

# The WATCHTOWER

*Announcing*  
JEHOVAH'S  
KINGDOM

MARCH 1, 1972

Semimonthly

HOW TO STAND FIRM IN  
THIS TIME OF THE END

CAN YOUR FAMILY LIFE  
BE IMPROVED?

DO YOU GET BORED?

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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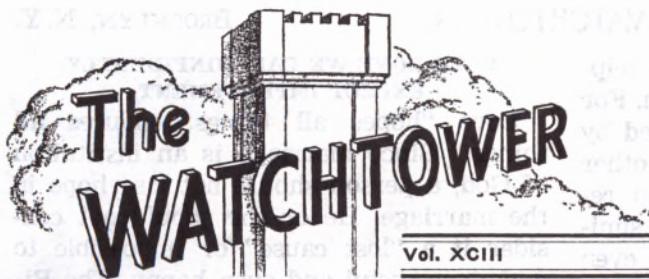
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Jehovah's  
Kingdom

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## Can YOUR FAMILY LIFE Be Improved?



IS YOUR family life a happy one? Or are there areas where you feel there could be improvement? What will help? Regardless of where the fault seems to lie, is there anything YOU can do that will make your marriage and family life more successful? There is. You can cement the family bonds by giving special attention to the exercise of love. Out of many good things that the Bible mentions as contributing to unity, note what it says about love, at Colossians 3:14.

What, really, is love, and how can it actually be applied so as to work effectively? We see the word "love" on billboards, scrawled on buildings, on buttons and clothing. Does this kind of "love" or this method work? No; we have to do more than talk about love. We must know what it really means and exert ourselves to apply it.

The "love" said by the Bible to be "a perfect bond of union" is translated from a Greek word (*a·ga'pe*) that means more than sexual attraction. It means more than indiscriminate love of people, ignoring the right or wrong they may be practicing. This love does not ignore principle, loving just anything or anyone without guidance

or purpose. Yet, it is not cold but genuinely warm and is motivated by a strong desire to promote the well-being of those whom one loves.

The Bible helps us greatly in knowing just how to apply love to make it work. But you no doubt know that a marriage where there is difficulty cannot be made completely happy within a week or even a month. The process can be likened to repairing the walls of a house that is falling apart. The love that forms a perfect bond has to be applied painstakingly just as a mason would apply mortar, brick by brick or stone by stone.

Usually cracks and rifts in a marriage take time to develop, based on a series of small irritations and disagreements. So it takes time and effort to rebuild strong family bonds. You can confidently expect results; but be patient.

Let us consider, then, what the Bible says as to love's application, and instances wherein we can apply it. We find this careful consideration of love in the Bible at First Corinthians, chapter thirteen, verses four to eight.

First, "love is long-suffering and kind." It puts up with unfavorable conditions, not

for nothing, but with the purpose of helping everyone involved in the situation. For example, have harsh words been used by one of the marriage mates? The other could become sullen, "clam up" and refuse to talk, or could retaliate with similar harshness. But speaking kindly, even performing some service for the offending one, will nearly always make the atmosphere less tense. It is usually appreciated, although perhaps not acknowledged at the moment.

"Love is not jealous." It is not suspicious, overpossessive, or afraid that another person may step on its rights. It "does not behave indecently." It is not ill-mannered, rude, vulgar, discourteous, insolent, coarse or disrespectful. How often these bad things bring about gradual alienation of married couples!

Love "does not look for its own interests." The one showing love will think first of the feelings of the other person, considering the circumstances and doing what is most advantageous to the other's welfare and happiness, even though some sacrifices have to be made. The loving marriage mate will not demand that everything be done *his* or *her* way. Neither will love demand its "rights."

Love "does not keep account of the injury." If you exercise love toward your mate, you will not harbor in your heart a vengeful spirit, waiting for the time when the 'books of account' will be balanced, in the meantime damaging your relations as a married couple by an angry or unfriendly attitude.

Love "bears all things," or 'covers all things.' If you are loving you will not attribute bad motives to your marriage partner, or be "reading between the lines" in what the mate says or does, ready to jump to angry conclusions. You will express confidence and back up your mate, unless real wrongdoing is proved.

#### WITH LOVE WE CAN CONFIDENTLY EXPECT IMPROVEMENT

Love "hopes all things, endures all things." Since marriage is an institution of God, a person should not lose hope in the marriage. He or she should not consider it a "lost cause" or impossible to make successful and even happy. The Bible's words are the words of God, who made man and woman and who arranged marriage, and God knows what can make marriage a success. It is failure to follow these principles of love that has caused failure in marriage. If you love your partner and God you will hope the very best, you will apply God's counsel and wait for his response in blessing you. It takes some endurance, but brings rich rewards.

"Love never fails." Love will sustain you, and will usually have a strong appeal to your mate. Progress may seem slow. However, the knowledge that you are taking the right, positive course, and the healing power that your practice of love has on your own heart, will keep you encouraged and will give you contentment. And, regardless of the other person's response, love will not fail to bring you much greater happiness.

Strength of heart is required to keep on practicing love. The only way that you can acquire the necessary strength is by a study of the Bible. It outlines not only love, but also the various other qualities related to love and gives guidance as to how to develop and apply them for your own happiness. A weekly study of the Bible with the aid of Bible study helps or of others who understand it will provide you with a knowledge of Jehovah, "the only true God." Without such knowledge, as the Bible explains, true love is impossible, because "God is love."—John 17:3; 1 John 4:8.

**E**VER since the day that Adam and Eve bit into the forbidden fruit, mankind has been under pressure from Satan the Devil. This is because, from that day on, bitter warfare has existed between Jehovah God and this wicked adversary. (Gen. 3:15) It has been a warfare that has increased in intensity down through the centuries. And today it is rapidly reaching its climax. Every man is involved in it, especially the servants of Jehovah, for they are targets of the Devil and his demons. If you are one of God's servants, you know how true this is. Also you should know that, very soon, a great attack upon Jehovah's people will be launched by these wicked ones. This was foretold by Ezekiel in these words: "And you [Satan] will be bound to come up against my people Israel [Jehovah's witnesses], like clouds to cover the land. In the final part of the days it will occur, and I shall certainly bring you against my land, for the purpose that the nations may know me when I sanctify myself in you before their eyes."—Ezek. 38:16.

<sup>2</sup> How urgent, very urgent, it is that we draw close to Jehovah God and grow in awareness of our dependence upon him for protection in all circumstances of our daily

# HOW TO STAND FIRM IN THIS TIME OF THE END

**"BEHAVE IN A MANNER WORTHY OF THE GOOD NEWS ABOUT THE CHRIST . . . STANDING FIRM . . . FOR THE FAITH OF THE GOOD NEWS, AND IN NO RESPECT BEING FRIGHTENED BY YOUR OPPONENTS."—PHIL. 1:27, 28.**

lives. We should do this, just as a young animal keeps very close to its mother for protection when some lurking foe is near. And, as for us Christians, our lurking foe is a "roaring lion, seeking to devour" by destroying our spirituality or by breaking our integrity to God. (1 Pet. 5:8) We need to appreciate the need to draw close to Jehovah, our heavenly Protector.

<sup>3</sup> Through Jehovah's "faithful and discreet slave" organization God has provided a very helpful and balanced diet to make us spiritually strong. (Matt. 24:45-47) Think of it! Five spiritual 'meals' are sched-

uled every week in each of more than 27,100 congregations world wide. It is not only important, but imperative, that we let nothing interfere with our conforming to this meeting arrangement. Paul, in his admonition to the Hebrews, mentioned that we should "hold fast the public declaration of our hope without wavering" and "consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another." Notice that the apostle was strongly admonishing the Christians nineteen hundred years ago not to neglect the association with the congregation, espe-

1. (a) What circumstance has existed ever since the first couple sinned, and who are involved? (b) How is Jehovah maneuvering matters, and what will be accomplished?

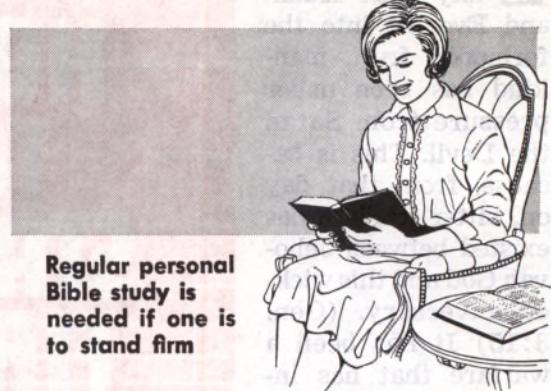
2. What should Christians do now for protection?

3. What arrangement has Jehovah made for keeping Christians spiritually strong, and what admonition does Paul give in his letter to the Hebrews?

cially in our day, "as you behold the day drawing near." This coming together for taking in spiritual nourishment is far more urgent for our existence than our regular three meals that we eat daily for physical sustenance.—Heb. 10:23-25.

<sup>4</sup> Not only is it beneficial to attend all meetings for Bible study, but, more importantly, we should participate in them. Of course, participation means preparation. In this respect, have you ever noticed which paragraph in the *Watchtower* lesson you remember more readily? Is it not the one, or ones, that you yourself commented on? The reason is that this paragraph receives so much more consideration. You have studied and meditated on it, thereby making it possible to comment well. Further, you have related it verbally. You have actually trained your mind on the thought of the material in that paragraph far more than the others. The same is true of the scriptures that are cited in the paragraph. The information is retained to a far greater degree when you look up the cited scriptures. The reason is that you have taken the time to read them and analyze the association with the subject under consideration. This is most helpful in aiding you to remember the information and making it your own, besides improving your comprehension of the subject.

<sup>5</sup> Regular personal study of the Bible is very necessary, and we should do this just as diligently as we attend meetings. For example, if you set a certain time aside for studying, maybe only a fifteen- or twenty-minute period at a time, do not let other things interfere with this schedule. This spiritual nourishment fortifies us to cope with daily problems: at work, in the home, and in the field ministry. Further-



**Regular personal  
Bible study is  
needed if one is  
to stand firm**

more, it helps us to avoid many problems by applying Bible principles and laws with which we have become familiar through our Bible reading. Thus we know how to use the wisdom gleaned from God's Word. (Prov. 2:10, 11) Bear in mind at all times that there is a single source from which we can procure spiritual strength, and that is Jehovah. Beyond this, we can accomplish nothing without His spirit.

