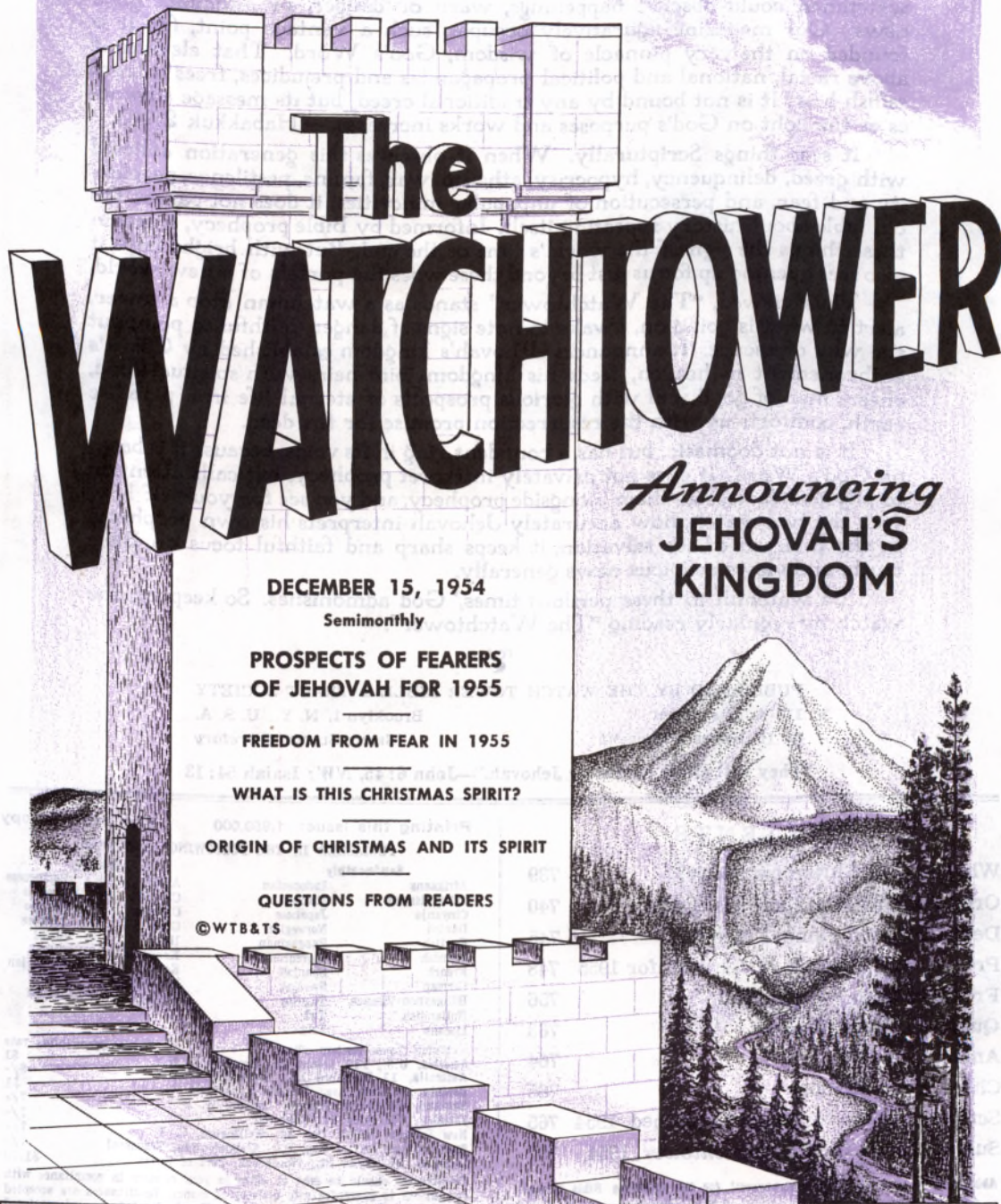




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1954

Semimonthly

**PROSPECTS OF FEARERS
OF JEHOVAH FOR 1955**

FREEDOM FROM FEAR IN 1955

WHAT IS THIS CHRISTMAS SPIRIT?

ORIGIN OF CHRISTMAS AND ITS SPIRIT

QUESTIONS FROM READERS

©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".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

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Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, President

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

CONTENTS

What Is This Christmas Spirit?	739
Origin of Christmas and Its Spirit	740
Dedication and Annual Meeting	745
Prospects of Fearers of Jehovah for 1955	748
Freedom from Fear in 1955	756
Questions from Readers	763
Announcements	764
Check Your Memory	765
Scripture Index for Texts Explained, 1954	765
Subject Index for <i>The Watchtower</i> , 1954	767

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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
Lo - Isaac Leeser's version	Yg - Robert Young's version

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

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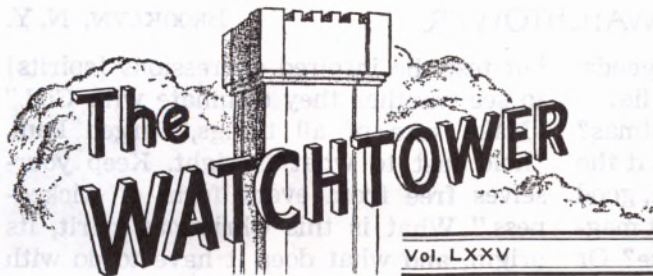
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Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXV

December 15, 1954

Number 24

WHAT IS THIS CHRISTMAS SPIRIT?

WHAT is it that men call "the beautiful spirit of Christmas"? Is it a crowded department store, charged with emotion, packed with excitement, loaded with gadgets and glimmering with inflated "cut-rate" prices? Is it the electrified commotion of mobs surging through the streets, the frenzy to board overcrowded buses, the dash to squeeze in crammed subways or the honks of automobiles snarled in endless traffic jams? Is it haggard-looking women with their arms full of gaily wrapped bundles and their hands full of children? Or is it the resigned husband who condescends but wishes it were not so?

What is this spirit of Christmas? Is it the carillon at Sts. Peter and Paul, filling the gray morning air with the timeless chimes of tradition? Is it the choral concerts and organ music and the tinkling of noisy bells? Or is it the blaring of a thousand jukeboxes ringing out the cynical sentiments of "Santa, Baby"?

What is this Christmas spirit? Is it the Salvation Army musicians marching from corner to corner reminding passersby that it is more blessed to give? Is it a legless man in front of Hotel Ritz selling pencils on a cold sidewalk waving a "merry Christmas" to prospective customers as they step out of their long shiny limousines? Is it the wreath at the entrance of Pearl Street flophouse, with a sign on it that says, "Please do not steal this"?

Is this the Christmas spirit? An exhausted elevator operator at Mixie's dress shop hoping for a generous bonus that she will never get? A huge diamond ring or a pearl necklace being fondled by Mabel with cold, avaricious lust? A loud necktie that Dad will never wear?

What is this Christmas spirit? Is it a week's vacation, a respite from work, an escape from school, a breath of country air, a moment with family, a word with friends, a retreat to quiet solitude? Is it a table covered with candy and nuts, gingerbread and mince pie, a roast pig or fried chicken? Is it a cocktail party with loud music, the making up of a big batch of eggnog for uninvited guests, or becoming "good and drunk" or licentious, or that of being "a jolly good fellow"?

What is this spirit of Christmas? Is it junior staring transfixed at an electric train as it spins in crazy circles, or sister cuddling her tiny doll that says "Mom-mie"? Is it the feverish search for the right gift that cannot be found, the ever-growing anticipation in the eyes of the young that want toys but cannot read price tags? Is it the endless chain of Christmas cards that flutter across the desk on their way to the wastebasket? Is it the Christmas tree covered with artificial snow and laden with colored bulbs that tell of pagan star gods? Is it the candles that chase away the evil spirits, the mistletoe

that commemorates superstitious legends, or the yule log that repeats a pagan lie?

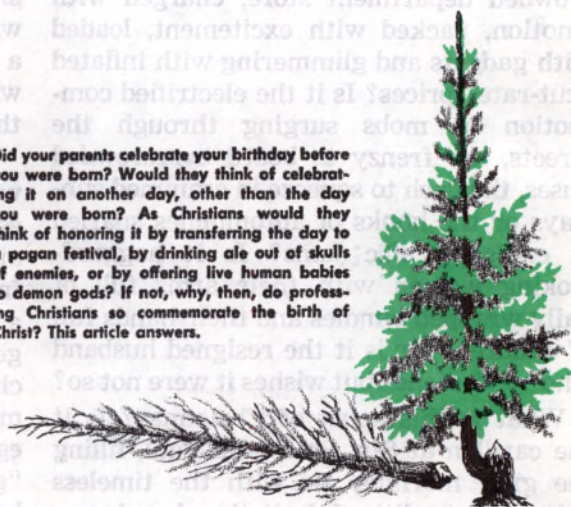
Just what is this spirit of Christmas? Is it the spirit of God and Christ? Is it the spirit that proclaims "peace on earth, good will toward men"? Is it the spirit that magnifies the great God of the universe? Or does this spirit defame and abominate the pure worship of God? "Beloved ones," said the apostle John, "do not believe every inspired expression ["spirit," footnote],

but test the inspired expressions [spirits] to see whether they originate with God." "Make sure of all things," urged Paul, "hold fast to what is right. Keep yourselves free from every form of wickedness." What is this Christmas spirit, its origin, and what does it have to do with God and Christ? In the following article let history and the Word of God answer for us.—1 John 4:1; 1 Thess. 5:21, 22, NW.

Origin of Christmas and Its Spirit

THE Christmas spirit is not Christian, because it did not originate with Christ. It predated the Christian era by many centuries. Shortly after the Flood the spirit and the whole celebration of Christmas had its beginning. It began with Nimrod, grandson of Ham the son of Noah, a wicked, ruthless dictator, responsible for the great organized worldly apostasy from God that continues to this day. In contempt for God and all decency Nimrod married his own mother, Semiramis. After his untimely death, his mother-wife, Semiramis, taught the lie that her husband-son was a spirit god. She claimed a full-grown evergreen tree sprang overnight from a dead tree stump, which symbolized the springing forth to new life of the dead Nimrod. She taught that on the anniversary of his birth, which was December 25, Nimrod would visit the evergreen tree and leave gifts upon it. The historian, Professor Hislop, says: "Now the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his

Did your parents celebrate your birthday before you were born? Would they think of celebrating it on another day, other than the day you were born? As Christians would they think of honoring it by transferring the day to a pagan festival, by drinking ale out of skulls of enemies, or by offering live human babies to demon gods? If not, why, then, do professing Christians so commemorate the birth of Christ? This article answers.



enemies; the Christmas-tree is Nimrod *redivivus*—the slain god come to life again."—*The Two Babylons*, pages 97, 98.

This is the beginning of Christmas with its spirit. This is also the origin of the yule log, the Christmas tree, the celebrating of birthdays, the spirit of exchanging gifts, the spirit of feasting and merry-making, visits and salutations, jocularly, revelry and drunkenness. All of this is an outgrowth of the first lie, nurtured by the spirit of Satan the Devil, who told it. In Eden to Eve he said: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to

be like God, knowing good and bad." Like Eve, Semiramis believed Satan's lie and proclaimed Nimrod as a spirit god. With this proclamation a wild celebration began on his birthday that has stuck down through the centuries to our day. In the Western world it is called Christmas.—Gen. 3:4, 5, NW.

Nimrod became worshiped as the "divine son of heaven," "the Messiah, son of Baal the sun-god." Devil-worshipping pagans believed that life and immortality proceeded from Nimrod, and so they worshiped the never-dying sun in the heavens as the personification and representation of Nimrod's "divinity." Mother and child, Semiramis and Nimrod, became chief objects of worship. The pagan world idolized this combination. In Egypt they were worshiped as Isis and Osiris, in Asia as Cybele and Doius, in pagan Rome as Fortuna and Jupiter-puer. Even in China, Japan, Tibet and in other non-Christian lands is to be found the counterpart of the Madonna, held sacred in Christendom. Pagans adored these symbols long before the birth of Christ, yet Christendom hails these as Christian and adoringly speaks of them as "the beautiful spirit of Christmas."

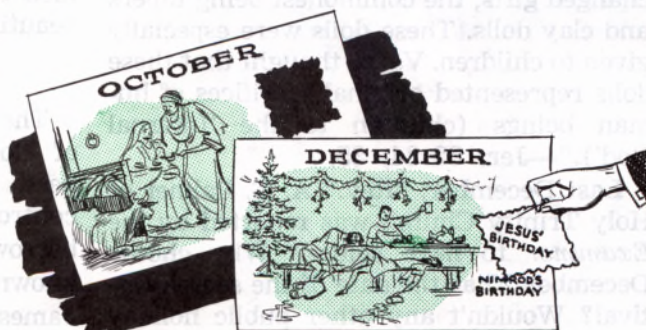
Jehovah God, on the other hand, commanded his people Israel: "Learn not the way of the heathen, . . . For the customs of the people are vain." "You must not bow down to their gods or be induced to serve them, and you must not make anything like their works, but you will without fail throw them down and you will without fail break down their sacred pillars." "You must not serve their gods, because that will be a snare to you." Jehovah's declaration against pagan gods has not changed, nor has his attitude toward pagan worship, because, says he: "For I, Jehovah,

change not."—Jer. 10:1-3; Ex. 23:24; Deut. 7:16, NW; Mal. 3:6, AS.

The Bible studiously avoids the recording of the date of anyone's birthday, nor is there any record of birthday celebrations by Jehovah's servants, either before or after Christ. The conspicuous silence of the Bible regarding birthdays is powerful testimony that the same were not kept, that they were frowned upon as pagan. Origen of Alexandria (A.D. 185-254) wisely discerned: "In the Scriptures sinners alone, not saints, celebrate their birthday." The only birthday celebrations mentioned in the Bible are that of Pharaoh, when a man was hung, and that of the adulterous King Herod, whose step-daughter Salome danced to make the celebration "merry," yes, merry by having the head of John the Baptist chopped off.

