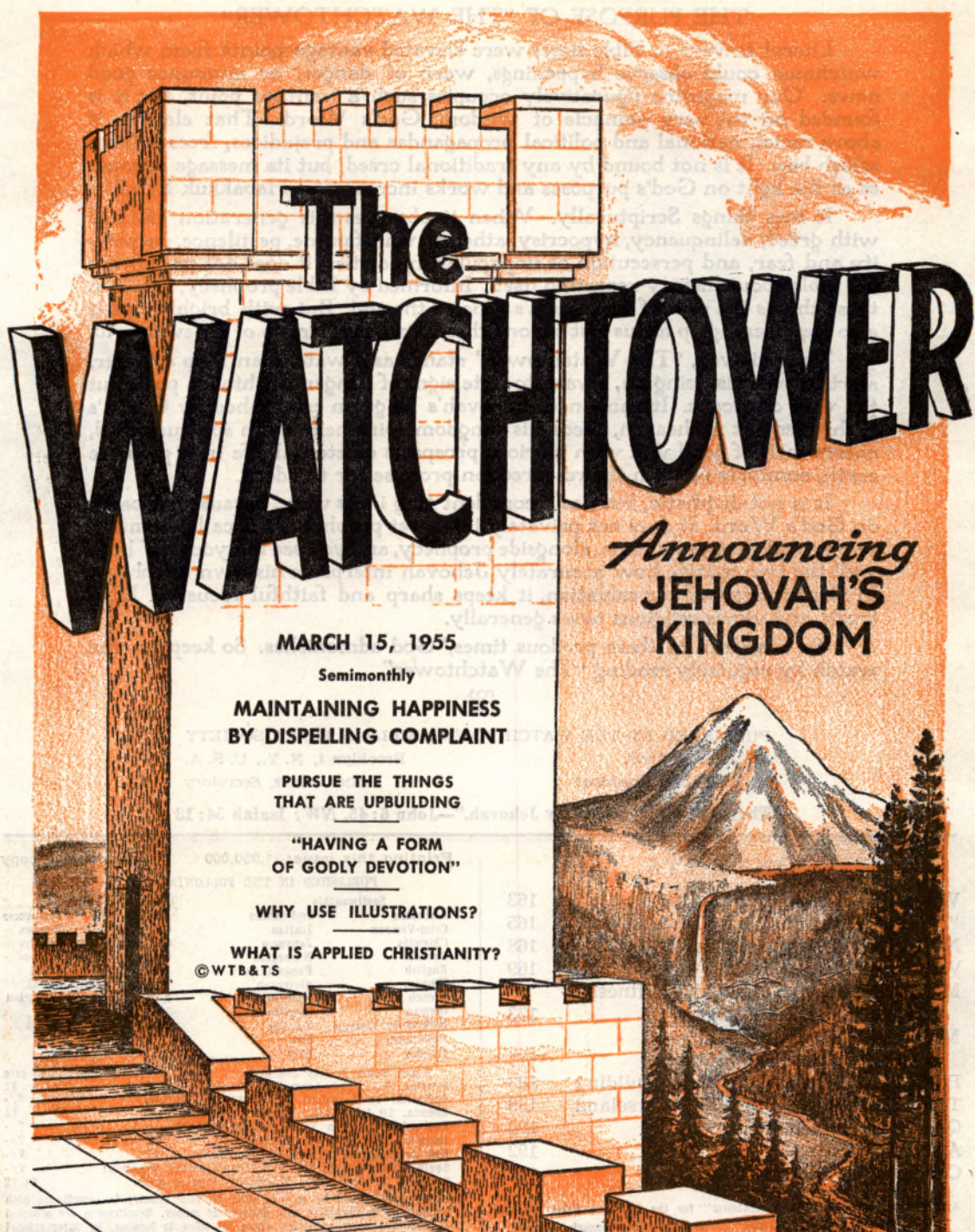




# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**MARCH 15, 1955**

Semimonthly

**MAINTAINING HAPPINESS  
BY DISPELLING COMPLAINT**

**PURSUE THE THINGS  
THAT ARE UPBUILDING**

**"HAVING A FORM  
OF GODLY DEVOTION"**

**WHY USE ILLUSTRATIONS?**

**WHAT IS APPLIED CHRISTIANITY?**

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

## THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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

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## *What is applied Christianity?*

**"T**HIS book teaches applied Christianity." That is the claim made for the book *The Power of Positive Thinking*, written by Dr. N. V. Peale, pastor of Marble Collegiate church of New York city. In the past two years more than 750,000 copies of this book have been sold, and it has been listed in the New York *Times* as a best seller for over two years.

*The Power of Positive Thinking* claims that by following its suggestions "you can have peace of mind, improved health, and a never-ceasing flow of energy," that "obstacles are simply not permitted to destroy your happiness and wellbeing," and that "your relations with other people will improve. You will become a more popular, esteemed and well-liked individual." To overcome your inferiority complex it prescribes: "Believe in yourself! Have faith in yourself!" If you think success, you will be successful. Apply to your personal problems such Bible texts as "If you have faith . . . nothing shall be impossible unto you."

We are further told by Dr. Peale that peace of mind can be gained by repeating and trying to visualize words suggesting peace, such as "tranquillity," and that "it is also helpful to use lines of poetry or passages from the Bible." True, Bible read-

ing and prayer may be good for the nerves, may cure insomnia, etc., but is that "applied Christianity" or merely applied psychology?

We are also assured that Bible reading will supply us with dynamic physical energy. Yes, "you don't have to get tired. Get interested in something. Get enthralled in something. Throw yourself into it with abandon. Get out of yourself. Be somebody. Do something." But what? Work for God or work for oneself?

"Prayer power is a manifestation of energy," the chapter on prayer tells us, and there are scientific methods for the release of prayer power just as there are for the release of atomic energy. "The formula is: (1) Prayerize, (2) Picturize, (3) Actualize." "Many competent and successful businessmen are finding that one of the greatest of all efficiency methods is prayer power." But is God interested in "famous industrialists" getting their technical problems solved?

Successful men in many walks of life are quoted to show that all things are possible if we have faith. But are the world's greatest successes those with the greatest faith? We are told that "If God be for *me* who can be against *me*?" and so I can make a success of selling vacuum cleaners. "Applied

Christianity" makes the slumping sales executive a "ball of fire." Faith can cure all manner of diseases, even malignant tumors, for "there is a sound message of health in Christianity," the reader is further assured. Religion will improve your appearance, for "God runs a beauty parlor." "Applied Christianity" will help you to live longer.

There is no question about the "power of positive thinking." By taking a defeatist attitude, by worrying, by having inferiority feelings, by fuming and fretting, by being tense and by nursing grudges we do hamstring our efforts. Counseling against all such is good psychology and it can be found in the sayings of Lao-tse, ancient and modern philosophers and psychologists and other wise men of the world, all of whom are freely quoted. And since the Creator understands man perfectly it is to be expected that His Word should evince a remarkable understanding of what is best for man psychosomatically. By capitalizing on the Bible's popularity and wisdom, Dr. Peale has produced a best seller. But his philosophy is not true Christianity.

To illustrate: Many of the laws of Moses had good physical effects; one day of rest in seven is good for man and beast; forbidding marriage of close relatives is good eugenics; forbidding of certain meats, good dietetics, etc., but the mere following of these rules because of the physical benefits received would not have made any nation God's chosen people nor assured them of Jehovah's protection against their enemies. Such physical benefits were

merely incidental. So today, following certain Scriptural principles for psychological reasons is not Christianity and will not assure one of salvation, of everlasting life at God's hands.

The apostle Paul spoke of some "men corrupted in mind and despoiled of the

truth, thinking that godly devotion is a means of gain." This exactly describes the philosophy of *The Power of Positive Thinking*, for it quotes with approval: "The maintenance of a sound spiritual life is important to enjoying energy and per-

**C**an the use of the Bible's sound psychological principles for health and success in business be termed "applied Christianity"? And how can we tell whether or not we are deceiving ourselves by our forms of godly devotion? For answers on these questions in the light of current facts and the Bible read this and the succeeding article.

sonality force." All such reasoning is selfish to the core and the very opposite of true Christianity, which is the essence of unselfishness. Instead of making God our partner and making him work for us, as the book repeatedly suggests, His Word tells us that we are his slaves and that "we are God's fellow workers."—1 Tim. 6:5; 1 Cor. 3:9, NW.

The purpose of Christianity is not the enjoyment of energy and personality force. Pure worship of God as taught by Christ places its emphasis not on what we can get out of it but on the vindication of the name of Jehovah, doing what is right and showing love to one's neighbor. As Jesus himself said, "There is more happiness in giving than there is in receiving."—Acts 20:35, NW.

All worldly religion, philosophy and psychology are primarily concerned with the immediate present, with that which seems desirable to the flesh, health, prosperity, success, popularity, etc. But true Christianity has its mind on higher things.

Its prime concern is for God's approval and so it seeks his kingdom and his righteousness, confident that all other necessary things will be added. Jesus did not hold out the rich young ruler as a symbol of success, but said: "How difficult a thing it will be for those with money to make their way into the kingdom of God!" And instead of showing us how to become rich in this world's goods Jesus showed us how to become rich toward God.—Luke 18:24; 12:21, NW.

Rather than to gather riches on earth Christians are to lay up treasures in heaven. Said Jesus to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. For what benefit will it be to a man if he gains the whole world but forfeits his soul?"—Matt. 16:24-26, NW.



**W**HAT motive prompts our religion, our form of worship? Is it love for God, for what he is and what he has done for us? Is it done because we want to praise and honor him? Or is it based on what we hope to get out of it, because of some material benefits we hope to receive, such as being thought well of by others? Are we worshiping God

Those words of Jesus must have a strange ring to many professing to be Christians in view of their religious leaders' teaching them just the opposite, namely, that by applying the principles of Christianity to one's personal problems one can expect to realize the material good things of this life.

And finally, in view of the fact that Jesus' great prophecy, recorded at Matthew, chapter 24, shows that we are living in the last days, comparable with Noah's days, applied Christianity requires that we heed his instructions to flee with precipitous haste from this old system of things to the mountains, God's new-born "land"; that we take refuge in the modern "ark," the new system of things, and associate with its inmates, the New World society. What folly, therefore, for Christians to be concerned with popularity and success in a world doomed by God!

## "Having a form of Godly Devotion"

with spirit and truth, or are we having only "a form of godly devotion but proving false to its power"?—2 Tim. 3:5, NW.

To deceive ourselves along this line is very easy because, as the prophet Jeremiah expressed it, "The heart is deceitful above all things, and desperately corrupt; who can understand it?" Why should this be the case? Because original sin has caused the heart of man to be bad from his youth. That is why we are told that "folly is

bound up in the heart of a child, but the rod of discipline drives it far from him." We can deceive ourselves, and many do, and we can deceive others, which many also do, but let us not deceive ourselves into thinking that we can deceive our Creator, Jehovah God, for "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—Jer. 17:9; Prov. 22:15, *RS*; Heb. 4:13, *NW*.