#### PETITIONING JEHOVAH

<sup>6</sup> Have you ever wondered about or thought of Jehovah's condescension in his even permitting us to talk to him? In fact, in his deference to us, he acknowledges our petitions for guidance and direction. The disclosure of this is drawn to our attention at Luke 11:10-13, For "to everyone knocking it will be opened. . . . If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" How comforting it is to know that we can approach Jehovah and obtain direction through his holy spirit and his written Word! In a further statement given under inspiration to John, God again taught us that he will hear our words, no matter what we are asking according to

4. Besides attending meetings, what else should we do that will be very beneficial to us? Why?  
5. How important is personal study?

6. May we ask, and expect answers to our prayers? What are requirements for favorable hearing of prayers?

his will. "And this is the confidence that we have toward him, that, no matter what it is that we ask according to his will, he hears us . . . if we know he hears us respecting whatever we are asking, we know we are to have the things asked since we have asked them of him." (1 John 5:14, 15) It is most gratifying to know that we may expect him to grant our requests as long as these concur with his will.

<sup>7</sup> If we have erred, inasmuch as we all make mistakes, does not the above include our petitioning Jehovah for forgiveness? Should we not then acknowledge that He will forgive our sins? If not, then why pray? How genuinely comforting it is then to know that he does listen to our prayers and that he will pardon our transgressions.

<sup>8</sup> Whenever we are presented an assignment from Jehovah, through his organization, which may seem difficult or which we may even consider beyond us to accomplish it, instead of rejecting such privileges would it not be better to pray for Jehovah's help first? Most assuredly so! He listens to our prayers and petitions—"the prayer of the righteous ones he hears." (Prov. 15:29) He invites us to make requests of him—"let your petitions be made known to God." (Phil. 4:6) Why not pray daily? Jesus advises us to do so

7. May we expect Jehovah to grant forgiveness of mistakes and sins?

8. (a) Whose help may we seek to aid us to carry out assignments? (b) What healthful pattern for prayer did Jesus give the disciples? (c) Is it in order to ask Jehovah's help and direction when facing trials?

Through prayer we draw close to Jehovah and gain strength to keep on doing his will



in these words, "Give us today our bread for this day," and to make other requests. (Matt. 6:9-13) This sets a very healthful, spiritual pattern. Prayer is a channel that we may use to talk with the great Creator, Jehovah. We should have every confidence that he will aid us and strengthen us under all circumstances and situations. We should then be happy when we endure trials on behalf of his name and on behalf of our commission as ministers, just as James states, "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." When we come under strained circumstances we should remember that it is not Jehovah that tries us, because we are told that "with evil things God cannot be tried nor does he himself try anyone."—Jas. 1:12, 13.

#### OUR PATTERN OF THOUGHT

<sup>9</sup> We are all familiar with the proverb, "As a man thinks, so is he." Obviously, then, the proper thoughts with which to fill our minds are those essential for eternal life. Should not, then, our attention be focused upon the Kingdom hope Jehovah has set before us? Then the thing to do is carefully to guard our Kingdom interests and make them our personal desires. This is also in conformity with Jesus' words, when he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) This was of utmost importance in Jesus' life. He admonished his followers to think similarly nineteen hundred years ago, and the same is applicable for us now.

<sup>10</sup> With the Kingdom first in our

9. How important is our thought pattern, and what should be uppermost in all our thoughts?

10. (a) What is required of us to stand firm in conjunction with the ministry? What may we expect at times? (b) Are we to preach only under favorable conditions?

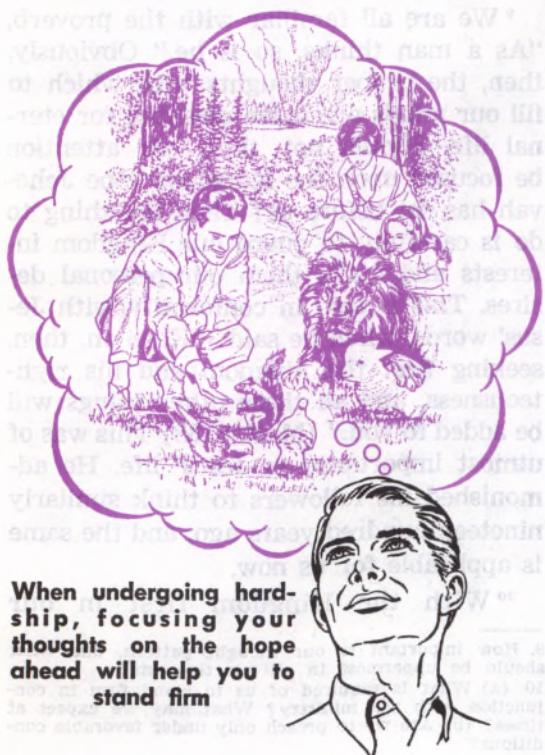
thoughts, we will think about the Kingdom and the hope ahead, and thereby be strengthened. This will take our minds off ourselves when encountering confinement, enduring persecution, hardship or pain. This is essential to us if we are to stand firm and maintain integrity to Jehovah. Standing firm in true worship when our Christian ministry is questioned or jeopardized is obligatory. (Eccl. 12:13) We can expect governmental authorities to prohibit our preaching the good news of God's kingdom, or to try to intimidate us as they are already doing in some lands. Should this cause us to abandon our ministerial work? Our conclusion should be the same as that of the apostles Peter and John when they were ordered to quit preaching in Jerusalem. They were commanded to preach no more in the name of Jesus. They were even beaten before they were released. This did not turn them

away from their faithful course. Instead, they were "rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:40-42) The apostle Paul in his second letter to Timothy also draws to our attention the Christian's position in regard to pure worship: "Preach the word, be at it urgently in favorable season, in troublesome season, . . . do the work of an evangelizer." (2 Tim. 4:2, 5) This, too, shows us that the Christian is to continue standing firm regardless of whether forbidden to carry on this ministerial work or not. Jehovah's witnesses will preach in 'troublesome' circumstances as well as under favorable ones.

<sup>11</sup> However, under hazardous situations, caution should be exercised as to the best manner in which one should carry on one's ministry. Discretion in this respect was shown by Jesus' words too when he advised, "I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16) Yes, it is necessary not only to be innocent of wrongdoing and of compromising one's Christian stand before Jehovah, but in some instances also to be shrewd.

<sup>12</sup> When faced with opposition, or even being banned, spiritual nourishment for spiritual health is important. Paul's counsel is ever applicable: 'Forsake not the gathering of yourselves together.' Obviously it may not be permissible to meet in large congregations as we have the opportunity to do under conditions of freedom. When this is not possible, we should be comforted by the words of Jesus, "where

**When undergoing hardship, focusing your thoughts on the hope ahead will help you to stand firm**



11. What particular counsel did Jesus give where hazardous situations may exist?

12. (a) Will Christians discontinue 'meeting together' if banned or if forbidden by officials? (b) What precautionary measures may be used?



**When faced with opposition, possibly a ban, meeting together, even in small groups, is important in order to stand firm**

there are two or three gathered together in my name, there I am in their midst." (Matt. 18:20) This strongly highlights the advisability of meeting even in small groups, perhaps in private homes. In addition, when attending such meetings, it may be advisable to arrive at the meeting location singly or in twos in order to avoid suspicion. The importance of meeting together has proved to be essential under difficult conditions as well as under good conditions. It may also be well to dispense with singing of songs so as not to attract attention.

<sup>13</sup> What about literature? Supposing you have no new Bible literature? Would it not be appropriate and proper to study whatever you have available? If you have no Bible study aids, rejoice in having the Bible itself. If you do not have the Bible, then Christians will still meet together to discuss the truths of the Bible that each one remembers, in order to refresh and stimulate their minds. The apostle Peter wrote, "I am arousing your clear thinking faculties by way of a reminder, that you should remember the sayings previously spoken by the holy prophets and the com-

13, 14. (a) How may Christians continue spiritually healthy if they have no new Bible literature? (b) What should one do if isolated or incarcerated?

mandment of the Lord and Savior through your apostles." (2 Pet. 3:1, 2) He was endeavoring to strengthen the Christian brothers for difficult times ahead. The same need exists today in some areas.

<sup>14</sup> Supposing one is isolated or incarcerated and has no contact with other ministers? It would be well to make note of all the scriptures that can be recalled, and then continue adding to these as others come to mind. One would then be able to review these words of Almighty God to keep one's mind active and alive relative to His requirements regardless of circumstances.

<sup>15</sup> Insofar as preaching is concerned, if it cannot be done openly, in order to avoid suspicion, one may call upon a home in one area and skip over to another, and so forth. It would still be well to keep a record of any interest found or where you may call back, as one may do when working scattered areas today. The important thing is to nourish and help those that will accept it. Some, where conditions may require it, have resorted to various means of disguise. One could wear a reversible coat, and then when a suspicious situation arises, it might be well to change the coat and thereby not be identifiable on that particular occasion. It would be a manifestation, not of fear, but rather of good strategy to avoid recognition when one is in danger.

15. How may the preaching be done if it cannot be done openly?

If imprisoned for serving God, writing down all scriptures that one can remember and then reviewing them will help one to stand firm



<sup>16</sup> When it is impossible to carry on the ministry from door to door, one can also resort to incidental witnessing. This is being done in many countries throughout the world. In a number of places, true ministers of Jehovah will strike up conversations while waiting for, or riding on a bus or train, or being in parks. One may begin by talking about world conditions or on some friendly note, in order to draw the individual into conversation. As one learns the feelings of the person, one can then determine what would be a good subject of conversational approach. Here again it is important to follow up and assist any persons genuinely interested in the Bible or God's righteous kingdom. Also it may be necessary to exercise care in order to avoid a snare.

<sup>17</sup> We have learned through experience that the most successful way of assisting those showing interest is by studying the Bible with them. Certainly we are desirous of continuing this vital part of our ministry wherever possible. Under difficult circumstances, it may be necessary to call on an individual in his home at various times of day so a definite pattern does not arouse suspicion. Without doubt, as this interested person comes to a knowledge of the importance of preaching, he will soon tell others about God's wonderful provisions for faithful people. This may assist one in following up other interested persons. This opens opportunity of continually extending one's ministry. Certainly this is in accord with Paul's admonition to Timothy a short time before he finished his earthly ministry: "The Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might

hear it; and I was delivered from the lion's mouth."—2 Tim. 4:17.

