is it not wise for the young to depend upon youth and strength of their own?

2. Why is youth now facing the most serious problem in all human history, and without any advantage to youth?

3. What today is the tendency of youth, even with religious instruction, and why?

4. What do the words of Ecclesiastes 11:9, 10 mean that makes them of such timely importance today?

judgment before the Most High God, the Supreme Judge.

* Youth generally does not like to feel the weight of responsibility. It does not like to sober itself up beforehand with a study and examination of what will be the consequences of going a certain way. All the same, youth becomes, with rare exceptions, responsible for what the man turns out to be. That is to say, the course that a boy and girl take in youth affects their future as a man and woman. Youth cannot escape its responsibility, for it is based upon the laws which are ingrained in the human mind and body. Hence, if the vigorous young man, glad to be alive, walks on in the way of a selfish heart and with his eyesight fixed on worldly goals, it is bound to bring a certain judgment upon him from God, an unfavorable judgment. On the other hand, if the young man or woman, in gratitude for life, walks in ways of an unselfish heart and fixes the eyes of faith upon the righteousness of the New World, it will bring a favorable judgment that will mean life without end in the righteous New World. Such a young person will avoid living youth and the dawn of life in vain by a misguided course that leads to disappointment. Such a person will not worry or vex himself with the selfish things of this life nor map out for himself a way that is sure to bring vexation, worry and disillusionment and hopelessness in the future. He will put away or remove evil from the flesh while he is young and will pursue the way that is in harmony with the righteousness of the New World. When the judgment which this brings to him from God is rendered, then he will not regret how he spent his youth and dawn of life. It was for him no vanity!

HOW TO REMEMBER

* The time of life must be redeemed. We cannot afford to waste any part of our life, using it vainly and to no good result. The time of youth is a time of opportunity. The crop we reap in later life is largely determined by what we sow in youth. God's law applies in this matter and cannot be mocked, no matter how scientifically: "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6: 7, 8) All human flesh, even in the time of youth, is dying in corruption. So, if a man sows according to his animal passions and fleshly desires, he will reap no more than death in corruption at the time of dissolution of the fleshly body. But if the man cultivates his life and implants in it what is in favor of his spiritual growth and well-being, he is sure to reap spiritual benefits unto life everlasting.

5. (a) What is it that youth tries to escape, but vainly so? (b) How, therefore, will the youth conduct himself who seeks a satisfactory final judgment?
6. Why must the time of life be redeemed, especially in youth?

Jehovah God is the great Spirit; and if we sow to him and to his pleasing, then we are certain to receive from the great Spirit Being the reward of eternal life by Christ Jesus.

* In order not to misspend either youth or what vigor we have, only to come to a realization in after-years that it was a course of vanity and uselessness, the inspired Scriptures give us this sound advice: "Yet remember thy Creator, in the days of thy vigour, or ever come in the days of discomfort, and the years arrive in which thou shalt say, I have in them no pleasure." (Eccl. 12: 1, *Roth.*) Or, as commonly quoted: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—*Auth. Ver.*

* This is good instruction for the young folks, of course, but also for the older folks. For surely that which is so vital and important to remember in the golden time of youth is vital and important to remember at all times. With the passing of our youth we dare not stop remembering; but remembering in youth should put us in the habit of remembrance in all later life. Not only in the time of youth, but at any time that we are feeling the vigor of physical well-being, we may be thrown off balance and be inclined to forget. Bodily vigor may set us to depending upon physical strength and then boasting in it. Because the real source of strength and might, God, is unseen, it is no reason to overlook him and trust in the human strength of which we feel so conscious. "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah."—Jer. 9: 23, 24, *Am. Stan. Ver.*

* Christ Jesus also gave the right viewpoint regarding strength to the apostle Paul under physical affliction; and Paul therefore wrote: "Three times I have prayed to the Lord about this, begging that it might leave me, and he said to me, 'My favor is enough for you, for only where there is weakness is perfect strength developed.' So I am perfectly willing to boast of all my weakness, so that the strength of Christ may shelter me. That is why I am pleased with weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong."—2 Cor. 12: 8-10, *Goodspeed.*

7. As against misspending youth and vigor, what does Ecclesiastes 12: 1 advise?

8. Why is this good instruction for the older folks as well as the young?

9. How did Christ Jesus give Paul the proper viewpoint regarding strength? and what did Paul write therefore?

¹⁰ The admonition about remembering our Maker during the vigor of our youth was addressed first of all to young men and women of the Jewish nation. This nation being dedicated to God and under covenant relationship with Him, these young men and women were born into a special relationship with Him and were consecrated to Him. This makes it very clear that even the children of persons who are consecrated Christians must bear the Creator in remembrance. If they do exercise themselves to keep him in remembrance, they both honor him and do themselves a benefit.

¹¹ Unquestionably the boy Jesus had repeated to him by his parents the admonition to remember his Creator in youth. At any rate, the boy Jesus was a faithful example of remembering Jehovah God while yet of tender age. When he was twelve years old his parents took him up to Jerusalem to the celebration of the passover festival. On their return journey they missed him and turned back to search for him in Jerusalem. On the third day of hunting they found him in the temple, taking part in discussing questions with the teachers there. In answer to his mother's anxious inquiry, "he said to them, 'Why did you seek me? Did you not know that I must be in the courts of my Father?'" (Luke 2:49, *Emphatic Diaglott*; *Rotherham*) His gaining information there in the temple courts of his Creator was a very profitable way of remembering and learning something to remember about his Father. Hence his fitting question: "How did you come to look for me? Did you not know that I must be at my Father's house?" (*Goodspeed*; *Am. Stan. Ver.*; *Moffatt*; *Fenton*; *Lamsa*) From Jesus' time onward the temple or house of his Father is the Christian congregation, of which Christ Jesus is the Head. And there, where members of this congregation meet, is a good place for the youth to be and to call to mind their Creator.

¹² Samuel, son of Hannah, was another who was mindful of his Maker in his young days; and he did not object to being made a servant at God's temple from a tender age upward. Of course, as he served at the Lord's house, opening the doors there, etc., he received mental instruction as a Levite. (1 Sam. 1:22-28; 2:18; 3:1, 15) He filled his mind with things to remember, and also observed the memorable works of Jehovah God.

¹³ Joseph was still another who remembered what was most important as a young man; and he was well a type of Christ Jesus. His remembrance of his Creator was doubtless one of the worthy reasons why his father Jacob especially loved him above all his other

boys. At seventeen years of age Joseph's mindfulness of Jehovah God was rewarded by the sending of prophetic dreams to him, indicating God's outstanding favor to him. When he was sold as a young man down into Egypt, this isolated him as the sole worshiper of Jehovah God down there. Yet, this attractive young man did not forget his Creator. His remembrance of Jehovah was his strength to resist the invitations to yield to passion and to reply firmly to the temptress: "How then can I do this great wickedness, and sin against God?"

¹⁴ Although wrongfully thrown into prison for his integrity, young Joseph did not fail to remember his Creator. Spending some years of his twenties in the State's prison did not make him feel forsaken of Jehovah God and drive him to forsake God; but at twenty-eight, two years before his release from prison, he could interpret significant dreams in the name of the Lord and say: "Do not interpretations belong to God? tell me them, I pray you." Testimony to his faithful remembrance of his Creator during all his prison hardships is found in his sincere, innocent expression after his release from prison at thirty years of age, to stand before the mighty Pharaoh of Egypt: "It is not in me: God shall give Pharaoh an answer of peace. . . . The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. . . . it is because the thing is established by God, and God will shortly bring it to pass."—Genesis, chapters 37, 39, 40, 41.

