

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1960

Semimonthly

CONGREGATING ALL NATIONS
AT JEHOVAH'S HOUSE

THE TREASURE OF A CHRISTIAN HEART

HAIL THE PRINCE OF PEACE

ALEXANDER THE GREAT
AND BIBLE PROPHECY

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCH TOWER

Announcing
Jehovah's
Kingdom

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Number 18

IT IS not only right but a moral duty to hate wrong. But how can you hate something of which you have no knowledge? Standards of right and wrong differ with almost each nation, state and religion. As a clergyman said: "What's right in one church is wrong in another." A bartender stated: "What's legal in one state is against the law in another." A young woman in Pennsylvania reflected the attitude of many when she remarked: "Who am I to say what's right and wrong?" So how can you hate wrong when you do not know what is wrong?

When responsible citizens uphold featherbedding and thuggery on the labor front in cynical disregard of the national welfare, when there are fee splitting and kick-backs in the practice of medicine, when lawyers flout justice and instruct willing pupils how to beat the law, when ministers preach brotherhood and practice discrimination, when a grand jury refuses to indict known murderers, and high government officials use their office for personal gain, are these wrongs or rights? The common reply today is, "It all depends . . ."

Rights and wrongs are no longer considered to be a matter of morals or right principles; they are a matter of expediency. The end is said to justify the means. Lying

**Is it right to
HATE WRONG?**

for business reasons is part of the game. Said one young man: "Everybody cheats. Look at the big shots. They have lawyers who

do nothing but cut corners for them." It has become fashionable to be very lenient and tolerant about wrongdoing. To become incensed or indignant over injustices is to stamp oneself as queer and old-fashioned. Everything is tolerated today, just so long as one does not get caught in criminal activity.

A *Look* survey, January, 1960, disclosed: "Moral indignation is out of fashion: It isn't smart to get mad. Nor are people concerned with making moral judgments unless they are discussing clearly criminal behavior. The thing to be these days is cool, sophisticated—and tolerant of wrongdoing."

Such a wishy-washy, compromising stand toward wrongdoing has destroyed the ability of many to discriminate between right and wrong. The *Look* report showed that "less than 10 percent of the people interviewed felt that honesty was a prime requisite for success." An insurance claims adjuster told a reporter, "75 percent of the people we deal with now have no morals at all." An advertising man declared: "In the pursuit of the dollar, anything goes." A man of moral convictions

is said to be in need of "a psychiatrist." Look says: America has won for itself a fifth freedom—"the freedom to chisel."

Responsible citizens admit that morality must be redefined and exemplified before people will ever come to appreciate right principles. Sin has lost its identity. "Today, evil is no longer shown as evil," said an office worker, "but as part of the human condition." Churchgoing has been reduced to a social ritual. And as a Mississippi editor stated: "People are just not scared of God any more."

It is a mistake to suppose that there are satisfaction and the joy of life in wrongdoing. Wrongdoing leads to moral confusion. It defeats and frustrates lives. It brings one into conflict with God and destroys one's chances to gain everlasting life in His righteous new world.

It is right doing that adds purpose and meaning to life, not wrongdoing. Right doing lifts one out of the complacency and indifference that are brought on by self-indulgence and raises one into an honorable position before God and man. It protects one from moral confusion and boredom. And, above all, it leads one into a harmonious relationship with the Creator, which results in happiness and life. That which tends to destroy such a happy, well-principled life deserves our hatred. To be indifferent or tolerant toward wrongs is to weaken one's own moral fiber and the moral structure of those who witness our indifferent behavior. Indifference undermines the conscience and weakens one's position in the face of temptation.

It is a Christian's duty to hate wrong. The apostle Paul exhorts Christians: "Abhor what is wicked, cling to what is good." To follow the apostle's advice is to copy God and to model oneself after Jesus Christ. The Bible tells us that God hates "lofty

eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Of Jesus, the Bible says: "You loved righteousness and hated lawlessness." Jesus was not soft when it came to right principles. He denounced the Pharisees for their hypocrisy, threw out all those selling and buying in the temple and overturned the tables of the money-changers. His zeal for righteousness consumed him. That same fire for righteousness his followers must have.—Rom. 12:9; Prov. 6:16-19; Heb. 1:9.

The guidebook of right principles is God's Word, the Bible. It specifically warns: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." For his own good a Christian must hate these wrongs, because these are cancerous, destructive wrongs that destroy mental and physical health, wreck community and family life, and reduce one to a worthless, detestable vessel before God. These wrongs bring God's name and Word into disrepute. They cast a black shadow on his clean organization. Therefore, any one of them is reason enough to cut one out of the congregation of God and deprive one of the abundant life that God has promised.—1 Cor. 6:9, 10.

So hate wrong intensely for your own protection against the moral indifference that now pervades the world. Fortify your mind and heart with an intense love of righteousness, that you may add to your life this day flavor and meaning and win for yourself the life that is life indeed.

HAIL THE PRINCE OF PEACE

INDIA had not experienced such a mob scene since the death of Gandhi. More than a million villagers and city folk thronged New Delhi's streets waving and shouting "Eisenhower zindabad!" ("Long live Eisenhower!") "Eisenhower ki jai!" ("Hail Eisenhower!") Above the hue and cry stretched red and white banners proclaiming: "EISENHOWER—PRINCE OF PEACE."

From the road over which the official car had passed, a forty-five-year-old villager snatched a fistful of sand to carry home to his ailing wife. "I shall apply this on my wife's forehead, and she is sure to be cured," he explained. In his opinion Eisenhower and Nehru are "among God's chosen children sent specially to this earth to serve his will."

An old woman and her family made the journey believing they would see a reincarnation of Vishnu, protector in the Hindu trinity. "Do you think we were fools to travel miles to see anyone but Vishnu Ka Avatar? Did he not send us wheat when we needed it and build us dams?" Her daughter agreed, adding that the visitor had a "divine, radiant smile."

However flattering the stupendous greeting may have appeared to the presidential party, many Christians around the world saw reasons for grave misgivings in all this. Some recalled the time King Herod Agrippa I began a public speech and was interrupted by blasphemous shouts: "A

god's voice, and not a man's!" Sacred history reports: "Instantly the angel of Jehovah struck him, because he did not give the glory to God." (Acts 12:22, 23) The New Delhi greeting went even farther by misappropriating a sacred prophecy about Christ, the Prince of Peace, and applying it to a human ruler.

It is not amiss to re-examine this prophecy in the light of man's present quest for peace.

DELIVERANCE PROMISED

The Near East continued to rock with conspiracies and war when the spirit of Jehovah moved Isaiah's pen. The growing world power of Assyria was about to unleash its war machine again. Wrote Isaiah:

"However, the obscurity will not be as when the land had stress, as at the former time when one treated with contempt the land of Zebulun and the land of Naphtali and when at the later time one caused it to be honored—the way by the sea, in the region of the Jordan, Galilee of the nations. The people that were walking in the darkness have seen a great light. As for those dwelling in the land of deep shadow, light itself has shone upon them. You have made the nation populous; for it you have made the rejoicing great. They have rejoiced before you as with the rejoicing in the harvesttime, as those who are joyful when they divide up the spoil.

"For the yoke of their load and the rod upon their shoulders, the staff of the one driving them to work, you have shattered to pieces as in the day of Midian. For every boot of the one tramping with tremors and the garment rolled in blood have even come to be for burning as food for fire. For there has been a child born to us, there has been a son given to us, and the princely rule will

come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."—Isa. 9:1-7.

Zebulun and Naphtali, to which Isaiah makes special reference, lay in the northern extremity of Israel and included the district of Galilee. That "land had stress," since it was often the first to be conquered by invaders of Israel and was therefore the longest under enemy occupation. Kings from Syria and Assyria had swooped down on Zebulun and Naphtali inflicting deep wounds. Naphtali bordered the entire western shore of Lake Gennesaret (Galilee) and travelers from East to West would also view it as in the direction of the Mediterranean Sea, so it was fittingly described by Isaiah as "the way by the sea." It was also called "Galilee of the nations" because many foreigners settled in this mountainous land. Deliverance was promised to the inhabitants of this land.—1 Ki. 15:20; 2 Ki. 15:29.

"A GREAT LIGHT"

In 2 B.C., as foretold, 'a child was born to us' in Bethlehem, of the royal line of Judah. He was Jesus. His parents raised him in Nazareth, however, so his youthful training was native Galilean. A.D. 29, when God's time schedule recorded by Daniel arrived, Jesus was anointed, becoming the Messiah. (Dan. 9:24, 25) Thereafter, the long-promised light began to glow brilliantly by the Sea of Galilee, as Jesus began his public ministry. The former tax collector Matthew, under inspiration, interprets

Isaiah's prophecy, which then had been eight centuries awaiting:

"Further, after leaving Nazareth, he came and took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali, that it might be fulfilled what was spoken through Isaiah the prophet, saying, 'O land of Zebulun and land of Naphtali, along the road of the sea, on the other side of the Jordan, Galilee of the nations! the people sitting in darkness saw a great light, and as for those sitting in a region of the shadow of death light dawned upon them.' From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.' "—Matt. 4:13-17.

Yes, it was by preaching the good news of the kingdom of heaven that Jesus, and with him his faithful disciples, caused the light to shine to the people in the land of Zebulun and the land of Naphtali who had so long been "sitting in darkness." "He went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every kind of disease and every kind of infirmity among the people." He showed them that lasting peace and freedom from oppression would come by means of God's kingdom. By means of him "those sitting in a region of the shadow of death" were enabled to gain life, because he gave his life "a ransom in exchange for many." He is the one Jehovah used to shed light on the means whereby men could gain life.—Matt. 4:23; 20:28.