And, as if it were not enough that we have this tendency within us to go the wrong way, we have to contend with one who would abet us in our wrongdoing, none other than Satan the Devil. Why should he be interested in having us take a foolish course? Because he would rival the Creator Jehovah God by drawing all men away from God through appeals to selfishness. He being extremely selfish himself, it is inconceivable to him that others act from unselfish motives. That is why he not only impugned the motives of Job but did all he could to weaken Job, to prove himself right. If he cannot cause creatures to refrain from worshiping Jehovah God, he seeks to vitiate their worship by having it deteriorate into only a form of godly devotion. So well has he succeeded that the Bible states he has misled the entire inhabited earth.

Having to contend with both inherent selfishness as well as with Satan the Devil and his willing agents, no wonder the prophet of God prayed: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Because of this God in his loving-kindness provided man with his Word, the Bible, to serve as a lamp to our feet and a light to our paths. By taking counsel from His Word we shall not be overreached by Satan nor come to grief

because of our inherent weaknesses.—Jer. 10:23, *AS*.

#### SCRIPTURAL EXAMPLES

Cain might be said to have been the first one who manifested a form of godly devotion but proved false to its power. Had his offering been made in good faith he would have imitated his brother when he found God did not accept a vegetable sacrifice, and also would have offered a sacrifice requiring the shedding of blood. But his form of godly devotion being not genuine, he murdered his brother who did have Jehovah's approval.

The nation of Israel furnishes another striking example of having a form of godly devotion while proving false to its power. With the passing years they drifted farther and farther away from God's righteous principles of justice, love and mercy while continuing to make sacrifices, offer prayers and celebrate festivals. No wonder Jehovah said to them: "I have had enough of burnt offerings of rams and the fat of fed beasts; . . . Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you."—Isa. 1:11, 14, 15, *RS*.

The religious leaders of Jesus' day fell into this same snare. They deceived themselves and many others but they did not deceive God or his Son, Christ Jesus. They made a "good thing," that is, a profitable thing of their religion. Jesus tore off their masks, showing that all the works they did were done to win the approval of men; that outwardly they appeared righteous but inside they were full of hypocrisy and lawlessness. They showed many forms of godly devotion but proved false to its power, or they would never have murdered the Son of God.

## MODERN EXAMPLES

Since the apostle Paul stated that "having a form of godly devotion but proving false to its power" was one of the signs marking the last days, and since Bible prophecy shows we are living in the last days, it should not surprise us that today we see this condition more widespread than ever before. For example, consider a certain "prophet" of Detroit, Michigan, who claims to be a Christian minister and healer. Now Jesus told his followers not to lay up treasures on earth but in heaven and "stop being anxious . . . about your bodies as to what you will wear." (Matt. 6:25, NW) But the Detroit "prophet" has amassed a fortune as a result of his claimed following of Jesus, including such things as a \$12,900 mink coat, 400 suits of clothing, countless jewels and luxury automobiles. Obviously he has a "form of godly devotion," but where is the power of unselfish service?

Another example is the manufacture and sale of religious articles. Thus *Time*, November 15, 1954, under the heading "Devotions by the Dozen," had the following to say: "A salesman carrying his sample case arrived at the gift shop of a Roman Catholic shrine and demonstrated 'the hottest item this year': a picture of Jesus in a small plastic frame. By slightly moving the picture, the salesman explained, the bearded face of Jesus could be transformed into the beardless face of Our Lady." Among other items were "a \$100 medal of a veiled woman, praying, with a race horse and jockey 'immortalized' below. The inscription reads: 'Saint Anita, make me a winner.' Luminous Sacred Hearts that glow in the dark. 'So comforting for the sick,' says the manufacturer's circular. 'Hot traffic builder—always in demand.'" Clearly the gift shops that handle such items, as well as those who supply them and those who patronize

them, are concerned only with the 'forms of godly devotion.' And what forms!

The same is also true of the Hollywood motion-picture industry. It also has found the 'forms of godly devotion' to be a "good thing." It grinds out one religious spectacle after another, not because of its interest in religion or in the peoples' morals, but because of the "box office magic of the Christian tradition." Its lack of any sincerity is apparent from the way these pictures glamorize "the spectacular fleshpots and cruelties in the Roman background of early Christianity."

Popular clergymen and particularly evangelists betray their worship is only a form of godly devotion by the praise they heap on successful businessmen and nations, such as one evangelist's lauding Germany's rapid economic recovery, to compare with France's lagging economy, as though Germany were a more godly nation than is France.

Religious organizations that finance themselves by gambling devices such as bingo furnish another example of having a form of godliness but proving false to its power. For material gain they encourage laziness and dishonesty in their members and strengthen the power of underworld racketeers and corrupt government officials. Proof for all this was strikingly presented in the article "Is Bingo Getting Too Big?" in *Collier's*, December 10, 1954.

Dr. Frank Crane, one of the foremost psychologists of the United States, highlighted this glaring inconsistency, saying, among other things: "What did Jesus do when He entered the ancient Hebrew temple and found the money changers running a somewhat similar 'gyp' racket on the worshipers? The Bible says he drove the money changers out of the temple and even upset their tables." "If the churches don't offer our youth a different code of ethics than the taverns or race tracks,

how can they hope to appeal to eager, idealistic youth?"

A current aspect of having only "a form of godly devotion" is the stress placed on the practical aspects of prayer. *Parade*, a U.S. national weekly, October 10, 1954, told about "Today's Big Religious Story: Prayer at Work. America's hard-headed businessmen and practical politicians are asking God's help to solve problems in the H-bomb age."

It told of President Eisenhower's beginning his secret cabinet meetings with a minute of silent prayer, and of one of his cabinet members' starting each day's session with his top staff members with prayer. Congress now has a "prayer room" and "a dozen religious breakfast groups now meet regularly in Washington—one for Senators, another for Congressmen," etc., and we are told that this is also taking place in big business, in fact, "all over America today," and that a thousand times over.

However, in spite of all this trend toward religion in business and politics the fact remains that never has the United States seen so much political corruption, so much sexual immorality and such a lack of integrity in business. The National Council of Churches of Christ admits the facts:

### Negative Thinking Has Power

Writing in the *Christian Century* of January 5, Simeon Stylites sought to temper the enthusiasm for positive thinking, saying that when it "is identified with a psychological pep talk to oneself, the best things of life and of true growth of mind and heart are left out." Rather than exuding superconfidence all the time, one might very well let a little modesty and humility seep through also, though any such display of self-depreciation might be viewed as negative thinking. The writer concludes his column with these words: "The power of negative thinking is beautifully and profoundly pictured in the words of the returning Prodigal to his father: 'Father, I have sinned against heaven and before you; I am no more worthy to be called your son.' That is about as negative as a person can get. And such self-awareness and consciousness of failure is the gateway to power. Humility is the first step in learning. Such a feeling is very different from the kind of 'positive thinking' to which many today are painfully aspiring, the kind that says, 'Watch me, boys! I'm going places.' That mood may be the beginning of becoming a Big, Booming Success. It is not the door to the life which is Life indeed."

"When we consider how little it costs to be counted among church members in our country today, we are troubled. The average church member is not conspicuously different from the non-member. . . . Our crime rate appears to rise alongside our membership increase."

Obviously it is a case of having "a form of godly devotion but proving false to its power," or such bad fruit would not be produced, and constitutes one of the signs that we are living in the last days.

Men deceive themselves when they read the Bible, when they pray, when they go to church, for psychological reasons, for success in business and in society, and think that is applied Christianity. By viewing gain as godliness they show themselves to be men of corrupt minds. And men are also deceiving themselves when they go through the outward forms of godly devotion and by their actions show that they lack the true power of godly devotion. Such is, in fact, nothing less than hypocrisy.

Applied Christianity and genuine godly devotion are free from both desire for selfish gain and hypocrisy, being concerned only with the gaining of Jehovah's approval. Yes, "God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:24, NW.

# WHY USE *Illustrations*

**“W**HY is it you speak to them by the use of illustrations?” the disciples asked Jesus. His answer was: “To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. For whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him. This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiah is having fulfillment which says: ‘By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.’ However, happy are your eyes because they behold, and your ears because they hear.”—Matt. 13:10-16, NW.

Many with good physical powers of seeing and hearing do not have mental per-

ception and deep understanding. Because they do not comprehend the underlying significance of what they see and hear they are spoken of as having eyes that do not see and ears that do not hear. They are spiritually blind and deaf. They have eyes in their head but not in their heart. Because of the vital importance of the gift of this vision Paul prayed that his fellow disciples

at Ephesus might be enriched with it by Jehovah, and it is also a suitable prayer for us today: “That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened, that you may know what is the hope.” (Eph. 1:17, 18, NW) As Isaiah had foretold, when Jesus came the majority of Israelites heard him with annoyance and closed their minds to his message and their hearts had grown thick and fatty, not able to be reached or touched by the truths Jesus spoke. They were proud, haughty, selfish and unworthy of being converted and spiritually healed. They did not have eyes of the heart or understanding.

The message of salvation was not for such. It was not granted to them to understand the sacred secrets. So Jesus spoke to the multitudes in illustrations so that these unworthy ones would not be healed. The spiritual healing was for those who had eyes of the heart, and they would abound in more knowledge and understanding, in more enlightenment for the eyes of their heart. How did the use of illustrations effect this? It is shown by this instance recorded at Matthew chapter 13.



Jesus had given the illustration of the sower who had sown seed on varying soils and had noted the different results that followed. To the majority of listeners it was just a nice little story, interesting and colorful, but worth no further thought. They departed without getting the deeper meaning, without mentally perceiving and understanding the figurative language. In other words, they were not interested. But some were interested, were humble and meek and wanted to be enlightened concerning the deeper meaning. So they tarried and made inquiry, and Jesus fully explained the illustration and the eyes of their humble hearts were further enlightened. This method of teaching had the advantage of weeding out those not interested enough for Jesus to spend time with. It eliminated from his audience the indifferent ones who only wanted their ears tickled with vivid little tales, and left behind those who were spiritually hungry and on whom he could then concentrate.

But Jesus' use of illustrations accomplished more than to weed out the unworthy ones. They were invaluable in instructing the meek disciples. When his followers would get the hidden meaning it would be more clear and forceful and vivid because of the illustration associated with it, and they would remember the truths longer because of being able to visualize the illustration. Even at times the enemies of Jesus got the point of the illustrations he used. For instance, one religious leader in Israel, when told to love his neighbor, asked who really was his neighbor. He wanted to prove himself righteous, not really craving enlightenment. By the illustration of the good Samaritan Jesus made him acknowledge a broader definition of neighbor than he preferred to put on the term. On another occasion Jesus spoke to the hypocritical religious leaders and by a series of illustrations exposed them, and

they got the sharp point of these illustrations and were stung by them and wanted to seize Jesus, but they feared the crowds. —Luke 10:25-37; Matt. 21:28-46.