FROM PAGAN SATURNALIA TO "CHRISTIAN" CHRISTMAS

How, then, did these pagan customs become a part of the greatest "Christian" holiday, Christmas? That first-century Christians did not celebrate Christmas is borne out by early "Christian" writers. The *Catholic Encyclopedia* makes the following admission: "Christmas was not among the earliest festivals of the Church. Irenaeus and Tertullian omit it from their list of feasts." When apostate Christians began to fall away to pagan practices, Tertullian complained: "By us, who are



strangers to Sabbaths, and new moons and festivals, once acceptable to God, the Saturnalia [and other pagan feasts] are now frequented, gifts are carried to and fro, . . . and sports and banquets are celebrated with uproar."—Gal. 4:10, 11; Col. 2:8.

In an effort to gain pagan converts the Roman Catholic clergy in the fourth century after Christ took in this pagan Saturnalia on December 25 and sponsored it as the "mass of Christ" or "Christ-mass." Christmas, therefore, is nothing more than a carbon copy of the pagan Saturnalia. This is generally admitted by historical and religious scholars. Says a world history, *On the Road to Civilization*, page 164: "The feast of Saturn, the Saturnalia, was a winter festival which lasted a week beginning on the twenty-fifth day of December, and was celebrated with dancing, the exchanging of gifts, and the burning of candles. The Saturnalia was later taken over by the Christians as their Christmas, and given a new significance."

Elaborating on the customs of the Saturnalia, the *New Americanized Encyclopedia Britannica*, 1900, Vol. IX, page 5236, says: "Saturnalia . . . celebrated on the 19th . . . lasted seven days. The time was one of general joy and mirth. The woolen fetters were taken from the feet of the Image of Saturn, and each man offered a pig. During the festival schools were closed. . . . Gambling with dice, at other times illegal, was practiced. All classes exchanged gifts, the commonest being tapers and clay dolls. These dolls were especially given to children. Varro thought that these dolls represented original sacrifices of human beings (children to the 'Infernal God')."—Jer. 32:34, 35.

Last December, "Rev." A. E. Palmer of Holy Trinity Church was reported by the *Examiner* to have said: "Why choose December 25 as the date of the sacred festival? Wouldn't any other public holiday

do just as well for this jollification?" There was no evidence, he said, that Jesus was born on December 25 but the Church took over a great many of the ancient pagan festivals and gave them Christian meaning. On December 25 was celebrated the return of the sun, with the days becoming longer, and the Church chose this as being symbolic of the light that shone through the darkness. Christmas without Christ, he said, was nothing but a pagan festival."

James M. Gillis, C. S. P., editor of the *Catholic World* (December 2, 1945), makes this candid confession: "It is a well-known fact that the popes and councils in the early Church deliberately placed a Christian festival on or near the day of a previously existing pagan carnival, with the purpose of ousting the heathenish and generally licentious celebration." Like Haman of old, the Catholic Church became ensnared with her own scheme.—Esther 7:10.

Behind its newly, loosely fitted "Christian" mask Christmas was and is nothing more than the ancient pagan Saturnalia. And it is the spirit of this pagan holiday that is hailed as "the beautiful spirit of Christmas." What is so beautiful about a pagan holiday that dishonors God? What is so beautiful about a festival that is kept in defiance of God's commands? What is so beautiful about a celebration that has perpetuated a lie? That makes hypocrites out of its participants? That has blinded men to truth and righteousness? What is beautiful about a "disgusting" thing?

IDENTIFYING THE "SPIRITS"

The spirit of God that produces fruits of "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control" is not identified in the Saturnalia borrowed from the pagans. As the well-known Biblical and historical authority, James Murdock, reports in a footnote in his

translation of Mosheim's *Institutes of Ecclesiastical History*: "From the first institution of this [Christmas] festival the Western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, mingling puppet shows and dramas with worship, universal feasting and merry-making, visits and salutations, presents and jocularly, revelry and drunkenness."—Gal. 5:22-25, NW.

Instead of converting pagans to "Christianity" the apostate Christians fell victim to their own passions and desires and were swept out to sea by pagan practices. This God foretold: "You must not serve their gods, because that will be a snare to you."—Deut. 7:16, NW.

The campaign that is now being waged to "put Jesus Christ back in Christmas" is an open admission that Christ is not in its celebration. And, as "Rev." Palmer stated, "Christmas without Christ is nothing but a pagan festival." So it is. Christ was never in Christmas, nor was Christmas ever in Christ. More apropos and in line with Christian principle would be the slogan: "Away from Christmas and back to Christ." Simply to label the pagan Saturnalia as Christian does not make it so. A wolf does not become a lamb simply because we call it such. No, nor does Christmas become Christian because professing Christians take part in its celebration. Its celebration by certain religious organizations does not make it Christian, any more than bingo games, lotteries or card parties in religious parish houses or parish schools are for that reason Christian.

Is the spirit of God to be found in the practice of exchange handed down by demon-worshiping pagans? Is the spirit of God found in the annual \$50-million Christmas-tree business that commemorates the lie of human immortality? Is it

found in the glittering balls of gold that pay homage to Balder, god of the ever-mystical sun? Is the spirit of God found in the millions of toy soldiers and tanks, guns and planes that glorify war and not "peace on earth, good will toward men"? Is it found in the gluttony, the drunkenness, lasciviousness and murder committed on this day called "Christmas"?

Hardly. "Do not be misled," says the inspired Paul. "God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." The Christmas spirit is well described for us by apostles Paul and Peter at Galatians 5:19-21 and 1 Peter 4:1-4. By these fruits we know her.—Gal. 6:7, 8, NW.

IDENTIFYING FRUITS OF "CHRISTMAS TREE"

The Christmas spirit is supposed to be one of good will toward men. After fifteen hundred years of Christmas celebrating, how much good will is there in the world today? How much good will is practiced during the holiday season itself? How Christlike are the people during this "most sacred festival"? Read and decide for yourself what spirit predominates.

According to a report by Gerhard J. Falf, University of Pennsylvania sociologist, "more murders are committed on Christmas day than on any other one day of the year." Is this the Christian spirit? A chief detective of a department store declares: shoplifters and pickpockets "increase in numbers" when Christmas arrives. Is this spirit Christian? Last year, in Detroit, Michigan, Carl Ross tried to defend his truckload of trees from a crowd. An unidentified man "grabbed a stake from the truck and beat him unconscious with it. As he lay there while the crowd looted his

trees, someone stole \$400, his day's receipts, from his pocket. His father finally got the truck in motion and fled for his life with about a third of his load." Another man complained that a dealer had beaten him when he offered him fifty cents for his last tree. "An unusual number of persons reported that their front lawn evergreens had been cut down during the night," the *Detroit News* announced. Is this the spirit of Christianity?

In the spirit of Christmas "a Santa Claus bandit who said 'my kid is going to have a real Christmas,' robbed a Brooklyn toy store of \$900," As "jolly good fellows" during this carnival of self-indulgence 1,200 drunks were gathered off the streets of Los Angeles alone. "I've never seen anything like it!" exclaimed a bewildered policeman. "They're stacked up here like cordwood." A tabloid headline noted breezily, "Los Angeles Staggering into Christmas."

As Jesus accurately said: "This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." This was true in Jesus' day, and it is true regarding Christendom today. It is true regarding all her feasts and practices, Christmas not excluded.—Matt. 15:8, 9, NW.

ABOMINATION IN GOD'S SIGHT

The Christmas festival is held high among men of the world. But, as Jesus stated: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." While church bells ring out and men make a pretense at prayer on this day, yet God views their festivities as a disgusting pagan celebration. To Christians that fell away to similar practices Paul said:

"You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you." From these things men were made free by Christ, but Christendom has returned to them. She has become as disgusting to God as a dog that "has turned back to its own vomit, and the sow that was bathed to rolling in the mire."—Luke 16:15; Gal. 4:10, 11; 2 Pet. 2:22, NW.

What, then, is the spirit of Christmas? It is "earthly, animal, demonic." It is the spirit of paganism parading in Christian garb. It is the spirit of the Devil that has intoxicated the whole world. The keeping of Christmas cannot pass as innocent fun for children, because the name and worship of God are involved. The festivities and decorations are demonic, because they glorify paganism, which is demonism. The associating of God's name and Word with pagan customs is desecrating that name, taking it in a worthless way. One of the Ten Commandments is: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way."—Jas. 3:15; Ex. 20:7, NW.

Cannot Christians celebrate Christmas out of a pure heart to the honor of Jehovah God? God himself answers through his Word: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you

in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty." So it is a choice of accepting Christmas with its spirit and

losing God, or accepting God and receiving his spirit and favor and losing Christmas. The right choice should not be hard to make.—2 Cor. 6:14-18, NW.

DEDICATION AND ANNUAL MEETING

EVER since Abel's day Jehovah has had witnesses on earth who worshiped him with spirit and truth. (Heb. 12:1) However, their worship has not always been before the public eye with the same degree of prominence. Thus, after Nehemiah's day, Jehovah's pure worship was almost lost sight of in a maze of Jewish tradition and formalism. (Matt. 15:1-9) Likewise, after the apostles fell asleep in death the professed followers of Christ departed from the pure worship even as Paul warned. (Acts 20:29-31) And just as John the Baptist, Christ Jesus and his apostles and disciples were used to restore pure worship in their day, so Jehovah has directed the restoration of pure worship in modern times.—Mal. 4:5, 6.

This modern restoration of pure worship actually began in the 1870's with the coming together, in Allegheny, a suburb of Pittsburgh, of a group of sincere Christians and open-minded students of the Bible. As a result of their studies they began to understand Jehovah's Word more clearly in keeping with his promise that the path of the righteous would shine ever brighter until the perfect day. (Prov. 4:18) To expedite the work of making known to others the good things they were learning, in various languages as well as in various ways, these Christians organized the Watch Tower Bible and Tract Society in 1884. In 1909 the Society's headquarters were moved to Brooklyn, New York, and today it has branches in seventy-five dif-

ferent lands and directs the preaching of the good news of the Kingdom in 159 countries and islands of the sea.

In the seventy years of its existence this Society has published scores of bound books and booklets in some hundred different languages and to the extent of hundreds of millions of copies. Since 1884 it has been publishing *The Watchtower* (first published in 1879) and since 1919 what is now the *Awake!* magazine. Appearing semimonthly and in many different languages, these two journals have a combined circulation well over three million copies.

In accordance with the law the Society has had a registered office and has held its annual meetings in Pittsburgh. Demolition proceedings making it necessary to find new quarters, a beautiful building was constructed at 4100 Bigelow Boulevard and Parkman Avenue. The building is modern, very attractive, spacious, light, clean, providing excellent Kingdom Hall facilities for two local congregations in addition to office facilities for the Society. It is a place that is fitly representative of New World interests and one that Jehovah's witnesses in passing through Pittsburgh will rejoice to see and where they are most welcome.

On the evening of September 4, 1954, a dedication program was presented, the principal speaker at which was T. J. Sullivan, a member of the Society's board of directors. He showed what it meant to dedicate this building to Jehovah and

stressed the obligations of all those who would be using it as their Kingdom Hall both as regards their ministry and their daily conduct. At the conclusion of this address the chairman read a resolution that called upon all in attendance to live up to the high principles of Christianity and that pledged the support of all those associated with the two congregations using the building for their Kingdom Halls to the pure worship of Jehovah and to faithful co-operation under the direction of the Watch Tower Bible and Tract Society. The resolution was unanimously adopted.

About four weeks later, the Society marked its seventieth year at its annual meeting on Friday, October 1, by meeting for the first time in its new registered office. This meeting of the members of the Watch Tower Bible and Tract Society was truly a joyful occasion, striking a note of confidence from the outset. It was called to order at the appointed hour, 10 a.m., by the Society's president, N. H. Knorr, who presided, and who called on one of the members present to offer prayer. Of the 484 members 482 were present either in person or by proxy. All together an audience of 820 overflowed the main auditorium, which comfortably seats 500.

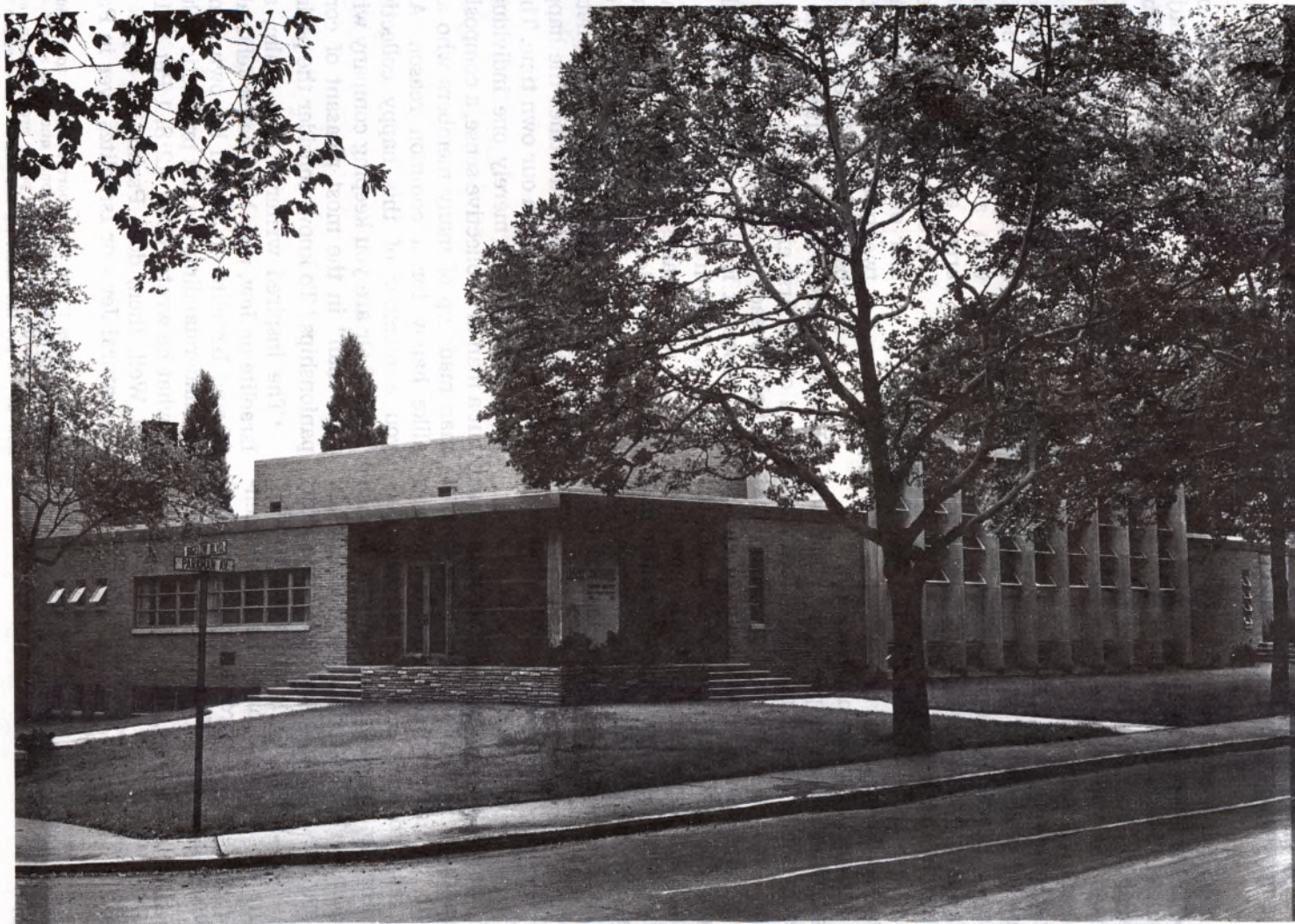
After adopting a resolution to change the registered address of the corporation to its new location and directing the filing of notice of this change as required by law, a unanimous vote approved the action of the board of directors in designating the new address as the location for the annual meetings from now on. There were vacancies in the board of directors to be filled by the members at this annual meeting; three in fact, the terms of Nathan H. Knorr, Milton G. Henschel and Lyman A. Swingle expiring. By unanimous vote the members re-elected these three brothers to serve in the capacity of directors of