¹⁵ David, the shepherd of Bethlehem, was another who, in his youth, was careful not to put God out of his thoughts and to boast of his own physical strength. While yet in his teens he killed single-handed a bear and a lion that attacked his father's sheep; and when preparing to go out on the battlefield to fight the terrifying Philistine giant Goliath, David confessed his Creator before King Saul, saying: "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." Just so; shortly thereafter the physical giant, a "man of war from his youth", fell slain before the youth whom he despised and cursed. (1 Sam. 17:32-51, *Am. Stan. Ver.*) As a youth David showed the qualities of a man after God's own heart. Hence God had him anointed to be Israel's future king and then put his spirit upon him. Although the Devil afterward used King Saul to persecute David to make him forget his Creator and turn to false gods, David remembered God more earnestly than ever and kept to the right course. For this he was made king instead of unfaithful King Saul, at thirty years of age.

¹⁰ To whom was the admonition of Ecclesiastes 12:1 first addressed? and what does this fact make very clear?

¹¹ What was the occasion where Jesus was a faithful example of remembering the Creator while yet of tender age? and what do his words show regarding God's house?

¹² How was Samuel another youthful example?

¹³ How was Joseph another youthful example?

¹⁴ What facts later testify to show Joseph had faithfully remembered in youth?

¹⁵ How was David another faithful example, and with what reward?

¹⁶ Hezekiah, prince of Judah, was another who be-thought himself of the Creator in his youthful days. Therefore his reign, which began when he was but twenty-five years of age, was a faithful and godly reign that foreshadowed the time of Christ's reigning with his Father from A.D. 1914 down to the battle of Armageddon.—2 Kings, chapters 18, 19; 2 Chronicles, chapters 29-32.

¹⁷ Josiah, a royal descendant of King Solomon, was another who conformed himself to Solomon's words at Ecclesiastes 12:1. Josiah began reigning as king over Judah at eight years of age. Disclosing where his thoughts had been centered during the first ten years of his reign, Josiah in remembrance of his Creator distinguished his eighteenth year of life by repairing Jehovah's temple and holding the greatest passover celebration there ever in the history of the temple. Thereafter the youthful king cleared out religion from the land of Judah as far as possible, that Jehovah God might be chiefly held in remembrance.—2 Chronicles, chapters 34, 35; 2 Kings 22, 23.

¹⁸ Jeremiah, who began prophesying in the thirteenth year of King Josiah's reign, was another youngling who turned his mind to the Maker of heaven and earth. When Jehovah sent his word to Jeremiah, probably about thirteen years old, God said: "I ordained thee a prophet unto the nations." Jeremiah said: "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child." "But Jehovah said unto [him], Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah." (Jer. 1:4-8; *Am. Stan. Ver.*) As long as the lad Jeremiah remembered Jehovah, he did not fear the imposing-looking religious opposers. Regardless of years of religious opposition he could not cease remembering Jehovah: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain."—Jer. 20:9, *Am. Stan. Ver.*

¹⁹ Daniel and his three Hebrew companions were outstanding lads who retained God in their knowledge as an influence for clean, Theocratic conduct in a demon-controlled land of exile. Being princely "youths who had no defect in them, but were handsome in appearance", they surprised their heathen caretaker by steadfastly refusing to eat royal food offered to demon idols. They were abundantly blessed of the Lord God for their conscientiousness. Their

faithful course in youth provided a strong foundation upon which to stand up and defy emperors and to be cast into the fiery furnace and the lions' den rather than to forget God and worship creature gods.—Daniel, chapters 1, 3, 6, *Amer. Trans.*

²⁰ John, son of priest Zacharias and Elizabeth, was a further one whose youth was filled with remembrances of the Creator. Notwithstanding being forced to live in wilderness haunts because of religious enemies, "the child grew up and became strong in the spirit, and he lived in the desert until the day when he proclaimed himself to Israel." At the age of thirty he began baptizing and announced himself to Israel as the forerunner of the Messiah. In his thirty-second year he suffered martyrdom.—Luke 1:80, *Amer. Trans.*; 9:7-9.

²¹ Last of all, let us mention Timothy, son of Eunice, to whom two letters preserved in the Bible were written by the apostle Paul. Because Timothy was made a special overseer of a congregation of Christians and acted as a special representative of the governing body of the apostles, Paul wrote to Timothy: "These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4:11, 12, *Am. Stan. Ver.*) The basis for this early advancement in privileges of service in the apostolic church was Timothy's remembrance of his Maker during the freshness of his youth. Hence Paul could write to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:14, 15.

WINDUP FROM VAIN YOUTHFULNESS

²² The foregoing historic examples illustrate what it means to remember the Creator in the day of man's youth, and the profitableness of it as it appears in the later years of life. The years of youth are the formative years, when the man that is to be is being formed in a mental and spiritual way; if not also in a physical way. They are the most impressionable years of life, when the memory is most retentive and when what is tucked away in the recesses of the mind is not quickly forgotten. Moreover, youth wants to live, in happiness. Why, then, should not the creature remember its Creator and Life-giver when it is young? Then life is ahead of it, not just the brief life during this present evil world, but, possibly, the everlasting life in the New World of righteousness,

16. What kind of reign was King Hezekiah's, and due to what earlier course?

17. How did King Josiah conform to Ecclesiastes 12:1?

18. What was Jeremiah's experience in youth? and with what result after years of religious persecution?

19. How were Daniel and his three Hebrew companions exemplary in youth? and as a foundation for what later conduct?

20. How was John the Baptist a further youthful example? and with what outcome?

21. What was the basis for Timothy's early advancement in service privileges in the church, as testified to by Paul?

22. Why should it be particularly in youth that the creature remember the Creator?

provided the creature makes the right preparation. The Devil and his invisible and visible organization are not interested in man's living, even if the Devil did say to Eve in Eden, "Ye shall not surely die," if you forget your Creator. But the Creator of mankind is interested in the living of obedient, righteous creatures. And since the Devil has caused the entry of sin and death among men, the Creator has made merciful provision for the removal of death, broken-down old age, and wickedness from the earth, and, more wonderful still, for the re-creation of the dead in the graves. Why, then, should not buoyant youth remember the Creator?

²² It would be selfish to think of beginning to take time to remember the Creator first when one is past his youth and, by a merciful providence, is entering into one's old age. Jehovah being our Creator, everything that we are we owe to him. Everything we enjoy we owe to him, for he is the Builder of heaven and earth. Jehovah is God, the Creator, and we are man, the creature. The wonderful New World of righteousness which the Bible describes as a "world without end", whose new heavens and new earth will remain for ever, behold, He is the Creator thereof. (Isa. 65: 17, 18; 66: 22) The appreciative man should desire, therefore, to remember the Creator of all things from the days of his youth and vigor, because the Creator is deserving of the service of all our lifetime *now*, from the time that we have intelligence to render some service to his cause and praise. He is worthy of our present service, when we can serve him with vigor, instead of holding back until our human body is exhausted of strength, and its elasticity of movement is dried up, and the remaining years of existence in an evil world are few.