#### ILLUSTRATIONS USEFUL IN PRESENT PREACHING

Hence Jesus' use of illustrations to hide truth from unworthy ones was only one use he put them to. Jehovah's witnesses have used figurative language for the same purpose in this generation. For example, in years past the *Yearbook* of Jehovah's witnesses in giving reports on the progress of the work in lands where it is banned quoted letters from the countries that spoke of the number of plants, their care and cultivation and the yield from them. In this illustrative way the report gets through the censors, its true meaning, the number of congregations and their increase, being hidden to them but discerned by the followers of Christ.

Illustrations are also valuable to instruct. Reasoning in the abstract is hard for many persons, and to use illustrations helps greatly to clarify the point. It makes it possible to visualize, and to this visualization the abstract truth is attached. It becomes more concrete in the mind of the learner, and certainly it is remembered longer because of the vivid illustration. Also, by illustration sometimes a point can be tactfully presented that would otherwise offend or close the mind of the listener. For example, the subject of Christmas is a sentimental one with millions and they do not like to learn that it is based entirely on pagan practices, that it is not the date of Christ's birth at all. To start them thinking on the subject one might use this illustration. Suppose a large crowd comes to a man's home to celebrate his birthday. He does not favor the celebration of birthdays. He does not like to see anyone become drunk or gluttonous, nor

does he approve of revelry. Yet they come to his home, they get drunk, they overeat, they get loud and noisy, some of them commit immoralities, and they bring presents for everyone there except him! Imagine that! At this birthday celebration everyone gets gifts except the one whose birthday is being celebrated! And on top of all of that, these supposed friends do not even come on the right day, but instead pick a day that is the birthday of an enemy of his and practice the customs established for this enemy's birthday celebration! Would that not be repulsive to this fine man? Exactly like that is the attempted celebration of Christ's birthday by Christendom.

Perhaps one of the outstanding uses of illustrations is to side-step bias or prejudice or partiality. We are usually biased in our own favor. We tend to protect ourselves, our opinions, our actions, our cherished beliefs, and if anyone criticizes them we automatically defend them. Pride makes it hard for us to admit we are wrong. If it was a matter of conduct we make excuses or think of extenuating circumstances. It is not just a matter of logic, of reasoning on the situation. It is a question of emotion also. And emotion is not always reasonable. Oftentimes it wins the tug of war with logic. But if we can reason on the same situation without knowing we are involved, logic and reasoning can do their work unhindered by personal feelings. Here is where the illustration comes into play. It will side-step prejudice, sever the person from the event, put him in the position of an impartial observer with no personal stake involved, and will let him decide purely on the basis of right principles. Illustrations divorce our personal emotions from influencing our thinking and enable us to reach honest and logical conclusions. Then, with the principle established, it can be applied to our own case.

Thus illustrations can make us face facts our emotions would blind us to.

The Bible gives us an illustration of this use of illustrations. It is found at 2 Samuel 12:1-9, 13 (AS): "And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. And David said unto Nathan, I have sinned against Jehovah."

If Nathan had initially called attention to David's actions David might have tried

to defend himself or make excuses or think of extenuating circumstances. We automatically search for a defense. Instead, Nathan used an illustration. He chose a good one, involving a pet lamb. David had been a shepherd boy and loved his sheep so much he fought a lion and a bear to protect them. He would feel keenly the injustice of the rich man's cruel act. He passed judgment as an impartial person, not being personally involved. Or so he thought. Then, after he had rendered an incensed and impartial decision, he learned he was the guilty man. What could he say? He had already gone on record. He could only acknowledge the greatness of his sin, and Jehovah made him suffer keenly for it.

Today as we preach we bump into much prejudice. People have pet doctrines and their pride is keenly hurt to have to say they have been wrong for years. Prejudice keeps them from facing the Scriptural facts. Illustrations can be useful here. Here is one that may be used. You hear of a father that has a son who misbehaved. The boy's wrong was serious; it must be punished. So you are told the father held the boy's hand against a red-hot stove, actually cooking it. What do you think of that? Is that the act of a loving father, or of a fiend? Are you not nauseated by such horrible injustice? But later you learn that the father never did that at all. The one who told you he did lied to you. Are you not indignant with the liar? And how do

you think the loving father will feel toward the liar who is blaspheming him, and even toward you if you continue to believe he is so fiendish? So it is with those who teach that Jehovah torments people in a place of hell-fire. He is not less loving than human fathers, but more so. He corrects, but does not fiendishly torture. And how do you think he feels toward those who lie about him, saying he is such a fiend? And toward those who believe the liars, even after the truth is presented to them?

From the foregoing it is clear that illustrations are useful in preaching today. They make truths clearer, easily visualized, remembered, and enable us to present sensitive issues tactfully and dodge the personal prejudices that blind our listeners. The illustrations will not convert the unworthy ones, but they will make the meek listen and inquire further. We know the questions that frequently arise, the objections that are often raised when presenting the truth at the doors. Anticipate them. Think of illustrations to answer them. Use illustrations in back-call discussions, planned in advance. Use them in service talks and public lectures. But use them in moderation. Be selective. Use only a few, and keep them pointed. Overworked, they will become commonplace and lose their force and make the presentation seem jerky. A few fine ones are better than many mediocre ones. The Bible is exemplary in its use of illustrations. Copy it.

### *She Wanted Bread, She Was Given a Stone*

☛ A Catholic priest in Nassau visited one of his flock and found her reading the book *"New Heavens and a New Earth"*. He told her that it was "poisonous and pernicious stuff," and that she was an infidel for reading it. If it was reading matter she wanted, he could provide all that for her. So he brought her a novel based on the supposed love life of Mary Magdalene. This, however, did not satisfy her, as she was hungry for truth and not for fiction. After reading more Watch Tower publications this sheeplike one has come to see that the teachings of Jehovah's witnesses are indeed the truth. In view of the tactics used by the priest is it any wonder that today there is a "famine in the land" regarding the "hearing the words of Jehovah"?—Amos 8:11, AS.

## MODERN HISTORY of

# Jehovah's Witnesses

Part 6

1914 DATE VERIFIED



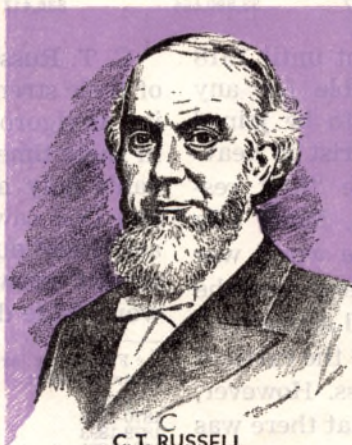
**D**URING the first few months of 1914 the clergy and others poured considerable ridicule upon C. T. Russell and the Watch Tower Society for failing to see anything happening to the Gentile nations. But all this ridicule stopped when nation after nation and kingdom after kingdom began cascading into what now is called the first world war. From July 27 onward into August of that year was a time of world-shaking surprises. A typical public-press reaction to the situation was published August 30, 1914, by a leading New York city newspaper, *The World*. "End of All Kingdoms in 1914" was the arresting headline of a long feature article in that journal's Sunday magazine section (pages 4 and 17), from which we quote:

"According to the Calculations of Rev. Russell's 'International Bible Students,' This Is the 'Time of Trouble' Spoken of by the Prophet Daniel, the Year 1914 Predicted in the Book 'The Time Is at Hand,' of which Four Million Copies Have Been Sold, as the Date of the Downfall of the Kingdoms of Earth.

"The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millennial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!' has been

the cry of the hundreds of travelling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that 'the Kingdom of God is at hand.' . . . Although millions of people must have listened to these evangelists, . . . and although their propaganda has been carried on through religious publications and a secular press service involving hundreds of country newspapers, as well as through lectures, debates, study classes, and even moving pictures, the average man does not know that such a movement as the 'Millennial Dawn' exists. . . . Rev. Charles T. Russell is the man who has been propounding this interpretation of the Scriptures since 1874. . . . 'In view of this strong Bible evidence,' Rev. Russell wrote in 1889, 'we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the Kingdom of God will be accomplished by the end of A.D. 1914.' . . . But to say that the trouble must culminate in 1914—that was peculiar. For some strange reason, perhaps because Rev. Russell has a very calm, higher-mathematics style of writing instead of flamboyant soap box

manners, the world in general has scarcely taken him into account. The students over in his 'Brooklyn Tabernacle' say that this was to be expected, that the world never did listen to divine warnings and never will, until after the day of trouble is past. . . . And in 1914 comes war, the war which everybody dreaded but which everybody thought could not really happen. Rev. Russell is not saying 'I told you so'; and he is not revising the prophecies to suit the current history. He and his students are content to wait—to wait until Oc-



C. T. RUSSELL

tober, which they figure to be the real end of 1914."

And so it proved to be that about October 1, 1914, the 2,520 years of divine tolerance of the Gentile nations' assumed sovereignty over the earth came to a legal end, as we now know so well Scripturally and factually.<sup>a</sup> This then made possible the greatest event in universal history, the birth of the long-promised "male child," the kingdom in heaven with Christ Jesus now enthroned as King, with his heavenly government empowered with divine sovereignty to rule amidst his enemies. All this that the earth may finally be rid of wickedness and be made a fit place for man to live on in a restored paradise with praise to his loving Creator, Jehovah God. (Dan. 7:13, 14; Ps. 2:6-9; Rev. 12:5, 10, NW) The Watch Tower Society of witnesses for Jehovah was right in its thirty-year public campaign of warning the Gentile nations of the fateful year 1914.<sup>b</sup>

Individually, however, some who had shared in giving that warning were disappointed in that they incorrectly thought of themselves as due to go to heaven in 1914 to become part of the invisible Kingdom organization, little realizing that it was not until 1918 that it would become possible for any of the dead Kingdom heirs to be joined with Jehovah's enthroned Christ in heaven, at which latter time the "first resurrection" was due to begin. Many also inaccurately thought that the world war which began in 1914 would merge into the "battle of the great day of God Almighty," Armageddon, and thus cleanse the earth of all opposition to righteousness. However, Jehovah's leading indicated that there was

yet much work to be done by the anointed Christians on the earth. Glorious days of still greater witnessing lay ahead in accordance with Jehovah's further purposes to prepare a great crowd of "other sheep" to survive the real Armageddon when it finally would come upon the earth. Truly Jehovah's majestic ways and purposes are always best and work out for the greatest of happiness.

As we look back over the record of the Watch Tower Society's publishing activities for the thirty years prior to 1914 we see that a remarkably extensive public warning was given to the nations. The adjoined table of figures gleaned from the Society's annual reports, usually published in the December 15 issue of *The Watch Tower* during each of those years, bears eloquent testimony to the zeal, hard work, devotion to duty and determination of Jehovah's witnesses to undertake and faithfully perform the 1914 warning task.