This light promising deliverance from death and oppression—all backed up and enforced by the government of God—was not restricted to men of Galilee. Had not Isaiah foretold that the government's increase would be without end? Had not the prophets foretold that the Messiah must die a sacrificial death, be resurrected and sit at Jehovah's right hand until time for

the heavenly rule to begin? Fittingly, Jesus' parting words to his disciples from Galilee before his ascension made it clear that the coming rule of the Prince of Peace involved more than Israel. "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Isa. 53:1-12; Ps. 16:10; 110:1; Acts 1:6-11.

HAIL HIM!

Bible prophecy, chronology and modern history pinpoint 1914 as the year when the Prince of Peace began to rule from heaven in the midst of his enemies. By means of an earth-wide witness work from house to house all nations are being called on to "serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him." (Ps. 2:11, 12) As the psalmist foretold, Jehovah has installed his Son as king upon heavenly Mount Zion. Nothing in heaven or earth can successfully withstand world conquest by the reigning Prince of Peace!

Take your Bible and verify the many prophetic evidences that God's kingdom has begun, with earth-shaking things in store for our generation. (Matt. 24:3-42; Luke 21:7-36) Read of the doom of the presumptuous United Nations world power,

When the righteous become many, the people rejoice; but when anyone wicked

bears rule, the people sigh.—Prov. 29:2.

the predicted sharp rise in crime and delinquency and the religious hypocrisy in the form of "churchianity" in the time of the end.—Rev. 17:8, 11; Matt. 24:12; 2 Tim. 3:1-5.

These things prove that the Prince of Peace has been enthroned in heaven with ruling power. By means of him, Jehovah will soon make "wars to cease to the extremity of the earth." (Ps. 46:8, 9) There will be no repetition of world wars or of the eighteen "limited wars" fought from 1945 to 1959, during a time of supposed "peace." As in the case of ancient Midian,

when Jehovah used Gideon to smash the oppressor, so the Prince of Peace will defeat all enemies of God's kingdom. As Joshua captured enemy chariots and burned them in fire, so shall the Prince of Peace cause "every boot of the one

tramping with terrors and the garment rolled in blood" and all other war equipment to be destroyed from the post-Armageddon earth.—Judg. 7:19-8:21; Josh. 11:9; Ezek. 39:8-10.

Of the increase of this peaceful princely rule there shall be no end. That is the thrilling future for those who obey the good news about Christ Jesus, whose wonderful counsel and fatherly kindness will mean life eternal to all who joyfully hail him and not political leaders of the world as the Prince of Peace!

COMING IN THE NEXT ISSUE

- At the Peace-pursuing District Assemblies of Jehovah's witnesses held in many parts of the world this past summer, an outstanding talk on the Bible was delivered. This talk will be reproduced in our next issue as a series of three articles. You will not want to miss "The Holy Bible—The Book by Jehovah's Witnesses," "The Church Started with the Holy Scriptures," and "New Bible Translation Completed, Released."
- The article "Get Out of Her, My People!" contains the answers to these thought-provoking questions: What is it from which we must flee for our very lives? Why is it so urgent?

Pursuing my Purpose in Life

As told by Lloyd Barry

THOSE who learn the grand truths of the Bible in childhood are indeed richly blessed. I have ever been thankful to my father for the devoted schooling he gave me in my youngest years, concerning the great God, Jehovah, and His kingdom purposes, and concerning the soul and the hope of life. How clearly did this Bible teaching contrast with that of the clergymen who came to school and threatened noisy children with "hell-fire" torments! From youngest days I grew up to love the Bible, and with it the *Watchtower* magazine, which made a great impression on my youthful mind. Even at ten years of age, I could get a lot out of *The Watchtower*, and I still remember plainly many articles studied back in the 1920's. What treasures of Bible understanding have been brought forth through *The Watchtower* during the thirty-three years that I have had it as my companion!

My early life was spent in Christchurch, New Zealand. As a schoolboy I worked hard at my studies and won first place in the University Entrance Scholarship, a prize for which all of New Zealand's colleges and high schools vie with one another. I was on the way to becoming an atomic scientist, but now materialistic, evolutionary thinking began to surround me, and I soon found this to be just as unreasoning and worthless as the clergy's "hell-fire"

teaching. The Bible began to exercise its full power in my life. Though I went on to take my master's degree in science, I was devoting almost pioneer time to the ministry during most of my university days. I was often in the vacation pioneer service.

SERVICE DURING WORLD WAR II

In January, 1939, I entered full-time service permanently at the Australian Bethel. At this time war clouds were gathering, and with them mobs and persecutions. The month that World War II broke out I was serving a series of assemblies and was involved in mob actions on three successive weekends. In Maitland, N.S.W., a scheduled Town Hall meeting was banned, and another brother and I broadcast a statement on this injustice from a sound car that we had parked in front of the hall. As I finished speaking, a priest-incited mob came at us and lifted the car to up-end it. Suddenly a policeman appeared, and the mob drew back for a moment. The officer put his head through the car window and said, "Boys, if you value your lives, get going from here!" Somehow the way opened in front of the car, and get going we did!

The following weekend, I was chairman at an assembly in Lismore, N.S.W. By the time I stepped forward to introduce Brother Rutherford's transcribed talk, a mob of about five hundred husky-looking sugar-cane cutters had gathered at the back of the hall. They far outnumbered the remainder of the audience. I started to outline some of the unfair tactics of Catholic Action at that time, whereupon their ring-leader called out, "Stop speaking 'against my religion!'" Turning to a police sergeant, I said, "Put that man out!" Though this same sergeant had arrested one of our pioneers several days previously during street magazine work, he actually did put the man out! Taken aback, the now-leaderless mob listened right through the lecture.

The following weekend we had an assembly in Toowoomba, Queensland, and this was highlighted by a huge information march with placards, for which the police provided protection against the mob. When Catholic and Protestant clergy now joined forces to have us turned out of the Toowoomba Town Hall, the local newspaper presented our case very fairly in a full page of fine publicity. Those were exciting days of battle!

Then came the government ban on the Society in Australia, in January, 1941. Several days after the ban I found myself serving six months in prison over the draft issue. This was an unusual education in itself, spending my days with thieves, thugs and murderers, and with many opportunities of explaining the Bible to them. One day another prisoner remarked to me, "Say, 308, I'm 'in' for killing a policeman, and you're 'in' because you refuse to kill. It's kind of odd, isn't it?" This "lifer" happened to be the librarian, and he was a good help in seeing that the beloved *Watchtower* circulated among the three or four brothers in that prison.

Coming out of prison, I helped to carry on the fight for two more years under conditions of ban. Police raids, narrow escapes, "underground" printing and organizing, and with the lifeline of precious *Watchtower* truths always kept open—this all provided enough interesting experiences to fill a book. Jehovah's guiding hand was wonderful to behold! During this time it was my privilege to travel into every part of Australia, visiting almost every congregation in the country, and serving with faithful brothers as they pressed onward in 'doing this one thing'—preaching the good news.

It was during this time, too, that I married a Sydney lassie—as Australian as her name Melba—who has served faith-

fully beside me for the past eighteen years.

In June, 1943, the High Court of Australia declared the government ban on our work to be "arbitrary, capricious and oppressive," and threw it out. Soon now, the government gave our brothers their due recognition as ministers. However, there were still skirmishes with the enemy, and I have vivid recollections of a mob that cornered three of us for some hours in Glenelg, South Australia, as late as 1945.

Following Brother Knorr's visit to Australia in 1947, there came the call to Gilead. Another wonderful privilege! To visit headquarters at Brooklyn and see at firsthand Jehovah's organization in action, and then to spend six grand months of study in Gilead's eleventh class—all this strengthened our determination to press on with the New World society anywhere in the world. Those six months at Gilead have not faded with the years of missionary service; the hard study, the happy associations, the moments of relaxation—these are all remembered, together with Gilead's refreshing, green landscape. We also have happy memories of a year spent in circuit work in southern California and of joyful associations with the brothers there.

MISSIONARY SERVICE IN JAPAN

Next came Japan. Many impressions crowded themselves into the first few weeks. There was the first sight of Fujiyama from Yokohama Bay, and then as we came ashore, just people, people, people, and the clog, clog, clog of wooden footwear. Surely this was a field calling for a multitude of laborers! This was November, 1949, and so soon after the war there was much poverty; some of the cities were still a mass of ruins and rubble. Everyone was so very eager to please the foreigner.

Our early days of missionary service were spent in Kobe, and we met up with

many delightful experiences, together with strange problems. Almost every home would consent to having a Bible study. We were in demand by those desiring to learn Western culture, but how many of these really wanted to learn about the true God? At first, with our limited command of the language, it was hard to tell, but we pushed along with a multitude of studies, confident that Jehovah would bless the outcome.

As we were the first missionaries in our assignment, there were no others there to teach us the language. We had to struggle along with imperfect textbooks, but mostly by trial and error. Many a *faux pas* was committed, such as telling the householder, "I am coughing from house to house," instead of "preaching from house to house," and explaining that Christ comes "with spiders" instead of "with clouds." Moreover, there were frustrations due to the people's total ignorance of the contents of the Bible. For example, in reviewing a study, one might ask, "Who was Abraham?" and be told, "One of the presidents of the United States"; or, "Who is the God of love?" and be told "Cupid"! This kind of problem has often been encountered, but there has been stimulating joy in overcoming obstacles of language and background, and in seeing some of those with whom we studied continually grow stronger.

On our very first day of preaching in Kobe, we contacted some who were later to become Kingdom publishers. Persons from two houses contacted that first morning began immediately to study the Bible with us, and they came right along into the truth. Once we were able to converse together, they told us they did not understand a word we said that first morning, but they were impressed because we came down a muddy lane to make a personal visit at their homes. One of these sisters, a housewife, has now been a pioneer min-

ister for more than a year, and last year we spent several days of vacation at her home.