Watch Tower Bible and Tract Society for the ensuing term of three years. There are seven members of the corporation's board of directors and at the time of each annual meeting two or three vacancies occur.

The corporate membership is truly representative of the world-wide New World society. Twenty-nine different nationalities are represented, serving in all forty-eight states of the United States and the District of Columbia and in a total of sixty-nine different countries. They are mature and two thirds of them are of the remnant. Their average age is nearly sixty years and all but twelve have been in Kingdom service prior to 1940, and the majority for more than twenty-five years. Of course, being so widely scattered, most of them voted by proxy.

Following the business of the annual meeting the Society's president spoke on Psalm 112, about the man who fears Jehovah and the blessedness of this man of God, this anointed class. He pointed out that this 112th Psalm contains the year-text chosen for 1955. It was a reassuring and confidence-inspiring talk gratefully received and it sharpened the appetite of all the assembly for the material eventually to reach them as part of the 1955 *Yearbook of Jehovah's Witnesses*.

The officers of the Society are elected by the board of directors, and so following the annual meeting the board of directors met on October 5 at the executive offices of the Society in Brooklyn and re-elected all of the Society's officers to serve a term of one year until the next annual meeting of the directors in October, 1955. So the corporate structure is complete and properly functioning to Jehovah's praise. The officers continuing: N. H. Knorr, president; F. W. Franz, vice-president; Grant Suiter, secretary-treasurer; and H. H. Riemer, assistant secretary-treasurer.



The new modern registered office of the Watch Tower Bible and Tract Society, in Pittsburgh, Pennsylvania, U. S. A.

Prospects of Fearers of Jehovah

AS YOU face 1955 and the years beyond, do you feel like shouting "Hallelujah"? There is every reason for you to do so if you are a fearer of the One most high over all the earth, the God who alone has the name Jehovah. By practicing the fear of him you can entertain the best of prospects for 1955 and for all the years ahead, prospects of prosperity with happiness.

That means a prosperity that will benefit you in heart as well as body and mind, for it is a spiritual prosperity that gives happiness now and leads to endless happy life in the righteous new world, the foundation for which God has now laid. When we come to know and appreciate that real prosperity with happiness comes from Jehovah God and is guaranteed to those who fear him, we cannot hold back from exclaiming "Hallelujah!" for that cry means "Praise Jehovah!"

² "Hallelujah. Happy is the man that feareth the LORD, that greatly delighteth in his commandments." That is the way the inspired song, Psalm 112, opens, according to the translation by a Jewish scholar of the last century.* "Hallelujah. Happy the man who reverences the Eternal, who finds rich joy in his commands!" is the way a translator of the present century renders the words from the original Hebrew language.† This opening exclamation



"He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah."
—Ps. 112:7, AS.

tion makes Psalm 112 one of the many Hallelujah psalms of the Holy Bible. Another thing that marks this psalm as unusual is that it is an alphabetic psalm or acrostic psalm, in which each of its lines begins with a letter of the Hebrew alphabet of twenty-two characters in their regular order. Thus there are twenty-two lines to the psalm. Two letters of the

Hebrew alphabet serve as initial letters to each of the first eight verses and three as initials to each of the last two verses. In this respect it is like the preceding psalm and it is its twin in structure.

³ But what makes Psalm 112 important for us to consider now is not merely that it describes the truly happy person on earth but especially that it is prophetic. It points forward and identifies the happy man or class of men in our own time. That is, it foretells not merely one individual, but a man in a collective sense, a composite man made up of many members who are alike happy for a common reason. Are you a member of this happy collective "man"? Or are you keeping company with this "man" in the most pleasant of companionships? To know, consider the psalm.

⁴ The inspired writer of the psalm, an Israelite or Jew, may have had a Jehovah-fearing Israelite or Jew in his own mind, not understanding the full prophetic value of what he wrote. (Dan. 12:8; 1 Pet. 1:10-12) Well, then, does Psalm 112 apply to the natural Jews or Israelites over in Pal-

* Isaac Leiser's *The Twenty-four Books of the Holy Scriptures*. (1853)

† James Moffatt's *A New Translation of The Bible*. (1922)

1. On what basis may we entertain the best of prospects for 1955 and shout "Hallelujah"?

2. How does Psalm 112 open, and what marks it as unusual?

3. What makes Psalm 112 important for us to consider now? And therefore what personal questions arise?

4. To whom does Psalm 112 point prophetically, and how do we get the unerring answer to the question?

estine or elsewhere on earth today? How could the psalm thus apply? Will any unprejudiced person claim that the natural Jews or Israelites are a happy people, an outstandingly happy people, because some of them in various lands do enjoy a material prosperity and prominence? Are they even happy religiously? The true-to-fact answer must be No! There is a vital, critical reason why they do not fulfill the description of Psalm 112: it is because they neither fear Jehovah nor keep his commandments but persist in hiding his very name and trust in human traditions and follow the commandments of men in place of the Word and the commandments of the one living and true God. (Matt. 15: 1-9; Isa. 29:13, 14) Who, then, is the class of people, the collective "man" of our day, to whom Psalm 112 points prophetically? We are not left to ourselves to make an answer that might call forth the indignant cry of partiality, racial prejudice or national pride! The divine Inspirer of the psalm himself supplies the unerring answer, using one of his writers of the Bible to quote from this psalm and apply it to the class of people whom God himself had in mind. It is the spiritual Israelites, those who are Jews inwardly, of whom there is a remnant of some thousands yet on earth. (Rom. 2:28, 29) In 1931, that they might be correctly identified before all the world, they embraced the name marked out in the Holy Bible and that has since become notable throughout the earth, Jehovah's witnesses.—2 Cor. 9:9; Ps. 112:9; Isa. 43: 10, 12, AS.

⁵ Were the psalmist to behold this people who bear God's name today he would again exclaim: "Praise ye Jah! O the happiness of one fearing Jehovah, in His commands he hath delighted greatly." (Ps. 112:1, Yg) According to this, Jehovah's

witnesses should be the happiest people on earth in 1955 and ever after. And is their happiness really such as to excite comment like that of the psalmist? Yes. Never was the world more unhappy, for it is in its "time of the end" and it looks forward in dread of what it sees coming. Never have Jehovah's witnesses been happier, for they know from the prophecies of God's Word that they are living in the "time of the end" of this joyless world, now that God's kingdom for which they have long prayed has been set up in the hands of Jesus Christ, who is at the right hand of God in the heavens.—Luke 21:28.

⁶ Their happiness is not of a frivolous kind; it has a solid foundation. It is associated with the highest wisdom, the wisdom that is from above. It is because they fear Jehovah that they have this heavenly wisdom. The psalm preceding the one we are considering closes with the words: "The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth for ever." (Ps. 111:10, AS) Some understand the expression "beginning of wisdom" to mean the principal thing, the crowning feature, of all true wisdom. Fearing Jehovah begins real wisdom; we must have that fear of our Creator at the very start and we must retain that fear of him uppermost always.

⁷ Having that fear makes it impossible that we fear man, for the fear of both at the same time cannot exist. The fear of the One makes a person wise for gaining everlasting life in the endless new world; the fear of the other is a foolishness that ends with the fool's everlasting destruction in Gehenna. The most fearless man ever on earth said to his disciples: "Do

5. According to the psalm, who should be the happiest people on earth in 1955, and why were they never happier?

6. With what attribute is their happiness associated, and why?

7. (a) What does fear of Jehovah do as respects the fear of man? (b) How is his name to be treated, and by whom is it so treated?

not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28, NW) So fear of Jehovah counteracts and removes the fear of man and devil or of what these can do to us by God's permission. Jehovah's witnesses recognize Him as reverend, that is, as the one to be feared, and they bear and utter his name in a reverent manner. As the psalm preceding the one now under examination says: "Holy and reverend is his name." Or, "Holy and to be revered is his name." (Ps. 111:9, AS; Ro; RoPss) His is a "glorious and fear-inspiring name," and it is because so-called "Christendom" as well as Jewry does not fear his name and carry out his law that it suffers the way it does. (Deut. 28:58, 59, NW) Jehovah has assigned great achievements and fear-inspiring things to his name. All peoples ought to praise it, but his holy name is respected as reverend and fear-inspiring only by men of good will among all the peoples and nations.—1 Chron. 17:21; Ps. 99:3; Mal. 1:14, Yg; Ro.

⁸ Fear of Jehovah and the wisdom from above show themselves in an obedience to His commandments, and this results in a happiness that cannot be taken away. In the face of general lawlessness, not only toward all constituted earthly authority, but primarily toward the authority of God the Creator, the witnesses of Jehovah like to be lawful, especially toward Him. Keeping his commandments is not grievous to them, even when there is a collision between his divine commandments and those of God-defying men. They consider themselves happy if obliged to suffer for sticking to the apostolic principle: "We must obey God as ruler rather than men." (Acts

5:29, NW) Always this works out to the best results and hence the happiest results.

⁹ Concerning the happy fearer of Jehovah the psalmist says: "In His commands he hath delighted greatly." (Ps. 112:1, Yg) He studies and determines which of the commands in Jehovah's prophecies apply to this "time of the end" and then he delightfully carries these out. For that reason all the nations of the world today see Jehovah's witnesses obeying Jehovah's commandment through his Son Christ Jesus: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) The remnant of the Jehovah-fearing spiritual Israelites know they are shortly to be members of the heavenly "bride" of Christ. So they catch the spirit of Jehovah's prophecies and now delightedly carry out the Revelation picture: "The spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." (Rev. 22:17, NW) They invite and assist every thirsty person of good will that wishes to the life-giving water of Kingdom truth and then encourage and help them to say to still others, "Come!"

¹⁰ In happy obedience the Jehovah-fearing spiritual Israelites act as a watchman and warn all mankind of the coming of Jehovah's sword of execution at the battle of Armageddon to destroy all haters, despisers and ignorers of Jehovah. They keep in mind God's commission and command to them: "Son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." (Ezek. 33:1-7; 3:16-21, AS) Zealously they inform themselves on God's will, running to and

8. How do such fear and wisdom manifest themselves, and in what does this result, even if there is suffering to undergo?

9, 10. In what does this Jehovah-fearing "man" delight, and in which ones now, for example?

fro through the pages of his Word that their knowledge may be increased. Also they do not forsake gathering themselves together at all arranged meetings, but they come together in study groups and in congregations and in large conventions that they may encourage one another, and all the more so as they behold the great day of God's victorious fight drawing near. (Dan. 12:4; Heb. 10:25, NW) So they draw continual delight out of lovingly keeping God's commands.

PERMANENCE OF HIS GENERATION

¹¹ The haters of Jehovah cannot wipe out the Jehovah-fearing man. What is more, his household will continue on the earth. "His seed shall be mighty upon earth: the generation of the upright shall be blessed." (Ps. 112:2, AS) If we view the Jehovah-fearing man of the psalm as a collective person made up of all members of Christ's spiritual congregation or "body," then the man's seed or offspring are the sheeplike persons of good will, the "other sheep." The Right Shepherd has been using this collective "man" to gather these into one flock. Their everlasting destiny is in this earth cleansed and everywhere made a "garden of Eden" or "paradise of delight." They will remain in it for all time. They become mighty in it, but not just automatically. No, but because the Jehovah-fearing spiritual remnant have 'become their father through the good news.' This remnant have preached to them the good news concerning the Kingdom and now they obey Jehovah's command to inculcate his words in this seed of theirs. (1 Cor. 4:15; Deut. 6:4-6, NW) In their turn, the "seed" obey like children the inspired command at Ephesians 6:1-4 to be obedient and co-operative toward the Jehovah-fearing "man" who has fathered

them by the power of "this good news of the kingdom."

