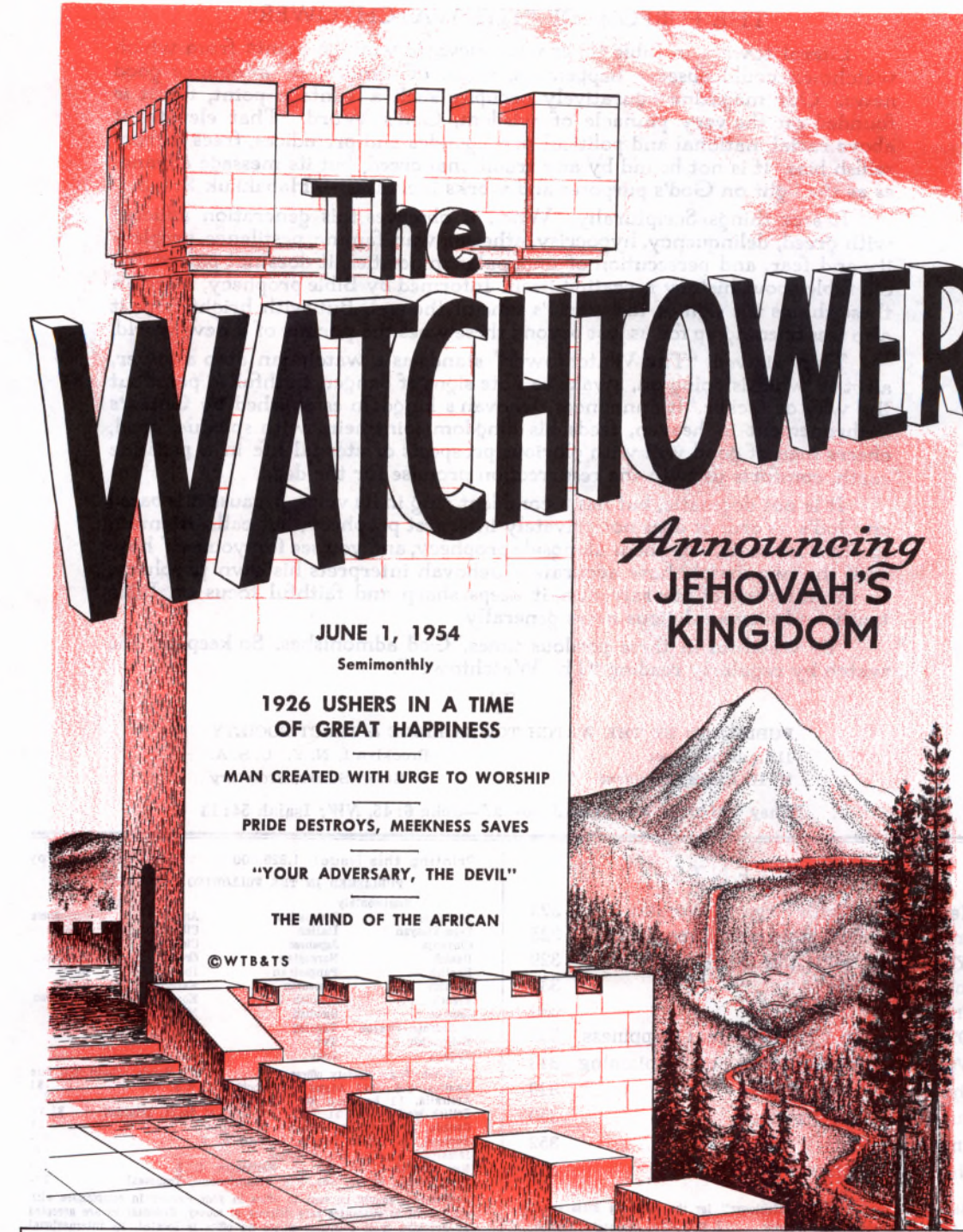




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1954

Semimonthly

**1926 USHERS IN A TIME
OF GREAT HAPPINESS**

MAN CREATED WITH URGE TO WORSHIP

PRIDE DESTROYS, MEEKNESS SAVES

"YOUR ADVERSARY, THE DEVIL"

THE MIND OF THE AFRICAN

© WTB&TS

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

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

CONTENTS

Man Created with Urge to Worship	323
Pride Destroys, Meekness Saves	325
"Your Adversary, the Devil"	329
Sobering News	332
Uruguay	333
1926 Ushers In a Time of Great Happiness	337
Work Without Loitering or Complaining	348
The Mind of the African	349
Questions from Readers	350
Announcements	352
Check Your Memory	352

Abbreviations used in "The Watchtower" for the following Bible versions

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

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

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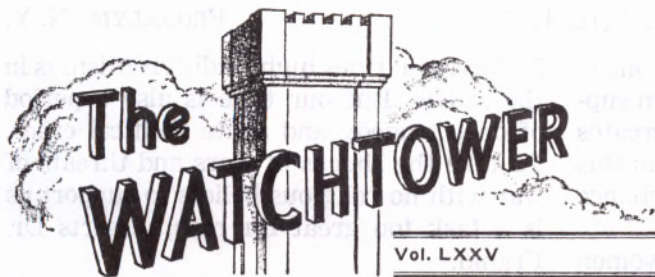
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JEHOVAH'S
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MAN CREATED WITH URGE TO WORSHIP

BETWEEN man and the lower animals a great gulf exists. There is no reliable material even to begin to construct an evolutionary bridge to span the tremendous gap. The Bible in its account of creation indicates man's position was to be outstanding, recording these words by man's Maker, Jehovah God: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth."—Gen. 1:26, NW.

Jehovah gave man responsibility. It could be measured up to only by a creature of intelligence, by one possessing wisdom to do the task, justice to do it in fairness, love to do it unselfishly and for the good of his charges, and power to carry out the assignment. These are attributes belonging to Jehovah God, not to any previous earthly creatures he had made, and that is why the record shows man as being made in God's image. Man, unlike the other earthly creatures, had ability to reason, determine right and wrong, manifest conscience, show love, and exercise intelligent dominion over the other earthly creations, and thereby he was able to reflect Jehovah's attributes and represent Him on earth. Appreciating these blessings and having the quality of loving gratitude, man would intelligently worship his Creator. He

was created with the desire to do so. He would have an urge to express his love toward his Creator. This need to worship is also felt by man alone of all earthly creation, supplying still another factor to the gap between man and any other animal.

Men use this faculty to this day. Many use it wrongly, but it is used. They may feel too sophisticated to worship God. They may even feel that to acknowledge a belief in God is beneath their intellect. Yet they have this urge within them, and if it is not satisfied in the right way it is exercised in a wrong way. They worship something. Many times these persons worship themselves, their own will, their own brain, their science or art, their music or literature, or even their philosophy of atheism becomes their religion. None of these things are satisfactory substitutes for God and they represent a deterioration rather than an advancement. Some scientists and doctors are beginning to see the folly of the modern's studious banishment of God.

In the *Woman's Home Companion* magazine for April, 1954, there was an article entitled "We Are Born to Believe." It was written by Dr. Kline of the University of Vienna and about Dr. Viktor Frankl of that university's teaching staff and also president of the Austrian Society of Medical Psychotherapy. The article's subtitle said: "We all feel an urge for God as powerful as our instincts for sex and hunger, says a daring new school of psychiatric

thought." Extracts from the article follow.

"In the view of this school, modern suppression of our need for religion creates much of the frustration and tension in this atom-endangered world. It kills our chance of leading happy, purposeful lives.

"Today when most men and women have conquered their bashfulness about sexual emotions, they are increasingly troubled by their suppression of religious feelings. They are replacing sex-shyness with God-shyness.

"If men and women will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, this new school says, they can find peace of mind and happiness. . . .

"Dr. Frankl's belief is simple: Men and women are driven not only by sex and ambition but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs and that it is unsophisticated to search for a spiritual side to life.

"Religion, like lovemaking, Dr. Frankl says, is an intimate thing. We can hide our innermost feelings about God from other people but if we conceal them from our own conscious minds we arouse conflicts in ourselves more deadly than those of the spinster of 50 years ago who denied to herself that she found men attractive.

"To deny the spiritual side of one's nature does it great violence,' says Dr. Frankl. 'I have known many cases where patients who were willing to expose every detail of their sexual histories without shame became tongue-tied when I inquired about their spiritual lives.' . . .

"He estimates that three quarters of the people of Europe suffer from this repression in some form. He calls the repression of the spiritual 'the real pathology of our age.' . . .

"Ours is an age of intellectual confusion, with a topsy-turvy sense of values.

Materialism rides high; indifferentism is in the saddle. But our time is also a period of deep tragedy and acute political crisis. To take the shocks of wars and threats of war with no religious beliefs to support us is a task too great for men,' asserts Dr. Frankl.

"In easy comfortable centuries people may imagine that they can endure life without a higher meaning; in our age it is impossible. Man must have a moral task. He must see his own life as meaningful.

"The atheist philosophy of recent decades has discouraged our generation by telling us that we are the more or less helpless victims of our feelings, our impulses and our sex drives on the one hand and on the other, the mere product of heredity and environment. Human dignity has been destroyed.

"Man is freer than he thinks. So long as we do not underrate our human capacities nor cripple them by low limited ideals, we shall find it possible to be serene in whatever circumstances life places us. Men of today are generally quite aware of the fact that they have instincts and unconscious sex drives; but many moderns have forgotten that they are also spiritual beings.' . . .

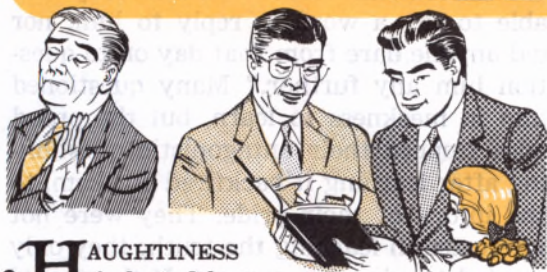
"Speaking of the concepts of his school, Dr. Frankl says, 'We recognize that man is often more religious than he thinks. More men have laid down their lives for spiritual ideals than for sexual love: how, then, can psychiatrists, in logic, place all their stress on sexual motivations and ignore other interests which are proven to be quite as strong?' "

Animals can live without worshiping Jehovah, for they are made without that urge. They can do without it and not be frustrated. But since men are created to worship their Maker, disastrous frustrations result when they ignore the urge. They frustratingly degrade themselves to

become "like unreasoning animals born naturally to be caught and destroyed." Rejecting the spiritual, viewing themselves as

only biological animals, they eventually partake of the destiny of animals.—2 Pet. 2:12, NW.