Missionary life has its ups and downs, its thrills and disappointments, but it also brings a satisfaction to be found nowhere else on earth. We had a beautiful home in Tarumi, Kobe, with a view stretching over toward Japan's Inland Sea. Starting off with five missionaries, we later grew to ten, and then twelve. With the start of the Korean war in 1950, the missionaries from that country were evacuated to Japan; and then there were eighteen in our home for a short time. What grand times we had together! At the evening mealtime the roof would almost lift with laughter as new, strange experiences were told. Once a visitor from England commented, "I've never seen a family like it. Why, here everyone talks at once!" It was good relaxation.

As soon as we had found a reliable interpreter, we held our first meeting. That was Memorial of 1950. Attendance was 180! Meetings were then held on the spacious lawn in front of our home, and more than a hundred attended for some weeks. Field service was announced, and next morning thirty-five turned up to go with ten missionaries, so that each of us had to take three or four to the doors with us. Such was Japan shortly after the war. One of our first unhappy awakenings was to find that much of this interest was just interest in us, the foreigner. Still, the results have been most gratifying, when we take the complete picture. Many of our early Kobe studies are now themselves in full-time pioneer service, and a number of them have gone through Gilead, to return and serve with us here in the missionary field. The high point of our Kobe experiences was reached in May, 1951, when Brother Knorr stayed at our home, and what joy it was to see 453 people seated on the lawn and

under the Japanese pines to hear his public talk!

In our early witnessing in Japan, our only equipment was the Japanese Bible and *Light*, Book Two, supplemented by some mimeographed studies from "*Let God Be True.*" However, from 1951, we also had *The Watchtower* in Japanese, and from that point real growth to maturity was to be seen.

ENLARGED SERVICE PRIVILEGES

Since 1952 it has been my privilege to serve as branch servant in Tokyo, and to watch at firsthand the marvelous increase throughout the islands of Japan. Truly, this has been "not by a military force, nor by power, but by my spirit," Jehovah of armies has said." (Zech. 4:6) From 1949 to 1955 there was a fine increase from 8 to 525 publishers. However, from Brother Knorr's visit in 1956, the ball of increase really started to roll, with more than a 30-percent increase in the average number of Kingdom publishers in 1957, 1958 and 1959. At the time of writing this story, the Japanese field has had new peaks of publishers twelve months in succession, so that the publisher total now stands at 1,539. A fine team of missionaries, serving shoulder to shoulder with a growing, maturing band of Japanese publishers, is truly experiencing the "blessing of Jehovah—that is what makes rich."—Prov. 10:22.

Any activity that helps the Japanese people to see Jehovah's organization more clearly is indeed a joy! An outstanding joy is the theocratic assembly. Our early assemblies in Japan would have seemed strange by Western standards: sleeping on the mat floors—sometimes wooden floors—and often dormitory-style with many of the brothers; sitting bowlegged on the floor for hours trying to take in talks in a strange language; and more floor-sitting three times a day, with a bowl of rice and

fish in one hand and chopsticks in the other as we took in necessary physical nourishment. One assembly we fondly refer back to as the "sweet potato" assembly; that was when the rice ration ran out and we lived on sweet potatoes for almost two days. The bond of theocratic love was drawn ever tighter as hundreds upon hundreds of the Japanese flocked into the New World society. Now our assemblies are usually so large that we have to use bigger auditoriums with Western-style seating. The missionary is being swallowed up in the ever-expanding sea of Japanese publishers.

As the years flow by, one receives different assignments, and each brings its own special joy. I will always remember my first assignment to visit Taiwan in 1952. The brothers there had suffered terrible persecutions with torture; they were still banned and had been practically out of contact with the New World society for some thirteen years. During those years of isolation they had grown from the one original dedicated brother to more than three hundred. What a delight it was to serve with the honest, stouthearted brother who had carried the burden of oversight during all those years of trial! His prison tortures had been so bitter that he had even prayed that Jehovah might give him relief in death; however, he was now glad he had not died, for the fruits of his integrity-keeping were to be seen in the crowd of native Taiwanese who had come to the truth and whose number has now increased to about two thousand. There is a wonderful stimulus to be found in heart-to-heart association with brothers who maintain integrity even with the danger of death. In many visits to Taiwan I have always felt that I brought away more than I could take in. However, it was a marvelous privilege, and really a miracle in time of ban, in 1955, that I could take in the

Society's film "The New World Society in Action" and show it to all those faithful Taiwanese brothers. Now the government there has a better understanding of our work, and Taiwan is organized as a branch separate from Japan.

Since 1956 I have had added privileges in visiting branches in the Far East as zone servant. Once I was able to visit my aging parents in New Zealand, and for this I was deeply thankful. It is now over twenty-one years since I left a happy, theocratic home to go wherever Jehovah would send me in his full-time service. Our family ties of love were strong, but stronger are the ties that bind us together in Kingdom service, even though in widely separated lands. It was a joy to find my parents as strong as ever in Kingdom service. However, New Zealand no longer seemed like home, nor did Australia. "Strange" the way of life seemed "down under," compared with the life we had become accustomed to in Japan's missionary field. Through this visit I truly

came to appreciate that "home" is wherever Jehovah assigns us in the realm of theocratic service.

I recall my father's taking me to the *Watchtower* studies in New Zealand when I was a small boy and how thrilled I was when the "class" leader used to ask me to read the paragraphs. Now it is a greater thrill to take my turn as reader in the Japanese *Watchtower* study. Indeed, how thrilling has life been throughout all those intervening years! Twenty-one years of full-time service seem just like a day, and yet they are years packed full of joys and experiences that a hundred ordinary lifetimes could not start to contain! What a wonderful heritage is the pioneer service! There are lots of ups and downs, but how kindly does Jehovah help us "up" again from the "downs." Oh, that all of us may continue this service faithfully forever, by Jehovah's undeserved kindness as expressed through his Son, Christ Jesus!

Meeting About Witnesses Turns Out to Be Meeting by Witnesses

Having been told, while preaching from house to house, that the Patrician Society of the local Roman Catholic Church was to have a lecture on Jehovah's witnesses at its monthly meeting, a number of the Witnesses decided to attend. The priest, however, became so alarmed he would permit only four of them to remain.

After an obviously abridged and somewhat mild talk lasting only ten minutes the meeting was opened to discussion, questions to be addressed to the chairman, but they could be answered by anyone in the audience. One of the first questions a Catholic lady asked was: "Why do Jehovah's witnesses go from door to door?" The chairman looked at the guest speaker, the speaker in turn at the presiding priest, and the priest looked—lost. One of the Witnesses present took this opportunity to

ask for permission to answer the question, which was gladly granted.

From then on questions came thick and fast from the many Catholics present, and they were answered tactfully and truthfully by the Witnesses, quoting many scriptures. For some two hours an excellent witness was given about Jehovah and his purposes, his kingdom, his visible organization and the new earth. Interest and manifest good will were so great that the local priest found it expedient to declare the meeting closed, with some eager Catholic questions still unanswered. Judging by the comments passed, this was one of the most stimulating and interesting evenings ever held by the Patrician Society—the meeting about Jehovah's witnesses that turned out to be a meeting by the Witnesses!—Australia.

CONGREGATING *all nations* AT JEHOVAH'S HOUSE



EIGHT centuries before Christ, when Jehovah's congregation was primarily from one natural nation, Isaiah recorded a remarkable prophecy: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills, and to it *all the nations* must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many

1. What prophecy did Isaiah record eight centuries before Christ, and why was it unusual for his day?



peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:2-4.

2 Here was Jehovah's promise to congregate men of all nations to his house in the last days. But this was by no means the beginning of the Christian congregation. Jehovah's original congregation, Israel, was called out of Egypt in the year 1513 B.C. His Christian congregation began to be called out of antitypical Egypt, the "world," A.D. 33. The former congregation had Moses as mediator; the latter has Christ. One was founded on the twelve sons of Jacob; the other has twelve apostolic foundations. The congregation in the wilderness had Jehovah's law covenant with its animal sacrifices; the Christian congregation comes under the glorious new covenant and the perfect human sacrifice of Christ. Those associating with the Christian congregation at the world's "time of the end" would be able to beat their swords

2. When did the Christian congregation get its start, and what similarity exists between it and Jehovah's congregation of Israel?



into plowshares, because from its beginning it has followed a new commandment: "Love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

³ For what purpose would all the nations stream to the house of Jehovah? To learn his will and obey it. This purpose was highlighted by the apostle Peter when he wrote the congregation: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Pet. 2:9) Yes, this must be a congregation of ministers—each a praiser of Jehovah! Not ritual, nor mere pew-sitting, but regular acts of sacred service—this identifies the true Christian congregation.—Rev. 7:15; 22:17.

⁴ Would the world welcome this congregation with its public proclamation of Jehovah's excellencies? Jesus tells us why not. "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) Find a hated congregation and you will be on the right trail. You will not find its members meddling in worldly politics nor offering invocations and benedictions on the world's affairs. But you will find that the one, true congregation knows and uses God's personal name, Jehovah. (Ps. 83:18) Of this, Jesus assures us: "I have made your name manifest to the men you gave me out of the world." (John 17:6) Isaiah reveals that Jehovah would call them his witnesses: "'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order

that you may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior. . . . So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' " (Isa. 43:10-12) There is just one congregation serving as His witnesses in these latter days. In the 175 lands where they declare abroad Jehovah's excellencies they are known as Jehovah's witnesses.

⁵ "Do you mean the hated people who are always in the courts and in the papers about their religion?" Yes; Jesus said it must be this way, did he not? "Be on your guard against men; for they will deliver you up to local courts and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake for the purpose of a witness to them and the nations." (Matt. 10:17, 18) Find the congregation that has been before the courts and rulers more than all the clergy of Christendom have been and you will find Jehovah's true witnesses. It is because they have taken the good news of God's kingdom to the doorstep of the world that judicial hearings have resulted, all for the purpose of a witness before the end comes. (Matt. 24:14) "But the witnesses are only a few hundred thousand compared to the millions of churchgoers in Christendom. Is it not bigotry to say you alone have the truth and the way to life?" Was Jesus a bigot? He warned: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

3. For what purpose would men of all nations stream to Jehovah's house, and how is this different from Christendom's congregations?