#### WORLD-WIDE DISTRIBUTION REPORT<sup>c</sup>

| Years | Tracts & Pamphlets | Bound Books | Published report in                  |
|-------|--------------------|-------------|--------------------------------------|
| 1909  | 22,838,164         | 710,992     | W 1909, p. 374; W 1910, pp. 67-71    |
| 1910  | 27,025,180         | 711,410     | W 1910, p. 388; W 1911, pp. 7-9, 21  |
| 1911  | 22,838,282         | 538,783     | W 1911, pp. 452, 453                 |
| 1912  | 49,151,244         | 812,046     | W 1912, p. 386; W 1913, pp. 38-42    |
| 1913  | 49,065,189         | 864,510     | W 1913, p. 372, 3; W 1914, pp. 41-43 |
| 1914  | 71,285,037         | 992,845     | W 1914, p. 374; W 1915, pp. 27-31    |
| 1915  | 55,149,578         | 661,789     | W 1915, p. 373; W 1916, pp. 8-11     |
| 1916  | 30,547,172         | 452,713     | W 1916, p. 387; W 1917, pp. 101-104  |
| 1917  | 33,890,664         | 836,417     | W 1917, pp. 374-377                  |

C. T. Russell and his associates gave all of their strength and fortunes in prosecuting as vigorous a campaign as was possible in their time under the guidance of Jehovah's holy active force. The years 1915 and 1916 saw a decline in their publishing activities<sup>d</sup> due to the period of witnessing amidst growing opposition, ridicule and world-wide disruption. This decline was in

<sup>c</sup> Following are distribution figures for the period prior to 1909:

| Years     | Tracts and Pamphlets | Bound Books |
|-----------|----------------------|-------------|
| 1870-1878 | 50,000               |             |
| 1879-1893 | 3,859,609            | 205,916     |
| 1894-1901 | 15,740,357           | 588,402     |
| 1902-1908 | 37,687,694           | 2,518,233   |

<sup>d</sup> W 1915, p. 371.

<sup>a</sup> *Watchtower*, 1952, pages 260-276.

<sup>b</sup> W 1914, p. 371.

fulfillment of the God-given prophecy: "I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." (Rev. 11:3, NW) Toward the end of 1916 Russell began to fail rapidly; and finally, on a return speaking trip from California, he died aboard a train near Pampa, Texas, October 31.<sup>e</sup> By the fruits he brought forth in his multitude of labors as a minister of the gospel, Brother Russell surely proved to be a faithful witness of Jehovah. He had fought valiantly in defending Bible truth to the extent of the enlightenment then available. During his 32 years as the Society's president his many devoted Christian associates supported him to perform a phenomenal work under the leadership of the foremost Faithful Witness, Christ Jesus, to the praise of their Creator.<sup>f</sup>

Following Brother Russell's death, years of crisis set in, producing within the organization the pressures of opposition, judgment and cleansing. Satan and his seed were ready to wield, in addition, external blows which were destined to strike down the Society in such weakened state to a sudden deathlike condition. After such a gigantic build-up of warning witness which had occurred with respect to that prophetic date of 1914, many of the associates became weary of well-doing. Rebellion among congregation elders came to the surface, and unhealthy spiritual conditions in general set in, to put many of the anointed witnesses to the test as to their real love and loyalty to their invisibly present King, Christ Jesus.<sup>g</sup> (Revelation, chapters 2 and 3) For three and a half years (1,260 literal days) they carried on their preaching in this critical period from the fall of 1914 to the spring of 1918 in a

"sackcloth" condition of mourning and reproach. Finally, in 1918, "when they have finished their witnessing, the wild beast [collective earthly ruling powers] that ascends out of the abyss [the symbolic deep sea of men raging against God] will make war with them and conquer them and kill them. And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them." Here we have the prophetic description of those years of crisis, and the historic record here reviewed shows the prophecy's fulfillment by the facts.—Rev. 11:3, 4, 7, 11, NW.

For the two months of November and December, 1916, a transitional administration of the Society was in the hands of an Executive Committee of three, Vice-President Ritchie, Secretary-Treasurer Van Amburgh and legal adviser Rutherford.<sup>h</sup> In connection with a Watch Tower corporation meeting a convention was called to be held in Pittsburgh, Pennsylvania, January 6 and 7, 1917. The chief business of that meeting was election of a president and other officials to succeed the Russell administration. Six hundred attended the business meeting on Saturday, January 6, where approximately 150,000 votes,<sup>i</sup> represented in person or by proxy, were unanimously cast for J. F. Rutherford for president and W. E. Van Amburgh for secretary-treasurer, and a majority for A. N. Pierson for vice-president.<sup>j</sup> The next day, Sunday, the newly elected president, J. F. Rutherford, addressed 1,500 at the convention. Thus commenced a new administration for the Society, which Rutherford was to supervise for twenty-five years.

<sup>e</sup> W 1917, p. 372.

<sup>f</sup> The corporation's former voting arrangement was that of one vote for every ten-dollar donation to the Society. Voting method was amended in 1944. W 1944, p. 334.

<sup>g</sup> W 1917, p. 22; New York Times, January 7, 1917, Section I, page 9.

<sup>e</sup> W 1916, p. 338.

<sup>f</sup> See biographical reports in W 1917, pages 131-136, 323-326; W 1916, pp. 356-359.

<sup>g</sup> W 1916, p. 327-329; W 1917, p. 99.

A brief biographical sketch is in order as to the Society's second president, Joseph Franklin Rutherford.<sup>k</sup> He was born November 8, 1869, in Boonville, Missouri, of parents who were Baptists. He was 16 years old when his father consented to his attending college to study law, provided he would earn his own way, since his father was merely a farmer and could not afford to assist him. After completing his academy education, he spent two years under the tutorship of Judge E. L. Edwards and finally at the age of twenty became the official reporter for the courts of the Fourteenth Judicial Circuit in Missouri. At 22 he was admitted to the bar and began to practice law at Boonville, becoming a trial lawyer for the law firm of Draffen and Wright. Later he served four years as public prosecutor for Boonville, and still later, as Special Judge in the same Fourteenth Judicial District of Missouri.<sup>m</sup> For 15 years he practiced law in Missouri.

In 1894 he came in touch with Watch Tower Society representatives and twelve years later, in 1906, dedicated his life to Almighty God, thus becoming ordained for the Christian ministry.<sup>n</sup> In 1907 he

became the Watch Tower Society's legal counselor at the Pittsburgh headquarters, to handle its court cases, and at the same time he was sent out to give public talks as a pilgrim representative of the Society.<sup>o</sup> In 1909 he was admitted to the New York bar as a recognized lawyer for that state; in the same year (May 24, 1909) he also was admitted to practice before the Supreme Court of the United States at Washington, D.C. He traveled widely as a public Bible lecturer in the United States, speaking at many colleges and universities by special request and before packed-out public audiences in this country and throughout Europe. He also visited Egypt and Palestine. In 1913, accompanied by his wife, he visited Germany, where he spoke to audiences totaling 18,000.<sup>p</sup> In 1915 he won a series of Bible debates in Los Angeles, California, against the "Rev." J. H. Troy,<sup>q</sup> a Baptist, representing the clergy of southern California. In 1916 Rutherford was chosen to deliver the funeral talk at the death of his long-time, warm friend C. T. Russell.<sup>r</sup>

(To be continued)

<sup>o</sup> W 1919, p. 58.

<sup>p</sup> W 1913, p. 319.

<sup>q</sup> W 1915, p. 143; *Consolation*, August 23, 1939, p. 4.

<sup>r</sup> Press report "Pastor Russell's Successor Judge Joseph F. Rutherford" from Pittsburgh, Pa., January 6, 1917, reproduced as pages 383, 384 of special reprint of Memorial number of *The Watch Tower* for December 1, 1916.

<sup>k</sup> *Webster's Biographical Dictionary*, 1943, p. 1295.  
<sup>m</sup> *An Encyclopedia of Religion*, by Vergilius Ferm, 1945, p. 674; *New York Times*, January 7, 1917, Section I, p. 9.

<sup>n</sup> W 1894, p. 127.

### *St. Charalampus Punished for Neglect!*

Many are the superstitious peasants who take their "saints" very seriously. However, seldom do they take them so seriously as did a certain Cretan, according to the following press dispatch: "HERAKLEION (Candia), Crete 24 (Our Correspondent's Dispatch) Geo. Emm. Tsaggarakis, a resident of Jerapetra (Crete) went to the nearby village Murnies and, having entered Saint Charalampus church there, gathered together behind the outer gate the various church books, the leaves of three inner doors and many other effects, and then set a fire to them, causing serious damage to the church. Being arrested and examined, he admitting starting the fire and stated that he did so because . . . although he had prayed to Saint Charalampus for two years to heal him, he had noticed no improvement in his health. His illness is said to be of a nervous nature."—*Eleftheria*, Athens, Greece, May 25, 1954.

# MAINTAINING HAPPINESS

BY

## DISPELLING COMPLAINT

**J**EHOVAH is the happy God. (1 Tim. 1:11, NW) His happiness comes from

being completely devoted to righteousness and to bringing happiness to his creatures in his loving way. Unselfishly he has made full provision for men to live in happiness on earth and to that end he gives them what they require. To acquire genuine happiness man has only to heed the instruction God gives him and live his life according to it.

<sup>2</sup> Who can deny that the present system of things on earth is filled with unhappiness and sorrow? In it there is plenty to complain about. It has come about in fulfillment of Revelation 12:12 (NW): "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." The prophecy has proved true: "But know this, that in the last days critical times hard to deal with will be here." (2 Tim. 3:1, NW) Some politicians may boast that the people never had it so good; but to a great extent they are miserable and troubled by the threat of global catastrophe in a nuclear war, the alarming increase in crime and delinquency, the upswing of dread diseases in spite of latest scientific discoveries, and general insecurity. Their countenances reflect the spirit

*"Happy are those hearing the word of God and keeping it!"*

—Luke 11: 28, NW.

of discontent that pervades the whole system of things.

<sup>3</sup> Jehovah, unselfish in his happiness, provides for people to hear the glorious good news. It is being preached throughout the inhabited earth for the purpose of a witness. (Matt. 24:14, NW) Some, described in Ezekiel 9:4 (AS) as "men that sigh and that cry over all the abominations that are done," hear this message and come out of the afflicted old system of things. They begin to make their minds over and undergo a change of personality to God's happy state. (Rom. 12:2; Eph. 4:24, 31, 32) Thus when a person comes to understand and appreciate the truth of God's Word, his viewpoint on life completely changes. He becomes very joyful. He now has new associates, Jehovah's witnesses, a society of happy people. They are spiritually prosperous and growing. Continually they learn more and more about the principles of New World living, which they strive to apply in their lives. They radiate optimism and enthusiasm. Certainly they have every reason to be happy!