²⁴ The right-minded worshiper of the adorable Creator fears to let him out of mind. He desires to get into the service of his great Creditor just as soon as he can and with all the vigor, intelligence and means that he has, and to serve him the rest of his days. It matters not how few years or many years the battle of Armageddon may be off, now is the time to remember and serve the great Creator of the New World. If we now serve him, during this world when mankind in general do not choose to give thought to Jehovah God but do instead reproach His name, we have the privilege of sharing under Christ Jesus in the vindication of the Creator's glorious name!

²³ What at most are the earthly prospects of a life whose youth is spent in vanity, because not spent in remembrance of Jehovah God? The wise man, under inspired guidance by the Creator, answers: "Remember now thy Creator in the days of thy youth, while

the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain." (Eccl. 12: 1, 2) Such lack of pleasure in any longer living was not the feeling of the old man Simeon, who had grown old in uprightness toward the Lord God. When he took up the infant Jesus in his arms at the temple in Jerusalem and realized that this was the one by whom Jehovah God was to bring salvation and freedom to humankind, Simeon thought life worth living. He joyfully blessed God and said: "Now, Master, you will let your slave go free in peace [by Christ the Savior], as you promised, for my eyes have seen your salvation which you have set before all the nations, a light of revelation for the heathen, and a glory to your people Israel!"—Luke 2: 25-32, *Goodspeed*.

²⁶ Neither were old-age regrets the experience of the eighty-four-year-old widow Anna (or Hannah), a woman whose remembrance of God from her youth up had led forward to the climactic experience of her long life. "She was very old, for after her girlhood she had been married for seven years, and she had been a widow until she was now eighty-four. She never left the Temple, but worshipped night and day with fasting and prayer. She came up just at that time and gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem."—Luke 2: 36-38, *Goodspeed*.

²⁷ Neither is a feeling of the vanity of life the portion today of those witnesses of Jehovah who have gotten old in Jehovah's service from their youth or from their more vigorous years of life onward. Today, although their bodies may be broken down by reason of inheritance from Adam, they do not feel life has been vain and that there is no pleasure in living, but they are rejoicing, finding these the most glorious days in which they have ever lived. Why? Because they see from the Word of God and its prophecies which they studied in youth that this is the promised "day of Jehovah". It is the time of the "joy of Jehovah", because he has assumed his invincible power toward this earth and has set up his Theocratic Government by installing his Anointed King, Christ Jesus, in power, to put an end to all his enemies and to vindicate his Father's name. The sharing in this "joy of Jehovah" is the strength of his people, whether they be physically young or old. As it is exhorted in Psalm 148: 12, 13: "Both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted." (*Am. Stan. Ver.*) All are bidden to remem-

23. Why would it be selfish to think of beginning to remember the Creator first when getting advanced in age?

24. What is the attitude of the right-minded worshiper toward the Creator? and why is now the special time to serve him?

25. What was Simeon's experience in old age, as in contrast with Ecclesiastes 12: 1, 2?

26. Why were not old-age regrets the experience of the aged widow Anna (or Hannah) at the temple?

27. Why is not a feeling of the vanity of life the portion of those now grown old in God's service?

ber their Creator, who is also the Creator of the Kingdom and of the New World, and to praise his name by having a part in vindicating it. By being vindicated against all who have reproached it, his name will alone remain exalted.

²⁸ "Evil," therefore, are the days which come to those who have misspent their youth and vigor and who now have no memory of their Creator and no understanding of his doings so glorious at present. Hence they have no pleasure in these marvelous years since 1914, for they have no knowledge or appreciation to counterbalance the woes that the Devil is now bringing upon the earth and sea because of his wrath at being cast out of heaven. The summertime of their life, when things looked bright, when, as it were, the sun, moon and stars all shed their light from cloudless skies, was not used to serve God and store up knowledge of the Creator. In Palestine, during its summer, there are no clouds and rain from May's beginning to September's end. The rest of the year is the winter, and is the season of clouds and rain, the early and the latter rain. So, in life's winter of old age, things darken for those who have passed their youth in worldly vanity. Then, after the cold, dampening rain of one trouble has fallen and passed, the clouds of more afflictions and infirmities return to increase one's difficulties.

²⁹ "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened." (Eccl. 12:3) The "house" pictures the human body, as in Jesus' parable at Matthew 12:43-45 and Paul's description at 2 Corinthians 5:1-8. (Isa. 38:12; Job 4:19; 2 Pet. 1:13) The keepers or guardians are the arms and hands, which tend the body and protect it and supply its wants. Old age causes these guardians to tremble with palsy and weakness and nervousness. The body's "strong men", the legs, are no longer like sturdy pillars, or swift like the hinds, but weaken and bend and can make the feet only shuffle and drag along.

³⁰ And in the mouth, not cared for by modern dentistry, the teeth have decayed, softened and been lost, and few or none of them are left. The grinding of solid food becomes difficult or ceases altogether, giving way to the chewing of soft, mushy foods with the gums. Also the powers of vision which look out through the eyes, and the mental faculties which look out through these windows of the body, become dim and hazy, if not altogether dark with blindness. Truly the 'grinding-women' and the 'ladies' in the

employ of the house who peer out through its windows are either gone or failing.

³¹ "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." (Eccl. 12:4) The two doors of the mouth no longer open much or at all to give expression of what is in the house or body, sending it forth upon the "street" or thoroughfare of public life. (Job 41:14; Mic. 7:5; Col. 4:3) Even the sound of the 'mill', as food is chewed with toothless gums, is low and indistinct. On his bed the broken-down old man does not sleep so soundly, and the bare chirp of a bird disturbs, awakens and makes him rise up, even if he hears only faintly. His is not the sleep of the wise and discreet man, nor the sweet sleep of the honest laboring man. (Prov. 3:21-24; Eccl. 5:12) Few are the songs that he sings; and his rendering of them is feeble. The "daughters of music" or "notes of song" sound low, and his own hearing of such producing of music by others is poor and defective.

³² How distressing is the further description of old men who have their youth to regret: "Yea, at what is high they be in fear, and there be terrors in the way, and the almond be rejected, and the grasshopper drag itself along, and desire perish, for man is going to his age-abiding home, when the wailers shall go round in the streets." (Eccl. 12:5. *Roth.*) At the top of high stairs the aged are fearful of falling; or even to look up at something high makes them dizzy. To go out into the busy, crowded streets, with much traffic in motion, strikes them with terrors at thought of injury or accident. The lonely path conjures up thoughts of attacks by highwaymen, and they are not certain of the way they take. Not only is a tasty almond nut refused because too hard to chew or irritating to the gums, but "the almond-tree shall blossom". (Eccl. 12:5, *Am. Stan. Ver.*) That is, the hairy head turns gray, and then snow-white, and the hoary hairs fall off, like the almond-tree loaded with its snow-white blossoms. In man's decrepitude and weakness, not only is the grasshopper alighting upon him a burden, but as the old man bends over, drooping at the loins with his arms either hanging down or bent to rest hands on hips, with elbows crooked upward, he looks somewhat like a grasshopper, only except that he drags along.