4. (a) How would the world regard this true Christian congregation, according to Jesus? (b) How is God's true congregation further identified today?

5. (a) For what reason is the congregation of God often found in court? (b) Why is it not bigotry to say there is but one right way to worship God and gain eternal life?

⁶ "How do you join this 'few'?" You do not join. It is God who chooses the members of his congregation. Paul, one of its apostolic foundations, explains why: "The congregation of the firstborn . . . have been enrolled in the heavens." "Jehovah knows those who belong to him." (Heb. 12:23; 2 Tim. 2:19) You cannot "join" Jehovah's witnesses. If you make a careful study of Jehovah's Word, dedicate your life to him and serve his kingdom, you are automatically a welcome associate of his earthly organization. Jehovah's witnesses are interested solely in whether you want to 'go up to Jehovah's house' to be instructed from his law and "walk in his paths." They welcome you to become a reflector of the light shining from that 'city on the mountain which cannot be hid.' (Matt. 5:14) For this reason your search for everlasting life with Jehovah's congregation will be most happy and fruitful.

⁷ "Does this mean you view your Kingdom Halls as the true church?" No, the Kingdom Hall is not the "church." Jehovah's temple today is heavenly, spiritual. The English word "church" or "congregation" comes from the Greek word *ek-kles-i'a*, meaning "assembly." *Ek-kles-i'a* or "congregation" is applied collectively to all Christians known as the anointed spirit-begotten class who are on earth at any particular time. Often it is applied to the local assembly in any place. Jesus called the members of his congregation a "little flock." (Luke 12:32) Christ is the congregation's Head. The members of his "body" number just 144,000. (Rev. 7:4; 14:1) "But isn't that number symbolic?" No, for if you try to enlarge it in any way, for instance, increasing the 144,000 to 144,000,-000, you would no longer have a "little"

6. Why cannot people of good will "join" the true congregation?

7. (a) What is the meaning of the word "church," and how is it often applied? (b) Exactly how large is Jesus' "little flock," and what are some of the Scriptural names that describe it?

flock. God's Word further identifies this little flock by various names, such as "anointed" ones (2 Cor. 1:21); "body" of Christ (Eph. 1:22, 23); "congregation of God" (Gal. 1:13); "heirs . . . of God" (Rom. 8:17); "holy nation" (1 Pet. 2:9); "holy ones" (1 Cor. 1:2); "holy priesthood" (1 Pet. 2:5); "Israel of God" (Gal. 6:16); "new creation" (2 Cor. 5:17); "royal palace of David" (Acts 15:16); "sons of the kingdom" (Matt. 13:38); "sealed . . . sons of Israel" (Rev. 7:4); and "temple of the holy spirit" (1 Cor. 6:19). Each year at the Memorial celebration of the anniversary of Christ's death it is noted that the remaining ones of this "little flock" number only several thousands—just a remnant. Yet this remnant continue to spearhead the witness work, being first to sing the new song about Jehovah's established kingdom under Christ.—Rev. 14:3.

⁸ "But who were all those witnesses of Jehovah at Yankee Stadium and the Polo Grounds the year you assembled a quarter of a million people in New York city? That was no little flock!" That's correct, they were a great crowd, part of those Jesus called his "other sheep." (John 10:16) They hope to live here on earth in God's new world, under the righteous rule of Christ Jesus and his heavenly congregation. (Rev. 21:1-5) Their salvation does not depend upon being a member of the heavenly congregation any more than an Englishman must sit in the House of Parliament in London in order to enjoy the rights and duties of a British subject. That there would be a great crowd associated with the true congregation we have further proof, in the words of John, another apostolic foundation: "I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and

8. (a) How are the great numbers of Jehovah's witnesses seen at their conventions related to the "little flock"?

(b) Do Jehovah's congregation and the great crowd worship the "trinity"?

peoples and tongues, . . . crying with a loud voice, saying: ‘Salvation we owe to our God, who is seated on the throne, and to the Lamb.’” (Rev. 7:9, 10) No mention is made of attributing salvation to any mysterious third person of a supposed “trinity,” for the Christian congregation does not hold to Christendom’s mistaken belief in this regard. (John 14:28; 1 Cor. 11:3; 15:28) The congregation does rely on God’s holy spirit or active force to perform its ministry, of course, but salvation comes from Jehovah God through Christ.

PRIVATE STUDY NOT ENOUGH

⁹ “If I have my Bible and read it, is that not enough? Why must I congregate?” Because it is Jehovah’s will for you. If you really study your Bible closely you will soon learn this. You must be congregated to be part of God’s “household.” Christians are commanded to “consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.” (Heb. 10: 24, 25) If it is your custom to absent yourself from meetings of the congregation, how can you encourage and incite others to love Jehovah and fulfill his will? How can others encourage and incite you? Jehovah did not inspire the Scriptures in order to isolate believers. Paul said he wrote to Timothy in order “that you may know how you ought to conduct yourself in God’s household, which is the congregation of the living God, a pillar and support of the truth.” (1 Tim. 3:15) You serve as part of the pillar supporting God’s Word of truth in your community when you are congregated, working closely with the congregation. Moreover, a wise person must do more than *read* God’s law. Jehovah says

9. Is it enough for one to stay at home and read the Bible? Why do you answer thus?

he must also *listen*: “A wise person will listen and take in more instruction.” (Prov. 1:5) In order to listen he must be assembled where Jehovah’s servants are speaking. To keep away from Jehovah and the doing of his will is to show an adulterous spirit. “Look! the very ones keeping away from you will perish. You will certainly silence every one adulterously leaving you. But as for me, the drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works.” (Ps. 73:27, 28) No adulterer will inherit God’s kingdom.—Eph. 5:5.

¹⁰ Take as an example of wisdom the witnesses of Jehovah in some countries where they are presently outlawed. Dozens of families in the rural sections have abandoned their homes and moved to larger cities, because, where they lived, it became nearly impossible to meet together and even more difficult to witness for God’s kingdom. What practical wisdom! Evidently their viewpoint is that of the psalmist: “I rejoiced when they were saying to me: ‘To the house of Jehovah let us go.’” (Ps. 122:1) If, as a Christian, you are determined to walk with Jesus, you must go where he is. The Revelation shows he is walking in the midst of his congregation. (Rev. 2:1) Wherever two or three are congregated in his name, he is among them. (Matt. 18:20) Never can you walk alone. Staying away from the congregation may lead you to the broad, spacious road to destruction, and there you would not be alone either.—Matt. 7:13.

¹¹ You will find the spiritual food in Jehovah’s household is excellent. There is none finer anywhere, nor as good. (Amos

10. What fine appreciation have Jehovah’s witnesses in territory where banned shown for the Christian congregation, and what should be the attitude of every Christian in this regard?

11. During the week what excellent spiritual food is provided at the local Kingdom Hall and in neighborhood homes?

8:11) One night a week the congregation of Jehovah's witnesses holds a service meeting along the lines of the one Jesus held with early members of the congregation. Read about it at Luke 10:1-12. Specific instructions are given on how to effectively preach and teach Jehovah's law to men of good will. First-century Christians also gave close attention to "public reading, to exhortation, to teaching." (1 Tim. 4:13) You will rejoice to find this same studious attention to Bible reading and study at each of the five weekly meetings of the Christian congregation today. The theocratic ministry school is a good example. Men and women, young and old, give practice sermons, followed by personal counsel. Isaiah's words have come true: They will all be "taught by Jehovah." (Isa. 54:13) Early in the week, usually on a Tuesday night, the congregation copies the early Christian example and meets in a private home in your community; in fact, in several homes. (Rom. 16:5) Find out where the nearest group meets in your neighborhood. Become a regular participant. Jehovah will pour you out such a blessing in wisdom and understanding that you will not be able to contain it. The desire to communicate what you learn to others will well up in you. Go along with the members of that service center and learn how they say "Come" to others. Do this and you will take the first steps toward becoming a true Christian. (Rom. 10:10) Your godly devotion will prove to have power.—2 Tim. 3:5.

¹² On Sundays each congregation holds a sixty-minute public Bible lecture that provides a wealth of practical wisdom from Jehovah. You will find it a wonderful contrast to Christendom's sermons on psy-

12. (a) What public meeting is held each Sunday preceding the *Watchtower* study, and what is recommended for during this hour? (b) How has Jehovah God used the *Watchtower* magazine, and what is the purpose in studying it congregationally each week?

chology, philosophy, book reviews and politics. Take your Bible each Sunday and learn to look up the scriptures each speaker cites in support of his teaching. This is the correct Christian procedure. (Acts 17:11) Jehovah's people have songbooks; they like to sing songs to Jehovah's praise. Following the public talk and such a Kingdom song, the congregation takes up a congregational study of a Bible topic discussed in the magazine *The Watchtower*. For over eighty years the governing body of the Christian congregation has used this journal as a convenient means of getting Jehovah's law and the increased light upon it to the household of faith. Jesus foretold that he would have a faithful remnant of his congregation on earth in the last days giving spiritual food to the congregated workers in Jehovah's house. "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so." (Matt. 24:45, 46) A "domestic" is a household worker. The Christian workers in Jehovah's house are strengthened by weekly discussion of the Bible truths printed in *The Watchtower*. It was similar spiritual food from the early governing body in Jerusalem that made possible this report: "The congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) The 1960 *Yearbook of Jehovah's Witnesses* happily reports that Jehovah added 86,345 new witnesses to his congregation in 1959. The *Watchtower* study each Sunday is an outstanding means of making all these ministers "firm in the faith."