<sup>4</sup> The provisions Jehovah has made for such ones to gain endless happiness in his new world indeed are a "happy hope." (Titus 2:13, NW) The woeful conditions of these last days, attended by sickness, sorrow and death, which were brought upon

1. In what way is Jehovah happy, and how can man also acquire happiness?

2. Is the present system of things in a happy state, and why so?

3. How is happiness now being spread, who respond, and what is the result?

4. Do the prospects ahead for those who hear the Word of God and keep it give reason to complain?

humanity by its first parents, Adam and Eve, are no longer considered as any reason to complain. How happy they are that God has provided the way out! The prospects of everlasting happy life give them every reason to rejoice. Appreciation of God's goodness causes gratitude to well up in their hearts. It brings realization that something is owing to God; it is worship of him. Heartfelt gratitude impels such ones to dedicate themselves to the service of Jehovah. They become 'doers of the work' and 'happy in their doing it.' Because they have heard the Word of God and are determined to keep it, their prospects of happiness stretch out endlessly. —Jas. 1:25, NW.

<sup>5</sup> Unfortunately, not all who dedicate themselves to Jehovah continue to live and serve Jehovah in their assignments happily forever. For a time the pleasure of learning new truths about God's Word and purposes and the added thrill of passing these good things to others claim all their interest. Sometimes, then, in the lives of these newly dedicated ones strange things seem to happen. Conditions appear to change. It is seen that a life of service to Jehovah as one of his witnesses is not a bed of roses. Hardships may befall one, or even severe persecution springs up to deprive one of his new-found joy. Even the daily service of Jehovah God becomes burdensome. Preaching day after day grows more rigorous and exacting. The people encountered in their homes in the missionary field are indifferent and apathetic toward the message of the Kingdom. And preaching brings with it many difficult problems. It involves considerable work with what seems to be endless details demanding careful attention. Or in the life of our new witness perhaps a domestic problem has arisen as the result of his new

way of worship. It brings along with it a very severe strain on the family ties, which threatens dire consequences and even a breach in the family circle. Pressure is brought to bear on one's devotion to Jehovah and his dedication vows so recently made.

<sup>6</sup> Then again, our new witness of Jehovah is filled with zeal. He is ambitious to get ahead in the service and be on with the work. When he looks around himself, perhaps in a small congregation, it appears that very little progress is being made. Obviously, he concludes, it is because things are just not being run right. He sees that there are some careless and indifferent ones associated with the congregation. Not much progress is being made with the preaching work. He feels that something must be done and that quickly; so he begins to disapprove and criticize. Shortly he realizes that he is not happy as at the start. His joy in serving God is fading away.

<sup>7</sup> Our new brother may fail to recognize it at first but he is undergoing a radical change of attitude. He finds himself disagreeing emphatically with arrangements made in the congregation for worship and service. He criticizes those who serve with him. Instead of serving Jehovah with joy and gladness he is now found to be demanding and complaining about arrangements. He wants things to be more convenient and easy. He resents the work, bother and inconvenience that the mistakes and carelessness of others bring upon him. He says to himself or even in the hearing of others: "If they would only do things the right way, it would be so much easier!" In the meanwhile the happiness experienced at first has totally disap-

5. What pressure is brought to bear in the life of one newly dedicated to Jehovah, with what apparent change?

6. When a new witness of Jehovah begins to disapprove and criticize congregation matters, what happens?

7. Why and how does the happiness experienced at first association with the New World society sometimes disappear?

peared. It is not always apparent just how and why it happened, but this is certain, he just does not feel pleased about it. His happiness and joy are gone. Back he has gone to the grumbling, murmuring way of the old world. He habitually disapproves of the arrangements Jehovah has made. He says to himself: "Jehovah and his organization owe me something better than this." He doubts the wisdom of decisions and arrangements and wants to do things his own way. Not anxious to carry out Jehovah's will expressed through his organization, he complains. He even stops preaching and is miserable. He feels depressed and walks about with a sour countenance. So quickly he has lost the joy of his association with Jehovah and his New World society.

<sup>8</sup> Who would deliberately choose to be unhappy? Then why complain, which always brings unhappiness? The complainer has brought it on himself; he has permitted selfishness to enter in. He wholly fails to understand why the tests come upon him. No longer does he have the right outlook on the burdens, hardships and persecution that have befallen him. He has forgotten what Peter wrote: "Beloved ones, do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you." (1 Pet. 4:12-14, NW) Here is laid down the fundamental reason and necessity for Christians to keep integrity with the right mental outlook. Consequent-

ly a struggle to keep integrity must be expected.—Job 1:6-12.

<sup>9</sup> Jesus Christ warned too of what his followers must expect: "I have spoken these things to you that you may not be stumbled. Men will expel you from the congregation. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me. Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you." (John 16:1-4, NW) Let none become so self-centered, unreasonable or forgetful about the reasons for keeping integrity to Jehovah as to complain or even go to the extreme of rebelling against burdens and hardships. Rather, pause to reason about the matter: when you dedicated yourself to a life of service to Jehovah did you expect a life of luxury, ease and idleness? One who wishes a vacation does not seek employment. Nor does one who enlists in any army expect a furlough. And Christians have volunteered for spiritual warfare.—2 Cor. 10:3, 4; Eph. 6:13.

<sup>10</sup> Jehovah's witnesses need not pity their lot as sharers in the sufferings of Christ. Complainers are always unhappy. It is Jehovah's promise that those who worship him will be happy, and he has not lied. What if we must endure hardships, overcome difficult problems, bear up under persecution? Does suffering hardship mean loss of happiness? Experience has demonstrated beyond argument the answer is an emphatic no! Have you attended one of the assemblies of Jehovah's witnesses recently? They are held regularly, locally and on

9. (a) In view of what warning should the Christian not complain or rebel against burdens and hardships? (b) What kind of experiences can a Christian expect after he dedicates himself to Jehovah?

10. Although a Christian's life may be difficult, why is he not to be pitied, and, in view of all hardships and problems, is his happiness lost?

8. For what fundamental reasons has the complainer brought unhappiness upon himself?

a national and international scale. This involves considerable inconvenience and often great expense. It may require a long, hazardous trip. Frequently the conventioners camp in an open field with very few conveniences. Then while attending the daily sessions there may be a trip of many miles in crowded buses or subways to sit for hours in a packed stadium. But who will say that attending a convention of Jehovah's people is not one of the most unforgettable and joyful experiences of one's life?

<sup>11</sup> Bearing hardship and even persecution courageously and joyfully, knowing that such hardships will not rob him of his happiness, is the right mental attitude for a Christian. Thereby he keeps close in mind the all-important reasons for keeping integrity to Jehovah, not weakening or feeling sorry for himself and complaining because of the great privilege that is his. Let us not forget that Jehovah approves of our bearing up under persecution. His own Son set a most outstanding example. It is brought directly to our attention that it is in this regard he set a model for us. In the well-known scripture we are informed that we are to follow his steps closely. "For if someone because of conscience toward God bears up under afflictions and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deceit found in his mouth. When he was being reviled, he did not go to reviling in return. When he was suffering, he did not go to threaten-

ing, but kept on committing himself to the one who judges righteously."—1 Pet. 2:19-23, NW.

<sup>12</sup> It is not a good thing for Christians to take a narrow, shortsighted viewpoint about the trials that come upon them. In fact, such hardships bring along with them some of the greatest joys. It is very important to keep the right slant on tests and troubles that come along, either in the present or in the future. It is the work of preaching that pleases Jehovah and makes him glad. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) We can maintain our happiness only by uncomplaining obedience to his will and enduring faithfully in his service.

<sup>13</sup> When we stop to consider the matter, we do not really have things so difficult and trialsome in our day. Especially is this true when we consider the necessity of maintaining integrity and the reasons for dedicating ourselves to Jehovah. Who is even as ill-treated as Paul, who was subjected "to hunger and also to thirst and to be naked and to be knocked about and to be homeless"? This zealous apostle of Jesus uncomplainingly endured all such trials and went on to say: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat; we have become as the refuse of the world, the offscouring of all things, and we are so now."—1 Cor. 4:11-13, NW.

<sup>14</sup> True, the life of a modern Christian is not always an easy one. Nor was it in Paul's time: "Are they ministers of Christ? . . . I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths

11. What is the right mental attitude for a follower of Christ, and does Jehovah approve such course?

12. What helps us to maintain happiness as we do Jehovah's will?

13. When we consider the reasons for dedicating ourselves, do we have things so trialsome in our day?

14. Despite all his burdens and misfortune, in what mood did Paul conclude his second letter to the Corinthians?

often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Cor. 11:23-28, NW) Paul was not overcome despite all of his burdens and misfortune. In the conclusion of his letter he writes in a happy mood: "Finally, brothers, continue to rejoice, to be restored, to be comforted, to have unity of mind, to live peaceably, and the God of love and of peace will be with you."—2 Cor. 13:11.

<sup>15</sup> There are some serious aspects to this subject of complaining that witnesses of Jehovah should not overlook. It is this: Complaining by one in Jehovah's organization simply means that one is expressing displeasure and annoyance against the will of God. Actually then, complaining is against Jehovah. There are some very pointed Scriptural examples demonstrating that invariably complainers lose happiness. Often they have suffered the loss of life

itself. So we can see how serious it is if we complain against Jehovah, or against his organization and its instructions, when this brings sorrow and misery with ultimate death. Do you think otherwise and that that is putting it too strongly? Or that the warning is exaggerated? Then it would be well to give attention to another scripture. It has to do with those things

that the ancient people of Israel experienced that pictured events now in our time. Perhaps you have referred to this scripture many,

many times. Did you realize that it lies in this context of dispelling the spirit of complaint? "Neither be murmurers, just as some of them murmured, only to perish by the destroyer. Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." (1 Cor. 10:10, 11, NW) Just what did they have to murmur about? Had not Jehovah delivered them from oppression in Egypt, protected them and fed them in a loving way so that they were never hungry, cold or naked? They had no worries at all. But even after all this they complained just like spoiled crybabies. Never forget that the example of the Israelites applies to complainers now, today.

<sup>16</sup> You would think anyone would be content with such a life and such secure prospects stretching ahead as those confronting the Israelites poised at the entrance to the Promised Land. No, not they! They despised Jehovah's gifts. They had continually murmured and worked themselves into a very unhappy state of mind. We can



15, 16. (a) Is it putting things too strongly to say that complainers lose happiness and even life itself? (b) To whom and when does the warning example of the complaining Israelites have application?

easily grasp how foolish it was for the Israelites to lose sight of what Jehovah had done for them, but do we apply the lesson to our circumstances today, as we should, to understand what it is about complaining that is so serious?

<sup>17</sup> For the sake of happiness, then, we should not demand more and better from Jehovah, as did the Israelites who turned up their noses at his provisions for them. They foolishly cried that it was not good enough and not quick enough to suit them. And now they were not going to get the inheritance to which Jehovah had been leading them. They were simply going to die in the wilderness. Neither are those that complain now against God's way of handling things going to inherit the blessings of the new world, although it is so near, and they will lose their present happiness as well. Jehovah will not have a new world filled with murmurers, just as in the prophetic picture an entire generation was barred from ever entering the Promised Land because of the murmuring.—Numbers 13, 14.