#### STANDING FIRM

<sup>18</sup> Bear in mind that the original Devil, Satan, will try to seduce Christians now as he did the first human pair upon the earth. He uses subtle means and also threats endeavoring to intimidate. We know that a lion will stalk his prey with a loud roar. Similarly, Satan, through nationalism or by means of Babylon the Great, will roar out at true Christians, endeavoring to frighten them into compromise. But under such circumstances, Peter very soberly admonishes, 'Stand firm,' and do not become frustrated and lose faith, because of threats of persecution, beatings or imprisonment.—1 Pet. 5:8-11.

<sup>19</sup> Some may reason, "I couldn't take the severe persecution that Jehovah's witnesses in Germany were called upon to endure; or the immoral attacks our Christian women in Malawi suffered." We are comforted in knowing that Jehovah will not permit us to be subjected to bear that which is greater than we can stand, as assured at 1 Corinthians 10:13: "He will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." There is however something very important that we must do. It is necessary to make a decision in our mind to stand firm. Before a decision is made, Jehovah may not act or extend his blessing. There is nothing to bless at this stage. However, after we make our favorable decision, then Jehovah gives us strength to maintain integrity. Truly it is in order for us to pray for Jehovah's direction, aiding us to make the proper de-

16. What should Christians do if they find they cannot carry on the ministry from door to door?

17. Since it is recognized that Bible studies constitute one of the best ways to assist interested persons, how can this be carried on?

18. What is Satan endeavoring to accomplish at this time? What strong expression did Peter make?

19. (a) Should we be frightened when confronted by severe persecution? (b) What decision must we make for us to expect Jehovah's blessing, and his answer to our prayers?

cision. Faithful servants of Almighty God have always been the target of Satan's venomous attacks. Those who have maintained faithfulness under pressure among faithful servants from the days of Abel and John the Baptist, as well as Christians since, are set before us as examples to imitate.

**WHAT AIDS  
CHRISTIANS TO  
STAND FIRM?**

<sup>20</sup> First of all, to help us to stand firm we need the strength that only Jehovah can provide. Secondly, it is important to recognize the chief of enemies, Satan the Devil, as well as the demonic horde under his jurisdiction. In order to assist us to acknowledge the provision of strength to stand against an archenemy, we might look to the fine spirit-directed counsel that Paul wrote to the Christian congregation living in the wicked city of Ephesus. The information in the final chapter provides very specific admonition. He draws attention to the attack of the invisible enemies and at the same time points to the protection. In the eleventh verse he urges Christians to "put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." There is no question about the enemy or his attack. We can see that worldly authorities, governments and other agencies do the bidding of the one who is in charge of this system of things, Satan. (2 Cor. 4:4) Because of the criticalness of our times, Paul advised that only a complete suit of armor from God would provide protection. Christians are to 'put on the

**THE NEXT ISSUE**

- **The Delight of Jehovah Will Succeed.**
- **Make Jehovah Your Delight.**
- **Can the Bible Help You with Your Children?**

breastplate of righteousness, and have their feet shod with the good news of peace.' They are to 'take up the large shield of faith, with which to quench all the wicked one's burning missiles.' They must also 'accept the helmet of salvation, and the sword of the spirit, that is, God's word with every form of prayer and supplication carrying on prayer on every occasion in spirit.'—Eph. 6: 11-18.

<sup>21</sup> In the final analysis, we can see the importance Paul placed upon the protective means that Jehovah has given and then the importance of supplication in prayer on every occasion. Christians are to keep awake so as not to be overreached by persecution or temptation by the adversary. Our complete confidence in Jehovah's guardianship, even with our life endangered, should always be adamant, while we are bearing in mind that man can only kill the body; but looking at it in this manner, we can rest assured that God will raise us up. Paul's confidence was unshakable, and that is why, even when in chains in Rome, he was admonishing the Christians in Ephesus to stand firm in their faith.

<sup>22</sup> Also while Paul was in bondage in Rome he gave warm but firm counsel to those in Philippi that they could also expect trials of their faith, this prompting him to write: "Behave in a manner worthy of the good news about the Christ, . . . standing firm . . . for the faith of the good news, and in no respect being frightened by your opponents." (Phil. 1:27, 28) These valuable words are of equal import to us in this "time of the end."

20, 21. (a) Who are our chief enemies? (b) What counsel did Paul express to the Ephesians for their protection? (c) Upon whom must we depend explicitly, even if we may have to die?

22. What splendid comforting counsel did Paul write to those in Philippi? Are these words applicable to us today?

# Maintain Integrity

## WHEN CONFRONTED BY TRIALS OF FAITH

SATAN'S aim has always been to overreach men to the point of turning them

against God. This was his scheme in the beginning when he caused the first faithful man to be killed by his brother Cain. This effort has continued to our very day. In the past, God's favored people Israel were particular targets.

<sup>2</sup> At the direction of Almighty God, Jeremiah's commission over a long period of years was to declare the destruction of Jerusalem because of the iniquities of the people who succumbed to Satan's efforts. This declaration was not popularly received by the Israelite priests and people of his day. Jeremiah was commanded to discontinue his preaching. However, he did not yield to this pressure. More drastic means were taken against him. Even when he was under custody, he admonished the people to surrender to the Chaldeans in order to save their lives. At this point, and unquestionably at Satan's direction, "they proceeded to take Jeremiah and throw him into the cistern of Malchijah the son of the king, which was in the Courtyard of the Guard. So they let Jeremiah down by means of ropes. Now in the cistern there was no water, but mire; and

"CONSIDER IT ALL JOY . . . WHEN YOU MEET WITH VARIOUS TRIALS, KNOWING AS YOU DO THAT THIS TESTED QUALITY OF YOUR FAITH WORKS OUT ENDURANCE." —JAS. 1:2, 3.

Jeremiah began to sink down into the mire." At this point Jeremiah's plight appeared hopeless,

but still there was no loss of faith on his part. An Ethiopian eunuch servant named Ebed-melech, in the king's house, came to his rescue and appeared before King Zedekiah on behalf of Jeremiah, explaining what had happened. With the king's approval, Ebed-melech, with extreme care so as not to injure Jeremiah, rescued him from the cistern. (Jer. 38: 6-16) This can show how Jehovah provides assistance for his servants who maintain integrity even under severe trial and under the threat of death. In the ultimate, Jerusalem itself was taken captive and destroyed just as Jeremiah prophesied. Faithful Jeremiah and his companion and friend were spared.

### THE HAND OF NATIONALISM DURING PRE-CHRISTIAN DAYS

<sup>3</sup> Governments, whether authoritarian or of other types, frequently override the individual rights of persons to have freedom of worship in accordance with conscience, with arbitrary decrees demanding loyalty to the nation. These requirements have caused severe persecution, imprisonments and even death. While such tactics

1. Since Satan cannot overthrow God's power, what is his chief endeavor?

2. (a) What commission did Jehovah give Jeremiah? How was his message received? (b) What happened to Jeremiah, and who came to his rescue?

3. What do governments frequently demand of Christians, and what often results?

have been used during this century, they had many precedents.

<sup>4</sup> Such circumstances were brought into the account illustratively in the days of King Nebuchadnezzar. It is recalled how he erected the tall gold image, approximately ninety feet high, on the plain of Dura. This was to be an object of devotion and worship, and the decree was issued that upon the sound of music all were to fall down and worship this image. Such was in direct opposition to God's command that they were not to "bow down" to any image or likeness of 'anything in the heavens, on the earth, or in the waters under the earth.' If they did, it would meet with punishment from Jehovah for themselves and their offspring to the third and fourth generation. (Ex. 20:4-6) When the music sounded, all present prostrated themselves, with the exception of the three conspicuous faithful Jews, Shadrach, Meshach and Abednego. When this was drawn to the attention of the king, his fury was aroused, and then they were given another opportunity to bow or compromise. The music was to be played again and all were to be commanded to bow down. This attempt was just as futile as the first one because these men, even with the threat of being cast into the fiery furnace, would not break their integrity in rendering true worship to Jehovah and him alone. (Dan. 3:1, 5, 6, 16-19) Even recognizing the danger to their lives if they were cast into the fiery furnace, they spoke undauntedly to Nebuchadnezzar that they would not bow down to the golden image. They made known that their God could deliver them, but even if he did not, they would not render obeisance to this image. The account shows that even the men that cast these three into the fiery furnace were

burned to death, while not even the smell of fire was upon the integrity-keeping Hebrew men.—Dan. 3:27.

<sup>5</sup> The prophet Daniel was likewise put to a test because his custom was to pray in the window toward Jerusalem three times every day. Some of the officials and satraps under Darius mischievously had a decree issued that no one was to worship or pray to any God other than the king for a thirty-day period. This edict was sealed by the king's ring. Of course, the finger of accusation was immediately directed to Daniel because of his continuing practice to pray to the true God, Jehovah. The penalty for violating the decree was that anyone that was found so praying was to be thrown into the den of lions. Daniel remained loyal, and we see how faithfully Jehovah came to his rescue by closing the mouths of the lions. Of course, retribution occurred in this instance too, in that the men that accused Daniel to the extent of his having been cast to the lions were themselves destroyed by lions.—Dan. 6:4-11, 20-28.

<sup>6</sup> This had not been these faithful servants' first test, because previously they were invited to live luxuriously, drinking wine and eating special foods that were enjoyed by those in the palace where they were stationed. Their stand was adamant as recorded at Daniel 1:8: "Daniel determined in his heart that he would not pollute himself with the delicacies of the king [that were not permissible by Israelite law] and with his drinking wine. And he kept requesting of the principal court official that he might not pollute himself." He made the request, "Give us some vegetables that we may eat and water that we may drink."—Dan. 1:12.

4. (a) What authoritarian decree did Nebuchadnezzar put into effect? (b) What course did the faithful Hebrews take? (c) Who acted in behalf of the three Hebrews, and in what manner?