¹³ "It sounds like first-century Christianity has come back to us!" Yes, it certainly has. In fact, this promised "restora-

13. What marvelous restoration has taken place in our day, and what are the visible evidences of it?

tion of all things" was foretold at Acts 3:20, 21. It includes a return of godly "judges" and faithful "counselors" to the congregation. (Isa. 1:26) Isaiah foretold that mature Christian overseers and ministerial assistants would protect God's flock and serve as a hiding place and as streams of water in a parched land. (Isa. 32:1, 2) Jehovah's congregation has all these faithful overseers in the form of zone, district, circuit and congregation servants, ably assisted by capable helpers and Bible study conductors. (Rom. 15:19; Ex. 18:21) Their qualifications for office include love for strangers. Your first visit to the Kingdom Hall or Tuesday neighborhood discussion in a Witness' home will let you experience this warm Christian love.

¹⁴ This love is a sign of strength, not weakness, as the world might view it. For in deep love for Jehovah and Christ the overseers can tolerate no doctrinal or moral impurity in the congregation. (Jude 3, 4; 1 Tim. 5:19-22) Any discovered is quickly rooted out, to preserve Jehovah's favor on the congregation. You will rejoice to find such a clean Christian organization in this time of the end. Assembling with it will soon qualify you to carry out the apostle Paul's instruction: "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) The congregation will assign a mature Christian to give you personal assistance as you learn the art of making effective visits on your neighbors and eventually conduct a home Bible study with them. You will get all the help you need so you can be made firm in the faith and, in time, bear your own load of responsibility, even helping someone else. The congregation provides mapped

14. (a) What cause for rejoicing is there about the moral and doctrinal purity of Jehovah's congregation? (b) How does the congregation help us obey Paul's instruction at Hebrews 13:15?

territory assignments for orderly coverage of the community. This is another benefit from the Christian congregation that should be appreciated.

ABILITY TO SPEAK

¹⁵ Perhaps you feel you could never speak as well as the Witness that first contacted you. Have no fear that you will be inadequate after proper training. You have Isaiah's assurance: "'Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me,' is the utterance of Jehovah." (Isa. 54:17) Assembling with Jehovah's people will soon enable you to say with confidence, "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the weary one with a word." (Isa. 50:4) Jehovah will strengthen you to stand "firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God." (Phil. 1:27, 28) Learn to persevere with Jehovah's congregation and do "not give up in doing what is right, for in due season we shall reap by not giving out." (Gal. 6:7-10) When Satan launches his expected attack on the Christian congregation just prior to Jehovah's war of Armageddon, Isaiah assures us that the congregation will not be taken over and destroyed: "No more will there come again into you the uncircumcised and unclean one." (Isa. 52:1) In defense of his congre-

15. (a) Those who fear they could never speak for Jehovah have what assurances from Isaiah? (b) Will the Christian congregation disintegrate under Satan's expected pre-Armageddon attack? (c) What counsel may the congregation have in mind when Jehovah counter-attacks?

gation Jehovah God will unleash a decisive counterattack that will utterly destroy the congregation of evildoers. (Ps. 26:4, 5) The Christian congregation may well call to mind Jehovah's instruction: "Go, my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him."—Isa. 26:20, 21.

¹⁶ Armageddon over, Jehovah's people will emerge into his clean, righteous new world, there to take up the peaceful work of landscaping the earth and welcoming back those worthy of a resurrection, including Jehovah's witness Isaiah. Picture yourself in that new world where everything that breathes will praise Jehovah. (Psalms 148; 150) Throughout eternity mankind will worship at Jehovah's house. This marvelous prospect lies ahead of those men of all nations congregating at Jeho-

16. (a) What bright prospect faces those congregating at Jehovah's house today? (b) What should each one now do to gain that objective?

vah's house today. May you carefully analyze your personal relationship to Jehovah's congregation now. Quickly take whatever steps are necessary to come into full harmony with its pure doctrine and faithful practice. Be present at all its meetings. Share in its public witnessing. Stay with the congregation and preserve your life, even as Jehovah's first congregation was protected in Egypt centuries ago on Passover night.

¹⁷ May your appreciation for Jehovah's congregation now be like that of the psalmist: "One thing I have asked from Jehovah . . . that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." If that is your prayer, then "come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will instruct us about his ways and we will walk in his paths."—Ps. 27:4; Isa. 2:3.

17. (a) What appreciation as expressed by the psalmist should we also demonstrate? (b) With that prayerful attitude, to what invitation should men of all nations now quickly respond?

THE TREASURE of a CHRISTIAN HEART

"A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks."

—Luke 6:45.

A CHRISTIAN heart, the heart of a "good man," holds a treasure of eternal riches. This treasure of a Christian

heart is constantly replenished and increased, overflowing in abundance yet never exhausted or even diminished. Such treasure is assured to you if desiring to be ever a "good man" by Jesus' words: "A good man brings forth good out of the good treasure of his heart, but a wicked

1. To whom and of what is Luke 6:45 an assurance?

man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Luke 6:45.

¹⁰¹ Of what does this heart's treasure consist? In view of the fact that from its abundance "his mouth speaks," it follows that the treasure consists of the good riches of mind, heart and spirit—spiritual riches. Accurate knowledge of the Word of Jehovah brings to a Christian a share of those spiritual qualities and abilities possessed by the One whose words are in the sixth chapter of Luke, the Teacher, Christ Jesus. His life and his utterances demonstrated that in his heart were love, truth, understanding, wisdom, joy, peace, faith, hope, confidence, assurance, appreciation of Jehovah God; these are real riches. They are in evidence today. They are derived from the Word of God, from faith in and devotion to him, and are overflowing in Christian hearts. Christlike qualities, Christlike abilities manifest in the lives and conduct of Christians, prove the reality of the heart's treasure. The abundance of the heart enables the mouth to speak. To this ability so to speak good things, all the spiritual riches comprising the heart's treasure contribute, and perform their part.

³ In defining and identifying this treasure of a Christian heart there is more to be said, in view of what the Teacher of Christianity had stated in Luke, chapter six, verse forty, in connection with teaching. The following is to be observed:

⁴ From the abundance of his heart devoted to Jehovah, Christ Jesus brought forth instruction to the praise of God and the blessing of those whom he taught. That he instructed them perfectly and that they received his teaching completely was evidenced in a specific way, in harmony with

2. (a) Of what kind of riches is the heart's treasure? (b) What does accurate Bible knowledge bring to a Christian? (c) What did Jesus demonstrate? (d) What proves the reality of the heart's treasure?

3, 4. What is to be observed in view of verse 40 of Luke, chapter 6?

his words: "A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher." (Luke 6:40) The evidence on the part of those instructed was in their being like the instructor. By this we see what it is that Jesus shows to be the evidence of the success of teaching: teaching thoroughly given and thoroughly received is manifest by the one who is taught being like the one who does the teaching. The fact of successful teaching is established by what the pupil says and does in being like the teacher. From Luke 6:45 we learned that the evidence of the treasure of the Christian heart is manifested through what the mouth speaks from the heart's abundance.

⁵ Therefore, the treasure of a Christian heart is manifested by the possessor in being like his teacher in demonstrating the active quality and ability of teaching. The treasure includes this active quality and ability of teaching, and so is an art treasure, of the very highest art, the "art of teaching."—2 Tim. 4:1, 2, NW; Parkhurst.

⁶ A "good man" is always a pupil, always learning. At the same time, like his teacher, he himself is always teaching. Jehovah's witnesses realize the importance of being teachers, taking notice of Scriptural references to Jesus' teaching, such as at Matthew 5:2, where it is recorded that Jesus "opened his mouth and began teaching them." Jesus "took up teaching beside the sea . . . he began to teach them many things with illustrations and to say to them in his teaching." (Mark 4:1, 2) Mark 9:31 states "he was teaching his disciples and telling them."

⁷ This loving Teacher gave direct commands to Christians that they should teach, saying, "Go therefore and make disciples of people of all the nations, . . . teaching

5. (a) How is the heart's treasure manifested? (b) Why is it an "art" treasure?

6. In what two activities does a "good man" engage?

7. What command is here noted?

them to observe all the things I have commanded you."—Matt. 28:19, 20.

⁸ Among those who were taught by Jesus were his apostles, and they considered their personal participation in teaching others as imperative. They preached, 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 5:42) The apostle Paul made his treasure of teaching stand out from the more general expression of preaching when he said: "I was appointed a preacher and apostle and teacher."—2 Tim. 1:11.

⁹ This heart's beautiful treasure of the ministry, the ability for preaching and teaching, is to be valued by Christians above all things. Paul expresses it: "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus. This beautiful trust guard through the holy spirit which is dwelling in us." (2 Tim. 1:13, 14) Where is this "beautiful trust"? Is it not in the Christian heart?

¹⁰ For some time we have realized a difference between preaching and teaching. More and more we appreciate the fact that while Christians are preachers, they also must be teachers, as were Paul and the other apostles and, outstandingly, Christ Jesus himself. Preaching the truth means informing other persons concerning the Word of God, and of Jehovah, and of his wonderful qualities and purpose. Teaching people these things means to put into their own hearts and minds knowledge and understanding, so that these persons can, in turn, speak from the heart's abundance.

¹¹ A person has been taught when he

8. Give some facts relative to the apostles' teaching.
9. State your understanding of Paul's evaluation of the ministry.

10. Differentiate between preaching and teaching.
11. (a) When has a person been taught? (b) How does he show that he has been taught successfully? (c) Explain how learners become like teachers.

himself can say to his teacher, or to another, things that are in his heart and mind which are in accord with Jehovah God's Word and principles. You can express yourself on these things, can you not? As you understand truths from the Holy Scriptures, you can share them with others. When you do so in such a way that another person can, in turn, understand and believe these Scriptural truths and can speak them back to you and make expression of them to others, then you have become like your teacher and, to an extent, your pupil has become like you.