PRIDE DESTROYS, MEEKNESS SAVES



HAUGHTINESS is hated by Jehovah and pride is an offense against God. Proud ones rely on self rather than Jehovah, lacking humility, not appreciating their dependence on their Creator. They proudly feel they possess superior wisdom, and may have natural abilities above the average. But what is the source of true wisdom? Where did they get their natural abilities? Is not man indebted to the Creator for all good things? Is not Jehovah the Giver of all good gifts? What does a man have that he did not receive? Why should a man be proud in himself? The earth he stands on, the food he eats, the air he breathes—were not these things provided by the Creator of the universe? Man depends on these provisions to maintain existence, and his very existence depends on Jehovah. With lucid logic Paul inquires: "You may not be puffed up individually in favor of the one against the other. For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?" Haughty pride and aloofness in a spirit of self-sufficiency is an

offense against Jehovah God.—1 Cor. 4:6, 7, NW.

Many persons are proud but few will admit it. They will make the general admission that they make mistakes, knowing how conceited they would appear if they claimed infallibility. But to make them acknowledge a specific wrong is far more difficult. The broad, general admission they will make for it pins nothing definite on them, but they are loath to admit a specific error, as that would be a direct blow to their pride. Even when they know they cannot defend their position pride makes them angrily cling to it. The longer they cling to the position the more difficult it becomes to abandon it gracefully. The proud one's mental state then fits the description: "His mind hardened in pride." (Dan. 5:20) In this hardened state his reasoning faculties are frozen. He does not claim infallibility but he acts as though he had it.

RELIGIOUS PRIDE

Pride is specially prone to flourish in the field of religion. Few choose their own religion on the basis of searching Bible study. They inherit it from their parents, or acquire it from their neighbors, or absorb it from their friends, or adopt it for business advantage. Once having committed themselves they are balky about changing. Pride is quick to protest any admission of error. To change would be to say their parents were wrong, or their neighbors, or their

circle of friends, or their business associates. So they cling to their religion, too prejudiced to examine its teachings in the light of the Bible, too proud to acknowledge the possibility of wrong, too hardened in pride to consider a change, and many times too indifferent to care. They think that to change would make them lose face. They forget that refusal will make them lose life.

Many will argue politics or debate economics, but it is their policy never to discuss religion. Why? They say the subject is too charged with emotion. But are not the political discussions they indulge in explosive, loaded with emotional dynamite? They have their opinions, based on study and experience, and those opinions they are determined to air, though it generates emotional heat and controversy. Then why do they balk at airing their religious views? Often because they are uninformed. Some do not even know clearly what their religion teaches, and those who do have no knowledge of Bible texts to prove these teachings. Not knowing the Bible that is supposedly the basis of their belief, not knowing scriptures to prove their creed, and knowing none to refute opposing creeds, they are woefully vulnerable in religious discussions. Their pride would be an open target for many wounds, so they protect it behind a barricade of silence, with their policy not to discuss religion. Without knowledge they could only argue emotionally, with feelings of frustration. Be assured that if they knew their religion's doctrines and could support them Scripturally they would not remain mute to spare emotions. Intelligent religious discussion, based on Jehovah's Word, is vital. If the mind is open, not sealed off by prejudice; if reason has full play, not killed by foolish pride; if the Bible is taken as the authority, not nullified by human credal traditions, then emotion remains subordi-

nate to logic and correct conclusions based on the Bible will be the result.

The religious leaders in Jesus' day were willing to discuss religion as long as they thought they could win an argument. When they learned they always lost they decided not to discuss religion. This was shown after the Pharisees experienced a losing encounter with Jesus: "And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further." Many questioned him in meekness to learn, but the proud ones stopped their antagonistic questioning after learning it backfired on them, to the injury of their pride. They were not interested in learning the truth; they only wanted to win an argument. If they could not defend their belief they would not discuss their belief. When one of Jehovah's servants proved religious enemies wrong they "cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord." (Matt. 22:46; Acts 7:57, NW) They could not hear the truth and refute it, they refused to hear it and accept it, so they stopped their ears against it and killed the one preaching it. So it is now. The proud argue with open mouth and closed mind.

PRIDE BRINGS CONTENTION AND DISGRACE

Because of this contention continues: "By pride cometh only contention; but with the well-advised is wisdom." The proud refuse to be advised and corrected and let a quarrel end against them. They reject the truth: "In an abundance of counselors there is safety." Also, "Without counsel plans go wrong, but with many advisers they succeed." If one is not wise enough to heed good counsel, not meek enough to take good advice, sound conclusions are not reached and strife continues because of proud resistance to logic. There is no safety in such pride or success in such

haughtiness, but only disastrous downfall: "Pride goes before destruction, and a haughty spirit before a fall." Where pride goes destruction follows. Where haughtiness leads a fall is not far behind.—Prov. 13:10, *AS*; 11:14; 15:22; 16:18, *RS*.

Pride brings not only contention but disgrace: "When pride comes, then comes disgrace; but with the humble is wisdom." The proud are cocksure, convinced they are right, unwilling to consider contrary views. Refusing to think they might be wrong, they direct all their thinking toward justifying themselves rather than examining themselves. What supports their side they gullibly grab, what opposes their position they arbitrarily reject. Disgrace comes when they are proved wrong, though even then pride may harden them till they refuse to face the disgrace and change. And when this pride is exercised relative to choosing the right religion, and erring proud ones refuse to reason, destruction follows. Their pride brings blindness, blindness to reason. Refusing to acknowledge wrong, they are not amenable to corrective reproof: "The commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life." Undisciplined, the proud continue in the way of destruction and miss the way to life. Hence it is written: "A man's pride will bring him low, but he who is lowly in spirit will obtain honor."—Prov. 11:2; 6:23; 29:23, *RS*.

Not only do the proud resist Jehovah, but Jehovah resists the proud, while lifting up the lowly: "All of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time." Jesus announced the same divine rule, after exposing religious leaders who assumed exalting titles: "Whoever exalts himself will be

humbled, and whoever humbles himself will be exalted." At Armageddon self-exalted proud ones will be brought low, even down to dust in destruction. On the other hand, the lowly will be raised up and preserved because of their meekness. Hence the divine counsel is: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—1 Pet. 5:5, 6; Matt. 23:12, *NW*; Zeph. 2:3, *AS*.

MEEKNESS MEANS SALVATION

Just as with pride come contention and quarrelsomeness, so with meekness come peace and reasonableness. Meek ones value the wisdom from above rather than the wisdom of this proud world. Since they are receptive to divine guidance, Jehovah does not hold back: "The meek will he guide in judgment: and the meek will he teach his way." Again, "He will beautify the meek with salvation." It is Jehovah's purpose to "preach good tidings unto the meek." You are counseled to be meek, so that you can "accept with mildness the implanting of the word which is able to save your souls." Pride is unreceptive to the seed of truth, but meekness is like the good soil that receives it and produces more.—Ps. 25:9; 149:4; Isa. 61:1; Jas. 1:21, *NW*.

Note why Jehovah chooses to favor the meek over the proud: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of

God." (1 Cor. 1:26-29, NW) The proud are so busy reflecting their own supposed glory they have no time to reflect Jehovah's. But the meek ones despised by the proud are fit for Jehovah's use and exalted by receiving a share in his service. This reversal of matters constitutes a rebuke to the worldly-wise.

Those hardened in their pride would not be pliable to Jehovah's purposes in the new world of righteousness, any more than they are now. They would be misfits, trouble-makers, causing affliction to rise again, whereas Jehovah will not permit such a rise of affliction to mar the peace of new-world living. (Nah. 1:9) To prove we shall be meek then we must show meekness now. We must listen to Jehovah's truth, be corrected by it, and dutifully declare it. It is not a matter of proving yourself right and another wrong, but of letting God's Word stand as true, even if it makes your former beliefs false. (Rom. 3:4) Though the proud may, the meek must not spurn the invitation to be reasonable: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Now is the time to reason with Jehovah by meekly studying his Word. To refuse in pride will mean to die in disgrace.—Isa. 1:18, AS.

NO CAUSE FOR HURT PRIDE

It is better for pride to be injured than for life to be ended. It may hurt pride to change your religion. It may wound it to have to admit to another that you are wrong. Actually, there should be no injured feeling at all. It is not a case of acknowledging another person as more intelligent, for it is not another person's thoughts you are accepting to replace your own. If by reasoning on Jehovah's Word you learn your beliefs are false, they were

proved so, not by the thoughts of other men, but by the recorded, inspired thoughts of Jehovah God. Will you not readily admit that the divine mind of Jehovah, the one who created the entire universe, is immeasurably higher than yours? Is it a reflection on yours to be corrected by his? Need any pride be injured when we allow Jehovah's wisdom to replace human folly? Rather than pout in childish pride, should we not rejoice in meek gratitude that we can find him, call upon him, return to him, be pardoned by him? Listen: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:6-9, AS.

Now is the time to seek Jehovah, while he may yet be found. Now he is near to accept us. At Armageddon he will draw near to destroy those that refuse to reason on his Word now. The wicked should forsake their ways, the proud should abandon their thoughts. All should turn to Jehovah, to his ways, to his thoughts, that they may be pardoned and live forever. It should not hurt human pride to turn to ways admittedly higher than man's ways and to thoughts admittedly higher than man's thoughts. If any has such a hardened pride that it prevents acceptance of Jehovah's wisdom in order to retain human thoughts, that one is foolish indeed! Rightly so, the pride of the proud will lead them to destruction at Armageddon. And the meekness of the meek will save them to life in Jehovah's new world.



in charge of the lake of fire to torment the wicked and he wore a red union suit and was equipped with horns, a tail and a pitchfork. However, in modern times most of those living in Christendom seem to have divested the Devil not only of his red union suit, horns, tail and

"BOOK on Devil Banned for Catholics in Rome." Thus read the heading of a Rome news dispatch in the *New York World-Telegram and Sun*, January 4, 1954. The book *Il Diavolo*, by Papini, was banned by the Vatican because it expounded the thesis that eventually Satan himself may win God's forgiveness and that man could help the Devil to return to his original standing among the angels.

Papini's book is in striking contrast with the one entitled *Satan*, which was published early in 1952 (in English), presenting the views of thirty Roman Catholic theologians, and which holds that the Devil and his demons are doomed to live eternally apart from God. This work contains many illustrations of the hideous conceptions of Satan as entertained by various religions from the distant past to recent times.

A still different theory regarding the Devil was expounded by a Jewish rabbi, Bernard J. Bamberger of New York city, who stated that according to the Hebrew Scriptures "Satan is not a rebel, but a servant of God with an unpleasant duty" to perform: a combined district attorney, detective and hangman, a bit overanxious perhaps, but never on the side of wrong.

In centuries past most professed Christians have had very vivid ideas about who Satan is and what he looks like. He was an evil angel, they said, whom God had put

pitchfork, but even of his very existence. They are inclined to agree with one James Douglas, who once wrote in the *Scottish Daily Express* that "the devil is simply our personification of the wickedness we find in our own hearts and in the hearts of men from age to age. Man is the devil and the devil is man."

What is the truth about the Devil? In view of the absence of any scientific evidence as to his existence, is there any way by which we can learn the facts about him? Yes, there is, for as Christians we follow the example of Christ Jesus, who always appealed to the Scriptures to settle any controversial point regarding teaching. He stated to his God, "Your word is truth," and his formula was "It is written."—John 17:17; Mark 7:6-8, NW.