³³ The old man's desire and appetite are no longer sharp, even though what is put before him be tasty and spicy like the caper berry. It is ineffectual at making his mouth water. All the signs are that the

28. To what elderly persons are the days now "evil", with "lightless skies and with clouds returning after rain"?

29. In their case, how do the house keepers tremble and the strong men bow themselves?

30. How do the few grinders cease, and the 'ladies' that look out through the window become darkened?

31. How are the doors shut, the sound of grinding low, the voice of the bird disturbing, and the daughters of music brought low?

32. How are such aged ones in fear of heights, of terrors in the day, and like the almond-tree and the grasshopper?

33. How does their desire perish and they approach their long home, and the mourners go about the streets?

man is nearing his home of an indefinite time to come. It will be a home of a forever if his wasted youth has hardened him in Godlessness to where no resurrection from the dead is in store for him through Christ, but he perishes like the brute beast. The signs of approaching death are evident from the mournful, wailing tones and throat rattlings and groans that issue forth with complaints from the door of his mouth onto the street of public knowledge.

³⁴ "Before the silver cord is severed, and the golden bowl broken, and the jar shattered at the spring, and the wheel broken at the cistern; and the dust returns to the earth as it was, and the spirit returns to God who gave it." (Eccl. 12:6, 7, *Amer. Trans.*) The "silver cord" may mean the spinal cord of the human body, that long white cord of nervous tissue, which serves as the vital pathway for nervous messages and impulses to the brain. To sever it means death eventually. The silver cord may mean also that cord, precious like purified silver, that binds us to this life. To loose, remove or sever it means that we become surrounded with the deadly-black cords of Sheol or the grave, which only God's power can break in order to restore the dead creature to life. (Pss. 18:4, 5; 116:3; Acts 2:24) The "golden bowl" may picture the brain contained in the bowl-like cranium and to which the spinal cord is attached. Golden for preciousness, and also golden in color, the brain when broken down or with disintegration begun spells death. The body as a whole, the Bible compares also to a vessel or bowl, which youth should use in purity and not in satisfaction of passion; and it is like a golden bowl because of the invaluable possession of life-forces which it contains. (1 Thess. 4:4, 5; 2 Tim. 2:20-22; Lam. 4:2) At death this bowl breaks or ceases to function and undergoes dissolution.

³⁵ The "jar" or "pitcher" is that which receives the life-bearing stream of blood, namely, the heart. This "jar" serves the blood stream out again for circulation through the body. Although the old regretful man may not die of a broken heart, at death his heart becomes like a pitcher, shivered to pieces at the springing fountain, because it can no longer receive and contain and then pump out the blood for the body's nourishment and refreshment. The "wheel" of the circulation of the blood through the body is then like the wheel that is broken at the cistern, by means of which wheel water was hoisted from the cistern to pour it into the pitcher or jar of the water-carrier. The broken wheel ceases to turn. Stopped is the revolution of the blood-circulation, which fact of the blood's circulation, it appears, Jehovah God revealed to the wise man Solomon many centuries before Dr. William Harvey's discoveries demonstrated, in 1628,

that our blood stream circulates. This "wheel" broken, the human body, originally made up from the dust of the earth, returns to the dust, disintegrating to the condition in which it first was. The human soul then dies, because the spirit or life-force which God gave is no longer united with the body. "The body without the spirit [or, breath] is dead." (Jas. 2:26) It has breathed its last. The spirit, the life-force that is sustained by breathing, returns to God the Creator, who gave it. As for the soul of this old man who has squandered his youth away with thoughtlessness toward God, "the soul that sinneth, it shall die."—Ezek. 18:4, 20.

³⁶ "Vanity of vanities," says Kohéleth, 'all is vanity.' (Eccl. 12:8, *Amer. Trans.*) The name "Kohéleth" (kō-hel'eth) is the Hebrew word which the wise king Solomon applied to himself and which name means "Ecclesiastes, or Preacher, or Proclaimer". The inspired preacher or proclaimer correctly pronounced as the height of vanity the course of one who in youth ignores the Creator's existence and will and who grows old in such willful ignorance and has only the broken-down condition of old age to show for his long life. All has been vanity or emptiness in his case, although he die a multimillionaire or highly respected politician or religious clergyman. Getting off in youth to a start in the commercial, political, and religious things of this world, in disregard of the will of Jehovah God the Creator and Promiser of the New World, leaves the man at old age as empty as this old world, which is near its Armageddon of destruction.

³⁷ Not so as to the man or woman who from life's threshold forward has laid up treasures in heaven, the treasures which come from the heavenly Creator, and who has served Him faithfully with such treasures of knowledge and understanding, as one of His witnesses. "For God is not unjust so as to be unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them. But we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very end; so that you may not become half-hearted, but be imitators of those who through faith and patient endurance are heirs to the promises." (Heb. 6:10-12, *Weymouth*) "Your labour is not in vain in the Lord."—1 Cor. 15:58.

AIDS TO REMEMBERING

³⁸ "And further, because the Preacher [Kohéleth] was wise, he still taught the people knowledge; yea, he pondered, and sought out, and set in order many

34. How is the silver cord severed, and the golden bowl broken?

35. How is the pitcher broken at the fountain, the wheel broken at the cistern, and the dust and spirit returned to their sources?

36. Who is "Kohéleth"? and how does he mean it that "vanity of vanities, all is vanity"?

37. To whom do such words of Kohéleth not apply at old age? and why?

38. Why would it be inconsistent for Kohéleth to withhold knowledge from the people? and since when has he been calling them to assembly?

proverbs. The Preacher sought to find out acceptable words, and that which was written uprightly, even words of truth." (Eccl. 12: 9, 10, *Am. Stan. Ver.*) It would be out of harmony with the meaning of things for the wise man to be named *Kohéleth* or *Preacher* and then to withhold knowledge from the people. Says the writer of Ecclesiastes: "I the Preacher was king over Israel in Jerusalem." (Eccl. 1: 12) He pictures Jehovah's great anointed King in the New Jerusalem which is above, namely, Christ Jesus. He is Jehovah's greatest Preacher or Caller. By his preaching he has called together the assembly of his followers, the congregation, to hear the Word of God. During this day of the beginning of his reign in Jehovah's Theocracy he has begun the assembling of all his followers to his capital organization the heavenly Zion, especially since his coming to the temple A.D. 1918. Particularly since then he has caused to be fulfilled this prophecy: "This gospel of the kingdom shall be *preached* in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

³⁹ In fulfillment thereof, Jehovah's anointed witnesses are engaged in this preaching campaign to make known the Kingdom to all lovers of God-rule. By such preaching, under the guidance of his holy angels, the real *Kohéleth* or Preacher Christ Jesus is calling and assembling not only the remnant of his "little flock" of followers but also all his "other sheep", the "men of good will".—Matt. 24: 30, 31; 25: 31; Luke 12: 32; John 10: 16; Heb. 12: 22-24.

⁴⁰ This great Preacher left us the example that we should follow his steps. His wisdom was displayed in teaching the meek people the knowledge of Jehovah. To do so, he pondered over the resemblance of many earthly things to spiritual matters; and so he composed, and sought out and arranged many proverbs or parables, to convey knowledge to the honest seekers after God and to conceal it from men who did not remember Jehovah God the Creator. The words that the great Preacher sought out as being words of acceptableness and pleasantness, written uprightly and correctly and being hence the words of truth, were the Holy Scriptures. Concerning these writings of God's Word Jesus said: "Thy word is truth." (John 17: 17) He also sought to preach this Word of God in the best of speech and presentation. How well he succeeded is proved by the testimony: "Never man spake like this man." "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." "They all spoke well of him and were astonished at the winning words that fell from his lips."—John 7: 46; Luke 4: 22; *Good-speed*.