¹² Therefore the teacher explains things to the student and has a real interest in the student of God's Word whom the teacher is assisting. This reminds us of the way Paul taught, as recorded in Acts 17:3, where we learn that he was "explaining and proving by references" concerning Christ Jesus.

THE STUDENT'S PART

¹³ You must have air, water and food to sustain life. These are physical needs that we recognize. We have them in common with all other persons. Also, you have spiritual needs, just as have all other men. If you recognize your need for spiritual food, you can take the proper steps to fill the need, even as you can take the proper steps to fill the need for material food, realizing that such is required constantly.

¹⁴ To fill the spiritual need a person first must realize and admit that the need is there and then proceed to study God's Word for spiritual nourishment. In the study the student sets his mind upon the subject under consideration. He concentrates to get the thoughts into the mind, which brings him understanding. Out of this comprehension of the truth from the

12. What does a Christian teacher do?

13. (a) What must the student recognize? (b) What follows this recognition?

14. (a) State the first essential toward filling the spiritual need. (b) What other things must the student do?

Bible that he had studied in private, with another teacher, or in a congregation of Christians, there is something else the student must do in order to make the good things that he has acquired through study of value to him. This requirement is a Bible rule, a God-given principle. It is not difficult. It is easy to conform to. Its good results are certain when it has been complied with. It is essential.

¹⁵ What is the additional requirement to be met by the student? This: Now, having gained knowledge and believing the truth which he recognizes from God's Word, he must make an expression of his conviction. "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." (Gal. 6:6) This means he must state in his own language, his own words, in his own way, what he recognizes from the Bible to be true. He must share with his personal teacher the things he had learned, also telling others.

¹⁶ When the student makes an expression of truth that he has learned from God's Word, the student is teaching to some extent. When the student makes expression to another person, he is becoming like the teacher. It is not a matter of a Christian's just preaching and stopping there. No. The teacher helps the student make a responsive expression that the teacher can hear. This is a statement of conviction on the part of the student. To an extent it is teaching by the student, because it is expressing truths that come from Jehovah God, through his appointed teacher, Christ Jesus, through his Word, the Bible, through his channel, the New World society.

¹⁷ So then, you, as a Christian teacher,

help the student express himself. Or you, as a Christian student, express yourself. Share with your teacher and with the congregation at the congregation studies. Make opportunities to state your convictions as to what you have learned from the Bible. Jehovah's witnesses do this, even calling at the homes of strangers in their house-to-house ministry. Are you of those who have been Christian ministers for many years? Or, have you been a dedicated servant of God for a shorter period of time? Perhaps you are just beginning your study of God's Word and your association with the New World society. All, however, are actually being taught by Jehovah, through Christ Jesus and through the New World society and ministers therein. All, "anyone," regardless of origin or present service privileges, follow the Scriptural rule: "Share in all good things with the one who gives such oral teaching." (Gal. 6:6) Share. That is an essential way of stating conviction. This we must do to strengthen and maintain faith in the truths that we have learned. It is by thus sharing of the abundance of our heart through our word spoken from the heart's treasure that we preserve and increase the treasure of truth, blessing and maturity which Christians must have.

ART INHERENT IN TEACHING

¹⁸ The apostle Paul begged his fellow Christians to value properly the treasure of teaching, stating: "I earnestly beg you before God and Christ Jesus . . . and [I beg you] by his manifestation and his kingdom [to do what?], Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:1, 2) Of the things herein mentioned, which has the sense of

15. Express your conviction as to the meaning of Galatians 6:6.

16. When Galatians 6:6 is obeyed, what progress is demonstrated?

17. (a) What is the teacher's privilege? (b) What is the student's privilege? (c) To whom does Galatians 6:6 apply? (d) Of what are you convinced as to preserving the treasure of truth, blessing and maturity?

18. May we properly term the teaching of God's Word an "art"?

being an "art"? Preaching? Reproving? Reprimanding? Exhorting? Various translations show that teaching is an art; it is an art to "be like his teacher."—NW; AT; Fenton; Parkhurst; Crampon; etc.

¹⁹ Christian teaching is the highest of arts for many reasons, one of which is that upon it life depends. Whose life? Life of both the teacher and the taught, as is expressed in 1 Timothy 4:16: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." In what way does life of both teacher and student depend upon the art of teaching?

²⁰ Since Jehovah God is the Source of life, in order for us to gain everlasting life we must have his approval. Does not Revelation 7:15-17 show Jehovah's approval of the great crowd of persons there referred to? "That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the one seated on the throne will spread his tent over them. They will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat, because the Lamb who is in the midst of the throne will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes." This shows shepherding by the Lamb Christ Jesus. This shows God himself wiping away tears of those who have been guided to his fountain of life. This approval of Jehovah God we need.

²¹ In order to have God's approval we must take a stand for him, supporting his worship. The student's being the same as the teacher includes his taking a firm stand on God's side: "A disciple is not above his

teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub, how much more will they call those of his household so? Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna. Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. But the very hairs of your head are all numbered. Therefore have no fear: you are worth more than many sparrows." (Matt. 10:24-31) A fearless stand for Jehovah is here shown to be necessary. Can we take this stand without being devoted to God? No.

²² Out of our gratitude toward Jehovah because of his blessing of faith and knowledge, we must have devotion to God in order to take a firm stand for him. "Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith just as you were taught, overflowing with thanksgiving." (Col. 2:6, 7) If we really overflow with thanksgiving to God we will be led to devotion to him and thus be spiritually strong to take a stand firmly for him.

²³ According to the foregoing words of Colossians 2:6, 7, from where did the faith come by which a Christian ought to be stabilized? It came from being taught. Knowledge of the truth is the basis. This

19. What is your conviction as to saving lives? (a) BE

20. What must we have in order to gain life? (a) BE

21. What is required of us for God's approval? (a) BE

22. To take a stand for Jehovah requires what?

23. What part does knowledge play respecting devotion to God? (a) BE

means, not just any kind of knowledge concerning any truth or fact, but it has reference to what the apostle Paul spoke of at Romans 10:2, 3: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Those to whom Paul made reference here could not be devoted to God in spite of their misguided religious zeal, because they did not have accurate knowledge, and therefore did not know God's righteousness. In that condition they could not be devoted to God and to his righteousness, nor could they be subject in devotion to God's righteousness. Paul is saying that accurate knowledge is necessary. What do we need in order to receive accurate knowledge of God's truth?

²⁴ To have the knowledge that is necessary to lead us to devotion to God with all of its resultant blessings, we must have a teacher. For other persons to have this required knowledge they must be taught. For us to be like our teacher, from whom we have learned, we in turn must teach. There is no other way for persons to be led to the worship of Jehovah God and everlasting life. Second Peter 3:15-18 certainly shows that a man cannot safely rely on his own wisdom for understanding God's Word. Peter states: "Consider the patience of our Lord as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you, speaking about these things as he does also in all his other letters. In them, however, are some things hard to understand, the meaning of which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction. You, therefore, be-

24. (a) For knowledge, what is required? (b) How does 2 Peter 3:15-18 convince us of this? (c) So, our conviction finds expression in what statement of Jesus?

loved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity." How true are the words of Christ Jesus: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

²⁵ No man on earth can receive this knowledge all by himself. Every individual requires God's Word, his spirit and also his organization of Christian teachers. In this way, by staying by these things "both yourself and those who listen to you" are saved. (1 Tim. 4:16) This means not merely the hearing of the Word of God, but the proper response to it. This includes a declaration of our conviction, helping others to appreciate that Word as much as we do. With this in mind, do you not feel a warmth of appreciation toward those men and women who lovingly go from house to house, calling at the homes of all people, doubtless calling at your home, unselfishly participating in the teaching work that began with Christ Jesus our Lord? Know without a doubt that, "all Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

²⁶ "A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks.

25. (a) In respect to spiritual needs, what does every person require? (b) How valuable is inspired Scripture?

26. (a) One who hears Jesus' words and does them is like whom? (b) What is your evaluation of the teaching work of Jehovah's witnesses?

... Everyone that comes to me and hears my words and does them, I will show you whom he is like: He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river

dashed against that house, but was not strong enough to shake it, because of its being well built," said Jesus. (Luke 6:45-48) Allow Jehovah's witnesses to help you to apply yourself to the Word of God, and your heart will be enriched beyond measure.

Alexander the Great and Bible Prophecy

MANY persons have gone through high schools and colleges thinking that they know the story of Alexander the Great. But often such persons are entirely unaware of the most important fact concerning Alexander: His career of speedy conquest was foretold in Bible prophecy.

Jehovah gave his prophet Daniel advance information concerning the rise and fall of world powers. Between 618 and 535 B.C. Daniel received from God prophecies concerning the rise of Greece as the world power to supplant Medo-Persia and concerning the role Alexander was to play in connection therewith. About two hundred years before Alexander was born, Daniel had foretold the conqueror of Medo-Persia: "And a mighty king will certainly stand up and rule with extensive dominion and

do according to his will. And when he will have stood up, his kingdom will be broken and be divided toward the four winds of the heavens, but not to his posterity."

—Dan. 11:3, 4.

This "mighty king" came to the throne of Macedonia at twenty years of age, in the year 336 B.C. This was the same year that the king of the fourth world power, Medo-Persia, received the throne, namely, Darius III. A speedy conquest of Medo-Persia and other nations was foretold in Bible prophecies. The rise of the Macedonian or Grecian line of world rulers was foretold, for instance, at Daniel 7:6 under the symbol of a leopard with "four wings of a flying creature"; at Daniel 8:5 under the symbol of a he-goat that came "from the sunset upon the surface of the whole earth, and it was not touching the earth." We are not left in doubt as to the identity of the he-goat, for Daniel said: "The

hairy he-goat stands for the king of Greece."—Dan. 8:21.

The symbolic he-goat's not touching the earth and the symbolic leopard's having wings indicate what? Speed and swiftness of conquest. Let us see with what swiftness Alexander conquered the world, in fulfillment of Bible prophecy.