What does the Bible reveal regarding Satan the Devil? Briefly it tells us that he is an entity, an invisible spirit person; a wicked creature who, in the final analysis, is responsible for all the suffering and wickedness the human race has ever experienced; that he made himself a devil; that God has had good reasons for allowing him to live until now, and that in God's due time the Devil will be destroyed.

It should not be difficult for us to accept the Bible's teaching regarding a personal invisible Devil. We know that God exists, even though we have not seen him; he al-

ways has existed and always will exist. (Ex. 33:20; Ps. 14:1; 90:2) And does not the Bible tell us that he has invisible creatures who serve him? Certainly it does. Jehovah himself told Job that these "morning stars sang together, and all the sons of God shouted for joy" at the time earth's foundation was laid, and so before ever man was created. (Job 38:5-7) Daniel spoke of seeing thousands of thousands ministering to Jehovah and ten thousand times ten thousand standing before him. (Dan. 7:9, 10) At God's command spirit creatures materialized and appeared to Abraham, Moses, Gideon, Samson's parents, Peter, John, Cornelius and others. Additionally, in this our day God's servants have repeatedly had evidence that "the angel of Jehovah encampeth round about them that fear him, and delivereth them."—Ps. 34:7, AS.

PERSONALITY OF THE DEVIL

Since the testimony of the Scriptures is unequivocal as to the existence of invisible creatures who co-operate with Jehovah God, it should not prove difficult for us to accept the Bible's teaching that some of these invisible creatures rebelled and became wicked, should it? And that is just what the Bible tells.

In the Hebrew Scriptures the earliest mention of Satan is in the first two chapters of the book of Job, where he is shown holding a conversation with Jehovah God and admits having gone to and fro upon the earth and having observed God's friend Job. Surely Jehovah was not here holding a conversation with an imaginary person, a mere principle, nor could a mere principle have afflicted Job the way the account shows that Satan did. Incidentally, that Job was a historical and not an allegorical figure is apparent from his being linked with Noah and Daniel, both of whom Jesus referred to as having existed. (Ezek.

14:14) Also James 5:11 points him out as an example of endurance. Had Job never existed the example would be meaningless.

Satan is also mentioned at 1 Chronicles 21:1 as the one who influenced David to number the children of Israel, for which Jehovah sent a plague upon the nation; and at Zechariah 3:2 (AS) he is further shown to be a person, in the following words: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee."

Regarding Satan Jesus said that he saw him "already fallen like lightning from heaven." He saw falling an idea, or an evil principle? Plainly indicating the Devil's personality are the remarks Jesus addressed to the clergy of his day: "You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." Was the principle of error at one time the same as the principle of truth?—Luke 10:18; John 8:44, NW.

Those religious leaders in Jesus' day knew there was a Devil and so they accused Jesus of doing his work by the power of the prince of devils, to which Jesus replied, not by denying the existence of a Devil, but by showing he had personality: "If Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?" (Matt. 12:26, NW) And further, regarding Jesus' being tempted in the wilderness, is it reasonable to conclude that the perfect, loyal and ever-obedient Son of God would have been so tempted by thoughts originating in his own mind? And if the Devil were merely an evil principle or the personification of wickedness in ourselves, how could he have said to Jesus, "All these things [the kingdoms of the world and their glory] I will give you if you fall down and do an act of worship

to me"? Do an act of worship to a principle? No, it simply does not make sense to rob the Devil, Satan, of his personality.—Matt. 4:9, 10, NW.

Besides, Paul tells us that Satan has the power of death and that Christ Jesus will destroy him; Peter tells us that "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." Jude tells us that Satan had a disagreement with Michael regarding the body of Moses; and John tells us that Satan has misled all the nations, that he and his angels warred against Michael and his angels, that Satan and his angels were cast out of heaven, that they will be sealed in an abyss for a thousand years and that they will be loosed for a short period of time and finally destroyed in the lake of fire, the second death.—1 Pet. 5:8; Heb. 2:14; Jude 9; Rev. 12:7-9; 20:2, 3, 7-10, NW.

PERSONALITY OF THE DEMONS

Not only is the Scriptural testimony so clear and convincing as to the existence of Satan the Devil, but it is likewise unequivocal regarding the existence of demons, or lesser devils. From Genesis 6:1-4 we learn that certain angels, "sons of God," joined Satan in his rebellion by coming to earth and cohabiting with the daughters of men, whose offspring were hybrids, human but of angelic fatherhood, and giants. Peter refers to these as "the angels that sinned," and they, together with their giant offspring, were, no doubt, largely to blame for the fact that the earth was filled with wickedness and violence.—2 Pet. 2:4; Gen. 6:5, 11, NW.

Thus we read at Daniel 10:12-21 that an angel whom Jehovah had sent with a message to Daniel was held up for three weeks by an evil angel, until Michael, one of the chief princes, came and rescued him, permitting this messenger to proceed to

Daniel with his message. That angel brought to Daniel a prophetic message. Certainly all this was not just so much imagination! The Israelites who offered their sacrifices to false gods were said to have been sacrificing to the demons and the apostle Paul makes the same point regarding sacrifices offered to idols. Jesus recognized the existence of Beelzebub, the ruler of devils, thus indicating that there were other demons.—Deut. 32:17; Ps. 106:37; 1 Cor. 10:20, 21; Matt. 12:27.

As regards Jesus' contact with these demons, while many books have been written endeavoring to explain demon obsession as being merely psychiatric cases, insanity, epilepsy or fits, yet a careful Biblical examination allows for no such construction.

If demon-possession was merely lunacy or insanity (Matt. 4:24, NW), then one insane person after another could not have testified to Jesus' Messiahship, as was done by these demon-possessed individuals; neither can we conclude that Jesus himself did not know any better or that he deliberately perpetrated a fraud and fostered a delusion for the sake of effect. The demons within those persons were themselves personalities, even as we read: "He expelled many demons, but he would not let the demons speak, because they knew him to be Christ."—Mark 1:34, NW.

Consider the account of the demon-possessed man who lived among the rocks and whom no chains could restrain, who, in reply to Jesus' question, said: "My name is Legion, because there are many of us." The record then goes on to say: "Now a great herd of swine was there on the mountain feeding. So they entreated him, saying: 'Send us into the swine, that we may enter into them.' And he permitted them. With that the unclean spirits came out and entered into the swine, and the herd rushed over the precipice into the sea, about two thousand of them, and they drowned one

after another in the sea.”—Mark 5:6-13, NW.

How can this account be explained without admitting that demons exist? Were Mark, Matthew and Luke, all of whom recorded this, all deceived? Was it all a mere coincidence and did Jesus perpetrate a fraud? Or can we imagine the insanity of one person entering into two thousand swine and causing them to rush into the sea and drown? No, to deny the plain testimony of the Scriptures in regard to the existence of the Devil and the demons is not only to impugn the authenticity of the Scriptures but to raise more problems than the denial would seem to solve.

Where did Satan come from? Surely God did not create him as Satan, for all His work is perfect. (Deut. 32:3, 4) Satan was at one time a perfect angel and served as a guardian of the first human pair in Eden. Concerning him we read: “Thou wast in Eden, the garden of God; . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; . . . Thou wast perfect in thy ways from the day that thou wast

created, till unrighteousness was found in thee. . . . Thy heart was lifted up because of thy beauty.”—Ezek. 28:13-18, AS.

And what caused him to corrupt his wisdom? His ambition to be like the Most High, Jehovah God, which was betrayed thousands of years later in these words of his: “I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.” (Isa. 14:13, 14, AS) By taking the foregoing scriptures with the well-known account of what took place in Eden, we have the picture of an angel appointed as guardian over the first human pair, who let his appointment go to his head and became ambitious to be like Jehovah God and began by estranging the first human pair from their Maker. He made himself into a deceiving, opposing, devouring Devil.—Gen. 3:1-19.

Thus, it is no myth that “Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.”—1 Pet. 5:8, NW.

SOBERING NEWS

☞ A pioneer couple went to Marilia, a prosperous city in the interior of São Paulo state, Brazil. There was no congregation at the time, but many became interested through a series of open-air lectures that the pioneer delivered. At one of these talks a drunk listened in and then offered to pay the speaker to come to his home and give the same talk to his family that consisted of 22 members and relatives. The majority of them were Presbyterians, and the drunk never could sober up enough to join their church. But now he busied himself with studying the truth, cutting out all drink, and straightening out his moral affairs. This impressed all his acquaintances and relatives, because if Jehovah's witnesses could sober him up and get him interested in the Bible, they had something. So they gladly listened to parlor lectures (given free, of course), and one after another began coming along in the truth. The ex-drunk by now was such a zealous publisher that in a few months' time he entered the pioneer service and later was appointed congregation servant with the formation of the new Marilia congregation. By also working outlying territories this new pioneer helped to organize several congregations in neighboring cities. Now the Marilia congregation is up to 112 publishers and with a very fine, centrally located Kingdom Hall. If harlots and publicans can get into the New World society before self-righteous Pharisee clergy, so can the drunks if they love the truth enough and put forth the necessary effort to win their battle with the intemperate thirst for liquor.

NEW Year's Day is looked forward to by many people all over the world as a day of celebration, but to Jehovah's



witnesses in Uruguay January 1, 1954, was anticipated with special expectations. They knew that it would be the opening day of their national assembly in Montevideo and that, as announced in July, 1953, at Yankee Stadium in New York, the president of the Watch Tower Bible and Tract Society, N. H. Knorr, would be there.

They wanted this to be their best assembly ever held. About three months before the assembly the local organization began to take shape. A hall was rented and the program was made up with the high point being the public talk "After Armageddon—God's New World."

Publicity received special attention. About a month before the assembly a form of publicity never before realized in Uruguay began to break. This was the result of persistent and extensive efforts on the part of the missionary brothers in visiting all the many newspapers in Montevideo, the capital, with close to a million population, showing them the 'newsworthiness' and public interest involved in the event. Clippings from newspapers in New York at the time of the international convention there were shown and special write-ups were submitted. At first the editors were polite but not excited, and in one instance the brothers had to wait all day to see the right editor; but the result: he published the article. One newspaper broke out with headlines noting that the general assembly of Jehovah's witnesses was going to take place in Montevideo. From then on

every newspaper, except that run by the Catholic Church, 16 in all, published articles of interest, and all alerted their readers

to the public talk Sunday, January 3. One newspaper published six separate articles in a period of three weeks before the convention. Radio was also extensively used and five separate interviews, as well as many news announcements, were obtained. All this publicity was free. Uruguay is famous for its freedoms, and Jehovah's witnesses use these freedoms well.