¹² As the two lines of Psalm 112:2 are parallel in thought, the "generation of the upright [ones]" in line 2 is the same as "his seed" in line 1. Hence the upright ones are those spiritual Christians who form the Jehovah-fearing "man." The remnant still on earth of this "man" are part of the "seed of Abraham" in whom all the families of the earth are to bless themselves. Already the remnant have become a means of blessing to this rising generation of "other sheep." (Ps. 71:18; 145:4) As they are an "upright" class, the seed or generation that they father stand in direct line for a blessing. "All the day he is gracious and lending, and his seed is for a blessing." (Ps. 37:26, Yg) But remember, too, that the seed or generation of the upright ones are prospective children of the "Everlasting Father," Jesus Christ, who is primarily the Abrahamic seed of blessing. (Isa. 9:6, AS) The blessing that his "other sheep" are already receiving consists in their being turned away from their sins and being taken into the true worship and service of Jehovah God.—Acts 3:25, 26.

¹³ Since they are in a figurative sense the seed or generation of the Jehovah-fearing man of Psalm 112, they themselves become fearers of Jehovah, and this leads to wisdom and might. Due to the great number of them now within the New World society, into which they have flocked in their hundreds of thousands, they already occupy a strong position in the earth. Under the spiritual remnant of Christ's body they are doing a mighty work of witnessing to God's kingdom and expanding the New World society, but this they do, not by sheer force of numbers, but by the help of Jehovah's spirit. (Zech.

11. How do the Jehovah-fearing man's seed become mighty upon earth?

12. How are the "generation of the upright" now blessed?

13. To what is their being mighty due, and how long will their mightiness last?

4:6) Surviving the "war of the great day of God the Almighty," they will continue to be mighty in the "new earth" of the new world for the post-Armageddon work. Their position in the cleansed earth will never be shaken, even during the "little while" that Satan and his demons are loosed from the abyss at the close of Christ's millennial reign. Maintaining their Jehovah-fearing integrity during that trialsome "little while," they will be blessed with receiving at Jehovah's hand the grant of the right to everlasting happiness in the earthly paradise.—Matt. 25:40; Rev. 20:1-3, 7-15, NW.

¹⁴ Especially since the year 1919 God's wrath has been upon all the nations belonging to Satan's organization and it will reach its breaking point at the war of His great day. In that war the material wealth and riches will not profit the nations, for they do not have the righteousness of God. The only thing that will work for deliverance from death and destruction by Jehovah's executorial forces then will be his righteousness. (Prov. 11:4) The Jehovah-fearing "man" has this, he being 'justified by his faith in God through Jesus Christ' and also 'engaging in righteous acts in God's sight.' (Rom. 5:1, 9; Rev. 19:8, NW) He has more than that. Psalm 112:3 (Yg) goes on to say: "Wealth and riches are in his house, and his righteousness is standing for ever."

¹⁵ In his house, or where he dwells within Jehovah's theocratic organization, he has riches and wealth, but not the kind that takes wings and flies swiftly away like eagles toward heaven and out of reach. (Prov. 23:5) He has the riches and wealth that wisdom imparts, for divine wisdom says: "Riches and honor are with me; yea, du-

rable wealth and righteousness." (Prov. 8:18, AS) He has an heirship in God's heavenly kingdom with Christ; and what could be more precious than that? He has the treasure of the ministry or service of God's Word; and what on earth could be more honorable than that? He stores up treasures in heaven by living and working to gain God's approval and blessing and a worthiness to receive the fulfillment of God's promises. He lays up a foundation for what are riches in the new world. He is "safely treasuring up for [himself] a right foundation for the future, in order that [he] may get a firm hold on the real life."—1 Tim. 6:17-19, NW; Matt. 6:20, 21; Rom. 8:15-17; 2 Cor. 4:1-8.

¹⁶ But what is more important than riches and wealth in the house is this: "His righteousness is standing for ever." That means his preservation in 1955 and forever, that he may continue on in his righteous course. It means that the results of his righteous acts will be permanent, not being wiped out at Armageddon, whereas the works of this wicked world will be burned up in that war and their effects be completely obliterated. By sticking to righteousness he keeps his integrity toward Jehovah, whom he fears, and by his being preserved for life in the New World righteousness is preserved in the earth, where we pray that God's will may be done the same as it is up in heaven. The earth as God's creation is properly the place for righteousness. The way of the defiers of Jehovah will vanish and their wickedness will vanish from the earth. (Prov. 2:21, 22) The seed or generation of the upright, Jehovah-fearing "man" will carry on like him in righteousness in the earth forever.

¹⁷ The class that is today the Jehovah-fearing "man" once needed enlightenment

14. Why will the riches of the nations not profit them in the day of God's wrath, and so how is the Jehovah-fearing "man" advantaged in this regard?

15. What kind of riches and wealth does he have in his house?

16. How is it that "his righteousness is standing for ever"?

17. How was it true in his case that "unto the upright there ariseth light in the darkness"?

and a brightening of their earthly situation. Many translators of Psalm 112 would bring out that thought in their rendering of verse 4. For instance, the *American Standard Version* renders it: "Unto the upright there ariseth light in the darkness: he is gracious, and merciful, and righteous." Historically, this was true of the spiritual remnant in 1919. At that time they were lying in the darkness of bondage and oppression under the great organization of darkness, mystic Babylon. They had been taken into captivity to the nations of this world during the years of World War I and deprived of their right of freely and fearlessly worshiping God according to his Word. The darkness of religious misunderstanding and of this captive condition was dispelled in 1919, when Jehovah God rose as a light to them and sent his Son Jesus Christ to free them from this spiritually killing bondage in Babylon and to put them back in their proper place and freedom inside God's organization as his fearless witnesses. The prophet Micah had been used to foretell this: "Rejoice not against me, O mine enemy [Babylon]: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." (Mic. 7:8, 9, AS) Other prophecies had also announced in advance this brightening of the remnant's earthly situation, such as Isaiah 60:1, 2; Psalm 18:8; Job 33:28; and Psalm 107:10-14.

¹⁸ However, as Psalm 112 is describing the life and action of the Jehovah-fearing spiritual "man," this verse may properly be translated from the Hebrew another way, to show the obligation that now rests upon

the spiritual remnant. Thus various other renderings of verse 4 by other competent translators read as follows: "He hath arisen in darkness a light to the upright." (RoPss) "Unto the upright he shineth as a light in the darkness." (Soncino) "For the upright ones he arises [as] a light in the darkness." (C. Kautzsch, German) "In the midst of the darkness he arises like a light for the upright hearts." (Maredsous, French) "As a light in darkness he shines for the good." (Bover-Cantera, Spanish) "In the darkness he beams as the light for the upright ones." (Nacar-Colunga, Spanish) The "man" that meets this description is under obligation to do as Jesus said: "You are the light of the world. . . . Likewise let your light shine before mankind, that they may see your right works and give glory to your Father who is in the heavens." (Matt. 5:14-16, NW) Being enlightened by the heavenly Father, he must reflect the heavenly illumination to others by his right works, that the darkness-blinded ones may see and learn to know and fear Jehovah and glorify him. What a blessed privilege it is to enlighten others and thus drive back the forces of darkness!

¹⁹ This links up with another commandment that the Jehovah-fearing class now delight to obey, addressed to His great "servant" class: "Saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture." (Isa. 49:9, AS) This prophetic command must now be performed by Jehovah's "servant" class, the "faithful and discreet slave" class, toward the "other sheep" that are still bound in Satan's organization and held in the darkness of religious ignorance and hopelessness. Revelation 7:9-17 shows that this is how the

18. How do other translators render this part of Psalm 112:4, and what obligation does this show resting on the spiritual remnant?

19. With what other divine commandment does this link up that the remnant now delight to obey, and who benefit from their obedience?

prophecy of Isaiah must be applied in this era of deepening world darkness. By this action the "servant" class heed the command that applies to Zion, their heavenly mother, and hence to themselves as her spiritual children: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2, AS) Yes, "seen upon thee" only if Zion's spiritual children rise as a light in the darkness. Only in that way can the upright ones of all nations come out of the world darkness to the bright-shining organization of light. The forces of darkness hate the light and try to escape its exposures by suppressing the light bearers. But the lovers of the light of Kingdom truth show their sheeplikeness by coming to the light and doing good to even the least one of Christ's spiritual brothers.

²⁰ This courageous work of enlightening the "other sheep" blindly stumbling about in the world's gloom agrees well with the remainder of Psalm 112:4: "He is gracious, and merciful, and righteous." In this how like Jehovah he is! For verse 4 of the preceding psalm says: "Jehovah is gracious and merciful." (AS) And Jehovah, when declaring his name to Moses at Mount Sinai in Arabia, himself said: "Jehovah, Jehovah, a God merciful and gracious." (Ex. 34:6, NW) The man that fears him copies him in these qualities by exercising them toward others. We need to exercise these qualities toward others, even as the heavenly Father did to us: "You must accordingly be complete, as your heavenly Father is complete." "Continue becoming compassionate, just as your Father is compassionate." (Matt. 5:48; Luke 6:36, NW) The fearer of Jehovah can copy him and

display these qualities closely by endeavoring to enlighten the bedarkened "other sheep" and bringing them to the theocratic organization of light. However, he must also be gracious and merciful to his own brothers within the New World society, that all there may get along together in peace, harmony, purity and mutual helpfulness.—Eph. 4:1-3.

²¹ Jehovah God is the only one really good within himself, he being goodness personified. The goodness of any of his creatures, including Jesus Christ himself, must all be borrowed from Jehovah God. Jesus himself said so, when he rejected the title "Good Teacher" by saying: "Why do you call me good? Nobody is good, except one, God." (Luke 18:18, 19, NW; AS) To the extent that the fearer of Jehovah copies him in kindness and generosity, he becomes good like him. "Good is the man—gracious and lending." (Ps. 112:5, Yg) "The good man is gentle and gives." (Fenton) Jehovah himself is gracious, gentle in dealing, undeservedly kind, and thus he gives to earth's inhabitants, to wicked people and good, to righteous people and unrighteous. He is the Befriender of the poor and needy. The "man" that fears him makes it his aim to imitate him in these regards. He gives generously of his spiritual gifts, not expecting a material reward; and he does so gently, not trying to embarrass anyone, not threatening or reproaching or addressing in abusive terms even the ones that refuse the good news of the Kingdom unselfishly preached to them. He gives generously of the best thing he has to offer, the lifesaving Kingdom message. This course of action cannot help but mean blessing for his seed or generation, for it is by means of this very "good news" that he fathers this seed, even in his old age, so to speak. Long ago the

20. By being "gracious, and merciful, and righteous" whom does the remnant resemble, and to whom must they show these qualities?

21. To what extent is the fearer of Jehovah "good," and how does this mean blessing to his "seed" or "generation"?

psalmist stated the fact: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed." (Ps. 37:25, 26, AS) What a happy family they all are within the New World society!

²² The New World society of the Jehovah-fearing "man" and of his seed or generation must be a well-conducted organization. We should expect it to be, for Psalm 112:5 says of him: "He will guide his affairs with justice." (*Le*) "He shall guide his affairs with discretion." (*Kirkpatrick*) "Who conducts his business with justice." (*AT; Mo*) "He shall sustain his affairs with justice." (*Ro*) That is, he uses good judgment in conducting the affairs and safeguarding the interests of the New World society. He uses discretion in his choices of things; and in the appointing of overseers and of ministerial servants with the congregation of Jehovah's sheep he tries to determine the divine will and select and empower men who have the spirit of God, men of Scriptural viewpoint, men with a sense of justice, and men who are progressive and concerned with making the organization prosper and increase to Jehovah's glory. He is alert to the spiritual needs of the New World society and is always busy in making provision for these, that the members of the Society may all be kept in good spiritual condition, equipped to "contend for victory in the right contest of the faith" and strong and zealous to carry out Jehovah's commandments with delight and do unitedly the work He lays upon the organization. Without partiality the "man" endeavors to help, educate and fit every member alike to be an active witness of Jehovah, a preacher of the good news of God's established king-

dom from door to door.—1 Tim. 6:12, NW.

²³ In the case of a society thus guided, maintained and regulated what should we expect for 1955 and for the years following? Our reply comes from Psalm 112:6 (AS): "For he shall never be moved; the righteous shall be had in everlasting remembrance." In 1955 or at any time before the end of the battle of Armageddon the righteous fearer of Jehovah God cannot expect to escape the assaults and persecutions of this world; "in fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12, NW) The wicked of this world will try to make him totter, trying to involve him in conflicts with the political governments and bringing him into courts and passing laws making it illegal for him and his seed to exist, all this in order to move him out of the way and have his righteous, charitable activities suppressed and so bring about his spiritual death and destruction. But till now the enemy have been unable to move him off the earth or out of the field of witnessing, and they will be unable to do so in 1955 or at any later time. This spiritual Israelite "man" practices the fear of Jehovah, for which reason he will not be allowed to totter in his integrity.

²⁴ As it was prophetically stated for Jesus Christ so it is stated for his follower: "I have set Jehovah always before me: because he is at my right hand, I shall not be moved." (Ps. 16:8, AS) Jehovah, in whom he takes refuge, is his high tower and defense. His hope and citizenship are in Mount Zion above, where the King Jesus Christ reigns. Jehovah and his Mount Zion can never be moved. Most certainly, then, neither can Jehovah's worshippers. He will shake all Devil-engineered, man-made things, the human kingdoms and the

22. According to Psalm 112:5, why should the New World society be a well-conducted organization?

23, 24. (a) Who try to move the Jehovah-fearing "man"? (b) But can he and will he be moved, and why or why not?

corrupt earth and the wicked seas of humanity, to their complete removal; but never will he let those who fear him be removed from the earth. The way he proceeds means destruction to his haters but life in the new world to his lovers. "The way of Jehovah is a stronghold to the upright; but it is a destruction to the workers of iniquity. The righteous shall never be removed; but the wicked shall not dwell in the land."—Prov. 10:29, 30, AS.