³⁹ In what manner is *Kohéleth* thus calling those to the assembly?
⁴⁰ How did *Kohéleth* ponder, seek out and set many proverbs in order? and also seek to find acceptable words, written uprightly?

"Jesus, just past his twenties when he began to preach and to teach the people knowledge, sets the example of wisdom for the youthful persons consecrated to Jehovah God in these days. His wisdom lay not only in searching out true and right knowledge but also in teaching it, when acquired, to others. By gaining the knowledge of God, the youthful ones have something with which to remember their Creator. But the best way to remember and not be forgetful hearers is to put the knowledge to work by teaching others. This causes the youths to stir up their minds continually and to revive the knowledge they have gained and to frame it in their own words in expressing it to others. This not only makes them always mindful of the Creator but also causes the attentive hearers to remember Him also. And here let Christian parents be reminded that they have a grave responsibility toward their youthful sons and daughters to assist them to remember their Creator in the days of their youth. This responsibility is in great degree discharged right in the home by teaching the children knowledge from the Word of God.

"Being closest to the children there in the home and directly supervising them, the parents should first of all by word and example be witnesses of Jehovah to their own offspring. If the parents love the Creator and remember him, and if they love these nearest and dearest to them according to the flesh, they will heed the typical words of Moses: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 6, 7.

"Many parents may wonder why the WATCH TOWER BIBLE AND TRACT SOCIETY does not publish a child's book, written in language suited to a child and which book it could easily study by itself and which parents could use in giving their young children home Bible instruction. We answer that none of the sixty-six books of the Bible were written in children's language, like milk for babes. Remember, too, that there are not only children according to physical age but also children according to knowledge. And yet none of the books of the Bible were written according to the intelligence level of those who are babes or children in knowledge. It was written for those who are of mature age, both physically and mentally. (Heb. 5: 12-14; 2 Pet. 3: 15, 16) Timothy's mother did not teach him as a child out of a child's book nor provide him with a child's tran-

41. In thus seeking out and teaching knowledge, how did Jesus set the example of wisdom for the consecrated youths today?

42. Why are Christian parents responsible to teach their youthful children at home?

43. What reasons are advanced why the Watch Tower Society does not publish a child's book for Bible study?

scription of the Bible. She taught him out of the Bible itself; and Timothy's grandmother Lois seconded her in this. (2 Tim. 1:5; 3:14-17) The "man of God" cannot be made "perfect, thoroughly furnished unto all good works", out of a child's book. The wisdom of God's arrangement in this regard lies in this fact: It imposes upon those who are advanced and mature in knowledge, whether they be parents or well-informed Christians, to take the direct Word of God and explain its difficult things to those younger in intelligence and understanding, whether these be literal children and youths or be those newly coming to the knowledge of the truth. This proves to be the finest mental and spiritual practice for all consecrated servants of God.

"Wise instructors have a stimulating effect. Their words are dependable to hang onto if they follow the Great Shepherd, Jehovah, and his Good Shepherd, Christ Jesus. Concerning this the Preacher says to his son-pupil: "The words of the wise are as goads, and as nails well fastened are the words of the masters of assemblies, which are given from one shepherd. And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." (Eccl. 12:11, 12, *Am. Stan. Ver.*) If the Preacher commented on the making of many books in his day, so long before the invention of printing, what must be said of this time of greatest advance in the art of printing and of free education of the common people in the art of reading, writing and composition? Due to the ambition and also due to the urge of so many to be writing books, the world has been loaded down with books not pertaining to remembrance of the Creator; and the end thereof is not yet. All this study put into so many books, which do not issue forth through Jehovah's Theocratic organization, has merely wearied the people of the world and has not at all relieved them of the weary, heavy-laden condition of mind and heart. Through these books they weary themselves just vainly in searching for peace, happiness and life.

"The great Creator of the Bible, Jehovah God, limited the canon or the authorized library collection of his inspired Word to just sixty-six little books. He affixed a warning and curse thereto against adding to that canon of inspired books or taking away from them, and so deceiving the people. The study of His Word, by itself or with the aid of books helping to understand His Word, is not wearisome, but is refreshing, peace-giving, comforting and strengthening and stirring to action in His service. Those who remember their Creator will not weary themselves

with the many books of this world, setting forth the studied wisdom of this world. They will heed the warning and admonition to study God's Book, the Bible, whose wise words are "as goads" and are dependable "as nails well fastened".

44 "THE CONCLUSION OF THE MATTER,

all having been heard: Fear God and keep his commands; for this concerns all mankind, that God brings every work into judgment with regard to everything concealed, whether it be good or evil." (Eccl. 12:13, 14, *Amer. Trans.; Roth.*) This is the wisest conclusion, for it takes into consideration everything bearing upon the matter from first to last. It is stated that "the fear of the Lord [Jehovah] is the beginning of wisdom" and also "the beginning of knowledge". "A good understanding have all they that do his commandments: his praise endureth for ever." (Ps. 111:10; Prov. 1:7) This is the wise conclusion for all humankind, not alone for those Christians who are called from among men to inherit the kingdom of heaven, but now especially for "men of good will" who expect to inhabit the earth forever during the New World of righteousness. Since the coming of the King Christ Jesus to the temple A.D. 1918 we are in the time of the judgment of the nations, and Jehovah's appointed Judge, Christ Jesus the Preacher, is upon the throne of judgment. —Matt. 25:31, 32.

"The judgment test now is most searching, and it reveals what is in the heart of men by drawing it forth into actions by them. Youths as well as old men should fear God, who has promised the New World and who is about to create such righteous world, wherein they may live forever to enjoy his works of creation in a condition of eternal youthfulness. If now they fear God, they will remember him and will remember to do what he now commands in his Word. And, since Christ's death and resurrection, to "fear God and keep his commandments" does not mean keeping the Ten Commandments, but means loving Him with all the heart, mind, soul and strength and proving it by walking in faithful obedience to His Word, the Holy Scriptures. The God-fearing ones will fear lest they displease him by harboring in secret anything contrary to his will, knowing that he will bring into judgment everything secret. In the secret place of our heart and mind let us remember that He who creates the New World destroys the present old world. Begone, then, the vanity of this passing world! Let ours be a profitable fear, not the selfish fear of men, but the fear of Jehovah God, which is clean and endures forever.—Ps. 19:9.

44. (a) How are the words of the wise and of assembly masters like goads and well-fastened nails? (b) In what way is there no end of book-making and is much study a weariness to the flesh?

45 How do those words (Eccl. 12:11, 12) apply as regards the Bible?

46 (a) What does the Preacher say is the "conclusion of the whole matter"? (b) Why is this the wisest conclusion, and for whom?

47. In view of his judgment with regard to everything secret, why and how should all mankind fear God and keep his commandments?