Enthusiasm among the publishers and persons of good will was greater than at any previous time, and so all were invited to participate in the preconvention work. Three hundred placards for sandwich walkers were soon ready. Eighty thousand handbills were printed and distributed to the friendly Uruguayans milling in great numbers on the streets during this warm end-of-the-year *fiesta* season. The word *Armagedón* not being so well known in Uruguay, many were those who inquired about its meaning and many were the opportunities of witnessing. There below the equator they have a way of advertising not so widely used in the United States. On available walls and buildings on practically every street in the city are plastered "murals" or printed posters giving information on almost everything—matters political, social, religious, commercial, etc. A thousand posters advertising the public talks were prepared, and crews of brothers with brushes and pails of paste went out on night shifts plastering up the walls. The work was so well done that priests, who never bother the many false propaganda posters put up by the Communists, were noticed leading groups of small boys

around to tear off the signs. But they soon gave up, because this gave only more publicity. The Uruguayans read these posters while traveling on buses and streetcars as New Yorkers read their headlines on the subways.

Brothers Knorr and Henschel were due in Montevideo Tuesday afternoon, the 29th of December, and the congregations in Montevideo wanted to be at the airport to see them in. How many wanted to go? They had to hire four buses. As the brothers emptied out of the buses at the airport and filled completely the expansive balcony overlooking the landing strip, airport personnel and onlookers, startled at this turnout of people, began asking questions and got answers that made them even more amazed. The New World society was growing fast in Uruguay. The 170, including the missionaries, who had come out to the airport were watching each passenger stepping out of the plane, looking for their brothers. Later roars of applause greeted the anticipated visitors as first Brother Henschel and then Brother Knorr appeared in the doorway smiling and then waving. One hundred and seventy smiles beamed back: "Welcome to Uruguay." The enthusiasm sweeping through the crowd made one thing very evident: the assembly had already begun for the brothers in Uruguay.

After immigration, customs and photographers the visitors were conducted by this large welcoming committee into a waiting taxi and were soon in the familiar surroundings of the branch missionary home in Montevideo. An hour later a representative from a local radio station dropped in to record an interview with Brother Knorr, concerning the purpose of the assembly, which was broadcast later that same night. At sunrise the next morning Brother Henschel left with the circuit servant for a run up into the interior as far as Rivera on the Brazilian border. They stopped for three

hours in Melo to see the missionary headquarters, and while they were there a recording of a 15-minute interview was made to be broadcast that same day. In Rivera two service talks were given besides a public talk in Hotel Casino, which seventy attended. Eight local publishers, besides two Gilead graduate missionaries, then came on down for the Montevideo assembly.

Thursday morning Brother Knorr and the branch servant were off by plane into the interior to the second-largest city in Uruguay, Salto. After visiting the missionary home another radio interview was had during a popular radio program and then dinner with the missionaries. At 4 p.m. Brother Knorr gave a talk on service and with timely counsel, with the branch servant interpreting. Then the public talk "After Armageddon—God's New World," with seventy in attendance. It was time now for the Salto delegates to the big assembly in Montevideo to be ready for the return trip. The bus rented especially for the trip and return rolled up about 10 p.m. and everybody, including Brother Knorr, got in. Every seat was taken and some sat in the aisle for the all-night run to the capital. After three flats it pulled into Montevideo limping on only three of its usual four rear tires.

Friday morning dawned warm and clear—New Year's Day, January 1, 1954, mid-summer in Uruguay. And this, the big day, had finally come. It was the best way in the world to start out a new year. A word about this may be of interest here. New Year's Day is one of the most celebrated holidays in Uruguay. Everybody knew that it would require extraspecial effort to get out a good gathering for this holiday week end, what with the many detractions and its being also the season for the beach-loving Uruguayans. Also the 31st of December was the day of the big end-of-the-year lottery with \$2,000,000, \$1,000,000

and \$500,000 (pesos) being the first, second and third prize drawings. The evening before the assembly (New Year's Eve) the papers were full of pictures of the jubilant winners and the whole population was keyed up to the glitter of gold, most of which was going out of rather than into their pockets. In the same edition with all this publicity one of the largest papers published the picture of Brothers Knorr and Henschel taken at the airport, noting that: "The distinguished spiritual leaders have arrived in our capital to take part in the general assembly of the Watch Tower Society." So here in the midst of the worship of the materialistic, Jehovah had prepared a great feast of spiritual things and an occasion for clean worship as yet unparalleled in Uruguay.

Willing volunteers had been working at the hall since 5:30 a.m. to prepare it after the previous night's new-year affair, and Friday morning found a transformed "El Hogár Húngaro" filled with Jehovah's witnesses, who had come to enjoy the day.

The convention opened on the international theme, indicating that this was going to be a miniature New York assembly. All of the ample stage was set up to depict "Happenings at the Yankee Stadium." Hanging overhead was a duplicate of the very same illustrated banner which had identified Uruguay at Yankee Stadium. The audience was taken as it were to New York city to enjoy in person the assembly there. Preconvention activity was shown, the welcoming and guiding of the visiting conventioners, and various departments. Twenty-five different persons in colorful native costumes, representing the various countries, moved in and about "New York city and Yankee Stadium" and then each gave a brief report of the work in his respective country. This was followed by a talk on the international assembly by the only local publisher who had attended the

convention in person and who had just arrived a week before by boat. Talks on filling the house with glory and gathering men of good will from all nations finished off the morning.

Friday afternoon saw 520 in attendance to hear the welcoming talk by the branch servant. Following this came the theocratic ministry school. It was interesting to note that some of the young students who at the time of the Society's president's last visit were just out of knee pants were now mature, capable speakers. Then came the service meeting with the theme being the *Watchtower* magazine, its value and how to use it better.

In the evening Brother Henschel delivered a talk in Spanish on "The Day of Salvation," which was well received, and then Brother Knorr gave his talk with interpreter, which was counsel and exhortation with apt examples, which was particularly well appreciated, as could be seen by the intent faces of the 525 listeners and their spontaneous, powerful applause.

When it was seen how many indicated their desire to symbolize their dedication to Jehovah by water baptism it was decided to have a truck ready besides the bus already arranged for transporting to the nearby ocean. Saturday morning both were needed and were filled to capacity. Upon arriving at the beach it was noted that because of the brisk wind and rough surf the red flag was out, which meant no swimming. But would this mean no baptism? As the happy crowd of prospective candidates for immersion swarmed into the dressing tents and then began to emerge toward the water to be submerged, the guard's whistle shrilled out. "What's all this about?" A minute's conversation with the four brothers assigned to do the baptizing and all was well: "Go right ahead." A satisfying picture this was: The blue-green expanse of the open sea, white-capped breakers

foaming onto the gold-sanded beach and seventy-five witnesses of Jehovah expressing their dedication to do the will of the Most High by baptism in water, as commanded by Christ Jesus, the greatest witness of them all.

Among them were a young couple, parents of two children. Just a year ago they obtained a Bible from a witness, the first they had read, but did not desire further literature at that time. A month or so later their desire to understand the Bible better led to the placement of a *"Let God Be True"* book and then a home Bible study. Two weeks more saw all 'holy' pictures and images disappear from the house. Then followed a month-by-month progressive growth in understanding and a working knowledge of *"Let God Be True"*. This was followed by successively regular attendance at congregational meetings and active service two months before baptism. They missed not a minute of the three-day assembly, which most certainly marked a milestone in their lives. Thus one enters the true Christian ministry as early Christians did.

Saturday afternoon brought an increase in attendance to 560 and then Saturday evening with Brothers Knorr and Henschel again on the program there were 715 eager listeners.

Saturday night the main hall was packed out and the side patio onto which it opened was well filled. Although the advertised public talk was to be given Sunday morning due to the necessity of Brothers Knorr and Henschel having to leave to catch the only available plane that day to Brazil, arrangements would have to be made for even more to hear should they come. That meant more sound equipment and extra speakers to be put in the hallway entrance and the back patio where standees could hear. All business places were closed but a newly baptized brother was able to per-

suade his brother (not a witness) to bring his equipment and set it up.

Already at 8:30 on Sunday the hall was filling up. By the time the preliminary talks on *"The Living Word"* and *"The New World Society Attacked from the Far North"* were concluded, half an hour before the feature talk, every seat was taken and by 10:30 a.m. the main hall was ringed with standees, the patios were occupied and the entrance hall was filling up. One thousand and thirty-two persons had made a special effort to get out to hear about God's new world after Armageddon, almost twice as many as the last time the president of the Society spoke in Montevideo. They were obviously not disappointed in what they heard and the direct, personal appeal to learn more about Jehovah's new world and to avail themselves of the assistance of Jehovah's witnesses toward that end was not lost. As a young man who approached and gave his name and address to one of the attendants expressed it: "I feel that I must learn more about this remarkable religion."

After expressing his pleasure on having been able to visit Montevideo again, Brother Knorr and his secretary left for the airport. However, the momentum of the enthusiasm generated at the assembly in the morning carried over into the afternoon. An audience of 715 stayed on to draw the last benefits from this very interesting convention. They were looking forward to greater growth in Uruguay under the guidance of a newly appointed branch servant.

Although Yankee Stadium was thousands of miles away and the convention there had been long over, Jehovah's witnesses in Uruguay had relived and shared in the spirit of that great event and were anticipating more of Jehovah's blessings in the future. The high point of assemblies there had reached a new high. It was the best thing yet for Uruguay.

1926 Ushers in a Time of Great Happiness

"Happy is he who waits till he reaches the thousand three hundred and thirty-five days!"—Dan. 12:12, AT.

UNDERSTANDING and appreciation of Jehovah's ways are deepened in his dedicated servants who thoughtfully compare present and past tests from him, mighty deeds of his, and revelations of his purposes and of his majesty. To sense the force of the great happiness that began among the theocratic people of Jehovah in 1926 (A.D.) we must contrast their condition at that time with their former condition. Then we must compare such conditions with the blessings promised by Jehovah to his people who successfully meet tests he applies and who uncompromisingly continue following in his appointed ways, faithfully forging ahead regardless of consequences. In Jehovah's great time schedule such tests have a definite purpose. He applies the tests in the working out of his perfect purposes. With these thoughts let us first consider the things endured by Jehovah's willing servants between the time of his commencing to rule as King (A.D. 1914) and the year 1926, tracing Jehovah's purpose in permitting such things.

² With Jehovah there is no confusion. He leaves nothing to chance or haphazardness. "We know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose." (Rom. 8:28, NW) If we always try to realize this fact, it will be of invaluable help to us in our God-given assignment as followers of and diligent workers with his enthroned King,

Christ Jesus. In fact, we must come to realize this

fully in order to withstand the onslaughts of the enemy.

³ Jehovah foreknew and made record of his purpose to bring his organized people before kings and judges of this old world to testify before them concerning his kingdom when that perfect government is being erected to displace theirs permanently. Neither the invisible nor the visible rulers of Satan's world took kindly to that idea, and they determined to fight it with everything in their power.—Matt. 24:14; Dan. 2:44; Ps. 2:2, 3; Rev. 12:17.