<sup>18</sup> Contemplation of the blessings of the new world is thrilling, beyond description. It will certainly prove to be a 'land flowing with milk and honey,' as symbolically described in ancient times. (Num. 13:27) Who with such a brilliant future ahead would consider turning back to this world? Again recall the experience of the Israelites who en masse cried out because, on the brink of the Promised Land, hardships and difficulties confronted them. "Then all the assembly raised their voice, and the people continued giving vent to their voice and weeping all through that night. And all the sons of Israel began to murmur against

Moses and Aaron, and all the assembly began to say against them: 'If only we had died in the land of Egypt, or if only we had died in this wilderness! And why is Jehovah bringing us to this land to fall by the sword? Our wives and our little ones will become as spoil. Is it not better for us to return to Egypt?' They even went to saying to one another: 'Let us appoint a head and let us return to Egypt!'"—Num. 14:1-4, NW.

<sup>19</sup> Complaining leads to a wretched existence, as in the case of the Israelites. Keep in mind that Jehovah has also delivered his witnesses of today from the oppression of a wicked world. They do not fear its fears, share its anxieties or labor under its burdens. Let us remember that we too are being protected and fed wonderfully in a spiritual way and that a glorious new world is our goal. If we feel the urge to complain about things, let us examine our motives and not leave Jehovah out of the transaction, as did the crying Israelites. There is abundant proof that Jehovah knows where he is leading us and just how to run his organization. Those who stick to it and keep its instructions faithfully are going to be a very happy and contented people. With this viewpoint we can keep in mind the wonderful things God has accomplished on behalf of his people in times past. We shall not forget what he is doing for us today and the bright future prospects that are ours. Keeping these happifying thoughts in mind, we are determined to maintain our integrity faithfully and, in view of all that has happened in the past, we conclude that, of all people, Jehovah's witnesses have no cause to complain. Rather, they will keep uncomplaining and be happy, reflecting a "happy God," as did Christ Jesus.

17. For the sake of happiness, why is it now foolish to complain about God's provisions and arrangement of things?

18. As we contemplate the future, what course would be folly, and, in this connection, whose experiences are recalled?

19. Why, of all people, should Jehovah's witnesses be found uncomplaining and happy?

# Pursue UPBUILDING THE THINGS THAT ARE

world of discontented persons afflicted with grief, sorrow and woe. It

**S**INCE Jehovah has created man in his image, everyone wants to be happy. Christians have ever so much more to be happy for than mankind in general. There is every reason for them always to look at the bright side of things. They alone have the real source of good news that brings genuine joy. (Matt. 5:3; 24:14, NW) Worshiping God and serving him in faithfulness ensure happiness now and everlastingly. (John 13:17; Matt. 7:24) For a multitude of people of good will toward God it will result in everlasting life on earth with endless blessings. "Thou openest thy hand, and satisfiest the desire of every living thing. Jehovah is righteous in all his ways, and gracious in all his works."—Ps. 145:16, 17, AS.

<sup>2</sup> We can all be very glad for Jehovah's goodness. Moreover, in gratitude we can observe the words of Jesus: "There is more happiness in giving than there is in receiving." (Acts 20:35, NW) Jehovah is calling together in his worship people who are happy individuals, a people who are friendly and anxious to have others join with them in their happiness. Their conversation is edifying; they recommend and teach to others the kingdom of God, which will leave nothing wanting.

<sup>3</sup> With this hope and service one can maintain happiness even while living in a

means comfort and joy to individuals who want to be comforted. Many of such people of the world are of the class pictured by Jesus in his illustration about the Samaritan who was a good neighbor. Like the unfortunate "certain man" they have been spiritually robbed, stripped and beaten. The viewpoint of the Christian must be one of compassion toward those persons of the world to whom they preach, even though they are weighted down with false religion, poverty and other personal problems. The Christian must not feel that he is burdened by having to go to such ones and preach to them, as if the weight of the world were placed upon his shoulders. They are not "just so many beggars" to be given a hand-out grudgingly with a long face. So Jehovah's witnesses uncomplainingly prove themselves good neighbors by acting mercifully to all, administering to their spiritual wounds with a gladdening message.—Luke 10:33-37.

<sup>4</sup> In praising Jehovah we seek to copy the mental attitude of his Son. He well carried out the ancient prophecy: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isa. 61:1-3, AS) Just

1. Although everyone wants happiness, why do Christians, above all others, have reasons to look at the bright side of things?

2. How can we respond to Jehovah's goodness?

3. With what attitude should Jehovah's witnesses comfort those spiritually robbed, stripped and beaten?

4. (a) What ancient prophecy did Jesus carry out?

(b) If one gives abundantly and cheerfully, what is his reward?

as he did, we can reap the reward in great measure from bountiful praise of Jehovah. "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:6, 7, NW.

<sup>5</sup> With great profit to ourselves we can copy the mental disposition of Christ Jesus. Viewed from the selfish standpoint, did he not have plenty of reason to utter a grievance? It was quite a sacrifice that he made. Here he was, sent down to earth alone, just one man to begin a vast, world-wide work of witnessing. In the way of hardships, opposition and persecution, he had all that we could experience and far more. The people to whom he preached were indifferent and poverty-stricken for the most part. They were entangled in the practice of false religion. But he did not bewail his plight or groan and deplore his assignment to preach to such people. He came in the willing, uncomplaining way approved by his Father and invited: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:28-30, NW) His message was refreshing and comforting. Indeed he was a proper reflection of "the Father of tender mercies and the God of all comfort."—2 Cor. 1:3, NW.

<sup>6</sup> What a praiseworthy attitude to commend to all! It is certain to have Jehovah's blessing. Says Psalm 41:1, 2 (AT): "How happy is he who is considerate of the weak; on the day of trouble the LORD delivers him. The LORD protects him and keeps him alive; he is called happy in the land." True

happiness lies in seeking ways to be loving and helpful to our neighbors, not complaining about their misfortunes or weaknesses but strengthening them with the truth, which comforts and builds up.

<sup>7</sup> Christ Jesus, in giving to us the second of the two great commandments, rules out a hypercritical, complaining attitude by Christians toward their neighbors: "You must love your neighbor as yourself." (Mark 12:31, NW) If we are honest with ourselves we admit our own mistakes and shortcomings. Do we mock and ridicule ourselves when we err? Because we love ourselves we honestly seek to correct ourselves and make straight paths for our feet. This gives peace of mind and happiness. In serving alongside our close neighbors, our brothers, we observe the same principle. We shall be happy if we seek ways to be loving and helpful to them.

<sup>8</sup> Do you become offended and complain to others when you think the servants in your congregation make mistakes? Even in such circumstances this is no justification to blame or publicly criticize. "You must not call down evil upon God nor curse a chieftain among your people." (Ex. 22:28, NW) Peter disowned Christ three times. (Matt. 26:69-74) On another occasion he was "not walking straight according to the truth of the good news." (Gal. 2:11-14, NW) However, it is Jehovah who provides correction within his organization. Correction comes not from complaint and gossip but by Jehovah through his organization in his time and way.—1 Pet. 1:17.

<sup>9</sup> It would be a very fine thing if all would remember this principle: building up our brothers in the faith is the way to maintain happiness. "So, then, let us pursue the things making for peace and the things that are upbuilding to one another. Stop

5. What was the mental disposition of Christ Jesus as he preached, and what did he avoid?

6, 7. To be good neighbors, how do Christians conduct themselves toward their brothers?

8. Mistakes in the congregation call for blame and criticism by whom, and who provides correction?

9. To dwell in happiness and see our congregations prosper, what course should we pursue?

tearing down the work of God." (Rom. 14:19, 20, NW) It is far better and results in good to pursue this course. All of us want to get along in peace and joy with our brothers, and we want to see our congregations prosper. "I, therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Eph. 4:1-3, 31, 32, NW.

<sup>10</sup> "Love builds up." (1 Cor. 8:1, NW) This is the key to all our dealings with our brothers for their upbuilding and for our happiness. There are so many little ways in which we have the opportunity to edify one another. We must shun the worldly attitude, which is gruff, rough and critical. All of us have some gifts that we have cultivated for the improvement of our ministry. (1 Pet. 4:10; Rom. 12:6) We can use these to demonstrate our love for our brothers. "So also you yourselves, since you are zealous followers of gifts of the spirit, seek to abound in them for the upbuilding of the congregation." (1 Cor. 14:12, NW) Perhaps we can help our brothers to prepare and assist them to make comments in the weekly study of *The Watchtower* and in other congregation meetings. We have the opportunity also to aid our young brothers or those with language difficulties to prepare student assignments in the theocratic ministry school. All need three- to eight-minute

sermons for presentation in the homes. Would it not be a loving expression toward our brothers to give them this assistance, which would be certain to make them happy?

<sup>11</sup> It is very practical to push aside disagreements and disputes with our brothers by exercising Christian love for them. Now we have every incentive toward that end. "But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins. Be hospitable to one another without grumbling."—1 Pet. 4:7-9, NW.

<sup>12</sup> Our loving Creator knows what man requires to achieve and maintain happiness. It pleases him to teach us how to gain happiness in the very way in which he does, by expressing love to our fellow man. We want to apply ourselves diligently to this lesson and learn it very well. "However, with reference to brotherly love, you do not need us to be writing you, for you yourselves are taught by God to love one another; and, in fact, you are doing it to all the brothers . . . But we exhort you, brothers, to go on doing it in fuller measure, and to make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you." (1 Thess. 4:9-11, NW) Our brothers in the congregation will truly appreciate our working with them, if we edify them by the example that we set, if we lovingly build them up, not probing and tearing down, but in the helpful way working regularly with them and commending their progress in praising Jehovah. If there is some difficulty or problem in the congregation, we will not be quick to accuse our

11. Why should we exercise love to push aside disagreements?

12. (a) To what lesson by God should we apply ourselves? (b) What is the right way to correct difficulties and solve problems in the congregation?

10. In what ways can we demonstrate love for our brothers, for their upbuilding and our happiness?

brothers or condemn them and bring them into public censure. We will not take the attitude that something has gone wrong here and someone must take the blame. Rather than browbeat with a scathing rebuke we can correct by a loving example, demonstrating the spirit of mercy which Jehovah has so abundantly extended to all.

<sup>13</sup> When we look around in the congregations of Jehovah's witnesses today, we see that for the most part a wonderful spirit prevails. Especially where the brothers are loving and kind to one another, where they do not complain and ridicule and deride, Jehovah has given them many blessings. People of good will who come into the Christian congregation readily learn to practice the noncomplaining attitude. "Finally, my brothers, continue rejoicing in the Lord. . . . Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us." (Phil. 3:1, 15, 17, NW) Since the brothers will follow the right example, it is so important for those who are mature and who have the responsibility of oversight to set the right example of building up their brothers without murmuring.