ALEXANDER'S ARMY

His army was not of great size. Alexander had about 30,000 infantrymen and 5,000 cavalrymen. But the army was well organized. Most of the officers had experience in campaigns under Alexander's father, Philip II. It was Philip who introduced the phalanx, and Alexander perfected it.

What gave the phalanx its singular character? It was both the weapons and the coordination of the individual soldiers. The members of the phalanx were heavily armed, equipped with helmet, armor and a shield that protected most of the body. Their main weapons were a lance or spear thirteen to eighteen feet long and a short Greek sword. They usually stood sixteen deep, the lances of the first five files projecting beyond the front, a formidable barrier to any enemy; the hinder files laid their lances on the shoulders of those in front. Members of the phalanx received strenuous gymnastic training to make possible unity, precision and rapidity. Alexander coupled the phalanx with heavy cavalry charges. He also used light-armed troops for special purposes.

On the banks of the river Granicus, Alexander won his first victory over the forces of the Persian king, Darius III. The Persian cavalry had lined the bank of the river, with the infantry kept back in reserve. Alexander, appearing with his army on the other side of the river, was, as one historian puts it, "particularly conspicuous by his shield, and the plume of feathers

that overshadowed his helmet, on the two sides of which there rose two wings, as it were, of a great length, and so very white, that they dazzled the eyes of the beholder." In the ensuing battle, the Persian cavalry, though greatly outnumbering Alexander's, could not offer effective opposition to the phalanx with its array of long pikes. The Persian infantry, who had looked on the cavalry battle that had just ended disastrously for the Persians, were routed next. Alexander's victory struck terror in the Persians, especially so because of the large number of Persian grandees killed, two of them by Alexander's own hand.

A famous general in the service of the Persians, Memnon of Rhodes, devised a plan to stop Alexander. The Persians would carry the war to Macedonia and force Alexander to return home. Ships were readied and troops put aboard. But suddenly Memnon died. Darius did not carry out Memnon's plans to use Persian wealth and ships to carry the war to Macedonia. Darius decided to fight it out in a general battle in which he personally would take command. The Persian king collected a vast army of some 600,000 men. Relying on the numerical strength of his army, and anxious for a general battle, Darius let Alexander advance unopposed, even through mountain passes and defiles that could have been formidable strongholds of Persian defense.

In the ensuing battle at Issus, the Persians were unprepared for the suddenness and vehemence of the Macedonian attack. Darius III, in his chariot, perceived the desertion of some of his forces and turned around and fled with the foremost of the fugitives. The rout of the Persian army was complete, Alexander even capturing Darius' mother, wife, sister, infant son and two daughters—brought along to witness what was to have been a spectacular victory for Darius.

THE FALL OF TYRE

After the battle at Issus, Alexander did not continue on in the pursuit of Darius. Rather, Alexander turned his attention to Tyre. King Nebuchadnezzar of Babylon had destroyed mainland Tyre many years before, after a siege of thirteen years. Jehovah God had used Nebuchadnezzar as his servant to punish mainland Tyre. (Ezek. 29:18-20) Now new Tyre, the island city, was to be punished, even as foretold by God's prophet Zechariah: "Look! Jehovah himself will dispossess her, and into the sea he will certainly strike down her military force; and in the fire she herself will be devoured." (Zech. 9:4) Jehovah's purpose to punish island Tyre for its pride and wickedness resulted in one of the most unusual conquests in history.

Tyre refused to allow Alexander entrance into the city. Angered Alexander threatened to break down the city gates if they were not opened. This threat did not impress the Tyrians. Had not the island city shown itself impregnable against enemies? Besides, what could Alexander with phalanxes and cavalry and no navy do against an island city? Little did the Tyrians expect Alexander to go to all the effort to construct a causeway or mole out to their island!

"That Alexander's method of attack was not anticipated is not strange," says Wallace B. Fleming in *The History of Tyre*, "for there was no precedent for it in the annals of warfare. The walls which surrounded the city rose to the height of a hundred and fifty feet on the side toward the mainland. Their stones were of such a size and so well laid as to be secure against any engines of attack that could be operated from the unsteady surface of the water. Successful assault was impossible unless engines of war could be planted on firm ground and brought to the height of

the wall. But the island was separated by a channel a half mile wide, through which the current ran very swiftly and which, especially when the south wind blew, was very dangerous for shipping."

But where would Alexander get material with which to build a mole to the island? Why, much of it could come from the ruins of old Tyre. Arrian, the Greek historian who wrote a biography of Alexander based on the writings of two of his generals, relates that Alexander scraped the very dust from old Tyre and placed it in the water. This action of Alexander's was foretold in Bible prophecy, for Jehovah had said: "I will scrape her dust away from her and make her a shining, bare surface of a crag. . . . Your stones and your woodwork and your dust they will place in the very midst of the water."—Ezek. 26:4, 12.

Work on the mole was often interrupted. Strong currents washed out some of the work. Tyrian naval vessels approached and archers harassed the workmen. Tyrian efforts and strong currents wrecked much of the construction, and Alexander started over again. This time he determined to build a wider mole so more machines could be set up against the city. Whole trees were used. But Tyrian divers plunged into the water and attached hooks to the projecting boughs. They dragged the trees out, causing the collapse of parts of the construction. Alexander needed a navy to protect his workmen. From Sidon, Aradus (Arwad), Byblus, Cyprus and other places Alexander collected a navy of about two hundred ships. The Tyrians, surprised that Alexander could get so suddenly so strong a navy, decided against a general naval battle. With a fleet to protect his construction, Alexander quickly brought the mole up to the city wall.

To overcome the problem of the wall's

height, Alexander had tremendous mobile towers constructed. "A drawbridge on the front of the towers enabled a surprise attack to be made on the enemy's walls," says Werner Keller in *The Bible as History*. "They were the highest siege towers ever used in the history of war. Each of them had twenty stories and the topmost platform towered, at a height of over 160 feet, far above the highest city walls."

The Tyrians fought back by tying grappling hooks to long ropes and throwing them out, dragging soldiers on the towers to their death. The Tyrians built machines to throw red-hot metal at the enemy. They also heated sand in shields of brass and iron and poured it down on Alexander's soldiers who approached the wall. The sand, sifting under the armor, caused such pain that the soldiers cast off their armor, exposing themselves to arrows from the walls.

Alexander ordered an all-out assault. The Macedonians on the towers battled to get across on the drawbridges. Ships with battering rams attacked the city wall north and south of the mole. The ships on the south soon made a breach. Bridges were thrown across and storming parties from other vessels went across. Alexander landed with one of the storming parties and was among the first on the wall. Meanwhile, Alexander's navy forced its way into Tyre's harbor and defeated the bottled-up Tyrian fleet. Soon Macedonians were entering Tyre from every direction. The slaughter in the streets and squares was tremendous. The Macedonians, enraged by the stubborn resistance of the city, showed no mercy. A large part of Tyre was burned. Some 8,000 Tyrians were killed and 2,000 young men impaled on the seashore as a reprisal for the killing of Macedonian prisoners. Some 30,000 Tyrians were sold into slavery. The siege had lasted from the mid-

dle of January till the middle of July, 332 B.C.

Alexander next entered Jerusalem, where, as historian Charles Rollin says in his *Ancient History*, "the high-priest, afterwards, showed him those passages in the prophecy of Daniel, which are spoken of that monarch. . . . We may easily figure to ourselves the great joy and admiration with which Alexander was filled, upon hearing such clear, such circumstantial, and advantageous promises. Before he left Jerusalem, he assembled the Jews, and bid them ask any favor whatever."

Alexander then moved into Egypt, which, weary of the Persian yoke, greeted him as a deliverer. At the mouth of the Nile he founded the city of Alexandria, in 332 B.C.

Alexander turned northward again and started for Babylon with an army of about 47,000 men. Darius III made several overtures for peace. To his last overture Alexander replied to his embassy: "Would he [Darius] be satisfied with ranking himself as second to me, without pretending to be my equal, I might possibly then hear him. Tell him that the world will not permit two suns, nor two sovereigns."

VICTORY AT GAUGAMELA

So Darius prepared for battle. This time Darius collected an army about twice as large as had fought at Issus. He amassed an army of about 1,000,000 men. Alexander, with his 47,000 men, crossed the Euphrates and the Tigris and met Darius at the head of that colossal army near the village of Gaugamela, about eighteen miles northeast of the ruins of Nineveh. Darius put at the front of his line two hundred scythe-armed chariots and fifteen elephants. With these the Persian king hoped to chop up Alexander's phalanxes, disordering them so they would become easy prey to the charges of Persian cavalry.

As the battle opened, the chariots went rattling across the plain, charging into the phalanxes. But Alexander had appointed light troops to neutralize the chariots. They wounded horses and drivers with missiles. The few chariots reaching the phalanx passed harmlessly through, the spearmen opening their ranks for them; and in the rear they were easily captured. The battle was furious. The pikes of the phalanx gradually gleamed nearer and nearer to Darius; and when the king's charioteer was struck down by a javelin, Darius jumped from his chariot, mounted a horse and galloped from the field of battle. Soon the Persian army was following its leader—in retreat and in panic. Alexander pursued the fugitives; and, according to Arrian, 300,000 Persians were killed. The fleeing Darius was murdered by men once his allies.

PLANS FOR BABYLON FAIL

Babylon at once surrendered. Alexander determined to make this city the world capital. He initiated several great building programs in Babylon. But his plans to make Babylon a great city once again could not succeed, for this time Alexander was in conflict with Bible prophecy. Through his prophet Isaiah the God of heaven had declared: "Babylon . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited nor will she reside for generation after generation." (Isa. 13:19, 20) So Alexander's plans for rebuilding the Scripturally doomed Babylon collapsed; and after his return to Babylon from further conquests, the carousing Alexander died of a fever, in his thirty-third year of life, in 323 B.C.