⁴ It required great courage, faith and confidence in Jehovah to stand up and declare fearlessly the judgments of Jehovah against the Devil's visible organizations which had held sway during the 2,520 years. This degree of faith and courage Jehovah's people as a whole did not have at that time. The organization was not wholly clean. Many were there to serve their own selfish purposes and draw followers after themselves. (Matt. 7:15; Acts 20:29, 30; 2 Pet. 2:1-3) Such conditions could not be tolerated by Jehovah. Once he had set his King upon his throne, these people must be cleaned out. Obstructionists could not be permitted in any degree to interfere with the high and lofty purposes of our God. To try, test and prove his servants Jehovah decreed that his servants must do a mighty witness work; this

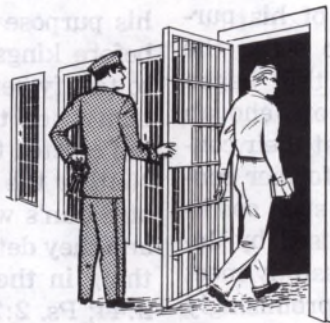
1. In order to get the force of the great happiness that came upon Jehovah's people in 1926 what must we do?
2. What must we fully realize and retain in order to be greatly aided in our Christian course?

3. What great work did Jehovah foreknow and foretell would be accomplished by his people?

4. (a) Were his servants equipped for this work in 1914? (b) What had to be done among them before they would become equipped?

they were required to do and at the same time the life and actions of the witnesses must be on the same lofty plane as the message they were bearing. They must never lose sight of the fact that they were being called to reflect the glory of Jehovah. —Isa. 60:1, 2, AS; 1 Pet. 2:9.

⁵ Did Jehovah realize all that was involved when he issued that decree? Did he foreknow the vicious attacks the Devil and his agents, visible and invisible, would make against the people of the living God, who were called upon to give the witness? Yes, he foreknew these facts in every minute detail and recorded them in the Bible for our enlightenment and comfort: "Look! the Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days." (Rev. 2:10; Rom. 8:28, NW) But his people were unmindful of such predictions. They did not realize either their own unclean condition or all that was required in order to cleanse them and equip them for the glorious service Jehovah had in store for them.



"DAYS" TO BE ENDURED TILL HAPPINESS

⁶ In Daniel the twelfth chapter, verses 1, 2 and 3, Jehovah foretold centuries ago just what his people would have to experience in carrying out this commission. He tells us of Michael's standing up. He then tells of a great time of trouble and of the ultimate deliverance of his servants from it. It would then occur that their great privilege of theocratic service would be extended.

5. To what were Jehovah's servants blind at that time?
6. What did Daniel say, in Daniel 12:1-3, must take place among Jehovah's people before their great privileges of theocratic service would be extended?

⁷ In verse 7 he tells of the 1,260 days during which the power of these "holy people" would be destroyed. Following this, in verse 11, he describes a period of 1,290 days that would follow from the time of the taking away of the daily sacrifice and the setting up of the "abomination that maketh desolate." A third period, described as a 1,335-day period, would follow, after which an era of happiness would be ushered in. The meaning and understanding of all these periods were locked up and sealed until the "time of the end." Now we are at that very time and, true to his promise, Jehovah has unlocked his prophecies and made them plain.

⁸ The 1,260-day period, with its destructive effect on the power of Jehovah's people, found its fulfillment from October, 1914, to April, 1918. The 1,290-day period ran from January, 1919, to September, 1922, and the 1,335-day period extended from September, 1922, to May, 1926. A full Scriptural treatise of these dates and their application will be found in the *Watchtower* issues of July 1 and 15, 1951.

⁹ Here our purpose is not to go into a consideration of the correctness and the understanding of these dates and to prove them. That has already been done in our aforementioned issues. Rather, we purpose now to establish the fact that Jehovah did foreknow the vicious opposition his people would encounter and this, as well as its effect upon his people, he clearly outlined in detail, in order that they might be

7. What was to happen to the holy people during the 1,260 days and the 1,290 days, and what was promised to follow the 1,335 days?

8. When did these three periods of 1,260, 1,290 and 1,335 days find their fulfillment?

9. What is our purpose in here considering these time periods?

strengthened to meet such emergencies. He likewise outlined their subsequent period of blessedness, happiness, after this period of test.

¹⁰ Looking back from this time, we do not have much difficulty in appreciating the cleansing work that had to be done among the professed people of Jehovah in those days; but back there they did not see the need as we do today. It was a great trial upon the faithful. But were they forsaken by Jehovah? What did it all mean? The effect of these tests was to drive the unfaithful and ungodly out of the organization and into the Devil's camp, where they belonged all the time, and to reveal to all discerning, intelligent observers just who were the faithful servants of the Most High.

¹¹ Jehovah was fully aware of the power and influence of the Devil's organization, visible and invisible. Just as he was fully aware of the desperate fight put up by the invisible demon prince of the kingdom of Persia to stop its visible ruler, Cyrus, from restoring the Jewish remnant in 537 B.C. (Dan. 10:1, 13, 20), so Jehovah knew that this same Devil and his demon princes would viciously fight a thousandfold harder to oppose the deliverance of the Israelites indeed, the Christian congregation, to prevent their proclaiming the Kingdom's establishment and its blessings for mankind of good will toward God. Nevertheless, he permitted it, being always master of any situation, always ready to accomplish his good pleasure.

¹² This foreknowledge of the demon efforts that would be put forth by Satan and his hordes did not in any way disturb Jehovah and his chief prince Michael, who then

was standing for the children of his people. Things would go according to the predetermined purposes of Jehovah, whereby he would cleanse his organization and expose the enemy. That same Michael, who came to the aid of Jehovah's angel and directed the deliverance of Jehovah's typical people in 537 B.C., is he who now stands for the children of Jehovah's people. By Jehovah he, Michael, now has been sent forth to 'rule in the midst of his enemies' and for our deliverance. (Ps. 110:1, 2, AS; Rev. 12:7, 8) He can be relied upon. Jehovah has implicit confidence in him, and so can we have. He now is clothed with authority as King and Judge to execute Jehovah's judgments upon his enemies. (Rev. 19:11-16) He knows all the machinations of the Devil and his invisible princes. He defeated them on earth while standing as the deliverer of Jehovah's angel and the nation of Israel, and he already has defeated them in heaven, just lately having hurled them out of heaven and down to our earth. These great truths we now know. But the delivered remnant did not know them then. This lack of accurate knowledge constituted a real trial of their faith, but those who endured under that test were greatly blessed, happified.

¹³ Clearly seeing Jehovah's flashing truths, understanding them and acting upon them bring the greatest happiness that can come to any people. And each dedicated slave of Jehovah should now be quick to lay them to heart, since there is much possibility of our being put to a similar or even a more severe test in the future. Our sure protection will be in knowing our God and his Christ and trusting them regardless of what takes place.

¹⁴ Up to this point we have given consideration mainly to the opposition and

10. (a) Looking back, what advantages do we see in those trials? (b) What did those trials accomplish?

11. What Scriptural grounds do we have for believing that Jehovah was fully aware of the power and influence of Satan?

12. What evidence have we that Jehovah's King would be able to cope with the situation?

13. Do we have any good reason now for laying these great truths to heart?

14. Why have we given so much time and consideration to the opposition to Jehovah's people?

persecution that Jehovah's witnesses encountered during the period between 1914 and 1926. Not because this is the important thing by any means, but because it serves well to establish, even as Jesus predicted, that Jehovah foreknew all the hatred and malicious persecution his people would encounter from the enemy. (Luke 21:12, 13, NW) Yet he still permitted it, knowing it would serve his glorious purposes and be for the eternal good of his dedicated servants.

VINDICATION AND EXPANSION

¹⁵ Now note other important things accomplished by Jehovah in the past, in the present, and undoubtedly to be accomplished in the future, through the endurance of his servants under such persecution. First of all, faithfulness under test contributes to the vindication of Jehovah's name and Word. This was true in the case of Jesus and all others of Jehovah's slaves, past and present. And it can be seen that this is true when you consider experiences that Jehovah's people endured from 1914 to 1926. Obedience is learned and perfected under such endurance. This was true in Jesus' case and is likewise true regarding his followers, for he left us an example that we should follow in his steps. (Heb. 5:8-10; 1 Pet. 2:20-25, NW) Jehovah through Jesus' faithful endurance also provided a ransom for obedient mankind and qualified his faithful Son to present that ransom at the throne of justice in heaven.

¹⁶ Even the dastardly and vicious persecution brought upon Jesus, resulting in his being impaled on the tree on Calvary, was entirely overshadowed in his life by the grandeur and blessing of his resurrection and the acknowledgment of him by Jehovah, and eventually his ascension to glory beside his Father in heaven in the throne.

(Acts 13:32, 33; Heb. 1:3; 1 Pet. 3:22; Rev. 3:21) Not even a shadow of a scar was left of all the persecution Jesus endured.

¹⁷ The trials of Jesus' apostles and their associates resulted in their being scattered abroad. So the gospel message within them was carried into many lands. As a result, too, many congregations sprang up in all parts of Israel, as well as in Italy, Greece, Macedonia, Egypt and other lands. (Matt. 10:23; Acts 8:1; 11:19) That very result Jesus had foretold. (Acts 1:8, NW) This same manner of dealing with his dedicated servants Jehovah has applied all down through the Christian era. (John 15:18-21; 2 Tim. 3:12, 13) This actually has resulted in the widespread distribution of Christian knowledge throughout the earth. Having, then, this godly and practical viewpoint as to such testings from Jehovah, the apostle Paul reasons: "Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us."—Rom. 8:18, NW.

¹⁸ In all ages, under all conditions, Jehovah has not left himself without faithful witnesses upon earth. They were all to display before men and angels, as well as before the Devil, their faithfulness under test. The tests upon Jehovah's people during the trialsome period between 1914 and 1926 contributed to that line of witness. After enumerating the faithful acts of Jehovah's witnesses from Abel to John the Baptist (Heb. 11), Paul urges: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us." (Heb. 12:1, NW) Those ancient faithful witnesses can be a

15, 16. What are some great things Jehovah accomplished in the past through faithful endurance of tests by his servants?

17. How has expansion of the congregation of Jehovah been effected by such trials?

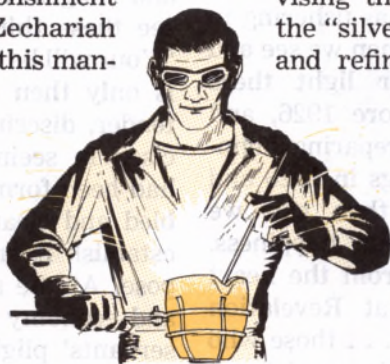
18. What further purposes of Jehovah have been served by tests he has applied to his witnesses of the past and present?

great stimulus to us today. In every case these tests did a refining and purifying work among the servants themselves, cleansing and equipping them for some grander work Jehovah had in store for them afterward. Jesus qualified to be Jehovah's High Priest and King, able to consider our weaknesses sympathetically after undergoing such trying human experiences.—Heb. 2:17, 18; 4:15, 16.

¹⁹ In our day tests also bring a cleansing of Jehovah's organization. The persecution that came upon Jehovah's people following the Kingdom's establishment in 1914, and as described in Zechariah 14:1, 2 (AS), shows that in this manner Jehovah brought all nations to battle against heavenly Jerusalem, represented by his name-people on earth. "Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." This forecasts a cleansing of the organization from stem to stern, purging it entirely of what needed to be removed; but the residue or remnant of the people would not be cut off from the city or organization of Jehovah.