5. What test of loyalty was placed upon Daniel? What was the final outcome?

6. What other opportunities to compromise were placed before Daniel and his three companions, and how did they react?

<sup>7</sup> Many other pre-Christian servants of Almighty God were similarly tested, some having been put to death and others severely mistreated, and many faithful men of old "were tortured because they would not accept release by some ransom . . . others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned . . . tried . . . sawn asunder, they died by slaughter with the sword . . . in tribulation, under ill-treatment; and the world was not worthy of them."—Heb. 11:35-38.

#### THE FAITH OF EARLY CHRISTIANS TRIED

<sup>8</sup> How exemplary in the matter of keeping integrity is the case of Jehovah's Son, Christ Jesus! He was falsely accused by the Jewish religious leaders of his day who, through false charges, had him put to death for sins of which he was not guilty. When one is accused of doing something of which one is not guilty, it can bring the severest of tests, and we see that Jesus was subjected to this, resulting in his death upon the stake. He was not abandoned by Jehovah, however, because on the third day he was resurrected to a high, royal position in the heavens.—Acts 10:40; 1 Cor. 15:4.

<sup>9</sup> We are told that the disciple is not above his teacher, nor a slave above his master. (Matt. 10:24) Also Jesus told his disciples: "If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also. . . . In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." (John 15:20; 16:2) From this and other wise counsel given them by Jesus they knew that their faith would be similarly

tested as they continued to preach the message concerning God's kingdom. Such ill-treatment was meted out to them not only by their own nation of Jews, but also by the non-Jewish rulers. James was the first of the apostles that was put to death, and this by the non-Jewish king Herod. "He [Herod] did away with James the brother of John by the sword." He mistreated others too. "Herod the king applied his hands to mistreating some of those of the congregation." This pleased the Jews, however, as related: "As he saw it was pleasing to the Jews, he went on to arrest Peter also . . . he put him in prison." —Acts 12:1-4.

<sup>10</sup> Not only were the apostles persecuted, but many of the disciples were persecuted also. Stephen was one of these. He was very outspoken in relating truthfully the facts concerning the false worship the Israelites had practiced and were practicing at that time. He told those present: "Your forefathers . . . killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become . . . at hearing these things they felt cut to their hearts and began to gnash their teeth at him. At this they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. And . . . they began casting stones at him. . . . [and] he fell asleep in death."—Acts 7:52, 54, 57-60.

<sup>11</sup> The apostle Paul was in prison for holding fast his integrity to God, but it did not stop him from preaching. During his first imprisonment in Rome, "he would kindly receive all those who came in to him, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance."

7. What treatment befell many of the pre-Christian faithful servants for maintaining integrity?

8. What was the prime test placed upon Christ Jesus? Who came to his rescue?

9. What did Jesus tell his faithful followers would happen to them, and what evidences confirm his predictions?

10. Who was persecuted besides the apostles?

11. When Paul was imprisoned, did this stop his preaching?

(Acts 28:30, 31) In his last letter during his second imprisonment in Rome when he was about to be executed, he gave admonition to be faithful.

#### TWENTIETH-CENTURY CHRISTIANS

<sup>12</sup> Jesus foretold the preaching during the twentieth century of the good news concerning the conclusion of the "system of things." His admonition to his followers in these "last days" advised them of what they may expect: "You will be objects of hatred by all the nations on account of my name." "But he that has endured to the end is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:9, 13, 14.

<sup>13</sup> While there are those who maintain integrity and refuse to compromise their loyalty to Jehovah, those of this system of things who are subjecting themselves to nationalistic requirements are becoming furious while endeavoring to cause Christians to violate their covenant with Almighty God. Christendom has joined the nations in these efforts. During the first world war, many of Jehovah's witnesses (Bible Students) were in prison for not going into the armed forces of the nations. During the last fifty years and more, Jehovah's witnesses have been persecuted almost continuously in one part of the earth or another. During the second world war, the persecution was extremely severe. Many thousands of young men, because they were ministers and, in obedience to God's law, adamantly refused to kill others, were incarcerated.

<sup>14</sup> Under the Nazi regime Jehovah's wit-

nesses were persecuted atrociously by Hitler and his storm troopers. In fact, Hitler declared that Jehovah's witnesses must be exterminated. As a result, persecution was extremely cruel and required unwavering faith on the part of Christian ministers. One of these, namely, Robert A. Winkler had been arrested and transported to the concentration camp. He had been released a short time as a marked man, as the Gestapo all had his picture. He was later picked up and given an opportunity to cooperate with them by advising them where his wife and leaders of the congregation were located. The answer was NO. Then he was beaten unmercifully until he became unconscious. This was repeated several times. Since they could not break his integrity, even though teeth were knocked out and he was beaten beyond recognition, he was placed in a dark cell. One of the plainclothesmen that brought him to the Gestapo came by and asked, "Are you Mr. Winkler?" He answered "Yes." This Gestapo agent was shocked at the brutality used. At this point a guard with a little consideration asked if he could do something for him. "Could you please get me a Bible?" was the request. A little later a Bible was thrown into his cell and the door again immediately locked. He had what he needed, the Word of God. Prayer to Jehovah gave him strength so that he could remain steadfast for Jehovah regardless of what befell him. Today this man is still serving Jehovah faithfully, loyally, and is happy that he could remain resolute under the severest testing of his faith.

<sup>15</sup> In another instance one of Jehovah's witnesses had been condemned to die because of his faithfulness to God. As guards

12, 13. (a) What did Jesus foretell was to happen in the twentieth century? (b) What happened to integrity-keeping Christians?

14. (a) What declaration did Hitler make regarding Jehovah's witnesses? (b) Describe what happened to a Christian minister who would not yield to cruel treatment at the hands of the Nazis.

15. What stimulating words did a condemned Christian minister give others when he was leaving the court-room?

were leading him out of the courtroom he was telling other Witnesses to be of good courage. What a stimulus that was to the others present!

<sup>16</sup> Severe persecution befell the Witnesses in Quebec, Canada. One minister was arrested 103 times and served several jail sentences in addition to physical beatings, and this was only because he refused to discontinue his door-to-door ministry. Many others suffered similarly. However, through constant maintenance of integrity, in time a Supreme Court victory was gained in Canada. Now, where there were only a handful of Witnesses twenty-five to thirty years ago, there are thousands.

<sup>17</sup> Just as previously when the Witnesses were persecuted under the Nazi regime, Jehovah's witnesses are suffering similarly on the other side of the Iron Curtain, where the Communists have employed severe persecution to break their integrity. In many instances those endeavoring to maintain faithfulness are brought before fellow-worker courts and threatened with loss of job, allotment, home, pension, and so forth, if they do not publicly renounce their religion. They have defended their stand and some have been sent to forced-labor camps. Many of these camps hold groups of Witnesses where they are harshly treated, even worse than animals. Some of these so incarcerated had already served long terms in Hitler's concentration camps and now suffer confinement for many more years by the Communists. But their faith is strong and they will not compromise their integrity to God.

<sup>18</sup> Nationalism brought a great deal of persecution upon Jehovah's witnesses a few years ago in Africa, and many were

severely beaten. More recently in some African countries Jehovah's witnesses were banned. Not only have they been banned because they would not join the political party and carry the party identification card; mobs have beaten them, raped many women and subjected them to immoral abuse. But again, the leaders were unable to break the integrity of these true Christians.

#### OTHER ATTEMPTS TO BREAK INTEGRITY

<sup>19</sup> Many times, some of the most serious trials are in one's own household by reason of abuse by other members who use ridicule and taunts to cause one to quit being one of Jehovah's witnesses.

<sup>20</sup> It has been known that, while many of Jehovah's witnesses went through trials of severest persecution under Nazism in concentration camps, when released to return to perhaps their hometown or other places for a pursuit of work, they have been overreached and ensnared by the lures of materialism. By this we can see that, while the Devil may not be able to enslave Christians by persecution, he may be successful with subtle means of breaking integrity. Some may have been able to withstand trials of abuse and yet may have fallen victim to their own passions and committed fornication and adultery, which necessitated their removal from Jehovah's organization.

<sup>21</sup> Actually, many have fallen by the wayside for various reasons, and this occurred in the days of the early church as well. Paul draws this to our attention in his second letter to Timothy, as we read: "For Demas has forsaken me because he loved the present system of

16. Describe what happened to a Christian minister in Quebec because he continued his preaching work.

17. What suffering of cruelty have integrity-keeping Witnesses suffered behind the Iron Curtain?

18. What has happened to Christian ministers in Africa?

19. How have others been confronted with trials of faith?

20. What happened in Germany after some of the persecuted Christians were released from prison camps?

21. What occurred in the early church? Why should this not shake our faith when similar situations arise now?

things." Paul warned about another one that did injury: "Alexander the copper-smith did me many injuries—Jehovah will repay him according to his deeds—and you too be on guard against him, for he resisted our words to an excessive degree." (2 Tim. 4:10, 14, 15) Hence, some Christians discontinued their faithful course nineteen hundred years ago, and we can expect some to do similarly now because it has been so prophesied. Should we, then, allow our faith to be shaken? No, because we know that Jehovah will remove those who offend.

<sup>22</sup> By the same token, we should not feel that we may go through the trials ahead unscathed. Many may be called upon to endure injustices and difficulties as some have in the past. Nationalism, we notice, has flared up in many instances, resulting in severe persecution almost overnight without warning. By putting on the breast-plate of spiritual armor we can withstand the missiles of the adversary. We can expect reproaches of every sort, as we are told by Christ Jesus. "The reproaches of those who were reproaching you have fallen upon me' . . . through our endurance and through the comfort from the Scriptures we might have hope. Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had." (Rom. 15:3-5) It can be recalled, too, that Paul gave specific counsel about endurance as he wrote his second letter to the Corinthians: "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by

22. (a) What have we seen occur quickly, which should alert us to the fact that we may not escape some severe trials? (b) In what way was Paul an example, and how should his course be helpful to us?

sleepless nights, by times without food." (2 Cor. 6:4, 5) It takes a great deal of encouragement to build up strength in our minds to endure.

#### MAINTAINING INTEGRITY

<sup>23</sup> Some have failed to live up to their vows of dedication to Jehovah. After making a decision to dedicate our lives to the doing of Jehovah's will, there is no turning back. Jehovah justly expects us to 'pay our vows.' (Eccl. 5:4-6) Those who willfully and deliberately play false to commitments to Jehovah are deserving of death.