²⁵ Behold the good thoughts of Jehovah toward the righteous and upright ones! These are never out of his mind. He will never forget them. They will always live to him, even if it means he has to resurrect them from the dead. It is no wonder that Psalm 112:6 adds: "The righteous shall be had in everlasting remembrance." (AS) Or, more literally expressed: "An age-abiding remembrance shall the righteous man become." (RoPss) The Jehovah-

25. In what way will the righteous one be had in everlasting remembrance, and why is this important?

fearing, righteous man will always be something to remember on earth. To all eternity the inhabitants of earth will remember Jesus Christ, the most righteous man ever on earth, whose righteousness on earth even amidst Satan's world worked for the salvation of humankind. Likewise men will always remember his righteous followers, including his remnant now. But more important by far than the remembrance by mankind in the new world is the remembrance by Jehovah God, for that means life eternal for the righteous class. The former wicked things of this world will be destroyed and be forgotten and never come to mind with any attractiveness, but righteousness will never be forgotten. Jehovah will always keep the righteous in remembrance and see that they enjoy life to the full, forever. What precious Scriptural thoughts these are! They offer us grounds for the brightest prospects for all fearers of Jehovah during 1955 and afterward.



DO YOU know the secret of freedom from the fear that grips all mankind today? Do you want this freedom? You may still remember the saying that was popularized not so long ago: "The only

Freedom from Fear IN 1955

thing we have to fear is fear itself." This saying was taken up by the late president of the United States of America,* but well over two hundred years before him it appeared in a book published early in the seventeenth century.† But did that saying provide the solution? Who has become absolutely fearless by fearing fear? Who can now help getting

* Franklin Delano Roosevelt, U. S. president 1933-1945.

† Francis Bacon's "De Augmentis Scientiarum," Book VI, chapter III (1605).

1. How do mankind enter the year 1955, and why?

afraid? Faced with frightful possibilities, mankind have developed no fear of fear itself. Hence they enter the year 1955 with fear and dark foreboding, with no formula for realizing that one of the Rooseveltian "Four Freedoms" known as the "freedom from fear." Rather, a greater bondage to the heartless slave driver Fear is certain to fasten upon them.—Luke 21:25, 26.

² Not by fearing fear but by fearing Jehovah we learn the secret of freedom from fear. That is why there will be one class on earth that will enjoy freedom from fear during 1955 and all the years to follow. That class is the "man" described in Psalm 112, that man that fears Jehovah and that delights in His commandments, together with the seed or generation of this righteous, upright man. What this psalm in its seventh verse says of this collective "man" or class of persons will be true during 1955, yes, true until the victorious end of the battle of Armageddon: "He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah." (AS) He faces the new year fearlessly. The tidings or news about the world is all evil these days; there is nothing consoling about it. Added to this, in God's own Word there are no good tidings for this world, but only doom by the execution of God's vengeance against the wicked. The Jehovah-fearing "man" already knows this and so is not disturbed by the trend of world events and the ominous future that is shaping up for this world. From God's prophecies he knows that this world under Satan must end shortly at the climax of this "time of the end," to be followed by a bright new world of all good things.

³ Even if "evil tidings" come under the form of threats from the enemy, this does

not make the fearer of Jehovah afraid. "He will not fear the roar of the bad," as one translator renders the verse. (*Fenton*) He knows that God Almighty, his Protector, is more powerful than the combined forces of the enemy, seen and unseen. Strengthened with this knowledge, he cannot get afraid, but fearlessly goes on doing his Christian work in obedience to God's commands, declaring His name and bearing witness to His kingdom by Jesus Christ. He refuses to get afraid of what worldly rulers and peoples get afraid of. He follows God's instructions, namely: "Even if you should suffer for the sake of righteousness, you are happy. However, do not become afraid of what they are afraid of, neither become agitated. But sanctify the Christ as Lord in your hearts, always ready to make a defense before anyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:14, 15, NW) "What they fear you shall not fear, nor shall you dread! But the LORD [Jehovah] of hosts—him shall you call holy; he shall be your fear, and he your dread!" (Isa. 8:12, 13, AT) Hence the Jehovah-fearing man is not scared into following the course the world recommends and thinks practical. In fearing the Most High Jehovah the man's superior wisdom stands forth. Worldly fears do not paralyze him with terror, but he does all he can to dispel such fears from the people of good will by giving them the Bible message of peace and comfort.

⁴ "His heart is fixed, trusting in Jehovah." (Ps. 112:7, AS) By Bible prophecy Jehovah has warned his fearer concerning the fate of this world and concerning the enemy assaults against him. So the man has prepared his heart for the coming of these things that he may not give way to fear or be stumbled and confused. (John

2. What class will enjoy freedom from fear during 1955, and why so, in spite of the bad tidings concerning this world?

3. How does he not "fear the roar of the bad," and what course against fear does he follow?

4. How is his heart fixed and led to trust in Jehovah?

16:1-4) He has taken time to study God's Word and practice its teachings and thus build up a confidence and trust in Jehovah. Hence his heart does not fluctuate between Jehovah and this world; it remains steadfastly fixed with Jehovah. He keeps a complete heart toward God. His heart never turns to the idols of this world. He has familiarized himself with Jehovah's promises and has observed how the Promiser has fulfilled them toward his faithful fearer. Knowing the fate that awaits this world, he realizes there is no safety in it and that it cannot win in its fight against Almighty God. He trusts in the certain Winner. Free from torment with worldly fears, he is happy.

⁵ "Sustained is his heart, he is not afraid, until that he gazeth on his adversaries." (Ps. 112:8, *RoPss*) Now he faces many adversaries, but he does not back down from his uncompromising position for the kingdom of God. He has his heart braced upon the unbeaten and unbeatable God. Neither fears that men express for the fate of their own system of things and what this will mean to mankind nor the threats that the adversaries make against the New World society cause his heart to tremble and vacillate. It is upheld by Jehovah because of his love for Him. He is strong-hearted in his love and attachment to the righteous new world that God has promised. He has no spiritual heart disease in these critical, difficult times when men are lovers of pleasures more than of God and have merely the form of godly devotion but not their hearts in it. So copy his example. To keep from worry and from the tyranny of fear strengthen your heart in its love and devotion to Jehovah. The rest will follow: Love will throw out fear. —1 John 4:18.

5. In what way is his heart sustained, and so what is thrown out?

⁶ Of course, if you love and fear Jehovah, the adversaries who hate him will also hate you. But that is no cause for alarm, especially if you know whom you love. If you love someone you will do anything, yes, suffer and endure anything, for that one. If you love Jehovah and know him, take his viewpoint toward the adversaries. Take his estimate of them. Believe in his prophecy concerning them. Then fear of the adversaries will depart. Just now the adversaries may look quite frightful in their numbers and their increased power to harm Jehovah's witnesses and the New World society. But look at the harm that God can do to them, and also to you, more harm than they can do to you. Do not, then, be afraid of them. Do not quit preaching because of them, but just go on letting your heart be sustained and upheld by Jehovah's spirit and his Word.

⁷ Doing this, you will at last gaze upon your adversaries when they will no longer appear so fearsome but their own fears will have been realized upon them. "The fear of the wicked, it shall come upon him; and the desire of the righteous shall be granted. When the whirlwind passeth, the wicked is no more; but the righteous is an everlasting foundation." (Prov. 10:24, 25, *AS*) So laugh with Jehovah at them: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord will laugh at him; for he seeth that his day is coming. For the arms of the wicked shall be broken; but Jehovah upholdeth the righteous." (Ps. 37:12, 13, 17, *AS*) It is wise to laugh fearlessly from this standpoint, for divine wisdom says to the heedless fools of this world: "I also will laugh in the day of your calamity; I will

6. What should you expect from your adversaries, but how can you keep from getting afraid at the sight of them?

7. Why and with whom may we laugh at our adversaries now, and with what work do we go forward?

mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you." (Prov. 1:26, 27, AS) So the present roar of the adversaries against us does not frighten us, but with loving, strong, healthy hearts braced on Jehovah we go forward unafraid bearing witness to his kingdom all the world over. Shortly, when we gaze upon our adversaries, it will be a feast to our eyes.

FEARLESS DISTRIBUTION TO THE POOR

⁸ During 1955 the earth-wide work of the Jehovah-fearing witnesses will by his kind favor and spirit advance still more. Strong assurance of this is given us in Psalm 112:9: "He hath scattered abroad, he hath given to the needy, his righteousness standeth fast for aye; his horn shall be exalted with honour." (RoPss) To whom these words apply is certain. The apostle Paul quoted them and applied them to his fellow Christians at the time they were giving aid to their needy brothers in Christ. He said: "(Just as it is written: 'He has made a distribution, he has given to those of little means, his righteousness continues forever.' Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will increase the products of your righteousness.) In everything you are being enriched for every kind of generosity." (2 Cor. 9:9-11, NW) The generosity of the Jehovah-fearing Christian does not limit itself to giving material things to needy brothers, but concerns itself greatly with distributing the Kingdom news to all "men of good will," the scattering abroad of the seed of Kingdom truth upon those whose hearts are like good, productive ground.

8. Why is Psalm 112:9 an assurance that the witness work will go ahead in 1955?

⁹ The earth today teems with people materially poor, but the poor to whom the wise fearer of Jehovah gives are those who are "poor in spirit," that is, "conscious of their spiritual need" and hence disposed to accept the satisfying Kingdom message. These are the kind of poor Jesus sent his followers to hunt and feed, saying: "You received free, give free." (Matt. 10:8; 5:3, NW) What they are able to "give free" must be the spiritual riches that God has bestowed upon them free, because, as regards material riches, God has chosen the "ones who are poor respecting the world to be rich in faith." (Jas. 2:5, NW) By giving the Kingdom message instead of giving mere money or material things they reach those who are really "poor in spirit," "conscious of their spiritual need," rather than just the self-seeking poor of this world who do not care to belong to Jehovah. Thus the unappreciative worldly poor who prefer to belong to Satan the "god of this system of things" are screened out.

¹⁰ The poor and needy are not able to repay us fully in material ways for the spiritual gifts we give them free, but this does not beggar us. We never go without a compensation that more than repays us. Why not? In answering, the words of Psalm 112:5 bear repeating: "Good is the man—gracious and lending." (Yg; page 754, ¶21) It is to the poor and needy that the "man" lends, not only hoping for no interest on the loan from the poor receiver, but not hoping for any material return at all. From where, then, does his compensation come? Listen: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." (Prov. 19:17, AS) In having pity and giving to the spiritually poor without re-

9. Who are the "poor" to whom the fearers of Jehovah give, and why?

10. In giving to such poor, to whom are they really lending, and why?

ceiving material repayment, does one really lend to Jehovah? Yes; and that is because the poor, especially the poor in spirit, the ones conscious of their spiritual need and craving spiritual relief, really belong to Jehovah. That is why he has said: "He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoreth him." (Prov. 14:31, AS) Jehovah pronounces it a sin to oppress or neglect them. (Deut. 24:14, 15) Their dependence is upon Him: "The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel." (Isa. 29:19, AS) The poor and needy who belong to Jehovah cannot pay back materially; so Jehovah undertakes the indebtedness of these who belong to him.

¹¹ Thus the Jehovah-fearing Christian, in giving free the Kingdom good news to the poor, is really lending to Jehovah God until Jehovah pays him again for his good deed. It is amazing to think that the King of the eternal universe, the Owner of all things, considers himself obligated to the Kingdom announcer who gives free to the poor who are conscious of their spiritual need. Jehovah discharges all debts or obligations thus acquired by fulfilling all his promises to care for and sustain those who fear him and keep his commandments.

¹² Hence Jehovah makes the promise concerning the one who gives His message free



to the poor and needy: "His righteousness standeth fast for aye." (Ps. 112:9, RoPss) This is a repetition of His promise in verse three of Psalm 112. According to Jesus' own words at Matthew 6:1-4, the Jehovah-fearing man's righteousness consists largely of his publishing the Kingdom message, giving the good news free to the poor. Those who oppose the Kingdom and the good news of it will not be able to stamp out this form of righteousness. Jehovah will always back up and preserve the Kingdom publishers and supply them the means to carry on this preaching of the good news, that they may be "enriched for every kind of generosity." He will "supply and multiply the seed for you to sow and will increase the products of your righteousness." (2 Cor. 9:10, 11, NW) Because God continually replenishes the righteous and generous distributor of the good news, the

Christian fearer of Jehovah never has to go begging because of such liberal giving. He is always kept in position to carry on his good works of scattering the benefits of a spiritual kind to the needy ones. Thus, although being poor materially himself, he can make many rich spiritually. (2 Cor. 6:10) The products of his righteousness, namely, the people of good will who are enriched and gathered into the New World society, increase steadily. Instead of impoverishing the giver, the free giving and scattering of the good news result in increased

returns: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11:24, 25, AS.

11. How does Jehovah consider himself to the giver to the poor, and how does he dispose of this position?

12. What promise does Jehovah make to the righteous giver, and how does he fulfill this promise now?

¹³ Jehovah wants such a righteous kind of man to be on the earth. He is pleased to use him as an instrument in scattering far and wide His spiritual benefits. For this reason the free and generous giver serves a purpose in God's works and has a proper and useful place among earth's inhabitants; he has a good reason for being alive and for being preserved by divine power. He wins the appreciation of God and also of grateful men and so is loved for his work's sake. (1 Thess. 5:12) The very existence of the Watch Tower Bible and Tract Society down to this day proves this very truth.

¹⁴ From the very time of its incorporation, in 1884, the Society has followed the rule of maintaining itself by voluntary contributions. It has had literature printed and distributed either free or at a nominal contribution that merely covered the cost of producing and distributing. To all who wished to attend them, the meetings and conventions of Jehovah's witnesses have always been open under the public declaration, "Seats free—no collection!" The religious clergy who charge for admission or for seats and who pass the collection plate one or more times during religious services have expressed sorrow that Jehovah's witnesses advertise a "Seats free—no collection!" rule for religious meetings. (See *The Watch Tower*, January 1, 1914, page 5.) Jehovah has blessed this principle of giving free or at bare cost and holding meetings with no money collections, in order to put out more Bible information. For an organization the size of the Society, the output of Bibles and Bible literature each year is enormous, and the number of hours Jehovah's witnesses give free to the work of distribution

and the number of Bible studies they conduct free in homes of interested people each year are remarkable.