²⁰ Another picture of this cleansing test upon Jehovah's people will be found in Malachi 3:1-4 (AS): "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye de-

sire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years." In this we have our returned Lord and King supervising the purifying and refining of the "silver" (truth) and the purifying and refining of the "sons of Levi" (his faithful temple servants).



²¹ Never at any time do these tests get out of hand, nor are Jehovah's people left at the mercy of the Devil and his hordes. Throughout the tests that same Michael is ever on the alert to see to it that

the fire is well within the bounds of his control.

²² Now looking ahead we see the final cleansing attack at Armageddon, described in Ezekiel 38:4, 12, as Jehovah's putting hooks into the jaws of Gog, or Satan, and forcing him to come forth and display himself and his opposition to Jehovah and Jehovah's people. This attack will reveal who are the integrity-maintaining and devoted people of Jehovah, and who, on the other hand, are unfit, corrupt, unfaithful, faithless and wicked within that organization. These fiery trials will not permanently harm Jehovah's faithful people. On the contrary, rather they will work to their ultimate blessing and the glory of Jehovah.

21. Does permanent harm to Jehovah's servants ever result from such tests?

22, 23. Who directs and maneuvers the issue described in Ezekiel 38:4, 12, and for what purpose?

19, 20. (a) What comforting assurance to the faithful is contained in Zechariah 14:1, 2? (b) In Malachi 3:1-4?

²³ Mature consideration of all these dealings of Jehovah with his name-people leaves us comforted and assured. Clearly we discern that the only ones permanently harmed by Satan's persecution are the corrupt, unfaithful and faithless creatures who choose to capitulate to him. His works lead to his own destruction and the destruction of all who follow him, while Jehovah preserves those who put their trust in Him.—Ps. 145:18-20, AS.

APPRECIATION OF PRESENT HAPPINESS

²⁴ By now you may be wondering what all this has to do with 1926 as ushering in a time of happiness. Only when we see and appreciate in their proper light these events that took place before 1926, and the part they played in preparing Jehovah's people for the blessings in 1926 and beyond, until now—only then can we appreciate the depth of our happiness. Only then can we reflect from the heart the sentiments expressed at Revelation 15:2-4 (NW): "And I saw . . . those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. And they are singing the song of Moses the slave of God and the song of the Lamb, saying: 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are one of loving-kindness? For all the nations will come and worship before you, because your righteous decrees have been made manifest.'"

²⁵ Only as we view the 1,260 days of endurance, the witnessing in sackcloth and ashes, the taking away of the daily sacrifice (permitted by Jehovah), and the

maneuvering of his name-people to serve his holy purposes, and finally his blessing of his people with the grand opportunity of representing him and his King—only then can we exult, exalting and praising him in our tribulation. It is only as we see the grand purpose in Jehovah's permitting his 'two witnesses to lie dead in the streets of the great city which is in a spiritual sense called Sodom and Egypt,' and then after three and a half days permitting his spirit of life to enter into them and stand them upon their feet again, to the great fear and chagrin of their enemies—only as we see these things can we in humility say, "Your will be done." (Rev. 11:7-13, NW) It is only then that we can appreciate the tender, discriminating care Jehovah exercised in seeing that the organization he had been forming was first properly humbled and cleansed before he set about to establish it and equip it for his holy purpose. At the same time his great wisdom and economy were displayed by using his servants' plight to expose Satan and his nefarious schemes against Jehovah's name-people.

²⁶ After this series of experiences and tests Jehovah poured out upon this organized "slave" class a double portion of his spirit. He enlightened them to see that their former idea of preparing themselves for heaven by so-called "character developing" was entirely wrong. That they might now be rejuvenated and enlightened for his holy service, step by step Jehovah led them along the way, illuminating their pathway as they became able to absorb the brilliance. In 1919 and 1922 he led them to the Cedar Point, Ohio, conventions, there giving them an understanding of fearless preaching, continuous preaching. (Isa. 6:11, 12, AS; Luke 12:32) There

24. What does the proper understanding of the part played in the preparation of Jehovah's people for the blessings to follow do for us?

25. How did Jehovah cleanse and bless his people in their experiences between 1914 and 1919?

26. (a) After they were humbled, cleansed and set upon their feet, what did Jehovah then do for them? (b) What effect did this vision have upon them?

Jehovah also revealed to them that he is in his holy temple with heavenly hosts praising him, but that the remnant of his people, despite all the work that he had done for and in them, still were comparatively dumb, silent. Yes, silent when they should already have been declaring the glory of Jehovah and announcing his King and kingdom. Realizing this deficiency of theirs greatly humbled and frightened them. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."—Isa. 6:5-7, AS.

²⁷ Jehovah thus led them along, toward the beginning of the 1,335-day period, the completion of which period is described in these words, at Daniel 12:12 (AT): "Happy is he who waits till he reaches [the end of] the thousand three hundred and thirty-five days." (Also Ro) Those days were, in themselves, a blessed time. Step by step Jehovah continued to lead them through those years of 1922, 1923, 1924 and 1925, culminating with the revelation, in March, 1925, of the birth of the Kingdom.

²⁸ During this period Jehovah's presence in his holy temple and the cleansed-lip condition of his witnesses and the great work of praise that they must do were coming home to the individuals and permeating the entire organization. Consciousness of their need of that time came over them more and more. Before this, with excep-

tion of a little follow-up work done by congregation publishers after public talks by so-called "pilgrim" brothers, all audible witnessing from house to house was done by a small band of "colporteurs," as pioneer or full-time publishers were then designated. Activity of congregation servants and some other appreciative ones was confined generally to regular distribution of tracts, from house to house. But after the 1919 Cedar Point convention many began to become more active as congregation publishers, taking hold of the distribution of the "ZG" (Volume 7 of *Studies in the Scriptures*, in self-covered magazine form).

²⁹ Then, too, *Golden Age* magazine subscriptions were solicited; and, following that house-to-house activity, the book *The Harp of God*, with its question cards, was similarly distributed. Thus house-to-house witnessing gradually came to the fore among congregation (or part-time) publishers. But from the 1922 Cedar Point convention they became more awake to the urgent need of everyone's witnessing. Conscious of all that was involved, they publicly declared before Jehovah and in the presence of one another that they would do as commanded, "Advertise, advertise, advertise the King and the Kingdom." They awoke to the significance of the vision called to their attention at that 1922 Cedar Point convention. With expanding zeal, in each passing month, they responded to the advertising work. This ever-increasing activity was, in substance, saying, "Here am I; send me."—Isa. 6:8.

³⁰ Hence, when at first they heard the call from on high, "Who will go for us?" the response, "Here am I; send me," was feeble. But as days and months passed it gained in force and magnitude. The old idea of soon going to heaven still remained in mind and somewhat impatiently the in-

27. Was there any evidence that the happiness mentioned in Daniel 12:12 was now within the reach of the Kingdom slaves?

28, 29. What tangible evidences were there that a new sense of Kingdom responsibility was coming upon the congregations of Jehovah's people?

30. How was the idea of going immediately to heaven eradicated from the minds of the remnant?

quiry ascended to Jehovah, "How long?" He replied: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste." (Isa. 6:11, AS) Thus he dispelled the idea of any immediate "going home" (to heaven) and focused attention upon the magnitude of the great work to be done under his direction on earth.

³¹ Then came the great event for that time. On March 1, 1925, *The Watch Tower* came forth with the article "Birth of the Nation," explaining as clearly as then could be discerned the significance of the birth pains that came upon Jehovah's woman, the birth that followed and then the bringing forth of her children. This vision from the throne electrified the faithful slaves, and greatly upset the complainers still left in Zion. Now there was to be no stopping of the onward surge of the vitalized Kingdom servants. Now, forward, onward, into brilliance of their understanding of the Kingdom's establishment in heaven and their happy relationship to it here on earth.—Isa. 66:10-14; Rev. 14:1-3.

³² Seeing it from this viewpoint, we discern that the greater part of the work done between 1914 and 1926 was preparatory, preparing Jehovah's organization and his name-people for the mighty earth-wide preaching work remaining to be done before this old world's end.—Matt. 24:14; Ps. 110:3, AS; Ro.

A CLIMACTIC YEAR

³³ In May, 1926, another climactic event for Jehovah's volunteers came with appearance in *The Watch Tower* of the article "Character or Covenant—Which?" Very happyfying this also was to honest servants

of Jehovah who had been trying to "develop character" for years and who within themselves knew that they were not succeeding. Now they began to see their covenant obligations, faithfulness to which would bring Jehovah's approval. This they came to understand and appreciate. This enlightenment made happy warriors of those who before had been, at least to some extent, apologetic "character developers." No more was their goal just trying to appear sweet! Now they saw themselves as dedicated, obligated servants with a God-given job to do, a theocratic assignment. But they required something to work with.

³⁴ Prior to 1926 Jehovah's people had very little in the way of equipment to work with. The seven volumes of *Studies in the Scriptures* had served their purpose and were going out of stock. Booklets on "Hell" and "Our Lord's Return" also had served their purpose and were obsolete as far as requirements for Kingdom-announcing work were concerned. The later booklets *Talking with the Dead?* and *Millions Now Living Will Never Die!* served their purpose. The booklet *Talking with the Dead?* was a fine instrument to defend people from the attack of spiritism, then flooding the earth and causing many to try to communicate with their dead at the close of World War I; while the booklet *Millions Now Living Will Never Die!* vividly presented the Kingdom as a reality yet to come, with its grand possibilities of living forever on earth under that glorious government.

³⁵ Thereafter, until 1926, the books *Comfort for the Jews* and *The Harp of God*, the latter of which contained the fundamental doctrines of the Bible, were for nearly half a decade the chief instruments for house-

31. What great event was called to the attention of Jehovah's servants in the March 1, 1925, *Watch Tower*?

32. What was the major work accomplished in Jehovah's people between 1914 and 1926?

33. What did proper understanding of the issue of character or covenant do for the earnest witness of Jehovah?

34. What equipment was available to Kingdom announcers for declaring the great truths revealed between 1922 and 1926?

35. What very effective work was accomplished with the book *The Harp of God*?

to-house witnessing. True, in that day *The Harp of God* did a mighty work. But as far as an up-to-date knowledge of Jehovah's purposes was concerned, all the world were children, needing education in fundamental Bible doctrines. Men of good will became as little children and absorbed Bible instruction, were blessed and enlightened, and progressed as a result. However, there was nothing announcing the established Kingdom, its reigning King and the written judgments Jehovah required to be declared. There was nothing adequately reflecting the great light that had dawned upon Jehovah's people since 1922.