<sup>24</sup> We must remember that Satan is the great enemy of true Christians, and he has a mighty organization bent on destroying all faith in Jehovah. We should also be cognizant of the fact that the whole world lies under the power of the Devil, and he is the god of this system of things and has blinded the minds of the unbelievers.—2 Cor. 4:4.

<sup>25</sup> Since he has the entire world under him, he is directing all of his venom and strength in using his earthly forces. He does this as a roaring lion stalking its prey, as Peter wrote: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." That someone could be you, a sincere Christian devoted to Jehovah. Peter further cautions: "Take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." (1 Pet. 5:8, 9) Do not let this frighten you or cause you to quit. That would be cowardly, even suicidal, and such

23. How should we feel about our vow of dedication that we have made to Jehovah?

24, 25. (a) From what source may we expect attacks? Why? (b) Even if we were confronted with the supreme test where our life was involved, what should be our reaction?

action will not qualify one to live in God's kingdom. (Rev. 21:8) In contrast, be of the frame of mind that Jesus suggested at Revelation 2:10: "Do not be afraid of the things you are about to suffer. Look! The

Devil will keep on throwing some of you into prison that you may be fully put to the test . . . Prove yourself faithful even to death, and I will give you the crown of life."

## PURSUED BY

As told by Janet MacDonald

**O**N A spring day in 1911 my mother and I were working in the kitchen of our home in Belleville, Ontario, Canada. A knock came at the door. Mother answered. There stood an elderly gentleman who posed to her a strange question: "Madam, do you believe in schisms?"

A little astonished, mother asked: "You mean in the churches?"

He answered: "Yes. I am speaking of divisions in the Christian churches. Do you believe Christ can exist divided?"

"Please come in. This is something that concerns me," mother responded. I can still see him by our kitchen table, Bible and books before him, earnestly discussing the Scriptures with her. When the visitor left, mother had accepted from him the Bible study aid *The Divine Plan of the Ages* in magazine form.

### ACCEPTING JEHOVAH'S GOODNESS

At that time I was eleven years old. I had listened carefully to the discussion. Little did I realize that this was the first link in a chain of events that was to shape the course of my life over the next sixty



years. That was a most momentous day: the day Jehovah's goodness entered our home.

My parents were Anglicans. Mother was an ardent Bible reader. We were taught to reverence God. My father too endeavored to be governed by right principles. Mother was not satisfied with the Anglican church. She was disturbed about some of the doctrines and practices, such as hellfire and partiality being shown wealthy members of the church. In searching for God's truth, she attended virtually every church in Belleville, only to be disappointed.

After she got the publication *The Divine Plan of the Ages*, mother read it eagerly, proving each point carefully with her Bible. In a few days she said to us: "This is the truth. This is what I have looked for and prayed for. God has answered my prayers."

Within a few weeks the International Bible Students, as Jehovah's Christian wit-

nesses were then called, held their first meetings in Belleville. Mother took three of us children to all three talks. I was deeply impressed as the speaker made plain the blessings of the thousand-year reign of Christ. Though young, I treasured these truths in my heart.

Thereafter, regular meetings began to be held twice a week. Joseph Frappy, a schoolteacher who lived in Stirling, sixteen miles away, conducted them. In summertime his handsome black trotting horse would bring him and his wife in a high-top buggy; in winter, bundled up in warm buffalo robes, they would skim across the crisp snow in a cutter or light sleigh. Sleigh bells ringing clear in the frosty air would announce his arrival. He was so glad to come; nothing deterred him!

#### ENDURANCE IN THE FACE OF A CLERGYMAN'S FALSEHOOD

At first my father opposed these Bible truths quite vehemently. He was ordinarily a kind man, but his Anglican clergyman influenced him to believe wrongly that C. T. Russell, the Watch Tower Society's president, was using religion to make money. Father would burn my mother's books. Mother continued unwavering. If something happened to her literature, she got more.

Father's bitterness was so intense that by 1917 he became very ill. There was nothing organically wrong, but his anger, especially at mealtimes, had poisoned his body. His weight dropped drastically.

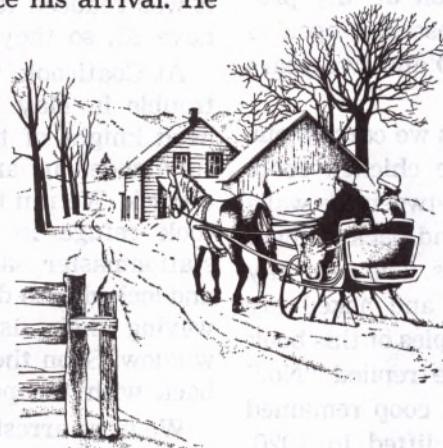
Just at this time, shortly after the death of C. T. Russell, the local newspaper reported that his personal estate had been only \$200. Father at last realized that the

virtual ruin of his family life and of his health had come from accepting the falsehood told him by the Anglican clergyman.

At the doctor's suggestion mother and father went away to a cottage to regain his health. While there she read to him aloud from the Watch Tower Society's publications. He recognized that the Bible Students were teaching God's truth. There was no more opposition; he recovered his health; happiness returned. What a change to have meetings in our home: Jehovah's goodness manifest again!

#### BAPTISM AND EXPANDED PRIVILEGES

In August 1916, I had attended the Watch Tower Society's convention in Niagara Falls, New York. It was there I symbolized my dedication to God by water baptism. C. T. Russell gave the baptism talk. He spoke to each of those being baptized, individually, and was very encouraging.



A few months later a grand privilege opened up to me, the "Auxiliary Pioneer Work," which required putting in a minimum of sixty hours a month preaching God's Word to others. I enrolled, and for 1916 and early 1917 my work was done chiefly in Belleville.

In 1917 the book *The Finished Mystery* was released. After covering the town of Belleville with this publication, I traveled by train to surrounding towns to distribute *The Finished Mystery*.

While making this offer in Picton, I met a man who said: "I am a clergyman. I have preached against you people before and I will do so again." Although only seventeen years old at the time, I feared

Jehovah and with deep concern replied: "I would be afraid to do that, sir, lest God would strike me dead." Not long afterward I met one of the parishioners of this clergyman. She told me she left the church during the sermon he preached against the Bible Students as "I did not like what he was saying." Thus she missed a sobering incident. While attacking Jehovah's people from his pulpit, the clergyman died. The newspapers announced his death was from a heart attack.

We were giving the book *The Finished Mystery* a fast circulation. Then the blow fell: On February 12, 1918, Canada banned the book *The Finished Mystery*. The press announced: "The possession of any prohibited books leaves the possessor open to a fine not exceeding \$5,000 and five years in prison."

As soon as we heard this we carried our supply of the book to the chicken coop. We placed newspapers in between the walls to keep the books clean, and packed them in and nailed up the boards. The next day the town constable came and asked my father if there were any copies of this book in the house, to which he replied "No." The supply in the chicken coop remained intact until the ban was lifted in 1920, after which they were all retrieved and distributed.

#### PREACHING IN QUEBEC

In 1924 I was invited to enter the preaching work in the Province of Quebec. I worked first in Montreal, where at the time there was only one small congregation. In Quebec the joys increased, and so did the persecution. One of our early assignments was to distribute a resolution released at the Columbus, Ohio, convention in 1924. The resolution in tract form was entitled "Ecclesiastics Indicted," and

it exposed the death-dealing quality of false religion.

Following the routing set out by the Society, we went to many towns such as Granby, Magog, Asbestos and others in the Eastern Townships. To avoid opposition, we started distributing the tract from door to door at 3 a.m., and by seven or eight o'clock, when the town was active, our work would be finished. Several times we were arrested by the police, who tried to frighten us out of town. An example was at Magog, where the police took us to court. No charge was made, but we would have to pay \$15 to get out. We said we did not have \$15, so they reduced it to \$10. We said we did not have \$10, so it was reduced to \$5. We said we did not have \$5, so they let us go.

At Coaticook, we ran into more serious trouble in May 1925. A mob led by the head knight of the Knights of Columbus surrounded us and tried to force us into a truck. We ran to the railway station and took refuge in the waiting room. The stationmaster saw the mob approaching and locked both doors. They milled around, waving their fists and pounding on the window. Soon the leader of the mob came back with the police.

We were arrested and taken to the town hall, where a court was immediately convened. We were charged with "publishing a blasphemous libel" because of the criticism of the clergy. The only witness called was the local Catholic priest. We were taken to Sherbrooke and locked up overnight in a filthy, vermin-infested jail, where I was so badly bitten that I required treatment for several weeks.

The trial came up on September 10 before Magistrate Lemay, who decided to follow the law. He said: "There is here no blasphemous libel and I dismiss the complaint brought against the accused."

**TO THE NORTH**

In 1926 I began to serve in the mining district of northern Ontario and Quebec. The roads were bad, and there was limited development, but what an exciting place to preach God's Word! We visited mining camps, bunkhouses, anywhere people could be found. Jehovah's loving-kindness was such that we would sing as we traveled between calls!

Much of the time we traveled by train. When we left one town, the priest would often get our destination from the ticket agent. Then he would wire the priest at our destination to warn his parishioners. If we arrived before the warning, we would likely find much interest; if after, there might be open hostility.

After several days with every town forewarned, my companion and I got to a hotel in Larder Lake, out of money. But after offering the literature to a man at the hotel, he took it and made a contribution of \$10. Our hearts overflowed with gratitude at the way Jehovah's goodness pursued us. We went to the next town, Rouyn, Quebec, where in two weeks we placed over 1,500 pieces of literature. Truly a time of rejoicing!

We next came to the town of Amos. Here the people had been warned by the priest to have nothing to do with us, but this time the warning backfired. It stirred up more interest, and in about an hour all my books were gone, and I had to hurry back to our room for supplies. I remember one storekeeper who wanted to appear antagonistic, yet at the same time he was anxious to get the Bible study aids. There were customers in the store, so loudly he said: "NO, I WOULDN'T BE INTERESTED." Then under his breath, he said: "They look very interesting. Just put them on the counter." Loudly he said: "TAKE THEM AWAY, I DON'T WANT THEM HERE." In a low voice: "I'll leave

the dollar on the counter. Just take it and walk out." Such experiences and many unexpected kindnesses made one want to help these naturally humble and hospitable French-Canadian people.