What was to become of his empire? Bible prophecy made it clear that "his kingdom

will be broken and be divided toward the four winds of the heavens, but not to his posterity." (Dan. 11:4) As to the symbolic he-goat, God's angel told Daniel: "The hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king. And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power."—Dan. 8:21, 22.

God's words cannot fail; and true to prophecy, by the year 301 B.C., the year of the decisive battle of Ipsus, four of Alexander's generals had established themselves in power. Commenting on this and on God's decree concerning Babylon, historian Rollin wrote: "Nothing shows more evidently the strength and weight of this invincible curse, than the efforts of the most powerful prince that ever reigned; a prince the most obstinate that ever was, with regard to the carrying on of his projects; a prince, none of whose enterprises had ever miscarried, but who failed in this [rebuilding Babylon], though it did not seem so difficult as the rest. . . . Can any thing be more wonderful, more divine, than a series of prophecies, all of them so clear, so exact, and so circumstantial; prophecies which go so far as to point out that a prince should die without leaving a single successor from among his own family, and that four of his generals, will divide his empire between them?"

The career of Alexander the Great shows with what precision Bible prophecy is fulfilled; this, in turn, glorifies the Originator of that prophecy, Jehovah God. Let all those who wish success in what they do pattern their lives in harmony with God's prophetic Word, the words of which can never fail.

Gilead's Last Graduation at South Lansing

FOR the last time a group of Jehovah's witnesses assembled at the Watchtower Bible School of Gilead in upstate New York for the graduation exercises of another missionary class. For seventeen and a half years this school has been turning out approximately a hundred graduates every six months for foreign service and other special work in connection with the advancing New World society. Now on this date, July 24, 1960, some 5,684 persons were on hand to witness the thirty-fifth and last of the missionary classes to be graduated at Kingdom Farm. The serenely beautiful campus coupled with ideal weather conditions made this a very happy occasion for all of the peace-pursuing Witnesses in attendance.

The official graduation program began promptly at 9 a.m., the first speaker being John Markus, the Kingdom Farm servant. He used the illustration of a farmer to make an excellent point. A farmer must adjust his work according to the seasons and the weather each day. When there is sunshine he can do one kind of work, but when there is rain he must adjust and find other suitable work. Missionary work also requires constant adjustments, and good missionaries will always adapt themselves to each new situation. In closing, appreciation was expressed for the daily three-hour work contribution made by the class toward the over-all Kingdom Farm operation throughout their stay.

Next, the four instructors gave their parting words of counsel. Robert Porter explained that the only peace today is found in the New World society under the direction of the Prince of Peace, Jesus Christ. He exhorted each graduate to keep his peace of mind and to take the peace and happy spirit of Gilead to the people in his missionary assignment. Jack Red-

ford then encouraged the graduates to look on the bright side of things and always find happiness in their service. He showed that the truth brings real happiness, and encouraged all to keep up with progressive truth and to respond readily to it. Also, this speaker pointed out that each missionary should be a productive minister, getting positive results, loving his work and working at it with real Christian purpose.

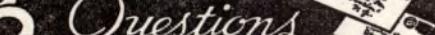
Maxwell Friend, a member of the Gilead faculty since the first class in 1943, then encouraged the graduates to keep looking forward, never backward. "Don't ever outlive your enthusiasm," he said, "but retain your vigor of youth for Jehovah's service."

Finally the audience was privileged to hear from A. D. Schroeder, Gilead's registrar and presiding instructor since the opening of the school in February, 1943. He observed that 3,638 from 93 countries had graduated. "Now," he said, "the Watchtower Bible School of Gilead will be transferred to Brooklyn, where new facilities are being constructed for that purpose. So the Society's educational program is not being stopped; it is being greatly expanded. As for these school facilities at Kingdom Farm, they will be used for the training of a hundred congregation servants each month, beginning September 19, this year. Already, beginning about a year ago, we have begun this program of training congregation servants in the new Kingdom Ministry School, but we have been limited to twenty-five in each class because of operating the missionary school concurrently. Thus far we have been able to train 275 overseers in this school." Then in his closing remarks to the graduates he exhorted them to "keep growing in the four attributes of Jehovah." And in commenting on the quality of love, he urged, "Keep the in-

terests of others foremost. This makes for real success in the ministry."

Then came the feature graduation address by Milton G. Henschel, a director of the Watch Tower Society. He chose as his theme the words of the apostle Paul recorded at 2 Timothy 4:5: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."

He applied those words of the Bible to the graduates, showing that Paul had known he was coming to the end of his ministry on earth and had wanted to give young Timothy some sound advice concerning his future as a Christian. He stressed each part of the text, but especially dwelt on the last part, "thoroughly accomplish your ministry." He told the graduating missionaries that they should take this advice of the apostle and be complete and thorough in the teaching of others about the new world of righteousness. "There will be problems and difficulties."



Questions from Readers

- Can you tell me why, at Luke 24: 37 to 43, Jesus said he was not a spirit creature who had materialized and that he was human and hungry enough to eat there with his disciples? Do you not teach that Jesus here was a spirit creature who materialized?—C.S., U.S.A.

The scriptures in question read: "They were terrified, and because they became frightened they were imagining they beheld a spirit. So he said to them: 'Why are you troubled, and why is it doubts come up in your hearts? See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have

he warned, "but none of you will have it as rough as the apostle Paul did." In conclusion he exhorted his audience to read the Bible regularly. "Every missionary must set aside time for regular Bible reading and study. Never neglect the Scriptures."

Many telegrams were received and read at the graduation, such as those from Denmark, Thailand, Peru, Korea, Guam, Australia, Vancouver, Quebec and various parts of the United States.

Receiving greetings from so many loving brothers around the world, hearing such fine talks from the platform, seeing another class of missionaries being sent forth into twenty-eight different countries, and enjoying the wonderful atmosphere of peace, love and hospitality at Gilead, certainly caused the more than 5,000 persons in attendance to go home with happy hearts and increased desire to be faithful and productive in Jehovah's wonderful Kingdom service.

flesh and bones just as you behold that I have.' And as he said this he showed them his hands and his feet. But while they were still not believing for sheer joy and were wondering, he said to them: 'Do you have something there to eat?' And they handed him a piece of broiled fish; and he took it and ate it before their eyes."

As has been repeatedly noted in the columns of *The Watchtower*, there is an abundance of Scriptural testimony to the effect that, as the apostle Peter expresses it regarding Jesus, "he [was] put to death in the flesh, but [was] made alive in the spirit." We cannot escape it, if Jesus had been raised in his body of flesh he would have ascended into heaven with it, and "flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption." No human fleshly Jesus Christ could be 'the reflection of God's glory and the exact representation of God's very being.' His human body was "the bread that [he gave] . . . in behalf of the life of

the world." For him to have been resurrected in it would have meant that he had taken back this gift of life and mankind was no longer ransomed.—1 Pet. 3:18; 1 Cor. 15:50; Heb. 1:3; John 6:51.

Then how are we to understand Jesus' words? His disciples thought, because of his sudden appearance in their midst, that they were seeing an apparition, even as they so thought when he came to them upon the water when they were in distress because of a storm. (Matt. 14:26, 27) Rather than try to get them to understand something for which they were not yet ready, Jesus merely assured them that he was no ghost or apparition, which he was not, but that it was indeed he; and he did indeed have a fleshly body which he materialized for the occasion. In other words, Jesus was assuring them that he was not the product of their imagination, neither was he someone else, but in truth and in fact the very Jesus they had known before his death.

Jesus' answer to his disciples later, as to his restoring the kingdom at that time, was along the same line. (Acts 1:6) He did not stop to explain that his kingdom would be a heavenly one and that they would reign with him from the heavens; they were not prepared for such strikingly new information. "I have many things yet to say to you, but you are not able to bear them at present." (John 16:12) So Jesus at that time merely told them that it was not for them to know the time for restoring the kingdom to

Israel; letting them find out later that the kingdom was never to be restored to fleshly Israel but given to a spiritual Israel. And so with Jesus' remarks to his disciples as recorded at Luke 24:37-43. He did not endeavor to explain that he had been resurrected a spirit creature and had now materialized for their benefit, but merely drove home the fact that it was really he, the Jesus they had known all along. He asked for something to eat, not because he was hungry, but merely to help impress upon them that he was a real person, not imaginary.

- Is it proper for a Christian to carry life insurance? Is it not a form of gambling?—S.P., U.S.A.

Life insurance and other forms of insurance cannot be condemned as gambling but are rather a form of investment. One is not trying to insure that one will not have an accident or will not die, but is only seeking to provide in the case of an emergency. It is Scriptural for a man to provide for those that are his own, and if he wishes to make such provision in this way, that is entirely up to him.—Gal. 6:5; 1 Tim. 5:8.

In some places automobile insurance is compulsory; in others, health insurance is. To comply with such laws is merely to render to Caesar what belongs to Caesar. (Matt. 22:21) Where the law does not require insurance, it is up to the individual Christian to decide for himself what to do about insurance.

ANNOUNCEMENTS

FIELD MINISTRY

September will complete the three-month campaign during which Jehovah's witnesses are offering to all persons who show interest in the Word of God the Bible-study book "Your Will Be Done on Earth," along with another book and two booklets, for \$1. Special effort should be made to reach those living in areas previously unworked during this campaign.

NOW AVAILABLE

The final volume (Volume 5) of the *New World Translation of the Hebrew Scriptures*

has just been released at all Peace-pursuing District Assemblies of Jehovah's witnesses. It contains the books of Ezekiel, Daniel and the twelve minor prophets. This completes the excellent modern English translation of the entire Bible. Send for your copy of this final volume today for only \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS

- October 16: Congregating All Nations at Jehovah's House. Page 557.
- October 23: The Treasure of a Christian Heart. Page 563.