<sup>14</sup> Just as in Jesus' time, there are work and problems, difficulties and hardships that are common to all who strive to follow in the course of Christian service. Perhaps there are things we might complain about; however, we must resist this temptation with all our strength for, if we do not, it will ultimately take away from us the only thing worthwhile in life, happiness in serv-

ing God. Jehovah wants us to be different from the world from which he is separating his people. He is taking them apart and teaching them to live as a New World society. With that separation comes freedom and deliverance from the spirit of complaint and faultfinding. His organization is made up of busy, happy people who strive more and more to live according to the standards of his new world. He will not permit any to carry into it old worldly habits of murmuring and complaining. If one complains he soon gets others started. And have you observed that those who complain are usually not preaching, or at least very little?

<sup>15</sup> Instead of complaining we willingly accept responsibilities Jehovah places upon us. Putting our trust in him we strive for contentment, living and serving as he intends for us. "Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life, that I may have cause for exultation in Christ's day, that I did not run in vain or work hard in vain. Notwithstanding, even if I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad and rejoice with all of you. Now in the same way you yourselves also be glad and rejoice with me." (Phil. 2:14-18, NW) In this way we have complete satisfaction, knowing that Jehovah's will is being done.

<sup>16</sup> Is your congregation one of such blessed associations of brothers with the full joy of Jehovah? Sometimes the brothers in democratic lands miss out on this.

13. What spirit prevails within the congregations of Jehovah's witnesses, and why is it so important for those who have the oversight to set the right example?  
14. Why will Jehovah not permit any to bring into his organization the habit of murmuring and complaining?

15. What further admonition is given, and what satisfaction will result from following it?

16. What is lacking in some congregations where faultfinders and gossipers are present, and what is the further danger?

When we visit their congregations it appears to be lacking to a large extent. In spite of the more fortunate circumstances with material advantages and greater freedom to preach, something seems to be missing. It is apparent that faultfinders and gossipers are present; those people who irritate and disturb are prominent. We are certain to find in these circumstances that the brothers are largely robbed of their joy of serving Jehovah. For the most part, too, little progress to maturity is being made by the publishers and the congregation is not growing. Such murmuring and grumbling displease Jehovah. It is a joy-killer for all because it takes the joy out of living now as a daily praiser of Jehovah and, if persisted in, it will take away life itself.

<sup>17</sup> Have you not often observed that where persecution is great, a real spirit of love, harmony and happiness abounds? There may be frightful obstacles to meeting together and preaching regularly, but the brothers overcome them and they are happy at it. Truly they appreciate that they have been delivered from oppression and freed from a wicked old world. In spite of persecution Jehovah protects them and sees to it that they are fed spiritually. So these brothers do not pity themselves. Because of faithfulness in keeping integrity they may receive long prison terms, but they consider it no reason to despair or to murmur. On the contrary they all the more recognize the blessings and favors that they have received, considering it all undeserved, and maintain unshakable faith. They are not always running to let someone know what a hard time they have or pouring out their troubles and complaining. These brothers are not discouraged in the least by these hardships. The work is not stopped or even hindered, notwith-

standing the difficult problems and persecution. The good news is being preached. The people of good will are hearing it and they are coming in and associating themselves with Jehovah's New World society even in the totalitarian countries.

<sup>18</sup> Jehovah has poured out his spirit richly upon such uncomplaining witnesses; they have prospered and the results have been marvelous. What a lesson this should be to some in lands where there is a greater measure of freedom—this wonderful spirit of love and unity exhibited by our brothers in less fortunate circumstances! Theirs is a real desire, not only to keep happy themselves in their worship of Jehovah, but actually to spread their joy and happiness to others. In their preaching they copy Jesus Christ, having a refreshing message that brings true comfort. It brings great joy to all to hear of their experiences and integrity keeping.—1 Thess. 3:4-10.

<sup>19</sup> There is no reason why Jehovah's servants today should be sad and complain. His loving provisions, his interest in them and his continual care should be sufficient to keep them happy. It should help them to dispel the spirit of complaint and maintain a spirit of humility and meekness with complete devotion to Jehovah's organization. "Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time, while you cast all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7, NW) In turn we should have the same concern for him, not becoming self-centered or selfish so that we take things for granted or feel that Jehovah and his organization owe us something. Avoid the presumptuous thinking that, unless things are done in the way you think best, you are not going to stay with the New World

18. In the experiences of Jehovah's witnesses in such circumstances, what lesson is there, and with what profit to others?

19. To dispel the spirit of complaint and maintain a spirit of humility, what must be remembered?

17. Where persecution is great, as in totalitarian lands, how does it go with our brothers?

society. Jehovah owes no one a thing. "By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift." (Eph. 2:8, NW) Each of us has been given something of great value. It is the truth that leads to life and our daily service of praise. To Jehovah all are indebted for all we have and for all we hope to gain. Let us not be ingrates, having contempt for his gifts as if we puny people expected more or could do better for ourselves. Above all, let us avoid complaining, because we know that if we complain we shall stop our preaching and then we are certain to become miserable.

<sup>20</sup> Thinking straight about these matters, we conclude that the way to maintain happiness is to avoid complaining, to edify our brothers and to build up the congregation. To prevail through all our troubles we have only to accept Jehovah's instructions, carry them out in a joyful frame of mind and dispel the attitude of grumbling about what we are to do. Jehovah gives us the instructions we need to prosper and be content. For our welfare everlastingly we must give willing obedience, continually respect instructions and walk in step with such.

<sup>21</sup> Viewed rightly, the worship and service of Jehovah, even though accompanied by trials, burdens and persecution, is a most happy experience. When we look

20. What is needed for the Christian to maintain happiness and prosper?

21. When we view things rightly, how fortunate are we who have dedicated ourselves to Jehovah?

about us at the world today, we who have dedicated ourselves to Jehovah can appreciate by comparison how fortunate we are. Certainly we have no reason to complain about our lot. "So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good." (1 Pet. 4:19, NW) It is his purpose to deliver his happy praisers alive into his righteous new world when he executes judgment against all who 'disregard lordship' by speaking abusively against Jehovah and his arrangement for the new world.—Jude 8, 9, 14-16, NW.

<sup>22</sup> The 'Devil's world' is filled with grief and sorrow and is in a miserable state, but there is no reason why Jehovah's witnesses should be unhappy. Despite all the pressure that has been brought against Jehovah's organization by those who oppose the good news, we marvel at its prosperity and growth. We will stand firm and continue in the preaching work, taking courage from the assurance Jehovah has given us. "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance. Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Jas. 1:2, 3, 12, NW.

22. In spite of the pressure against Jehovah's organization, why do we rejoice and take courage?

## A 76-YEAR SEARCH

Ⓞ An assembly of Jehovah's witnesses in Nottingham, England, was attended by an 87-year-old brother from Wales who recounted how 76 years ago he had begun his search for the truth. For more than twenty years he tried different religions, but without satisfaction. For the next fifty years he made no further search but continued to pray for help. Four years ago, at the age of 83, he received a copy of *The Watchtower*, and a few months later he attended an assembly in Cardiff. Soon he was baptized and today he continues active, devoting more than twice the national average of hours each month to the field service.

## Truly Out of This World in Barotseland

By Watch Tower missionary in Northern Rhodesia

**T**RULY out of this world was a recent assembly of Jehovah's witnesses held in the Mankoya area of the Barotse province of Northern Rhodesia in Central Africa. The 1,000 persons who lived in temporary dwellings during the assembly by far comprised the largest village in the Barotse province. Yet they had no chief, no village headman, no policeman to keep order. They lived peacefully and purposefully as representatives of Jehovah's New World society.

⌚ Apart from a local European administrator and his wife about ten miles away, and an isolated mission station, the nearest European center in any direction from the assembly was more than 120 miles distant. Yet African congregations of fifty, sixty and seventy persons walked for one, two, three or four days to get from their homes to the assembly area. As many as 500 were on hand four days before the assembly started; thus the assembly really began in advance of the scheduled program.

⌚ First, 385 small, neat, round grass huts provided sleeping quarters for all in attendance. Each of the fourteen congregations present was assigned to a line of huts that spread out from the auditorium center like the spokes of a giant wheel. Keeping the various congregations together made for excellent organization and easy location of individuals.

⌚ The camp awoke shortly after dawn, and at the sound of a buglelike call every man, woman and child would assemble before the platform for consideration of the day's Scripture text. Children were encouraged to remember the texts and discussions, and their parents would examine them on the subject in the evening. Assembly construction work was then assigned to capable men. Seating for 1,000 people, overhead shelter from the sun and new sleeping huts were constructed.

⌚ As the heat of midday approached outdoor labor fell off and the people retired into the shelter of the grass huts, but not to sleep or drowse into inactivity. Bibles and *Watchtower* magazines in the local dialect, Silozi, were produced and carefully read and studied. Congregation servants met for discussions with the visiting European supervising minister. The work of their congregations was

discussed. How many had been taught to read and write? How many new ones had advanced to the stage of being New World preachers to the people in the neighboring villages? What arrangements were on hand for training new ones in the preaching work? The problems may have differed from those in many lands, but the goal was the same—a clean Christian organization, geared for Bible educational work.

⌚ Soon the short African twilight was upon the assembly. The conventioners retired for their daily bath and an evening meal. Campfires blazed all around in the fast-falling darkness. Songs of praise to Jehovah's name arose from various directions. Then shortly all were settled in the near-completed auditorium for a question-and-answer session on Bible matters. The day ended about 9 p.m. with thanksgiving to Jehovah.

⌚ The visiting European minister found sleeping in a grass hut on a bed of strewn grass and with a covering of animal-skin blankets to be out of his normal world, too. But the Christian unity of these preassembly days provided a unique glimpse of the spirit of New World living. There was none of the gambling, drinking and sensual dancing that is so much a part of the African's world. But there was nothing to be mourned about the loss of these things. Peals of laughter came from all over the camp. A happy lilt marked the singing. As with all assemblies of Jehovah's witnesses, smiling faces were everywhere.

⌚ Preparations were completed and the three days of the assembly proper followed the general procedure of the world-wide series of more than 80 district assemblies Jehovah's witnesses held last year. The talks contained pointed exhortation to these people who have come out of Africa's pagan religions. They no longer follow the non-Christian customs of their ancestors. They have rejected superstition and witchcraft and the African traditions of polygamy, and have come into the righteous New World system of things. And here they intend to stay!

⌚ Truly an unusual assembly, it proves that even in such isolated places as Central Africa true Christians really are out of this old world and into God's new one!—John 17:16.

## Questions from Readers

● What is the meaning of Mark 9:49, 50 (NW): "For everyone must be salted with fire. Salt is fine; but if ever the salt loses its strength, with what will you mix it? Have salt in yourselves, and keep peace between one another"? —A. C., United States.