**MARRIAGE AND CONTINUED FULL-TIME SERVICE**

In 1928 at Timmins, Ontario, I met Howard MacDonald, an enthusiastic young man serving with the congregation there. We were married that year and continued on in the full-time preaching work together. Our first assignment was to cover a two-hundred-mile area between Sudbury and Sault Sainte Marie, Ontario, including both cities. Life in the Canadian northland was hard but interesting. Our days were happy. We would usually camp wherever night found us. Our needs were few, but our blessings abundant! We generally camped out till the middle of November, when the cold days necessitated our finding warmer accommodations. Four happy years were spent in this area.

After working five years in Montreal, we returned to Sudbury in 1937. Here we met two Irish Catholic priests who seemed to feel they were the law. While Howard was playing a phonograph record with a Bible message entitled "Rebellion" to an Italian lady in Coniston, the local priest entered the home uninvited and ripped the record from the machine. He slammed it on the table, and when it did not break, he took it and two other records and walked out.

The priest then laid a charge of "blasphemous libel," and our truck, literature and belongings were seized. At the trial Priest McCann remarked: "It burned me under the collar [running his finger under his collar for emphasis] to see that good Catholic woman listening to a record that advocated rebellion." The record actually dealt with the rebellious course taken by

Adam and Eve in the garden of Eden. The case was dismissed, but the next day Howard swore out a charge against the priest for theft of property. The priest pleaded guilty and was ordered to pay for the records, and he was put on suspended sentence for a year. His embarrassed church moved him out of the district.

However, opposition did not end. The next Sunday Priest O'Leary in Sudbury spoke in his church about Jehovah's witnesses and advised his parishioners to "kick them down your steps even if you break their backs." We were told by many Catholic people that this hate had "split their church in two." Righteous-hearted people were not in favor of violence. And Priest O'Leary? He was relieved of his duties, an article in the local paper saying that he was being given an ocean voyage for nerve trouble.

#### **ANOTHER BAN**

In 1940 my husband was a zone servant, traveling to various congregations of Witnesses to encourage them and build up their spirituality. Then on July 4 that year a ban was placed on the work of the Witnesses throughout Canada by the Roman Catholic Minister of Justice at Ottawa. We learned that the police were hunting for our Bible literature to destroy it. A Witness whispered to Howard: "A big shipment of books and Bibles has just arrived at the railway station. The freight agent is friendly. If we can get it out of there by noon today, he won't have to notify the police. It is hidden in a corner covered with a tarpaulin."

Without hesitation Howard and I went with him in our panel truck to get the literature. Hurriedly we loaded the truck till it practically groaned, and then drove into the country. Now what? The Witnesses were all well known, so their homes were likely to be searched. But one of the

Witnesses had a sister who lived on a farm. Could we trust the literature to one not dedicated to God, especially when she had an alcoholic husband?

We did not have much choice: the lady was friendly and agreed to our leaving some boxes in her basement, so the truck backed up to the house and the boxes were carried in. Neighbors assumed that the alcoholic husband was getting his winter supplies. The Bible publications remained there safely until the ban was lifted and they could be used to spread the good news of God's kingdom.

#### **BACK TO QUEBEC**

After the ban on the unincorporated society of Jehovah's witnesses ended in October 1943, we went back to Quebec. In this province during the years 1944-1946 there were, almost every day, arrests, mobs, prosecutions and harassment of the Witnesses. After reviewing the mountain of injustices committed against Jehovah's people, the Watch Tower Society released the leaflet entitled "Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada." The leaflet unmasked the Quebec government and its priestly masters. Maurice Duplessis, Premier of Quebec, called for "war without mercy against Jehovah's witnesses."

Daytime and nighttime the leaflets were distributed. We flew around the countryside over the cold winter snows, often with the police in hot pursuit. In the middle of the night a carload of Witnesses would dash into a village with a supply of leaflets. Each of us would run to the assigned houses, deliver the leaflets, dash back to the car and away we went! While the police were searching that village, we would be on to another.

The frustrated police then raided the Kingdom Hall in Sherbrooke and took

everything they could lay their hands on. Nine of us were charged with seditious libel. When we were bailed out, we obtained new supplies and went right on with the work. There was no stopping.

Then the Society issued the second leaflet, *Quebec, You Have Failed Your People!* This was a reasoned reply to the government's overreaction to the *Burning Hate* leaflet. Out went the second leaflet the same way as the first: Speedy nighttime activity; more cat-and-mouse games with the police. Those were exciting days!

The seditious-libel cases dragged on till 1950. Then the Supreme Court ruled that the *Burning Hate* leaflet was not seditious. The seditious-libel charges, including those against us, had to be dismissed.

In 1951 Howard and I returned to New Brunswick, where I have served for most of the past twenty years. My faithful companion, Howard, died in 1967, after we had

served together in the full-time preaching work for thirty-eight years. He was always steady, cheerful and unfailingly courageous in the face of problems.

The loss was very hard for me. But my Christian brothers were kind and helpful, and I kept busy in Jehovah's service. It has been a blessing. Jehovah has comforted my heart.

My hair has now turned white and at seventy-one years of age my steps have slowed somewhat. But what a happy, rewarding life it has been! Jehovah has crowned my life with loving-kindness, as he has mercifully permitted me to continue in the work I have loved. Never for a moment have I regretted the wise course taken in my early childhood. Confident in Jehovah, I join in David's thankful expression: "Surely goodness and loving-kindness themselves will pursue me all the days of my life."—Ps. 23:6.



**W**E HAVE often heard mention of angels, invisible heavenly creatures, spirit persons. But generally the mental picture has been hazy as to their purpose and activity. They are sometimes portrayed by religious artists as women, or as babylike creatures with wings.

These conceptions of angels are not of Biblical origin, however. They are pagan

ideas, as can easily be proved by a little research into ancient Greek mythology and by observing the portrayal of their gods and goddesses on vases, murals, in sculpture, and so forth. Medieval artists followed this pattern in portraying angels in Christendom's religious pictures.

What, though, does the Creator of the angels reveal to us about them? He por-

trays for us, not their literal appearance, but a symbolic representation. The Bible shows that angels are able to appear in Jehovah's presence, having vision strong enough to behold Jehovah's majesty and glory. So, in harmony with the dignity of Jehovah, these attendants of his are also very brilliant. Doubtless human eyes would be dazzled and overwhelmed at the sight of them. Moreover, much more important to us than a literal sight of them is an understanding of what they are as personalities.—Matt. 28:2-4; Luke 24:4; Dan. 10:5-7.

#### THE RIDER OF THE HEAVENLY CHARIOT

In a recent issue of *The Watchtower* we discussed Ezekiel's vision of a great celestial chariot, which was accompanied by angels having the rank of "cherub." In resuming our consideration of this vision we can get a better understanding of the position of the angels and their function in God's arrangement by first viewing the chariot's rider.

Therefore, with the prophet, we now focus our attention above the chariot's wheels to its sparkling icelike "expans" or platform. High up there was its rider. Ezekiel describes what he saw:

"And there came to be a voice above the expans that was over their head. (When they stood still, they would let their wings down.) And above the expans that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne there was a likeness of someone in appearance like an earthling man upon it, up above. And I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around. There was something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain. That is how the ap-

pearance was of the brightness round about. It was the appearance of the likeness of the glory of Jehovah."—Ezek. 1:25-28.

How understanding and loving Jehovah is to reveal himself by this symbolic means! Jehovah is so much mightier than man that a literal revelation of his presence would destroy us. Since Ezekiel was merely a human himself, the human form was the best form that he could appreciate for this divine manifestation. And what is warmer than the human representation? Even laws and commands, when set in the framework of human experience, when taught by example in human living, have warmth and appeal, and induce in us a readiness to comply. Jehovah's Word the Bible is that way. Its commands come to us through the writings of men—men who, guided by God's spirit, expressed themselves in human terms and who themselves were experiencing the fine way of life that results from obedience to God's commands.

Now, the form that Ezekiel saw, though human, was enveloped in glory, glowing brilliantly like the bright gold-silver alloy electrum, glowing as if it were being treated by fire inside a furnace. From the waist of this manlike form there was this elegant glory extending both upward and downward, the whole form being thus encased in glory. This was a mere representation of the Almighty God, but it indicates that in actuality, in the invisible realm, he is indescribably glorious.

Note this fact about Jehovah's appearance: There is nothing horrifying about him, nothing fiendish that would even suggest that he would torture his earthly creatures, human souls, forever and ever in conscious torment in a fiery hell. The appearance of a perfect rainbow indicates calmness, serenity, reminiscent of the enjoyable, quieting calm that follows a storm. It reminds one of the first rainbow that

God put into the sky after the global flood to serve as a heavenly sign to Noah and to all of us his descendants, to signify that never again would there be a global deluge. —Gen. 9:12-16.

Therefore, although the divine chariot was on a mission of war, its Rider maintained his calm and composure. In that calm attitude he can keep his attributes of wisdom, justice, power and love in perfect balance. He can never be accused of being unwise, unjust, unpowerful and unloving. His glorious appearance is never tarnished by the committing of anything wrong.

#### WHAT THE CHARIOT SYMBOLIZES

We are not to assume that Jehovah sits on a literal throne or rides a literal chariot. To illustrate this fact, we find the psalmist using different symbols to portray the same thing:

"Bless Jehovah, O my soul. O Jehovah my God, you have proved very great. With dignity and splendor you have clothed yourself, enwrapping yourself with light as with a garment, stretching out the heavens like a tent cloth, the One building his upper chambers with beams in the very waters, making the clouds his chariot, walking upon the wings of the wind, making his angels spirits, his ministers a devouring fire."—Ps. 104:1-4.

The symbolism here used throws light on Ezekiel's chariot picture. Jehovah does not ride on literal clouds or walk upon the wind any more than he rides in a chariot. But he does use these natural phenomena at times as his agencies for doing certain things for mankind on earth. So the chariot represents something that Jehovah guides, directs and uses toward mankind. Just as the articles of furniture in the tabernacle and in Jehovah's temple at Jerusalem were designed exactly according to his pattern to picture spiritual things of far greater importance, so with the chariot.—Heb. 8:5; 1 Chron. 28:11, 12, 19.