TIME FOR WITNESS AND WARNING

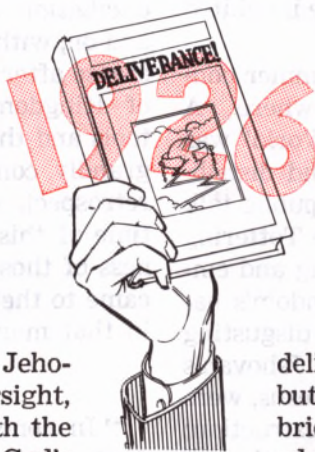
³⁶ This was a time of judgment. A more dynamic proclamation was due and necessary. The time had come; the organization was at a point where it could undertake these heavier obligations. His people were enlightened to serve their Maker's holy cause. (Isa. 43:21) So in 1926 Jehovah, in his discriminating oversight, at the right time brought forth the book *Deliverance*, dedicated to God's holy name with the words, "Ye are my witnesses . . . that I am God."—Isaiah 43:12. This, as it were, now commissioned his prepared people to go forward as free, delivered heralds of his new world. A superlatively happy occasion this was!

³⁷ Commenting on the book *Deliverance*, the then president of the Watch Tower Society said: "The time has come that a strenuous witness must be given to the people on the earth that Jehovah is the great God of the universe, and that he has set his King, Christ Jesus, upon his throne."

Almost simultaneously *The Watch Tower* (July 15, 1926, page 210) announced: "It has seemed fitting to arrange for another world-wide witness . . . and therefore Sunday, August 1st, has been appointed for that purpose. The topic to be used on this occasion is: 'THE NEW WORLD BEGINNING.' The classes are preparing to hold many public services on this date, that the people may be given a further special opportunity to hear about the King and his kingdom, now in our midst." The time of deliverance, long awaited and greatly desired, was now seen to be here. Now Jehovah's visible organization was even more eagerly and vigorously moving forward, equipped and commissioned for its glorious work.

³⁸ But here we do not want to leave the impression that no fiery judgments of Jehovah had been declared by his organization prior to 1926. That would not be correct. Some very forceful and enlightening messages had been delivered all the way from 1922 on, but they were in tract form, very brief and limited in their field of education. To enumerate some of

them: In 1922 "The Resolution" exposing Devil religion, over 10,000,000 of which were distributed in that year and over 13,000,000 more in 1923; "The Message of Hope" in 1925 had a great distribution; also the *Watch Tower* magazine in its columns kept on fearlessly exposing the League of Nations. But most of this material was suitable only to leave with people as enlightening information. House-to-house workers had nothing to place with people for permanent study and discussion until the



36, 37. (a) What type of message was required for that time? (b) How did Jehovah provide it just in time?

38. (a) What fiery judgments of Jehovah were declared prior to 1926? (b) How did they lack as educational instruments?

book *Deliverance* provided all this and more.

³⁹ *The Watch Tower* for 1926 also reflected this rejuvenated and enlightened progress of the theocratic organization, with such subjects as "Who Will Honor Jehovah?" "Obedience Leads to Life," "Holiness unto the Lord," "Sacrifice and Service," "Sacrifice and Obedience," "The Winepress," "The Prince of Peace," "The Stone of Zion," "A Stone of Stumbling," "Liberty of the Prisoners," and "Earth's Rightful Governor." Wider and wider the floodgates of heaven were opening, and the expanding torrent of Kingdom truth kept gushing forth, first upon the ministers of Jehovah and then unto the whole inhabited earth.—Zech. 14:8, AS.

⁴⁰ Add to this the 1926 midsummer convention at London, England, where "A Testimony to the Rulers of the World" was presented, then later printed and distributed to millions. And, too, the public talk there, "Why World Powers Are Tottering—The Remedy," boldly declaring and emphasizing the fact that Christendom's nations, having now chosen its disgusting League of Nations instead of Jehovah's established kingdom by Christ Jesus, were falling to their final and total destruction; but that the rejected, permanently set Kingdom actually would prove to be the only light, the only remedy for all persons of good will.—*The Watch Tower*, July 15, 1926.

⁴¹ Occurring in 1926, all those arresting events fixed that year as one of extraordinary happiness for Jehovah's gathered name-people. That year marked the end of the 1,335-day waiting period. It ushered in a new era, a never-ending season of orderly

service, of systematic, definite education as to established-Kingdom realities. Small beginning, yes, to compare with what we now see, but, nonetheless, for its time, mighty, unparalleled.—Zech. 4:9, 10, AS.

⁴² In the following year, 1927, Jehovah's advancing Kingdom proclaimers happily took to themselves for study and world-wide distribution the book *Creation*. In that year they also seized the suddenly and greatly widening use of radio for earth-wide publication of the Kingdom message.

⁴³ Then in 1928 came more happyfying equipment for the irresistibly forward-moving Kingdom heralds: the books *Reconciliation* and *Government*. And so on and on, with each successive year, with increase after increase of the growing crowd of Kingdom announcers, their working tools and their manner of work have been grandly continuing to expand. Today, in retrospect, we mark 1926 as the starting time of this ever-deepening special happiness of those who, having endured, finally came to the end of the foretold 1,335 days in that marked year.

COMPARISONS

⁴⁴ In conclusion, let us of today's hundreds and hundreds of thousands of regular readers of this journal's present issue of 1,825,000 copies—let us here pause and reflect upon the overflowing happiness that most of us shared *in spirit* while other scores of thousands of us of the same one fold under the One Shepherd were sharing that boundless happiness both in spirit and by our personal presence at the New World Society Assembly of Jehovah's Witnesses during those golden days of July, 1953, at and near the Yankee Stadium in New York,

39. What are some evidences of how the *Watch Tower* articles for 1926 reflected the enlightened progress necessary for that day?

40. What significant events took place in London during the midsummer convention of 1926?

41. What effect did the culminating of all these events have upon Jehovah's people?

42, 43. How did the years 1927 and 1928 show continuance of the work's expansion?

44. How was growth in number of Kingdom publishers affected by the progressing light of truth?

culminating on that high eighth day in the public talk for not only the listening 165,829 but the many more, uncounted, who at the same hour had their dials set for and were hearing "After Armageddon—God's New World" being broadcast by the New World station WBBR!

⁴⁵ Of that great crowd here in and near New York comparatively few, perhaps five or ten thousand, then could recall that in 1914, in the United States, only about three hundred full-time "colporteurs" (now pioneers) regularly disseminated Bible truths under Watch Tower Society direction. Then no record at all was being kept of occasional or regular preaching from house to house by any part-time (congregation) publishers. Eight years later (1922) the little band of both full-time and part-time house-to-house Kingdom preachers numbered 2,814. Until 1926 that number was not exceeded. But in 1927, immediately following the foretold beginning of the great happiness, due to begin at the end of the 1,335-day period (in 1926), 3,357

pioneer and congregation house-to-house publishers were joyously sharing in telling of Jehovah's kingdom. Then the next year (1928), almost doubling again in the United States, that happy host comprised 6,040. But in the world there were 23,988 ministers preaching. And so during the ensuing twenty-five years until now, throughout all earth's lands and in isles afar, this endlessly expanding visible host (numbering in 1953 over 519,982) zealously and joyously continues "announcing Jehovah's kingdom"!

⁴⁶ Truly 1926 ushered in a time of happiness that will prove endless. Happy indeed is the lot of all who now willingly place themselves within Jehovah's clean organization, there heartily sharing in its progressing activity. For all diligent, happy talkers of the happy God's New World society, his protection, preservation and final deliverance into his everlasting new world depend upon our gratefully abiding in and being obedient to his established kingdom under his unconquerable King, Christ Jesus. Unitedly let us therefore continue to subject ourselves to this divine Authority, for the growing praise of Jehovah's name.—Rom. 13:1, NW.

45, 46. (a) What relationship did the happy year 1926 have to the far-flung and steadily expanding organization of the present? (b) Upon what does any individual's continuing share in Jehovah's New World society depend?



And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Isa. 2:2, 3, AS.

Work Without Loitering or Complaining

AS Christians we have dedicated ourselves to the doing of God's will as exemplified by Christ Jesus. Doing that will, of course, means work. What kind of work? Making disciples of people of all nations, preaching the good news of Jehovah's kingdom. And how shall we do this work? Without loitering: "Do not loiter at your business." And without complaining: "Why should a living son of earth complain, . . . ? Let us search out our ways and examine them well, and let us return unto Yahweh."—Rom. 12:11, NW; Lam. 3:39, 40, Ro.*

No work is more important than that which we as Christians have been given to do, and the time in which to accomplish it is very limited. In Sheol we certainly cannot do any work. Besides, faith without works is dead. Good reasons why we should not loiter at our business, are they not?—Eccl. 9:10; Jas. 2:26.

To be able to do our work diligently and without complaining we must form the right mental habits, train our thoughts. We must take delight in Jehovah's law and meditate on it day and night. In fact, we cannot do our work effectively unless we are contented, unless we find happiness and joy therein. Complaining on the part of the slaves reflects unfavorably upon their Master. Dare we find fault with Jehovah God?—Ps. 1:2.

By feeding our minds with the right kind of spiritual food we shall become forward-looking, strong in hope and faith, like Joshua and Caleb, and not like the other ten spies. We want to enter the promised new world, but we shall not if we complain, any more than the complaining Israelites entered the land of promise.—Deut. 1:34-40.

* For details see *The Watchtower*, January 15, April 1, 1953.

Further, let us be content with wherever Jehovah is pleased to place us in his organization, not grumbling as did Aaron and Miriam against Moses, because of his greater privileges. It is not what we have or whom we know that counts, but what we are doing with what we have. The thing to do is to be content with our place while seeking to improve our efficiency. Advancement and responsibility come only to the mature ones. And once given the burdens that go with responsibility, let us not complain because of their weight, as Moses once did, but, with Jehovah's help, joyfully bear them.

Nor have we any valid grounds for complaining because we may be corrected or chastened through Jehovah's organization. True, it may hurt at the time, but if we learn by it we are happy, for all correction helps us to keep in line for eternal life. And should we have a difference or misunderstanding with another, rather than complain, why not go to that one, be willing to yield a little and thus win our brother?—Heb. 12:11.

Not even persecution offers a just cause for complaining. Jehovah is all-wise, all-loving and all-powerful. He is directing the work and he has not asked us to advise him. If we have the freedom to preach publicly, let us make the most of our opportunities, and should we suffer persecution or be restrained behind prison walls, we can still be happy, for it is a privilege to suffer for righteousness. And even there we can witness, for the Word of God is not bound.—Matt. 5:10-12; 2 Tim. 2:9.

Having a happy God, a happy King, a happy message, let us neither loiter nor complain, but rather likewise be happy, ever content with what Jehovah has given us to do and looking well to the responsibilities laid upon us.

The Mind of the African



By a Watchtower Society missionary in South Africa

day had certain advantages over men of the nations outside, so also today Christendom has had

TO a certain extent it remains true that a European is unable to fathom or understand the mind of the African. In the

Union the subject becomes further complicated by the fact that the natives vary so much in environment and extent of civilized education. The three major divisions, aside from various tribes, center around environment (1) in the cities and towns, (2) on the Europeans' farms, (3) in the native reserves.