WHY DIVINE CHASTENINGS COME

THE heavenly Father's way of dealing with his sons is for their good. Therefore it is said of him: "God is love." (1 John 4:8) This means that Jehovah God is entirely unselfish. He needs nothing from his creatures, because all things in heaven and earth are his. He places the truth before his creatures and lets them voluntarily accept the same and willingly serve Him or reject his Word and suffer the consequences. Jehovah neither begs nor compels anyone to serve him. The religious preachers have therefore grossly misrepresented Jehovah in telling the people words to this effect: 'God is standing with outstretched hands begging men to come and be saved. Therefore won't you come today?' Such a religious statement is entirely false and is a defamation of his holy name and is entirely contradicted by his Word. The scripture, at Hebrews 11:6, flatly contradicts the words of the religious preachers, because it says: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Hebrews 11:1 defines *faith* for us, saying: "Now faith is assurance of things hoped for, a conviction of things not seen." And verse two adds: "For therein the elders had witness borne to them." (*Am. Stan. Ver.*) One cannot approach God unless he first has faith, that is, believes that Jehovah is the Almighty God and that the creature receives his blessings only when seeking those blessings. Jehovah God rewards only those who diligently seek to know and to do his will. He is no respecter of persons. (1 Pet. 1:17) He is making no effort to induce anyone to get into his universal organization and serve him. All who desire to know and to serve God must do so voluntarily, and not by compulsion or undue influence.

When a man receives the Word of God and exercises faith in Jehovah God and in Christ Jesus as King and Redeemer, and then consecrates himself to do God's will, agreeing that he will be guided by God's Word, the situation changes for him thereupon. That is, having entered into a covenant to do God's will, he must thenceforth perform his covenant and be obedient to the Most High. One who agrees to do God's will and then willingly fails or refuses to carry out his covenant or agreement has, to quote from Psalm 24:3, 4, "sworn deceitfully." Religious teachers or preachers have induced many persons to imagine that the only thing required of them is to say, 'I believe on the Lord,' and that because of such declaration such persons go at death straight to heaven. The Scriptures flatly contradict such conclusion. David, who pictures Christ Jesus and his faithful followers, described the right course of conduct in these words: "Examine me, O LORD, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth."—Ps. 26:2, 3.

Persons who are believers and who have for years been serving Jehovah God and Christ Jesus are still subjected to things which prove and try them. Some persons wonder why. It is because all who receive Jehovah's approval must prove their steadfastness for His universal sovereignty, and particularly for The Theocratic Government, which is the Kingdom of God by Christ Jesus. A person can prove his steadfastness only by being put to the test and under that test remaining immovable and continuing steadfast for

Jehovah and his King. Even now since A.D. 1914, when Jehovah put his King upon the throne of The Theocracy, His servants on earth find themselves beset by many trials. To the faithful, however, such trials are not at all surprising. Those who are wholly devoted to The Theocracy and who see the great fight being put up by the enemy against such Theocratic Government can appreciate why the individuals in God's organization on earth are put to the test. As that man of patience, Job, was put to the severe test and continued to hold fast his integrity, so now one who will receive the reward of Jehovah's approval must be put to the test and prove himself entirely blameless before God.—See Job 2:3-10.

In Hebrews, chapter eleven, the apostle Paul describes what faith is and gives a lengthy account of how the "elders" or men of olden time exercised and demonstrated their faith in Jehovah God under the greatest of trials and how they therefore had witness borne to them that they were pleasing to Jehovah God. Then Hebrews 12:1-11 goes on to say: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."—*Am. Stan. Ver.*

All the demons under Satan "the prince of the demons" are fighting against the consecrated people of Jehovah God; and God permits his people to have such chastening in order that they may, under severe trials, prove their lasting preference for the great Theocrat Jehovah and his King Christ Jesus and their devotion to such. The man who is in a covenant to do Jehovah's will, and who hopes to receive Jehovah's approval, must have and exercise genuine faith and full confidence in God and in Christ, fully determining to remain steadfast for the great Theocratic Government, regardless of what trials may come to him. At Psalm 94:12, 13 it is written concerning those who serve God and who

are beset by trying experiences: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." This shows that the trials upon God's people must continue until the wicked persecutors go down into the pit.

Since Christ Jesus came to Jehovah's great spiritual temple A.D. 1918 for judgment proceedings at the house of God, Satan and his agents have desperately assaulted the servants of Jehovah and Christ. This the Lord God could have prevented; but he has permitted it for a purpose, and one purpose is that the covenant people of Almighty God may prove their unbending devotion to his Theocracy by Christ Jesus. Holding fast their integrity to the end, they will receive God's approval. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."—Jas. 1: 12, *Am. Stan. Ver.*

In Daniel's prophecy the trials that would come upon God's devoted people at this end of the world were foretold in these words: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Dan. 11: 35) 'And some of them that are wise shall stumble.' (*Eng. Rev. Ver.; Young*) The demons try flattering schemes against Jehovah's servants to turn them away from the proper course. These flatterers are lying, unfaithful persons, like the counselor of David described at 2 Samuel 15: 30-34. Some have yielded to such flatteries and have stumbled and fallen. Some have stumbled, but have recovered; while others fall completely and are not recovered. One's recovery from stumbling is possible only when that one is put to the test and realizes that he has taken the wrong course and then quickly repents and diligently seeks the face of Jehovah for forgiveness.

To resist flattery one must come to an appreciation of the fact that Jehovah's Theocratic organization is ruled from the Head downward, and not from the bottom upward. That organization serves for the vindication of God's name, which is the matter of paramount importance. Some fail to see that all-important truth, and, flattering themselves, they consider themselves and their individual ease and salvation of great importance. Such persons fall, and for them there is no recovery. Their rebellion against the rule of The Theocracy is disastrous. Those who rebel insist on their own selfish course. They forsake the course of wisdom and understanding and follow a selfish course, evidently because they have yielded to flatteries put upon them by the invisible demons and their visible agents. Any man who indulges in flattery shows a lack of faith and of appreciation of God's Word and dealings.

The "fall" of such ones as forsake wisdom and understanding is not the end of the matter, but after their fall they continue in a wrong course by trying to induce others to follow the same course of opposition to the Theocratic organization. Thus they pull others down with them. Such falling ones endeavor to turn others away from faithful service to The Theocracy; but those who receive Jehovah's approval are not turned away. Such fallen ones become entirely blind to the paramount question of the vindication

of Jehovah's name, and they meditate day and night as to how they may interfere with the progress of the Kingdom's proclamation.

Why has the Lord God permitted the fallen ones to try to pull others down with them and to turn them away from the Theocratic organization and Government? Daniel 11: 35 answers: "To try them" (*Auth. Ver.*); "to refine them." (*Am. Stan. Ver.*) The temple judgment being on, Jehovah's Representative, Christ Jesus, lets such things come to pass to make manifest who is immovable and who is steadfast for The Theocracy. As it is written: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. 3: 3) "And I will bring the third part [the faithful remnant] through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13: 9) "Till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12: 9, 10.

The fiery trials that come as chastenings upon Jehovah's people have the effect of purging and cleansing the visible part of Jehovah's Theocratic organization and those of good-will who are associated with it, even as Achan was cleared out from Israel's typical Theocratic organization to remove the wicked leaven of poison therefrom. (Josh. 7: 10-26) Such cleansing or purging work continues till now. "Even to the time of the end." That means until the Lord's "strange work" is completed, after which his "strange act" will be made manifest at Armageddon—Isa 28: 21; Dan. 11: 35.