What, then, does the chariot picture or

represent symbolically? Jehovah's heavenly organization, composed of all the holy spirit creatures, angels, in that heavenly realm. In Ezekiel's vision, cherubs accompanied the chariot, just as ancient kings had chariot runners. (1 Ki. 1:5) David portrayed Jehovah's use of these angels to help his people when he wrote: "In my distress I kept calling upon Jehovah, and to my God I kept crying for help. Out of his temple he proceeded to hear my voice, and my own cry before him for help now came into his ears. . . . And he proceeded to bend the heavens down and descend. And thick gloom was beneath his feet. And he came riding upon a cherub and came flying, and he came darting upon the wings of a spirit."—Ps. 18:6-10; 2 Sam. 22:7-11.

Jehovah 'rides,' not just upon one spirit person or angel, but upon all of them, in the sense that he dominates them and uses them according to his purpose. He is the Most High God, the Supreme Being. Instead of personally and directly going to any place himself, he can send a cherub or seraph (angels of specific rank or duty) or any angel. By having his spirit (his invisible active force) accompany that messenger, operating through that one, Jehovah in effect 'rides' that spirit creature. An example of such use of an angel accompanied by God's holy spirit is found in the experience of the evangelizer Philip and the Ethiopian eunuch, at Acts chapter eight, verses 26 and 29.

The prophet Daniel and the apostle John both had visions of this heavenly organization of Jehovah showing that it is composed of millions of angels, each one having his own place and duties in the heavenly arrangement. It is interesting to compare these two visions, given centuries apart:

"I kept on beholding until there were thrones placed and the Ancient of Days sat

down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire; its wheels were a burning fire. There was a stream of fire flowing and going out from before him. There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him."—Dan. 7:9, 10.

"And I saw, and I heard a voice of many angels around the throne and the living creatures and the elders, and the number of them was myriads of myriads [ten thousand times tens of thousands] and thousands of thousands, saying with a loud voice: 'The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing.'"—Rev. 5:11, 12.

The descriptions of this mighty organization by both Daniel and John reveal that, as God's ministers, angels receive missions to perform in different parts of the universe, visible and invisible. All parts of this arrangement function together smoothly in perfection, being permeated with love, wisdom, justice and power as well as by Jehovah's other fine qualities, due to his spirit, the perfect bond of union.

Some persons dislike the word "organization." This is doubtless because they have observed oppression in worldly organizations, religious, political and commercial. But lack of organization means disorder, and "God is a God, not of disorder, but of peace." (1 Cor. 14:33) However, unlike national organizations, Jehovah's organization in heaven operates on the same principle that Jesus set down for his earthly disciples. He said: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister."—Mark 10:42, 43; compare Daniel 10:13.

#### MODERN-DAY DISCERNMENT OF THE HEAVENLY ORGANIZATION

Before the year 1922 it was called to the attention of Jehovah's witnesses that Jehovah does have such an organization. And in the issue of *The Watch Tower* as of December 15, 1924, on page 371, under the subheading "God's Organization," we read:

"The better we understand Jehovah's plan, the more fully we appreciate the fact that he has the most wonderful of all organizations. His majesty and dignity preclude him from giving direct attention to the details and the execution of his orders. From his eternal throne in the highest heaven he exercises his power as he may will. In the offices of his heavenly courts there are different creatures, as indicated by their names. Some are called cherubim, some seraphim, and some angels. It may be properly said that the angels are messengers and executive officers of the great Jehovah."

Ezekiel's vision of the chariot was discussed in a book entitled "Prophecy."<sup>\*</sup> This book was published in 1929 by the "faithful and discreet slave," God's anointed Christians on earth, through their legal agency, the Watch Tower Bible & Tract Society. (Matt. 24:45-47) Chapter V of this book bore the title "God's Organization." Then in 1931 these Christians published volume one of the book entitled "Vindication,"<sup>†</sup> containing a commentary applying Ezekiel's vision of the celestial chariot to Jehovah's organization. And from the issue of October 15, 1931, to that of August 1, 1950, the front-cover design of the *Watchtower* magazine carried in its upper right-hand corner an artist's conception of this chariot as seen by Ezekiel.

Ezekiel's vision shows that Jehovah's organization existed in that time, 645 years before the Christian congregation was established. Ezekiel not only saw that organization in symbol, but also saw how it operated. Ezekiel was certainly a wit-

<sup>\*</sup> Now out of print and out of stock.

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ness for Jehovah. Out of the 6,961 times that the divine name Jehovah occurs in the inspired Hebrew Scriptures from Genesis to Malachi (*New World Translation*, edition of 1971), 439 of these instances occur in the prophetic book of Ezekiel, and for sixty-two times Ezekiel quotes God's statement of his steadfast purpose that nations, peoples and individuals "shall know that I am Jehovah."

Jehovah's heavenly organization is everlasting, and, of course, it is in existence now. The anointed ones of Jehovah's Christian witnesses remaining on earth today, in discerning that organization, are pictured by the prophet Ezekiel. Since the year 1919 these witnesses have been publicly declaring Jehovah's kingdom and making his name known. Just as the chariotlike organization was on the move in Ezekiel's day, it is on the move today. It has got in spiritual touch with these Christian witnesses and has backed them up in the worldwide work they are doing.

Just as Ezekiel, envisioning the "likeness of the glory of Jehovah," fell prostrate upon his face, so Jehovah's witnesses have been filled with awe and the deepest respect for Jehovah at the discernment of his heavenly organization. And just as Ezekiel listened carefully to what the Rid-

ness for Jehovah. Out of the 6,961 times that the divine name Jehovah occurs in the inspired Hebrew Scriptures from Genesis to Malachi (*New World Translation*, edition of 1971), 439 of these instances occur in the prophetic book of Ezekiel, and for sixty-two times Ezekiel quotes God's statement of his steadfast purpose that nations, peoples and individuals "shall know that I am Jehovah."

The Witness was taken by surprise at that. The lady grasped the minister's hands and explained that for more than a year she had been praying for one of Jehovah's witnesses to come to her home. "Only last night," she said, "I earnestly begged Jehovah to send one of his people to visit me. When I saw you

er of the chariot had to say, so Jehovah's witnesses have listened keenly to what Jehovah has had to say through his Word the Holy Bible. They have seen how it applies to their lives and activity, and realize that the holy angels are invisibly directing the work, causing the good news of God's kingdom to be proclaimed despite international opposition.—Rev. 14: 6, 7.

Though these Christian witnesses on earth who have hopes of joining Christ in his Kingdom rule in heaven are small in number, only about 10,000 today, they have been joined by an increasingly large number of the "great crowd" of "other sheep," who have hopes of surviving the end of this system of things into Jehovah's new order. (Rev. 7:9; John 10:16) Nonetheless, even this number, more than one and a half million persons, is insignificant as compared with the world's population of more than three thousand million. So these servants of God recognize the need of this heavenly organization's protection.

The nations have marveled at the courage of these Christians in making known to the nations that God Almighty the Most High is Jehovah. Happy are those who come to appreciate that the proclamation is backed up by irresistible heavenly forces!

### Answer to a Prayer

◆ Participating in the house-to-house ministry, a minister in Chile called at a large, beautiful home and introduced herself as one of Jehovah's witnesses. The lady of the house threw up her hands and with real fervor said, "Thank you, Jehovah."

The Witness was taken by surprise at that. The lady grasped the minister's hands and explained that for more than a year she had been praying for one of Jehovah's witnesses to come to her home. "Only last night," she said, "I earnestly begged Jehovah to send one of his people to visit me. When I saw you

come to my gate just now, I prayed that you would be a witness of Jehovah." It seems that this woman has a fleshly sister who sent her a copy of the Bible study aid *The Truth That Leads to Eternal Life*, telling her to be sure to have the next Witness who called start a regular Bible study with her. Arrangements were immediately made for a study.

How refreshing it must be to God for individuals to express from their heart a desire to know the truth of his Word! When such ones petition him for help, he provides it.—Matt. 7:7-11.

# DO YOU GET BORED?

**B**OREDOM is a common problem among young people. Not that older persons do not also have to fight it. But young people frequently express themselves as finding life at home—or even life in general—dull, uninteresting.

Why? What can be done about it?

True, the present system of things on the earth has robbed life of much of its variety and pleasantness, particularly in the large cities. Yet, within the very same set of circumstances, there are always some that manage to enjoy life, while others get bored. This shows that boredom is largely a matter of attitude.

Take homelife, for example. Every family has a personality. Even as one person cannot make a family, so, too, a family's personality is not formed by any one person but by each member's contributing something to the family's composite personality. What is your family like? Is your home a warm, cheerful place? Do you enjoy one another, have interesting conversations at mealtimes, find pleasure in doing things together and for one another? Or does everyone go his or her separate way, with little interest in the others? Which way would you prefer it to be?

It is easy to blame others if things are not as we would like. But before complaining, why not first ask: "What do I myself contribute to the family personality and spirit? How much effort do I put forth to bring improvement?" If a ship is straining through stormy seas it does not help

much for a sailor to sit in the corner complaining. It's a case of 'all hands on deck' and of everyone's lending his or her hand to keep the ship going through the rough seas to the desired goal.

Often bored young persons simply fail to see the value of the things they are given to do. Analyze your school assignments and the work assigned you at home. See why they are important by trying to discern how they affect your life (and the lives of others) both now and in the days to come. If you can do that you will be able to work at your assignments with a sense of purpose. This can make the difference between enjoying life and being bored.

Really, the very tasks we could find boring may build in us very vital qualities and habits—those that will, in the final analysis, play the largest part in our future success in life. As an illustration, as a young man have you ever built a model airplane? If so, you had to put the many pieces of the frame together first and afterward cover that frame. The frame might not even show in the finished product. But without the strength and design it gave, the airplane would have been worthless. Or, as a young woman, have you ever made a dress? The seams you sewed may not have showed when the dress was done. But without those hidden stitches there would have been no dress.

Likewise with so much that we learn in school, or learn through our work assignments at home. It is part of an overall pattern and can help to lay the foundation for future success. By doing simple and often unexciting assignments or chores, even repeatedly, we can learn en-

durance, determination, and gain inner strength.

What are we saying then? That there really is nothing wrong with the present system developed by this world and that it is just a matter of adjusting to it? Not at all. In fact, the hope that the Bible gives of seeing this present system end and a refreshing, righteous new system under the government of God's Son come in—*this* is what can give us the incentive to endure. Young people can have a better prospect than that of just becoming a 'cog in a machine' of the present world setup. This hope of a better system is what also keeps many Christian parents from becoming bored with their daily work, for they, too, feel the pressures of modern living.