In spite of the European colonization of South Africa since 1652 it is remarkable how the African culture and mind, even "town Africans," have resisted change to and acceptance of the white man's mind. Several factors have thwarted real changes: (1) the Europeans' "segregation" policy has isolated the African from social intercourse; (2) deeply rooted heathen customs and superstitions; (3) loyalty to their patriarchal society; (4) antipathy to and suspicion of the conquering and exploiting white masters; (5) growing African nationalism.

All of Jehovah's ways are love. Love in completeness has marked all God's dealings with his creatures. Love among the members of the New World society is what will bind them to Jehovah the Theocrat and to all fellow men gaining everlasting life. Truly, then, the mental outlook or "mind of Christ" must be searched out and adopted. This requires all of Adam's condemned and selfish children to "make their minds over." Just as the Israelites of Jesus'

some advantages over heathendom, in that she has had greater access to Jehovah's written Word and from time to time has been witness to the acts of faith and love on the part of sincere God-fearing men. While the African may have started with disadvantages of this kind, in this humble, childlike way he is now progressing rapidly in Jehovah's undeserved kindness and mercy.

The great disadvantage the African has faced is that love has been quite unknown to him. An accurate knowledge of God's existence, and how he 'becomes the rewarder of those earnestly seeking him,' has been lacking to him. The Africans have been victims of demonism, and the religious side of their mind viewed supernatural matters and spiritual things in a way that never inculcated love. Satan's immortality lie exerts a deep and wholly misleading basis for their belief in the departed "spirits of the forefathers," who can help them or punish them, depending on the suffrages of the living. Moreover, there has been a mind to "do business" with such "spirits," not on a basis of love for them, but based on fear and gaining a material advantage in exchange for prescribed animal sacrifices. Cruel witch doctors have been the unloving agents.

Just as the preaching of Bible truth enables the African to 'renew his mind' concerning the true and living God, so also it leads him to view in a Christian light his moral obligations toward fellow man. The family relationship that Jehovah set up and that his Son expounded and Jesus' disciples put into operation among early Christians is difficult for the African mind

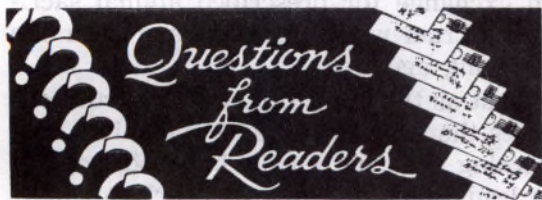
to grasp, because it is based on proper love. Instead of cherishing and loving each other, the binding tie is mostly a material bond. The man, or rather the man's "village," bought him his wife or wives. The dowry or bride price among the Zulus is *lobola*. Educated Africans try to apologize for this basis for marriage and family relationship, but the fact remains that *lobola* effectively numbs the expression and cultivation of true love. The motive for having and rearing children is mainly a materialistic one. The daughters will be "sold" for *lobola*, and the sons will, through purchase of wives and rearing of children, "build up the village" numerically.

With the breaking up of the restraint imposed through the harsh retaliation under the patriarchal social system, the African has been thrown into the twentieth century without any part of "the complete suit of armor from God." The breakdown in African morals is quickening toward complete chaos. Most municipal areas for Africans are overcrowded, unsanitary, poorly lighted and filled with immorality, vice, sickness, housebreaking, fighting, drunkenness, riot and political agitation. The policy of the present government is to resort to strong-arm methods

of cruelty, more police, heavier sentences.

The New World organization, thanks to Jehovah, is provided with the "weapons of the light" and has the only successful program for renovating the mind and clothing its subjects with a changed personality conformed to Christ Jesus, the Head. Secular education, admittedly, has failed to inculcate love. False religion, likewise, has failed to teach and follow true Christian principles, and the African has not been deeply impressed by what is so often hypocritical and partial. True religion, which does not make distinctions but which operates on the basis of love and abounds in the "fruitage of the spirit," wins his approval, respect, sympathy and co-operation. The African mind has one obvious characteristic: it is childish and imitative. The visits of African circuit servants are doing much to set a good example. What could help much would be for African brothers to mix socially with the European brothers. This is ruled out by the strict segregation arrangements in South Africa.

All of Jehovah's slaves in South Africa rejoice to do what he commands toward assisting men of good will there to come out of darkness into his marvelous light.



● Can you please give me information pertaining to the translation of "young woman" in Isaiah 7:14 (*Leeser* translation)? Can you tell me if in the old translation it means "virgin"? —A. G., United States.

Not only does Isaac Leeser use "young woman" at Isaiah 7:14, but also the Revised Stand-

ard Version Bible that was published in 1952. The Hebrew word there rendered "young woman" is, as you may already know, 'al-mah', and in the sacred Hebrew Scriptures this word occurs only seven times, namely, at Genesis 24:43, Exodus 2:8, Proverbs 30:19, Psalm 68:25, Song of Solomon 1:3 and 6:8, and Isaiah 7:14 now under discussion. If you will personally examine these Scripture texts you will see that in at least a number of cases 'al-mah' is applied to virgins, and it is possible that in all seven Scripture verses the application is to virgins, but we shall not be dogmatic. The oldest written translation of the Hebrew Scriptures is the Greek *Septuagint* (LXX), and this Greek trans-

lation was begun in the third century B.C. by Greek-speaking Jews. They admitted that 'al-mah' could mean a virgin by rendering this Hebrew word as "virgin" at Genesis 24:43 and at Isaiah 7:14, using the Greek word *parthen'-os*, meaning "virgin." Thus it was the Jews themselves that gave the meaning of "virgin" to the Hebrew word 'al-mah' at Isaiah 7:14.

It is true that 'al-mah' does not necessarily mean "virgin" the way the Hebrew word *bethu-lah'* does, but it can be rightly applied to virgins and is so applied, and in such cases it becomes synonymous with virgin. The *Compendious Hebrew-English Dictionary*, published at Tel Aviv, Israel, defines 'al-mah' as "maiden, young woman." Wilhelm Gesenius' *Hebrew and Aramaic Dictionary* (in German) says 'al-mah' means "a marriageable girl, a mature virgin; the word designates simply the girl as marriageable, not as a virgin, also neither as married or unmarried; according to Soncino, the woman (wife) until she had a child." With this the recent *Lexicon*, by L. Koehler and W. Baumgartner, agrees, saying the Hebrew word means "marriageable girl, young woman (until the birth of her first child)." The *Hebrew and English Lexicon*, by Brown, Driver and Briggs, defines 'al-mah' as meaning "young woman (ripe sexually; maid or newly married)." And even the Roman Catholic *Hebrew-Spanish Lexicon*, by Segundo M. Rodriguez, defines the word as "virgin; adult woman; marriageable." The word is understood by some to be drawn from the Hebrew verb meaning "to conceal," and hence means 'concealed woman,' that is, a woman that has not yet uncovered and exposed herself to a husband for the sexual act.

The divine Author of the Hebrew Scriptures doubtless had a purpose in using the Hebrew word 'al-mah' at Isaiah 7:14 instead of *bethu-lah'* ("virgin"). Her son was to be named Immanuel, meaning "God is with us." For instance, our magazine, *The Watchtower*, in its issue of October 15, 1946, pages 312, 313, referred to this prophecy and its fulfillment, and then on page 315, paragraph 38, it said: "They will thus be like Isaiah and his sons, Shear-jashub and Maher-shalal-hash-baz, and possibly a third son named 'Immanuel'." In other words, the prophecy of Isaiah 7:14 may have had a first fulfillment in the case of the prophet Isaiah himself, through his having a child by a young woman or maiden. The birth of this child named Immanuel would, of course, not

be a virgin birth. The reasonableness of this is grasped when we see that the prophecy of Isaiah 7:14 concerning the birth of Immanuel by a maiden was to be a sign for the benefit of King Ahaz to whom the prophet Isaiah was then speaking. The virgin birth of a child seven hundred years later could hardly be a sign to wicked King Ahaz during his lifetime. In Isaiah's case, therefore, the mother of the son Immanuel would be an 'al-mah' or young woman sexually ripe. But the prophecy of Isaiah 7:14 was given under such solemn circumstances and amid such prophetic developments that prefigured the future that this prophecy of the birth of Immanuel by the 'al-mah' must have a fulfillment future from the days of King Ahaz. This is especially so since Isaiah said under inspiration: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." (Isaiah 8:18, AS) So this child Immanuel back there in his peculiar birth and meaning of his name would be a wonderful sign of something to occur future. Hence Isaiah 7:14 would have a major, complete fulfillment after Isaiah's time and at God's own appointed time.

The Jewish historian Matthew, the writer of the book bearing his own name, wrote also in Greek. He quoted Isaiah 7:14 from the Jewish-made Greek *Septuagint* which uses the Greek word *parthen'-os*, meaning "virgin." Describing the fulfillment of this prophecy, Matthew wrote: "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying, 'Look! the virgin will become pregnant and will give birth to a son, and they will call his name "Immanuel",' which means, when translated, 'With us is God.''" (Matthew 1:22, 23, NW) Then Matthew applies this prophecy of Isaiah 7:14 to the birth of Jesus at Bethlehem by a Jewish virgin, Mary of the line of King David. How the virgin birth came about Matthew himself explains, as well as his fellow Christian writer Luke. The man Joseph whom she came to marry did not have relations with her till she had fulfilled the prophecy of Isaiah 7:14. After that she uncovered or exposed herself to him and he had relations with her and she ceased to be a virgin. Thus we see how Isaiah 7:14 in its Hebrew original as well as in its Jewish-made Greek translation had fulfillment in vindication of the infallible truth of God's sacred Word.

ANNOUNCEMENTS

WORK WITHOUT LOITERING OR COMPLAINING

"Do not loiter at your business" of preaching, is Jehovah's wise counsel. Rather, he tells us at Romans 12:11 (NW) to "be aglow with the spirit. Be slaves to Jehovah." That is the attitude of all Jehovah's witnesses rejoicing in the grand Kingdom hope. They serve God without any desire to loiter or complain as they present the good news to all they can reach.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why man is not 'just another animal'? P. 323, ¶1.
- ✓ How pride hardens the mind? P. 325, ¶2.
- ✓ A real reason why many people will not discuss religion? P. 326, ¶1.
- ✓ Why pride blocks learning? P. 327, ¶1.
- ✓ Why one should never be ashamed to admit his religion is wrong? P. 328, ¶2.
- ✓ How the book of Job proves the Devil actually exists? P. 330, ¶2.
- ✓ What proves demon-possession was not mere insanity? P. 331, ¶5.
- ✓ Where Satan came from? P. 332, ¶2.

BROOKLYN BETHEL VACATION

The Society's offices, factory and Bethel home in Brooklyn, New York, will be closed from July 31 to August 15, inclusive. Orders and correspondence sent in during that period will not be handled until some time after the re-opening of the offices. Please anticipate your needs and place your orders in ample time for attention before the vacation period.

"WATCHTOWER" STUDIES

Week of June 27: 1926 Ushers In a Time of Great Happiness, ¶ 1-23.

Week of July 4: 1926 Ushers In a Time of Great Happiness, ¶ 24-46.