Foretelling the clearing out work, Jesus gave the parable of the wheat and tares and said: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 40-43) Hence it is well said: "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12.

When the faithful servants of Jehovah see the unfaithful cleared out, they are drawn even nearer to Him and he causes them to shine brightly in his organization and in his service by their publication of His truth. Those who are devoted to The Theocracy see that they are continually put to the test, and now they are appreciating the reason for such test. While the Lord permits his faithful servants to continue to have severe tests, all the faithful ones now appreciate that it is permitted to test their steadfastness or integrity. And how long will these tests continue to come upon the faithful? "Because it [the end of Satan's organization] is yet for a time appointed." (Dan. 11: 35) Until the final end of Satan's organization the integrity of the faithful followers of Christ Jesus will certainly be put to the test.

Jehovah God Almighty has permitted such for the good of those who are in a covenant to do his will, "that we may be partakers of his holiness." While Satan and his associate demons have been cast out of heaven and down to the earth since 1914, Jehovah lets that wicked horde remain for a short time in order to put the integrity of his faithful remnant to the test and that they may prove their immovable devotion to Him. While this test is in progress the remnant and their good-will companions continue to declare Jehovah's great name and his Theocratic Government to those people on earth who will hear. Such proclamation must keep on until the beginning of the battle of Armageddon, at which time Jehovah God will show to all his supreme power. While no man yet knows the day nor the

hour that Armageddon will begin, the "signs of the times" show that it is very near. Therefore Jehovah bids his faithful servants now on earth to 'redeem the time' and to 'slack not their hand' in his witness work, "his strange work."

Regardless of all earthly persecution and opposition, they must remain true, steadfast and blameless before the Lord. Such blamelessness consists of their complete devotion to The Kingdom, The Theocratic Government of Jehovah God by Christ Jesus. Their integrity is thus put to the test, but those who receive the Lord's approval are the ones that will hold fast their integrity under that test. They are being disciplined by the Lord, and they are determined not to yield to demon influence and pressure, but they will stay faithful to Jehovah God and his Theocracy, come what may.

AHITHOPHEL, A TRAITOROUS COUNSELOR

CHRIST JESUS said: "He that eateth bread with me hath lifted up his heel against me." The occasion was the night of his betrayal, and in speaking the above the "son of David" had caught up the prophetic words of the psalmist uttered some thousand years previous and he applied them to Judas Iscariot. (John 13:18; Ps. 41:9) But when King David said, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," he did not have in mind any event ten centuries thence. He was referring to a bitter experience through which he himself had passed. The "familiar friend" in whom David placed great trust was Ahithophel.

Because of this one David was also moved to speak as follows: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." "He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." —Ps. 55:12-14, 20, 21.

Ahithophel occupied a position of importance in David's kingdom. As David's counselor he acted as a confidential adviser and was one of the chief men of the government. But the course of action that he followed toward the end of his life well merited the above words concerning him, and well qualified him as a prototype of the despicable traitor and betrayer, Judas Iscariot. Ahithophel had a son named Eliam, and Eliam's daughter was Bath-sheba, which makes the once trusted counselor related to King David by marriage. (2 Sam. 11:3 [compare marginal reading with 1 Chronicles 3:5]; 23:34) His counsel was held in such high esteem by the Israelites that his words were considered almost as the oracles of God. "The counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel." (2 Sam. 16:23) Strange, then, is it that his name should mean "foolish brother". However, the one incident of his life recorded in the Bible shows the fitness

of the name, and also the other two meanings attaching to the name, that is, "dissembler" and "brother of disguising".

The occasion of Ahithophel's traitorous turn was the rebellion of David's vain and ambitious son Absalom. By honeyed words this offspring "stole the hearts of the men of Israel" from the anointed king of the typical Theocracy. As the seditious plot thickened Absalom moved from Jerusalem to Hebron, and by efficient use of his army of spies the numbers joining with him increased continually and the conspiracy strengthened. Chances for success glowed ever more brightly. Then came the master stroke: "Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh." The conspirator for the throne reasoned that if he could attract to his cause one so renowned for political sagacity, then success would be assured. The prestige thus gained would be a diplomatic coup for Absalom and a stunning blow to the king. Ahithophel shrewdly weighed all probabilities and made his decision. When Absalom later made his triumphant entry into Jerusalem, Ahithophel was with him.—2 Sam. 15:12, 16:15.

That this was, as anticipated, a heavy blow to the king, is shown by David's reaction upon hearing the news of Ahithophel's defection. "And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." He received this news after he had crossed the brook Kidron and was ascending the Mount of Olives, to the east of Jerusalem. When David had gained the summit, one known as "the king's companion" approached: "Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jona-

than Abiathar's son; and by them ye shall send unto me every thing that ye can hear. So Hushai David's friend came into the city, and Absalom came into Jerusalem." —2 Sam. 15:31-37.

With the scene thus changed to Jerusalem once more, the Divine Record reveals Absalom addressing Ahithophel: "Give counsel among you what we shall do." The sly Gilonite gave the infernal counsel that Absalom should, in the sight of all Israel, go in unto the concubines of David left in the city, and added: "Then shall the hands of all that are with thee be strong." (2 Sam. 15:16; 16:20-22) This drastic measure would effectually eliminate any reconciliation between father and son; all following Absalom would be assured that he was going to see the matter through to its end. Furthermore, the wives of a conquered king were always the property of the conqueror: in possessing David's concubines, then, it would seem that Absalom also possessed the kingdom. (1 Ki. 2:22) It also shaped events to a fulfillment of God's judgment against David on a former occasion. (2 Sam. 12:11, 12) Nevertheless, for a son to take his father's wives was the sum of abomination, and from God's Word draws the death penalty. (Lev. 20:11) Hence Ahithophel's counsel was folly for Absalom, regardless of any temporary political advantages it might bring.

Ahithophel's subsequent advice was not pointed toward solidifying the political entrenchment on the home front. It concerned itself with counsel for war. "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace." (2 Sam. 17:1-3) Doubtless this was the best war strategy that Absalom could have followed. David's forces were weak in numbers and disorganized. The enemy had had the element of surprise on their side, and if they had pushed their advantage victory might have been gained, Jehovah not intervening. Ahithophel's scheme was to smite the king only, and, that done, it would be "as if all returned". Further resistance would crumble, he reasoned.

But, remember, Hushai was also present, and in the interests of King David. His opinion was called for. He withstood the sound counsel of Ahithophel, saying, "Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps." He continued on to paint a terrifying picture of how any but the strongest possible force would be set upon by war-wise David and his valiant ones from some hiding place and annihilated. Such an initial defeat, Hushai argued, would melt the heart of the boldest with Absalom. It would break the fighting morale of all Israel backing Absalom. Hushai could see that his words were having the desired effect, and he pressed his advantage: "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on

the ground: and of him and of all the men that are with him there shall not be left so much as one."—2 Sam. 17:6-13.