#### **INITIATIVE AND A BROAD FIELD OF INTEREST**

Frequently heard during periods of free time is the complaint, "There is nothing to do." More often than not the problem is not a lack of interesting and worthwhile things to do, but a lack of initiative, imagination and thought. Or it may betray a very narrow field of interest.

The present system does not do much to encourage initiative. People today are accustomed to being spectators more than doers. They look at movies, television programs, listen to recorded music or watch others play in some sports contest.

This is a lot easier than doing things yourself, or learning how to do things. But in the long run it also contributes to boredom. It makes you very dependent on others to be entertained; it leaves you unable to do things yourself to make your life interesting. This is all right for babies—but not for maturing young men and women.

How broad is your field of interest? The list of wholesome activities and of worthwhile fields of knowledge to be explored is

very big. Reading takes more effort than watching television. But it pays far higher dividends. There is no field of activity, no skill or trade, no place or people or animal that is not covered in books. And the more you read the greater your enjoyment of reading becomes, the greater your ability to absorb knowledge. But reading just to 'kill time' is not enough. You need to decide what is going to be of value. Then you can read with a goal in mind, one that can enrich the days ahead in your life, equip you to *do* things.

Of course, we are each distinct personalities. Not everyone enjoys doing the things that others enjoy. Some enjoy learning to work with wood, leather or metal, while others may prefer photography or vegetable gardening. Among girls, some may like cooking and baking while others get more enjoyment from sewing or hairdressing. But learning to do new things, and then developing ability to do *quality* work, brings genuine satisfaction, keeps life interesting.

When you find it hard to get enthusiastic about doing something in your own interest, why not do something for someone else? A task that might seem unappealing if you did it for yourself can take on real interest when you do it for another—a family member, a friend or, better yet, someone in need. This is deeply satisfying, and there is no end of opportunities. Perhaps what you do will be unexpected by the other person. The added element of surprise will increase your enjoyment in doing it.

Being interested in others is a powerful weapon against boredom. Many persons around us have a surprising fund of knowledge and experience in their minds, as well as fine qualities in their hearts—but you will never know unless you make the effort to find out. As the proverb says: "Counsel in the heart of a man is as deep

waters, but the man of discernment is one that will draw it up." (Prov. 20:5) Show interest, ask questions, tactfully probe, particularly among those who have years of experience in worthwhile things. You will be richly rewarded and the time will pass all too quickly.—Prov. 27:9, 17.

But besides what you can *get* in the way of benefit from others, what can you *give*? Do you express yourself, do you share with others what you have in your mind and heart?

Young people who are genuinely thrilled at God's promise of a new order and who share this good news with others find that this gives added meaning to their lives. To find people, young or old, who are hungry for truth and to be able to help them is richly rewarding. And even the fact that such persons are outnumbered by those who reject truth does not dull the stimulating effect of this activity. Instead it makes it more challenging, even suspenseful.

Good companions also help fight boredom. But if your companions are the kind that easily get bored themselves because

they have no worthwhile goal in life, they will just be a drag on you, hindering you in developing initiative and inner strength. They are like the stupid ones spoken of at Proverbs 17:24, with their eyes "at the extremity of the earth," daydreaming of faraway things, their thoughts wandering here and there, but with no fixed goal before them.

Along with initiative, endurance and faith are big factors in conquering boredom. As the apostle Paul says of our service to God and to those who serve him, "Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) Similarly, when we seek to develop abilities that have some real purpose and value, we should keep on until we begin to harvest some of the fruits of our labors.

Then, as time goes along, we can broaden our exploration of still other abilities to develop, with proper parental guidance and approval, and we will become better, more interesting and worthwhile persons as a result. With a bright hope for the future, life will not be boring.

## What Is Being Said About the "1972 Yearbook"

**T**HE Yearbook itself is nothing new for Jehovah's witnesses. Back in 1927 the Watch Tower Bible and Tract Society published the first *Yearbook*. In succeeding years its format remained about the same, with reports and experiences from the various lands where Jehovah's witnesses carried on their activity. The 1972 *Yearbook*, however, is quite different. Rather than providing brief reports from many lands, it contains the history of the work of Jehovah's witnesses submitted from just seven major countries. As the narrative contains the names of persons and places, it is much like the Bible book of Acts, which presents a history of the expansion of Christianity in the first century C.E.

But how has this new *Yearbook* been received? Has it served to encourage others in faithfully continuing to uphold God's name and his righteous purposes? The answer to these questions is quite clear from comments that have been made about the *Yearbook*.

Accustomed to the *Yearbooks* of earlier years, some, of course, were not especially happy at first about the change. From Alabama came this expression: 'I was at first disappointed when I received my new *Yearbook*. All these years I had initially looked up the countries where the preaching work was being accomplished under difficulty to see how they were doing. Now everything had been changed and, frankly, it looked a little boring. Well,

that was a week ago. I started reading, and the first sitting lasted nearly all night. The *Yearbook* is written in such a way that when you finish reading about a country you feel that you have been there personally and have many, many new brothers and sisters.'

A Witness from the state of New York commented on the good effect the accounts in the new *Yearbook* had on her personally, saying: "The 1972 *Yearbook* is written in such a unique way that I am completely fascinated by the accounts and I simply cannot put it down. Reading about the experiences of all these dear brothers and sisters and of their joys and difficulties has made me feel very close to them. These experiences have also encouraged me to continue to put up a "fine fight for the faith" myself."

Another Witness observed: 'I really appreciate the more detailed history of the countries presented. The introductory background of the country itself and then the introduction of the preaching of the "good news," together with the very human emotions and experiences of our dear brothers who were used and directed by Jehovah to spearhead this work, make for some of the most enjoyable, moving and instructive reading.'

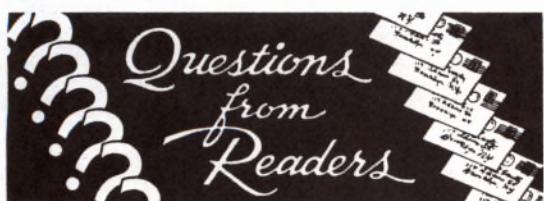
Expressing his appreciation for the heart-warming human element that pervades the *1972 Yearbook*, one of Jehovah's witnesses in France wrote: 'Never before have we been made so aware of the unconditional devotion of our brothers. This certainly draws us closer to them. We now have in front of our eyes many examples of endurance and the wonder-

ful proof that Jehovah's people everywhere enjoy unity.'

Commenting on the account relating the history of the work of Jehovah's witnesses in Argentina, a Swiss Witness serving in Germany remarked: 'It really has the ring of victory throughout. That is why it is so faith strengthening.' A similar comment came from California: 'It encourages one to go on no matter what the obstacles are.'

After completing their reading of the *1972 Yearbook* a married couple from Indiana wrote: 'Truly when one gets through reading "Acts of Jehovah's Witnesses in Modern Times" there can be no doubt that Jehovah is indeed using this organization to gather in the "precious things from all nations." (Hag. 2:7) And how it encourages us to work harder, knowing that Jehovah is blessing his people with increase all over the world, in all phases of our activities.'

Truly the *1972 Yearbook* is proving to be a real source of encouragement in showing what frail, imperfect humans can accomplish with the help of God's holy spirit. Many of Jehovah's witnesses in different lands have willingly expended their strength, talents and assets for quite a number of years in proclaiming God's name and purposes to others. They have been willing to sacrifice conveniences, enduring privations and persecutions, so that fellowmen might be assisted to come to an accurate knowledge of God's Word. Certainly the fine example others have set can provide added incentive for us to continue following a course leading to God's approval and blessing.



- Why does Acts 9:7 indicate that Saul's traveling companions heard a voice, whereas Acts 22:9, in reporting about the same incident, states that they did not hear it?—Argentina.

After his resurrection and ascension to heaven, Jesus Christ appeared to Saul of Tarsus (later the apostle Paul) and spoke to him au-

dibly. But "Saul's fellow-travelers stood speechless, for they heard the voice but could not see anyone." (Acts 9:7, *An American Translation*) Quoting Paul in the first person regarding the same event, Acts 22:9 says: "The men who were with me saw the light, but they did not hear the voice of the one who was speaking to me."—AT.

A consideration of the significance of the Greek word for "hear" is helpful in resolving this seeming discrepancy. It can denote hearing something without understanding what is stated. Those traveling with Paul evidently heard a voice but, because of its being muffled or distorted, did not understand the message being

conveyed to Paul.—Compare 1 Corinthians 14:2, where the Greek word for "hear" is translated "listens."

That Paul's companions did not comprehend what was said is also verified by the way the Greek word for "voice" is used in connection with the verb "hear" at Acts 9:7 and 22:9. Observes Vine's *Expository Dictionary of New Testament Words*: "In Acts 9:7, 'hearing the voice,' the noun 'voice' is in the partitive genitive case [i.e., hearing (something) of], whereas in 22:9, 'they heard not the voice,' the construction is with the accusative. This removes the idea of any contradiction. The former indicates a hearing of the sound, the latter indicates the meaning or message of the voice (this they did not hear)."

The renderings of a number of modern Bible translations also show this difference. The *New American Standard Bible* renders the texts in question as follows: "The men who traveled with him stood speechless, hearing the voice, but seeing no one." "Those who were with me beheld the light, to be sure, but did not understand what words of exhortation I was giving to them." The *New English Bible* has: "The men who traveled with him stood dumb, hearing the voice but seeing nothing." The *New International Version* has: "The men who traveled with him stood dumb, hearing the voice but seeing nothing." The *New Revised Standard Version* has: "The men who traveled with him stood dumb, hearing the voice but seeing nothing."

stand [margin: Or, *hear* (with comprehension)] the voice of the One who was speaking to me." The German translation by Leander van Ess says: "For they indeed heard the sound, but saw no one." "But the voice of the one who was speaking to me they did not understand." Richard Francis Weymouth uses renderings that show that the men heard the voice but did not hear the "words of Him" who spoke to Paul. Similarly, the *New World Translation* says that the men heard "the sound of a voice," but did not "hear [margin] the voice of the one speaking" to Paul.—Acts 9:7; 22:9.

#### "WATCHTOWER" STUDIES FOR THE WEEKS

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