The Mosaic law required that sacrifices be seasoned with salt: "Every offering of your grain offering you will season with salt, and you must not allow the salt of the covenant of your God to be missing upon your grain offering. Along with every offering of yours you will present salt." Why? Salt is a preservative and prevents putrefaction. Two verses earlier the offering of anything fermented was forbidden. Salt with the sacrifice was to avoid any fermentation. Preventing change by decay, salt assured permanence, and was used in conjunction with a covenant to indicate the unchangeableness and permanence of the agreement, that the parties involved in the covenant were to be steadfast and faithful to its terms, not corrupting them: "All the holy contributions, which the sons of Israel will contribute to Jehovah, I have given to you and your sons and your daughters with you, as an allowance to time indefinite. It is a covenant of salt before Jehovah for you and your offering with you." Also, "Ought ye not to know that Jehovah, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" So salt symbolizes permanence and incorruptibility, and was offered with grain and meat offerings.—Lev. 2:13, 11; Num. 18:19, NW; 2 Chron. 13:5, AS; Ezek. 43:24.

Among ancient peoples it was a sign of friendship to eat salt together, and denoted perpetual fidelity and loyalty. This ancient view is reflected at Ezra 4:14 (AT): "Now because we eat the salt of the palace and it is not fitting for us to behold the king's dishonor, therefore we have sent and informed the king." The one sacrificing on Jehovah's altar was considered as a partaker with Jehovah; so the use of salt with the sacrifices indicated partaking of salt with him, which symbolized perpetual loyalty.

If the friendship was corrupted by disloyalty

or impure conduct the symbolical salt was said to have lost its strength: "Salt, to be sure, is fine. But if even the salt loses its strength, with what will it be mixed? It is suitable neither for soil nor for manure. People throw it outside." *The Westminster Dictionary of the Bible* says on page 525: "The impure salt of Syria, when exposed to the rain and sun or stored in damp houses, is apt to lose its taste and become useless. It cannot be used like much other refuse as a fertilizer, for it is good for nothing." Because the true followers of Jesus, by example and by preaching, would be an influence to preserve from putrefaction and moral decay, Jesus called them "the salt of the earth." He also called them "the light of the world." Just as they were a light to dispel the darkness engulfing the world, so they were salt able to preserve the earth from corruption. But if they lost their spiritual strength they would be good for nothing and cast off: "If the salt loses its strength, how will its saltiness be restored? It is no longer good for anything but to be thrown outside to be trampled on by men." —Luke 14:34, 35; Matt. 5:13, 14, NW.

Having established that salt is a symbol of purity and incorruptibility, of permanence and steadfastness and loyalty, we now consider the text quoted in the question. "For everyone must be salted with fire." Because of their erroneous belief in a fiery hell of torment, and because of the preceding verses, many Bible commentators say this means the wicked are permanently preserved in the fires of hell, though at the same time acknowledging the difficulties of such a view. Let us get the setting. Jesus is talking, not to the wicked, not to the general public, but privately to his disciples: "And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is finer for you to enter into life crippled than with two feet to be pitched into Gehenna. And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God, than with two eyes to be pitched into Gehenna, where their maggot does not die and the fire is not put out. For everyone must be salted with fire. Salt is fine; but if ever the salt loses its strength, with what will you mix it? Have salt in yourselves, and keep peace between one another."—Mark 9:43-50, NW.

Obviously this is figurative speech, not to be applied literally. Who will be so absurd as to

say Jesus meant for his followers to chop off hands or feet or pluck out eyes? No hell-fire believer today applies this literally, cutting off his hand when it does something wrong or a foot when it strays or gouging out an eye if it looks in lust. We know the salt is symbolical. To be consistent, the fire must be also. In this figurative language Jesus was saying that if anything as dear as a hand or a foot or an eye interfered with faithful service, cut loose from it! Better to be without this dear thing and be pure and faithful and steadfast to Jehovah and enter the kingdom of heaven than to hold on to the cherished person or possession or practice and be destroyed, as symbolized by Gehenna, the valley outside Jerusalem where garbage and even bodies of criminals considered unworthy of a resurrection were thrown to be consumed by the fires kept burning there day and night, or to be disposed of by the maggots if out of reach of the flames. The fire symbolized everlasting destruction.

The fire Jesus' followers are to be salted with is a destroying fire, a purging fire. Its application is spoken of as a salting to show that it results in preservation, purification, permanence and loyal endurance. Truth is sometimes hard to take. Like a fire it consumes ideas we once cherished but which are actually false. We are purified by ridding our minds of them, and we are preserved by stopping the wrongs we may have done through misunderstanding. Stabilized by truth with no admixture of falsehood, we can maintain permanence, loyalty and purity. The salting fire of truth preserves us from the corruption of lies and wrongdoing and delivers us from Jehovah's destroying wrath. There are numerous scriptures that show that Jehovah's Word is like fire, that it purifies by burning up falsehood and leaving a purged message of truth to preach, and that we can be saved, preserved and permanently established by its fire if we let it burn out of our lives erroneous works that would corrupt us and lead to our destruction.—Isa. 6:5-7; Jer. 23:29; Mal. 3:1-3; 1 Cor. 3:10-15.

Jesus' followers are also salted with the fire of persecution. It tests and purifies their loyalty. It finds out whether they are willing to give up things as dear as a hand or a foot or an eye or not. Tribulation may require us to side with a loved one or with Jehovah, to choose material goods or Jehovah, or to cling to a wrong practice or give it up. If we endure this fire faithfully, making the right choice, it will be like salt for us in that it will establish us in loyalty

and be to our preservation and show our incorruptibility. The apostle Peter refers to tribulation as a "burning among you which is happening to you for a trial," and that it will show "the tested quality of your faith" which will "be found a cause for praise and glory and honor at the revelation of Jesus Christ." The apostle Paul shows that tribulation, like salt, produces steadfastness and permanence: "Let us exult while in tribulations, since we know that tribulation produces endurance." It is a fiery trial that establishes faithful endurers in an everlasting glory: "Though the tribulation is momentary and light, it works out for us a glory which is of more and more surpassing weight and is everlasting." So how fitting it is for the fire of truth and persecution to be likened to a salting that purifies and preserves permanently and symbolizes loyalty and steadfastness! —1 Pet. 4:12; 1:6, 7; Rom. 5:3; 2 Cor. 4:17, NW.

The next words of the text in question pertain to the salt losing its strength, which has already been explained. Then it says: "Have salt in yourselves, and keep peace between one another." In other words, be sure to keep in yourselves what the salt symbolizes, namely, purity, integrity, steadfastness, loyalty, dependability and incorruptibility. And it is fitting in this connection to mention keeping "peace between one another," since to eat salt with others meant perpetual friendship and fidelity.

One last text that uses salt with significance is Colossians 4:6 (NW): "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." Christians do not offer grain or meat sacrifices to Jehovah as the nation of Israel did, but they do offer a sacrifice of praise by the words of their lips, and these are likened to bulls and fruits. (Hos. 14:2, AS; Heb. 13:15) And as Israel's material sacrifices were to be accompanied by salt, so the Christian's words, the symbolic bulls of his lips, are to be seasoned with salt. This means the utterances are to be pure in truth, to have a preserving effect upon both the speaker and the hearer, and to be loyal and faithful to Jehovah. Also, the words will be appetizing to lovers of righteousness. Salt is an appetizing condiment in the food of both man and beast: "Is a tasteless thing eaten without salt?" "The oxen and young asses that till the soil will feed on salted fodder." (Job 6:6; Isa. 30:24, AT) So the word sacrifices of Christians are to be seasoned with spiritual salt, not being tasteless, insipid and corrupt, but being appetizing and with preserving power.

## ANNOUNCEMENTS

### PREACHING WITH A VIEW TO GIVING A WITNESS

Preaching may have a variety of aims. It may convert, it may comfort and encourage and it may put people on notice. The proclamation of "this good news of the kingdom" in these momentous days accomplishes all three of these aims. (Matt. 24:14, NW) Are you rejoicing by sharing in the privilege of giving the witness? You may still have a part in it by reaching the people with the good news *The Watchtower* is carrying. A year's subscription for this magazine and three booklets will be offered for \$1 during April.

### CONSIDER THE THRILL THAT AWAITS YOU!

Have you thrilled at the tremendous growth of gospel-preaching regularly reported from such countries as Germany and Italy? Would you enjoy hearing from and talking with brothers who survived totalitarian persecution because of their faithfulness to Jehovah? From a few thousand witnesses in Hitler's torture camps just ten years ago, the number of gospel-preachers in West Germany alone has grown to an amazing 48,000! Just nine years ago the *Yearbook* said: "Efforts are now being made to give the people of Italy opportunity

to hear the truth," but it was not then known whether that would prove possible. Now there are over 2,500 publishers in that land! Would you like to visit them? Then attend the 1955 series of European assemblies. Arrangements for international travel, however, take time, so they should be made as quickly as possible.

### "MAKE SURE OF ALL THINGS"

A wise person will "make sure of all things" that affect his welfare. He looks carefully to the things he eats and wears, and does not indifferently assume that whatever is offered to him is worth his acceptance. How much more should he "make sure of all things" that stand related to his spiritual and eternal welfare! He should properly make sure that the things he accepts and believes are sound, reasonable, true and Scriptural. By use of the 416-page book *"Make Sure of All Things"* in minutes you can quickly locate and examine common teachings and beliefs in the light of the Bible's inspired record. You may obtain a copy for only 75c.

### "WATCHTOWER" STUDIES FOR THE WEEKS

April 17: Maintaining Happiness by Dispelling Complaint, ¶ 1-19. Page 177.

April 24: Pursue the Things That Are Upbuilding, ¶ 1-22, Page 183.

## ✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ The difference between the viewpoint of worldly philosophy and of true Christianity? P. 164, ¶5.
- ✓ Why a foremost American psychologist pointedly condemned religious bingo? P. 167, ¶6.
- ✓ How it has been admitted that a decided lack of godliness exists among church members? P. 168, ¶3.
- ✓ Why Jesus used so many illustrations? P. 169, ¶3.
- ✓ Why illustrations are of such value in present-day instruction? P. 170, ¶3.
- ✓ What extraordinary prophecy World War I's outbreak fulfilled? P. 173, ¶3.
- ✓ When and where the Watch Tower's first president died? P. 174, ¶3.

- ✓ What the early background of the Watch Tower's second president was? P. 176, ¶1.
- ✓ How to acquire genuine happiness? P. 177, ¶1.
- ✓ What the person lacks who complains when his faith is tested? P. 179, ¶8.
- ✓ Why, specifically, Christians should be the happiest of people? P. 183, ¶1.
- ✓ Where true happiness lies? P. 184, ¶6.
- ✓ Why we must never become congregational complainers? P. 186, ¶14.
- ✓ What pointed lesson the experience of our brothers in totalitarian lands offers? P. 187, ¶18.
- ✓ What Jesus meant by the instruction: "Have salt in yourselves"? P. 191, ¶3.