¹⁵ In 1955 Jehovah's witnesses want to have the biggest distribution of literature yet in any one year, because the time shortens to get out the lifesaving message, now that the world destruction at the battle of Armageddon gets ever closer. Working economically, we can do more than others because we try to have as little overhead in expenses as possible. We can achieve the greatest results by the generous giving of the lovers of Jehovah, particularly in terms of time and energy freely spent in distributing and scattering abroad the Kingdom message. According to God's rule, we can be sure we shall be the happier because of giving the more and doing it free of charge.

¹⁶ Never shall we bow in disgraceful defeat. The divine promise to the righteous giver and distributor to the poor is: "His horn shall be exalted with honor." (Ps. 112:9, AS) The horn is a symbol of strength and power, a warning to all would-be assailants. Its being exalted with honor denotes victory for us, in vindication of Jehovah's power which backs us up. Trusting in him and keeping toward him an integrity that warrants our trusting in him, we can say: "My horn hast thou exalted like the horn of the wild-ox: . . . Mine eye also hath seen my desire on mine enemies, mine ears have heard my desire of the evil-doers that rise up against me. The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." (Ps. 92:10-12, AS) The honor with which the horn is exalted comes from God, not from men. But men are forced to recognize the divine source of that honor. Ultimately the honor of lasting victory will be ours, but even now we enjoy the

13. What reason has such righteous man for being alive and being preserved on the earth?

14, 15. (a) How does the Society's existence down to this day prove this truth? (b) What do Jehovah's witnesses want to have in 1955, and how can they have it?

16. How will the horn of the Jehovah-fearing "man" be honored, and how is it exalted even now with honor?

honor of being in Jehovah's service as his witnesses. The great crowd of persons of good will who are already thronging Jehovah's house to serve and worship him there are also a glory and honor to the Jehovah-fearing spiritual class who have labored to father this earthly seed or generation. As the apostle Paul said of the brothers at Thessalonica whom he had fathered by means of the good news that he had preached to them: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 2:19, 20, NW) By our continuing to give the Kingdom good news freely and generously to the poor and needy, that honor of increased membership in the New World society at God's temple is bound to be added to until Jehovah exalts our horn as victors at Armageddon.

¹⁷ The wicked haters of Jehovah have gloated over seeing us under oppressions, injustices, bans and proscriptions, but their gleeful gloating is turning to chagrin and dismay at seeing the increasing honor that Jehovah confers upon his people who fear and serve him and magnify his name. Ah well, this was all foretold in Psalm 112:10 (AS): "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." The wicked is destined to see this crowning victory and honor of Jehovah's witnesses before he is destroyed. He is ill-willed and has no love of righteousness and hence does not rejoice at the exalted horn of Jehovah's righteous fearers. This is why he seeks to destroy the spiritual prosperity of the restored spiritual Israelites and their companions of good will. He takes offense at Jehovah's goodness to his people. He wants the worldly favor and success and the di-

vine favor and spiritual prosperity also, but he cannot have both at the same time. (Jas. 4:4) He does not scatter abroad and give the Kingdom message to the poor. So he is discontented. His consciousness of being rich in worldly goods and favor does not fully satisfy him, for he has only the form of godliness but proves false to its power to transform the heart and make one truly happy. Eaten up with envy at the spiritual prosperity of the witnesses, he grieves.

¹⁸ The wicked cannot overthrow the spiritual prosperity of those who fear Jehovah. He gnashes or grinds his teeth at the sight he is obliged to behold, but that is all he can do in his rage. He cannot truly harm the righteous or destroy the New World society. He suffers torment now, not only from the preaching of the good news of God's established kingdom but also at the prosperity of Jehovah's witnesses. In 1955 he will keep on grinding his teeth in his rage and prepare to join the great Gog of Magog in his world-wide pre-Armageddon assault on the New World society. When Jehovah stops that furious, malicious assault by the "war of the great day of God the Almighty," the wicked crowd will still not see the desire of their eyes but will have one last look at a sight grievous to their eyes, the enduring prosperity of Jehovah's witnesses and the triumph of the New World society on earth. Then the wicked will 'melt away,' yes, melt like a snail that leaves a slimy trail. They will melt like a snail, which, as it moves, "dissolves into slime." (Ps. 58:8, RS; Mo) Just as a snail is halted by the salt sprinkled about its haunts, what can the slimy wicked do against the fearers of Jehovah who are like the "salt of the earth"? Nothing, only melt away in an inglorious end at the

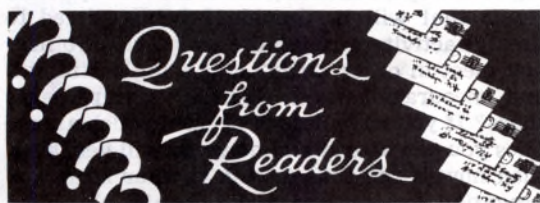
17. Why does the wicked, at seeing this, grieve?

18. Why does the wicked gnash his teeth, and when and how will he melt away?

grand display of Jehovah's battle power at Armageddon.

¹⁹ "The desire [craving] of the wicked shall perish." Their wicked schemes against the righteous will not prosper, except to their own destruction, and all the things upon which they have set their eyes as desirable in this world will perish with them, to their everlasting disappointment. In glorious contrast, the righteous King-

19. What will happen to the desire or craving of the wicked, and who will have happiness, even in 1955?



● What is meant by the "high places of Isaac" mentioned at Amos 7:9, and is it not contradictory for the Bible to say that certain kings removed the high places, yet later on say they failed to abolish them?—A. M., Turkey.

The "high places" refer to the sacred high places of the ten-tribe kingdom of Israel, whose capital was Samaria, Jeroboam II being then king of Israel. The ten tribes were descendants of Isaac as well as of Jacob or Israel. Hence the expression "high places of Isaac" runs parallel with the "sanctuaries of Israel" mentioned in the same verse (9). The high places of "Isaac" (equivalent to Israel) refer therefore to the sacred high places of golden calf worship at Bethel and Dan, which were patronized by these ten tribes of apostate descendants of Isaac through Jacob or Israel.—1 Ki. 12:28-33.

Concerning King Asa of the kingdom of Judah it is written: "He took away the foreign altars, and the high places, and brake down the pillars, and hewed down the Asherim, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him." Yet later it is recorded concerning his reign: "But the high places were not taken away out of Israel:

dom publishers will see their desire fulfilled as they gaze upon their adversaries, for they will be on Jehovah's winning side and will survive into the triumphant new world where Jehovah's vindication will forever be celebrated. Oh, the unhappiness of the man that does not fear Jehovah and that does not delight greatly in His commandments! But, oh, your own happiness if you will be a fearer of Jehovah in 1955 and keep his commandments with God-given freedom from fear!

nevertheless the heart of Asa was perfect all his days." And of his successor Jehoshaphat we read: "And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah." But of his reign also we later read: "Howbeit the high places were not taken away."—2 Chron. 14:3-5; 15:17; 17:6; 20:33, AS.

How can these apparent contradictions be explained? It seems evident that the high places in Judah fell into two classes, one where pagan gods were worshiped and the other where Jehovah was worshiped. There was to be no toleration of the high places of the Canaanites where their idolatries were practiced: "You must drive away all the inhabitants of the land from before you and destroy all their stone figures, and all their images of molten metal you should destroy and all their sacred high places you should annihilate." But even after the tabernacle was established and still later the temple, there was some sacrificing done to Jehovah on high places which was acceptable to him, the sacrificing done by Samuel and David and Elijah, for example. Also, some improper modes of high-place worship were carried on in Jehovah's name, and for this reason may have persisted longer than the high places devoted to pagan gods. Even the idolatrous calf worship at Sinai was called "a festival to Jehovah."—Num. 33:52; Ex. 32:5, NW; 1 Sam. 9:11-19; 1 Chron. 21:26; 1 Ki. 18:30-39.

So it may be that these kings removed all the high places devoted to pagan gods but allowed those where Jehovah was worshiped to remain. If that is the case, then their purging work was not thorough and complete, because in general the proper place for sacrificing to Jehovah was at the tabernacle or temple, and

when it was acceptably done elsewhere it was a special case. (Deut. 12:2-14; Josh. 22:29) Yet with the two classes of high places in mind it could be said that the kings removed all of one kind but those of the other class remained.

Or it is possible that Asa removed all the high places of both kinds but that they persisted secretly or cropped up again toward the end of his reign, and were present for his successor Jehoshaphat to smash again, only to

have them again go underground and break out later on. Whether we view the explanation to be on the basis of two classes of high places or on the basis of their return after once being overthrown, we must still recognize a revival of the high places, for if they had not returned after Asa overthrew them there would have been none for his successor to smash. Certainly the people were persistent and tenacious in clinging to and returning to demon worship.

ANNOUNCEMENTS

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ARE YOUR PLANS LAID?

Though it seems almost no time since Jehovah's witnesses gathered for their 1954 district assemblies, it is already time to lay your plans for the 1955 gatherings. Such cities as Chicago, Vancouver, Los Angeles, Dallas, New York, London, Paris, Rome, Nuremberg, Stockholm and The Hague will be scenes of theocratic rejoicing, Christian fellowship and spiritual encouragement. Thousands of Jehovah's witnesses will attend four, five or more of these assemblies, especially those in Europe. Will you join this enthusiastic group of conventioners travel-

ing to Europe, benefiting from the rich spiritual feasts that will be provided? being stirred to greater activity through the zeal of the brothers you meet in other lands? and being a strength and encouragement to them by your presence there? If you have not yet decided which assemblies you can attend and how you will get there, then now is the time to talk to your local congregation servant and make definite plans. Do it now! June is only six months away, and the first convention will be under way.

The "high places" refer to the sacred high places of the ten-tribe kingdom of Israel whose capital was Samaria. Jehoshaphat II being then king of Judah the ten tribes were descendants of Jacob as well as of Jacob or Israel. Hence the expression "high places of Israel" runs parallel with the "sanctuaries of Israel" mentioned in the same verse (9). The high places of "Israel" (deputized to Israel) refer therefore to the sacred high places of golden calf worship at Bethel and Dan, which were patronized by these ten tribes of apostate descendants of Isaac through Jacob or Israel.—1 Ki. 12:33.

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"WATCHTOWER" STUDIES

Week of January 16: Prospects of Fearers of Jehovah for 1955, [1-22.

Week of January 23: Prospects of Fearers of Jehovah for 1955, [23-25; also, Freedom from Fear in 1955.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ How the Christmas celebration really originated? P. 740, ¶2.
- ✓ What part the pagan Saturnalia plays in the history of Christmas? P. 742, ¶1.
- ✓ What effect the Christmas season has on the number of crimes committed? P. 743, ¶6.
- ✓ What happened in the 1870's to start the restoration of pure worship? P. 745, ¶2.
- ✓ What the order of procedure was at the Watch Tower's annual meeting? P. 746, ¶1.
- ✓ What the real source of prosperity is? P. 748, ¶1.
- ✓ Why Jehovah's servants are truly happy today? P. 749, ¶5.
- ✓ What especially precious riches the Jehovah-fearing man now has? P. 752, ¶15.
- ✓ Why the Jehovah-fearing man is like a light that shines in darkness? P. 753, ¶18.
- ✓ How to have goodness like Jehovah's? P. 754, ¶21.
- ✓ Why the man of God does not fear his enemies? P. 757, ¶3.
- ✓ What promise Jehovah makes to the giver of spiritual things? P. 760, ¶12.
- ✓ Why the wicked are offended by Jehovah's goodness to his people? P. 762, ¶17.
- ✓ What the "high places of Isaac" were? P. 763, ¶3.

SCRIPTURE INDEX FOR TEXTS EXPLAINED, 1954

GENESIS	EXODUS	NUMBERS	JUDGES	13:3, 10-18	694	16:8	755	112:6	755, 756
1:11, 12, 21, 62	2:8	350	20:16	243	16:8	755	112:6	755, 756	
1:26	323	4:25, 26	21:25	534	17:8	728	112:7	748, 757	
1:28	158	9:16	1:1	703	18:8	753	112:8	758	
2:5, 6	573	12:2	1 SAMUEL	20:1-29	27:14	538	112:9	759, 760	
2:7	518	12:3, 8	1:1	703	29:9	315	112:10	761	
2:15	158	12:12	2:30	541	30:5	222	112:10	762	
2:15-17	585	12:38, 48,	9:11-19	763	33:12	731	118:24, 20	222	
2:16, 17	244	49	15:1-23	687	34:7	330	119:69, 70	592	
2:17	627	13:4	15:11	190	34:14	664	122:6, 8, 9	664	
2:23, 24	561	14:13, 14	15:29	190	37:11, 29	631	132:3-5	213	
3:1-5	187	15:3	18:17	689	37:12, 13,	758	132:8, 9,	213	
3:4, 5	498	19:5, 6	21:1-6	689	37:21	594	133:1-3	573	
3:4-6	274	20:5	25:28	689	37:25, 26	755	139:21	22	234
3:5, 6	247	20:7	2 SAMUEL	8:18	382	538	Ps. 145	7, 17	
3:7	245	20:17	8:18	699	39:1	596	145:4	751	
3:13	499	21:23, 24	10:1-7	536	39:11	496	145:6	13	
3:15	273, 497	21:28	10:6-11	691	40:7, 8	136	145:11	13	
3:16	415	26:14	11:1-6	691	45:9, 10	488	145:14-16	8	
3:16-19	247	32:1-14	12:26-30	536	45:16	523	149:5	222	
3:21	286	32:5	15:18, 19	699	50:16-21	199			
3:24	245	32:32, 33	15:30	447	58:3	587			
4:3-5	286	33:11, 18,	20:7, 23	699	58:8	762			
4:26	144	19	21:20	127	68:25	350			
6:1, 2	243	34:6, 7	1 KINGS	1:1	71:18	751			
6:1-4	331	34:14	1:33, 38, 44	63	84:7	9			
6:5-8	190, 421	34:18	1:38, 44	699	89:3, 4	183			
6:5, 11	331	34:22	2:5	537	89:34-37	474			
6:6	190	34:22-24	2:6	538	90:2	319			
7:2	127		2:28-35	538	92:10-12	761			
7:2, 9	127		12:28-33	763	92:12, 14,	8:22-36			
7:9, 15	127		18:30-39	763	15	8:22, 30			
7:11	382	10:6	2 KINGS	1:8	97:7	317, 318			
8:13	382	11:44, 45	1:8	286	102:13-18	152			
8:20	127	13:59	2:23, 24	60	103:1-5	8			
8:21	281	15:16-18	11:5-7	382	106:44, 45	190			
9:1	575	16:29-31	1 CHRONICLES	6:22-28	107:10-14	753			
9:3, 4	286	17:3-6	6:22-28	703	110:1, 2	339			
10:8-11	687	17:13, 14	16:1	382	110:2	407, 487			
10:9	145	17:15, 16	18:17	699	110:2-4	185			
Chap. 14	600	18:5	24:1-19, 31	382	110:3	670, 702			
14:17-20	688	19:17	24:10, 18	382	111:9	750			
23:7, 12	317	19:18	2 CHRONICLES	5:11	111:10	749			
24:43	350, 351	20:2	5:11	382	112:1	749, 750			
31:48-53	246	21:1-3, 10	5:11	382	112:2	751			
33:3, 6, 7	317	21:16-24	7:10	383	112:3	752			
37:35	518	24:17-23	8:14	382	112:4	753, 754			
39:1	703	25:9, 10			112:5	754, 755,			
47:31	318	25:10				759			