Ahithophel counseled for a bold blow to bring quick victory. Hushai counseled caution, preparation, mustering of an overwhelmingly large military force that would land upon David "as the dew falleth on the ground". Weak-hearted Absalom feared his father's prowess in battle, and he and the men with him favored the counsel of caution given by Hushai. Thus did Hushai, "the king's companion," gain time for the hard-pressed David. Actually, however, it was Jehovah maneuvering matters in behalf of his faithful Theocratic King David. "Jehovah had ordained to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom." (2 Sam. 17:14, *Am. Stan. Ver.*) According to plan, the results of Absalom's council of war reached the ears of David. Hushai admonished in his message to the king that David pass over Jordan quickly, which he did. David was choosing the battleground. In the wooded wilds of Gilead beyond the Jordan, in what is known as the wood or forest of Ephraim, the king's armies shattered the rebel forces. Absalom paid with his life. —2 Sam. 17:15-22; 18:1-15.

But what of Ahithophel? Did that traitorous one pay over his lifeblood to the avenging swords of David's warriors? or did he escape just punishment for his base betrayal? Neither one. When that far-seeing one perceived that his wise counsel was rejected for that of Hushai, he was convinced that Absalom's cause was lost. So sure of it was he that he did not even wait for the calamity to fall, or for the traitor's cup that would surely be poured out for him to drink. "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father." (2 Sam. 17:23) Thus with great deliberateness he ended it all, and finished off in fitting style the forecast he was being used to make of Judas Iscariot. —Matt. 27:3-5.

But Ahithophel is prophetic of more than the arch-betrayer who lived nineteen centuries ago. He and Judas both foreshadow a class known as the "evil servant". (Matt. 24:48-51) In these last days this class conspire against the Greater David and His faithful followers. Once the close companions and familiar friends and sweet counselors of the anointed remnant of Jehovah's witnesses, these traitorous ones turn to the folly of human wisdom. In harmony with the meaning of the name of their prototype Ahithophel, they disguised themselves as brothers of the anointed and trafficked in dissembling words. In their blind ambition for exaltation and positions of honor they turn to the vain and foolish wisdom of this world. They do not consider the part Jehovah might play in developing events, especially as these events relate to his Theocracy. They forget that He is the one who brings to nought the understanding of the prudent, takes the wise in their own craftiness, and counts their worldly wisdom foolish. In discounting in their narrow human viewpoint the Almighty God, Jehovah, they act the part of a fool and die for want of wisdom.—Ps. 14:1; Prov. 10:21; Isa. 29:14; 1 Cor. 3:19.

FIELD EXPERIENCES

PIONEERING IN SOUTH AFRICA

"I have found that regularly doing street magazine-work on a fixed day and hour at a certain spot has resulted in making many contacts. One day a man came up to me and said: 'I wish I had the faith you have. Won't you help me to get it back?' An appointment was made that resulted in a book study, his wife also attending and showing keen interest. On another occasion I was approached by a native sister, who worked at a hotel, asking me for literature. Subsequently three of her friends who also work at hotels have come and asked me to teach them the Bible so that they may become ministers of the gospel. Another book study arranged! On the door-to-door work I have met people who took magazines and booklets from me on the street. Having met them previously, one feels on a friendlier footing, making it easier to introduce the study. The most encouraging experience I have had lately has been with the phonograph, which goes to prove that this is one of the weapons the Lord has provided and should not be neglected. When I first started working the Strand I met a lady who said she was very busy, but that she would like to hear the record if I would call another time. That evening I was returning from a back-call with my gramophone and happened to stop to speak to someone just outside this lady's house. To my delight a young fellow came up to me and asked me to come inside, as the lady had seen me from the window and wondered if I would play the record to them then. Inside I found five people sitting in the lounge, ready to hear the record. After hearing 'Ransom', I witnessed to them about the Kingdom and was able to make an appointment for a model study with the lady of the house and her mother-in-law. The young man who called me in was a Catholic and was very interested to hear about the work first hand, as he had heard a lot about it from his church. He left for Northern Rhodesia a few days later, but not without first having obtained a good witness about the Kingdom."

A HAPPY ENDING (ENGLAND)

"This deals with a soldier who fought in the African campaign of the war. One day this soldier was helping to fire a huge field gun. The guns around him were blazing away into the enemies' lines and 'it was just like ———'. Suddenly a thought came into his mind: 'Why are we doing this? Why is the world in such a terrible mess?' And he went back to tell his commanding officer that he had had a vision of God's kingdom. He had never read his Bible before this. After a while this soldier was sent to Cape Town, South Africa. One day while he was walking through one of the main streets of Cape Town he saw a group of people standing with books in their hand and with white bags slung over their shoulders. He went up to one of these and asked who they were. The publisher had a good talk with him. Not long after that he set sail for England and eventually

arrived at his own home town. He had not been home long when, while out one day, he saw some of those people wearing white bags and holding books. So he went and spoke to a pioneer sister. 'I've spoken to some of your people in Cape Town,' he said. Well, the happy ending to that is, The soldier is now a very active Kingdom publisher."

ON THE FOURTH TIME AROUND (AUSTRALIA)

"Going round my territory for the fourth time I called at a flat. On my former visits the people were always out. A lady appeared this time. When I gave her *Kingdom News* she said she was very busy, had very little time for reading, and goes out a lot. I told her it contained an important and timely message to people of good-will toward God and his kingdom. After two more visits I started a study. Last week, just as we were about to begin, she remarked: 'You are my answer to prayer. One evening I was all alone, meditating on God's Word. I prayed for help to understand his Word. Next morning you knocked at my door and spoke about Jehovah's kingdom, and asked if I would like to have a Bible study free. I said No. After you had gone I thought. 'What have I done? I asked for help, a lady comes and offers a Bible study free, and I send her away.' Thinking the matter over I said: 'If it's an answer to my prayer, the lady will come again.' You did.'"

"I realize how necessary it is to follow Organization Instructions. If I had not gone on my fourth round I would not have met that lady. I feel very grateful to Jehovah for his guidance and help in finding and feeding his 'other sheep.'"

REVISITING A MAGAZINE OBTAINER (ONTARIO, CAN.)

"I placed a magazine in the door-to-door work on December 10. I called back next week, as I arranged with the lady to do so, and had a very interesting talk with her, and placed the *Truth* book and arranged to have a book study with her on the 21st. I called as arranged and had the hour's study with her, and the next study was arranged for two weeks hence, as she was gone over the holidays. She was very teachable and said she and her husband were yet attending church but she had seen the difference in what the clergy taught from what was in these publications. The clergy in her church had spoken much against Jehovah's witnesses, but she certainly thought it was so as to get the people to persecute us. She expressed her desire to have four or five of these little booklets, as she wanted to do some of this work herself, since it pointed out that if we believed this was the truth we should preach it to others. The result is that she is coming out with me on a book study Tuesday night. She has not attended any meetings yet, but sees the necessity of the work. I think that with a little more instruction she and her husband will both come out to studies. They are middle-aged, and it was quite a surprise to see her get the desire for service so quickly."

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upon in the December 15, 1945, issue of *The Watchtower*, but the 1946 Calendar of the Society will feature it before your eyes all the new year round. The picture in color accompanying the text helps you to visualize just how this year's text is being applied and realized throughout all the nations now. The Calendar paid also

reminds you of each of the six special Testimony Periods of 1946, besides the special service themes for all the intervening months. A single copy is 25c; but five copies, when mailed to one address, are \$1. Companies and groups should take advantage of this and combine individual orders for one common shipment.