14:25	476	40:22	474	7:13, 14	5:14-16	753	26:27, 28	174	23:43	575	17:24-28	404						
14:31	760	40:31	9	179, 374	5:15	15	26:29	174	24:42, 43	287	17:29	404						
15:22	327	43:1, 5-7	411	9:24-27 43, 383	5:43-48	666	26:39	174, 242			17:32-34	404						
15:23	567	43:9	411	9:26	5:48	754	26:39-44	479			18:25, 26	607						
16:4	627	43:10, 11	412	10:1, 13, 20	6:1-4	760	26:47	607	JOHN	1:12, 13	682	19:2-6	607					
16:18	327	43:13	473	10:12-21	6:5	623	26:52-54	607		1:29	78	19:4	135					
16:32	234	45:18	158	11:31	6:7, 8	623	26:63-65	597		1:29-34	252	19:19	735					
16:33	95	46:9, 10	115	11:40	7:10	571	26:69-75	598		2:1-5	71	20:20	510					
17:10	55	46:11	190	12:1-3	338	671	27:26	511		2:18-21	149	20:20, 21						
17:17	573	49:9	730, 753	12:4	751	6:22, 23	235	28:19	651	3:3	681	24	531					
17:22	647	50:1	434	12:7	338	6:24	699	28:19, 20	138	3:5	682	20:24	405					
17:27, 28	420	50:6	511	12:11	338	6:33	508			3:13	518	20:29, 30	443					
18:18	95	51:15, 16	408	12:12	343	7:6	556			3:16	497	20:35	233					
18:19	570, 571	51:16	188, 728	12:13	87	7:7-11	554	MARK	2:1-12	511	3:16, 17	562	21:25	286				
18:24	573	52:7	670	HOSEA	7:13, 14	199	5:43	165		4:14	314	23:6-10	415					
19:2	243	52:11	658, 698	14:4, 5	574	7:16-20	94	6:9	286	4:22-24	31	23:11	415					
19:12	574	53:2, 3	670	JOEL	7:22, 23	476	6:14	45	4:23, 24	318	24:15	277, 500						
19:17	759	53:3-9	78	2:32	729	9:17	286	9:43	164	4:35, 36	411	25:10-12	723					
21:23	566	54:13, 15, 17	662	3:9	686	10:5-15	510	9:47, 48	519	5:22, 23	31	26:5	415					
22:6	53	54:17	456	AMOS	7:9	763	10:16	728		5:23	319	26:22	471					
23:26	189, 660	55:1, 2	475	8:11	40, 454	10:17-20	598	12:25	575	5:26	284	26:24	470					
25:11	304, 567	55:6-9	328	9:11-15	149	10:17-20	598	12:40	623	5:28, 29	117, 277, 280, 301, 523	ROMANS	1:20	230				
26:21, 22	563	57:15	668	10:16	728	10:17-20	598	13:15, 16	440			1:20-32	297					
26:26, 18,	595	59:21	662	7:9	763	10:17-20	598	14:65	511			1:21, 22, 24,	73					
19	390	60:1, 2	753, 754	8:11	40, 454	10:17-20	598					1:21-23, 25	361					
27:11	190, 390	60:1-3, 8	410	9:11-15	149	10:17-20	598					1:25	589					
27:12	728	60:4, 8	153	OBADIAH	11:16, 17	50	11:19	639	LUKE	1:5, 8, 9	382	2:1-5	379					
27:17	555	60:9	153	16	281	11:19	639	11:28, 29	668	1:5, 19, 23,	382	2:28, 29	749					
28:1	555	61:1, 2	634	21	214	11:28-30	233	12:1-8	254	8:44	330, 587	2:29	328					
29:21	54	61:4	156	JONAH	12:1-8	254	1:26, 36	383	10:10	497	3:4	299, 328						
29:23	327	65:11, 12	94	3:10	190	12:3-4	689	1:36	71	10:16	208, 631	3:20	251					
30:5	456	65:25	91	MICAH	12:30	488	2:6, 7	383	10:30	626	3:23	243						
30:5, 6	587	66:7-9	464	3:7	447	12:34	600	2:7	70	10:36	309	4:7, 8	254					
30:19	350, 569	66:8	222	4:1-3	700	13:28-30, 39	151	3:3	135	11:38-44	63, 283	4:17	281					
ECCLESIASTES		JEREMIAH		4:5	414	13:44	503	3:9	381	12:6	593	5:2-5	504					
4:9-12	569	7:4-14	479	5:2	78	13:54-56	70	3:23	383	13:34, 35	573	5:12	247					
5:4	651	8:8, 9	551	5:7	574	15:8, 9	744	6:35	593	14:2	159	5:13, 14	249					
5:8	422	10:23	48	6:8	593	15:14	510	6:35, 36	666	14:6	150	5:17-19	458					
7:16	419	10:23, 24	56	7:8, 9	753	15:30	164	6:36	754	14:6, 14	622	5:18, 19	253					
7:18	419	16:5-7	447	NAHUM	16:1-4	373	6:38	233	14:12	63, 165	6:15	658						
7:29	671	11-13	447	1:9	328	16:6, 11, 12	40	8:15	659	14:27	665	7:7	94, 251					
8:11	55	18:7-10	190	ZEPHANIAH	16:18	697	8:31	244	14:28	626	8:16, 17	176						
8:11-14	422	20:9	728	2:1-3	408	16:19	402	9:62	406, 651	14:30	730	8:20	497					
9:5, 10	118	23	78	2:3	327	16:24	636	10:2	411	15:1	661	8:24	498					
9:10	4	25:33	447	3:8	477	16:26	554	10:18	330	15:8	299, 314, 659	8:25	503					
12:1	52	25:34, 35	381	3:14, 17	664	17:27	287	11:27, 28	71			8:28	242, 297, 337					
12:7	279, 362	26:14-16	399	HAGGAI	2:7	652	18:15-17	594	12:22, 25-30	233	15:16	31	8:29, 30	27				
SONG OF SOLOMON		31:32	433	2:7-9	701	20:26-28	568	19:16, 17	246	12:42-44	377	16:23-26	455					
1:3	350	32:34, 35	742	ZECHARIAH	4:9, 10	346	22:21	533	20:26-28	568	12:45, 46	377	17:3	616				
2:15	286	33:6	166, 648	8:23	732	8:21, 2	341	22:21	533	12:47	410	17:6-19	307	9:19-24	281			
6:8	350	33:15	78	14:8	346	22:30	244, 575	22:46	326	14:7-11	159	17:9	624	10:5	251			
8:6	235	48:10	688	MALACHI	1:11	615	22:46	326	14:10	31	17:17	309	10:10	509				
ISAIAH		51:27-29	686	3:16-21	750	4:9, 10	346	Chap. 23	85	14:12-14	95	17:25	614	10:17	465, 635			
1:15	622	EZEKIEL		3:20	721	8:23	732	23:12	327	15:7	190	18:36	179	11:2	241			
1:18	328, 456	3:16-21	750	4:6	583	14:1, 2	341	23:38, 39	149	16:1-8	596	18:37	469, 587	12:1, 2	298			
2:2, 3	445, 584	9:1-6	208	9:4	190, 304	14:8	346	Chap. 24	434	16:9	132	20:22	683	12:2	89, 281, 552			
2:24	700	16:10	286	9:16	190, 304	14:8	346	24:2	439	16:10	95	21:15-17	479	12:9	564			
5:20, 21	73	18:4	20	18:4	20	695		24:3	632	16:19-23	109			12:10	568			
6:5-7	343	18:4	20	18:4	20	695		24:3-16	443	16:24-31	111			12:11	503			
6:11, 12	342	21:20-22	685	18:4	20	695		24:14	369, 533	17:26, 27	488	1:6-8	639	12:12	503			
7:14	350, 351	21:27	479, 583	21:27	479, 583	3:1, 2	380	24:15, 16	625	17:26-30	356	1:8	63, 340	12:17	93			
8:12, 13	729, 757	24:14	190	24:14	190	3:1-4	341	24:15-20	438, 464	17:34, 35	376, 712	2:14-41	401	13:1	347			
8:18	351	24:15-24	446	24:15-24	446	3:6-18	190, 465	24:30	374	18:6-8	727	2:26, 27	279	13:12	506			
9:6	751	24:16, 17	446	24:16, 17	446	3:17	120, 121	24:31	151	18:14	159	2:27	279	13:13	663			
9:6, 7	78	28:13-15	91	28:13-15	91			24:32	221	18:18, 19	754	2:29, 34	518	14:2, 3	426			
9:7	158, 159	28:13-15	91	28:13-15	91			24:33	221	19:13	407	2:30, 31	183	14:4	415			
10:22	442	28:13-15	91	28:13-15	91			24:34	221	19:13	407	2:38	135, 607	15:3, 4	528			
11:9	201	28:13-15	91	28:13-15	91			24:45-47	532	19:41-44	439	2:46, 47	530	15:4	504			
13:1-4	686	28:13-15	91	28:13-15	91			24:48-51	370, 377	20:27-33	575	3:25, 26	751	15:13	496			
14:13, 14	186, 332	28:13-15	91	28:13-15	91			24:49	370, 377	20:34-36	575	4:12	77, 458	15:16	310			
14:24	190, 465	28:13-15	91	28:13-15	91			24:50	370, 377	20:38	281	4:25-27	438	16:17	510			
26:2	222	33:1-7	750	2:2, 8, 11	317	1:22, 23	351	24:51	370, 377	Chap. 21	434	5:29	699, 750	16:18	564			
26:3	478	33:8	721	2:22, 23	44			24:52	370, 377	21:12, 13	340	5:40, 41	503					
26:14	281	34:1-15	406	3:2	630			24:53	370, 377	21:20, 21	25, 464	5:42	510, 530	1 CORINTHIANS	1:10	621		
26:21	478	34:16	406	3:11	135, 606			24:54	370, 377	21:20-22	438	5:43	510, 530	1:18-21	474			
26:21-17	588	Chap. 38	542	3:13-15	135, 649			24:55	370, 377	21:21	439	5:44	510, 530	1:26-29	328			
28:16	179	38:4	733	3:16	607			24:56	370, 377	21:22	440	5:45	510, 530	1:30	309			
28:17	185	38:4, 12	341	3:17	682			24:57	370, 377	21:23	441	5:46	510, 530	2:6-10	158			
28:22	624	38:22, 23	616	4:1-11	486			24:58	370, 377	21:24	442	5:47	510, 530	2:9	158			
29:19	760	Chap. 39	542	4:4	291			24:59	370, 377	21:25, 26	105, 431, 483	5:48	510, 530	2:9, 7, 10,	661			
30:11	151	39:1, 2	733	4:9, 10	331			24:60	370, 377	21:26-31	188	5:49	510, 530	3:13	376			
32:1	277, 533	39:4-7	733	4:10	31, 318			24:61	370, 377	21:28	483, 749	5:50	510, 530	3:14</				

7:12-14	316	5:19-24	102	2:14	607	2 TIMOTHY	11:21	318	2:4	331	7:14	523
7:23	555	5:19, 22	657	2:16	648	1:7	732	11:25, 26	500	2:4, 5	7:15	515
9:29	691	5:20, 23	234	2:23	658	2:2, 5	3	11:35	519	2:4, 5	9:21	286
9:24-27	101	5:22, 23	657	3:5	457	2:3, 4	699	11:40	500	2:7-9	11:7-13	342
9:25, 27	668	5:23	660, 661	3:5-10	61	2:4	507	12:1, 2	116, 503	2:9	11:8-10	443
10:3, 4	175	5:23	661	3:9, 10	552	2:5	103	12:2	664	2:12	15, 18	443
10:16, 17	174	5:25	662	3:12-14	572	2:11, 12	176	12:7-11	246	3:3, 4	11:16	451
10:23	508	5:25, 26	659	3:21	55	2:15	185	12:9, 11	54	3:5, 7, 13	11:18	424, 451
10:25-33	426	6:1	668	4:6	567	2:19	185	12:11	669	3:5, 7, 13	12:1-6	459
11:31, 32	669	6:6	19, 538	4:14	647	2:23	556	13:5, 6	233	3:7	12:1, 2, 5,	374
13:5	234, 570, 735	6:9	556	1 THESSALONIANS	2:23-26	510	1:1	JAMES	3:7	356, 477	10	374
13:8, 11	646	EPHESIANS	1:3	503	3:1	185	1:1	533	3:8	222	12:7, 8	339
13:13	502	1:4, 5	27	2:19, 20	3:3	668	1:2, 3	504	3:9-12	380	12:7-9	375
14:26-33	511	1:9-12	664	3:12	755	3:12	1:9, 10	234	3:10	543	12:7-9, 12	484
15:12-20	274	1:18	245	3:13-17	589	3:13-17	1:14, 15	74	1 JOHN	12:7, 9, 12	12:7, 9, 12	487
15:19	273	2:1	255	4:1	307	4:8	247, 499	1:6, 7	599	12:7, 10	12:7, 10	614
15:20	518	2:1	166	4:1-4	305	4:10	507	1:17, 18	661	12:9	12:9	200
15:20-22	276	2:8	229	4:2	314	4:13	286	1:18	683	12:12	12:12	380
15:22, 23	277	2:20-22	531	4:3	305	4:20	647	1:21	202	12:17	12:17	380
15:23	220	3:14-19	31	4:4-6	313	TITUS	1:10-12	593	1:27	454	14:1	522
15:24	278	4:15, 16	600	4:7	316	2:11-14	90	2:1-8	563	2:22	14:7	31
15:30	52, 509	4:22-24	61, 121	4:8	312	2:12, 13	509	2:5	759	3:2	15:2-4	342
15:43	282	4:24	281	4:11, 12	93	HEBREWS	2:17	456, 667	3:15	234, 285	17:1, 2	444
15:42, 44	220	4:25	590	4:13	502	1:3	276	2:23	467, 521	3:17	17:1-3, 8,	680
15:44, 35-38	282	4:26	234	4:16, 17	277, 377	1:4-6	317	3:5-8	567	3:18	16, 17, 14	444
15:50	158, 458	4:26, 32	735	4:18	567	1:6	31, 317	3:13, 14	590	4:8-10	17:3	444
15:51, 52	277, 501	4:28	666	5:2-5	380	1:7-14	397	4:1-4	701	4:10, 11	17:8, 12-14	444
16:14	563	4:32	571, 995	5:8	284, 506	2:1	506	4:3	624	4:17, 18	17:11	444
2 CORINTHIANS	1:20	5:1	571	5:12	761	2:1	506	4:4	434, 679	4:18	17:14	407, 487
1:20	184	5:1, 2	661	5:21	510	2:15	81, 279	1 PETER	5:4	564, 592	17:15	505
2:11	399	5:3	202	2 THESSALONIANS	1:6-10	90	2:18	245	5:4	452	17:16, 17	444
2:14-16	615	5:8, 9	660	1:6-10	90	1:7, 8	370	1:1, 2	312	5:19	18:4	356, 658
2:17	40	5:24	124	1:7, 8	370	2:8	370	1:3-5	212	5:21	19:4, 10	31
3:18	124	5:26	682	2:9	589	2:9-12	309, 311	1:4	276, 282	3 JOHN	19:6, 7	478
4:1, 2	40	6:1-3	60	2:13-15	309, 311	3:2	229	1:13	369	9-11	19:10	31, 318
4:4	178	6:4	55	3:2	229	3:6	735	1:22	564	11	19:11-16	339, 407
4:7	202	6:10-13	697	3:10, 12	93	5:5, 6, 10	216	1:23	683	3 JOHN	19:14	615
6:1	284	6:11-17	455	1 TIMOTHY	1:5	564	6:16	180	2:4, 5	212	19:15	486
6:4, 6, 7	564	6:11, 17	507	1:11	241	6:18	181	2:4-6	212	3, 4	20:1-3	484
6:10	760	6:12	486	1:16	665	6:19	184, 505	2:4-10	697	9	20:1-3, 7-15	752
6:14-18	745	6:14-20	701	1:19	599	7:20, 21, 28	182	2:8, 9	184	20, 21	20:1-10, 14	523
7:1	202	6:17	70, 724	2:1	727	Chap. 8	182	2:9	465	20, 21	20:5	278
8:21	93	PHILIPPIANS	1:7	2:1, 2	727	Chap. 8	182	2:17	568	REVELATION	20:6	209, 218,
9:7	95	1:7	724	2:2	86	8:5	116	2:19	20	1:1, 2	20:7-9	575
9:9-11	759	1:20	732	2:4	86	8:6	182	2:21	510	1:5, 6	20:11-15	301
9:10, 11	760	2:1-4	572	2:5, 6	88	Chap. 9	182	3:12	622	2:10	20:12, 15	575
10:2-7	698	2:4, 5	570	2:14	455	9:24	215	3:13, 14	726	2:18, 23	20:14	520
10:4	729	2:5-11	318	4:2	75	10:5	136	3:14, 15	757	3:9	21:1	506
11:5, 12-15	529	2:9	276	4:6	397	10:22	599	3:18	629	3:14	21:1, 4	488
12:2	479	2:9-11	31	4:8	657	10:23	509	4:3-8	553	4:8	21:2-5	113
GALATIANS	1:4	2:10, 11	318	4:15, 16	566	10:25	751	4:8	735	4:10	21:8	585, 732
1:4	188	2:20, 21	508	5:1, 2	670	10:26, 27	90	4:17	185, 532	4:11	21:14, 19	182, 529
1:14	657	2:25, 27	647	5:3-14	670	10:32, 33	505	5:5, 6	327	5:9	22:1, 2	314
1:18, 19	533	3:5	415	5:8	167	10:33	476	5:6	528	5:14	22:1-3	113
2:14, 16	657	3:8	508	5:8	93	10:36	503	5:7	233	7:1-3	22:9	18, 31,
3:3	657	3:11	220	5:11, 12	670	11:1	230, 455, 499	5:8	59	7:4-14	22:10, 11	113
3:23, 24	251	3:13	405, 507	5:22	432	11:5	285	2 PETER	1:4	87, 277, 315	22:14, 15	589
4:9, 10	648	3:16, 17	662	5:23	647	11:6	114, 259	1:5	205	7:9, 10	22:16	318
4:10, 11	742	3:20, 21	276	6:8, 9	507	11:10	181, 499	2:1	80	7:10	22:17	19, 297,
4:26	403, 459	4:2	572	6:9, 10	131	11:13, 16	500	2:1, 2	443	7:11	22:17	750
5:18	658	COLOSSIANS	1:18	6:10	94	6:12	702, 755					
		1:8	682	6:12	103	6:13, 14	103					
		2:8	742	6:17-19	752							

SUBJECT INDEX FOR "THE WATCHTOWER," 1954

Actions Belie Preaching	396	Brazil's Religious Crisis	381
Advance of the New World Society	168	Burner of Bible Literature Burns Idols	108
In South America	652	Burning His Juju Converts African	574
Aiding the "Desire of All Nations" to Come In	163	Can Christians Change the World?	355
Aid to Understanding	311	Celebrating the Lord's Evening Meal	173
All "Stand Firm"	361	Change of Heart Needed, A	303
Ancestor Worship—Its Folly	302	Chedorlaomer Really Was There	600
"And Walk Humbly with Thy God"	228	Choosing Your Own Food	291
Apology Accepted	44	Christian Warrior, The	696
Archelaus, the Ruthless Ethnarch	195	Christians Live the Truth	590
Are You Holding Fast Your Confidence?	391	Communists Convert Catholic Clergy	28
Assemblies in the West Indies	489	Conquering Power of Faith, The	452
Bearing Fruit in Old Age	20	Contending According to the Rules?	3
"Become Doers of the Word, and Not Hearers Only"	93	Daily Blessing the New World Sovereign's Name	606
Become Skilled in Your Work	357	Death—a Door to What?	516
Best of Manners, The	191	Declared Righteous by Jehovah	521
Better Immoral than One of Jehovah's Witnesses?	364	Dedicated and Annual Meeting	745
Big Brazil Sees Expansion	447	Disciplining Children for Life	54
Bishop Decries Losses			

Does God Have a Hand in Man's Wars?	197	1954 District Assemblies World-wide	713
Does God Really Care?	420	1926 Ushers In a Time of Great Happiness	337
Do You Respect Plagiarists?	36	No 100-Yard Dash!	637
Do You Say, "Send Me"?	620		
Educating Ourselves for Peace and Life	549	"Observe the Commandment in a Spotless and Irreprehensible Way"	101
"Eminent Christian of a Rare Kind, An"?	459	Observe the Sabbath?	648
Endurance Through Hope	502	"Old Men and Children" Praise Jehovah	140
Engage in the Pastoral Work with the Shepherd-Prince	208	"On the Other Side of the Elbe"	669
European Assemblies in 1955	733	Origin of Christmas and Its Spirit	740
Examples of Recognizing the Organization	534		
'Faint out of Fear and Expectation'	431	"Past All Moral Sense"	72
False Shepherd's Flock Obtains Truth	26	People with a Purpose, A	465
False Shepherds versus The True	319	Power of Hope, The	496
Fight for Freedom to Preach World-wide	721	Preaching Behind the Iron Curtain	272
Finding Hearing Ears in Thailand	92	Pride Destroys, Meekness Saves	325
Finding the Greater Happiness in Giving	260	Priest Apologizes for Lies	125
Flee for Your Life!	581	Priests with the Theocratic Army	692
Folly of Apathy, The	35	Prospects of Fearers of Jehovah for 1955	748
Foxhole Faith Is Not True Faith	259	Purpose of Your Witnessing, The	472
Freedom from Fear in 1955	756		
Freedom from Fear—It Can Be Attained!	105	Ransom Merit of Jesus Christ, The	77
Free Will	297	Rearing Children in the New World Society	48
Fruitage of the Spirit, The	657	Recognizing the Theocratic Organization for Life	528
		"Relaxed Holiday Crowd, A"	368
Gilead Graduates 22nd Class	264	"Release by Ransom"	83
Giving Impetus to Theocratic Expansion in Chile, Bolivia and Paraguay	236	Relic Finds Uphold Bible's Authenticity	296
Giving with the Right Motive	261	Religion Goes Modern	653
		Religion in Politics Means War with God	432
Herod Agrippa I, Persecutor of Christians	46	Religious Leaders Marry?	639
Herod Agrippa II Resists Conversion	47	Repairers and Restorers of True Religion	141
Herod Antipas, "That Fox"	45	Requirements for the Ministry	397
Herod the Great, Wanton Murderer	41	Restoration of True Religion Today	149
Holding a New World Society Assembly Nationwide in Argentina	265	Resurrection Our Strength-giving Hope	278
"Holy Horrors" and "Plus Junk"	363	Revelation of Jesus Christ, The	369
Hope for the Living and the Dead	707	Rich Man and Lazarus—Parable or Narrative? The	109
Hope of a New Earth, The	579	Royal Priesthood, The	209
How God Gives Faith	229		
		Sacredness of Our Warfare, The	684
Immortality of the Soul	695	Scriptural Aspect of Psychosomatic Medicine	232
In Behalf of Religious Liberty	560	Scripture Index for Texts Explained, 1954	765
Individually Choosing the Destiny of Eternal Life	27	Sensible View of Money, The	131
Is Faith Healing Scriptural?	644	Sequel to Solana Attack	601
Is Veneration of Mary Idolatry?	457	Sobering News	332
Is World Unity a Dream?	676	Solving Problems Between Brothers	695
		Spiritual Apathy Torments Clergy	99
Jehovah's "Book of Remembrance"	119	Spreading Theocratic Cheer Through Argentina	292
Jehovah's Witnesses Increase in Korea	492	Stability and Permanence	184
Jew Teaches Moslem Christianity	19	Subject Index for <i>The Watchtower</i> , 1954	767
Joyful Work of Spiritual Healing, The	164		
		Take Flight to the Mountains for Safety	464
Keeping a Clean Organization of Talkers	13	Taking Teaching from Jehovah	157
Keeping Integrity in Communist Germany	413	<i>The Watchtower</i> Gives Refugee New Hope	604
		They Shall Talk of the Glory of Jehovah's Kingdom	605
Last Stop—British Gulana	460	Thirteen-Year-Old Berlin Girl Keeps Integrity	442
Legal Foundations of the New World, The	177	This Generation's Disgusting Alliance	625
Letter Regarding " <i>New Heavens and a New Earth</i> "	190	"This Good News of the Kingdom"	104
Lies Lead to Loss of Life	585	Treats Fall to Shake Converted Sikh	709
Life with Jehovah's Witnesses in Africa	524	"Time of the End," The	201
"Likeness of Melchizedek," The	216	Tobacco Habit—Compatible with Christianity? The	405
Living Now as a New World Society	734	Today's Right Kind of Ministers	669
Looking Forward to Real Living	547	To Listen and Learn?	561
		True Love Is Practical	620
Maintaining Sanctification	304	Truth About Jehovah Brings Joy to Montreal Family	515
Maintaining the Way of Favor	375	Understanding God's Word Means Life	333
Make Wise Use of the Remaining Time	553		
Making a Wise Choice	310	Walking in Good Behavior	663
Making Friends with the Danakil	557	Walking in Jehovah's Name Forever	414
Making Known the Good News in a Jewish Synagogue	617	Warning of Assault by Gog of Magog	542
Man Created with Urge to Worship	323	Watch Your Strength!	419
Man's Best Hope for Peace	451	Watering Down Christianity	387
May Christians Eat Meat?	425	Way for Man's Attainment to Perfect Integrity, The	248
Meaning of Baptism Today	136	What Hope for Permanent World Peace?	485
Meaning of John's Baptism	133	What Is This Christmas Spirit?	739
Meaning of the World's Woes, The	483	'What You Sow You Will Reap'	368
Memory of God, The	113	Where Do You Seek Security?	671
Message of Encouragement and Value, A	611	Where Is "This Faith" Found?	227
Mind of the African, The	349	Who Are Born Again?	681
Miracle of Resurrection, The	273	Who Converted?	381
Missing the Mark of Integrity	241	Who Is Jehovah?	613
More Missing than Links	67	Why Fear the Future?	643
Moses versus the Scientists	541	Why God Permits Evil	388
"Most Spectacular in Modern History"	471	Why Prayers Go Unanswered	621
		Willing Slaves of Jehovah	649
Never Fighting Illegally or Quitting World-wide Preaching	727	'Words Fitly Spoken'	63
"Never in Such a Mess"	548	Work Without Loitering or Complaining	348
New World Society Advances in Peru	205	World Peace—by Whom?	675
New World Society in the Gulanas, The	428	Would Christ Have Proclaimed a "Marian Year"?	69
		"Your Adversary, the Devil"	329