The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1955

Semimonthly

THEOCRATIC CONDUCT WITHIN THE FAMILY CIRCLE

THEOCRATIC TACT IN DIVIDED HOUSEHOLDS

ABRAHAM AND THE HITTITES

JUDGMENT DAY—JUST A JOKE?

PRAY FOR WORLD PEACE?

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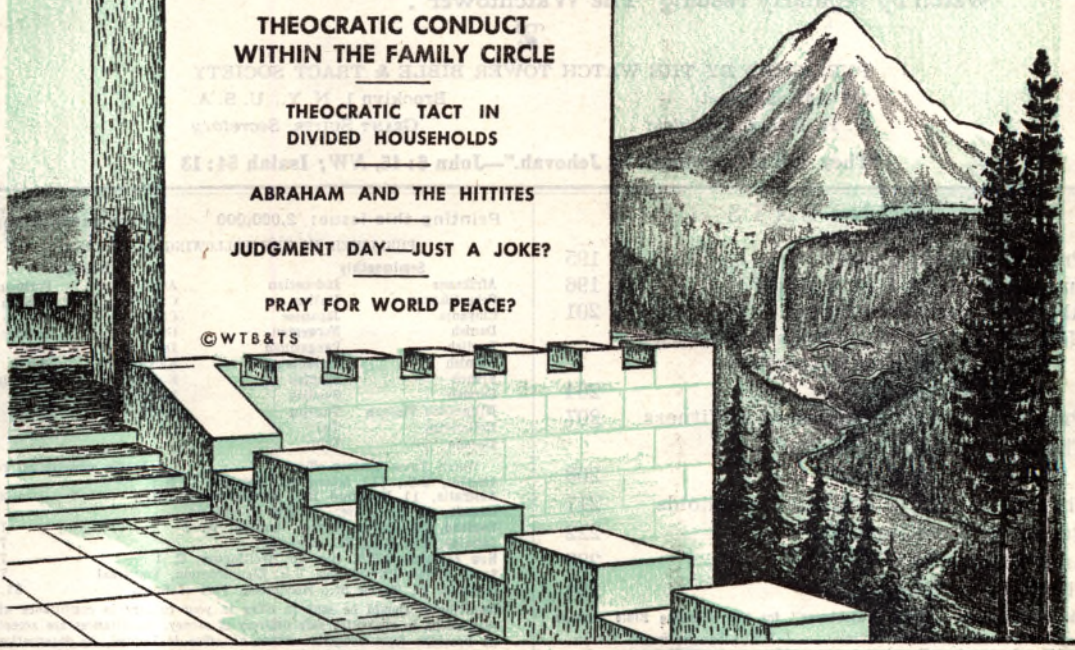

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Pray for World Peace?

"A PATH to Peace Through Prayer." Thus was captioned the editorial appearing in *Life* magazine, September 13, 1954. Noting how dark "freedom's own future seemed," the editorial asked if there was any ray of hope and professed to see one in religion, since, according to one of the foremost modern historians, only renewed religious faith can save the West.

The editorial then quoted President Eisenhower's remark to the World Council of Churches, assembled last August at Evanston, Illinois: "The time has come when for mankind there is no substitute for a just and lasting peace," and told of his suggestion for world-wide prayer as "a mighty, simultaneous intense act of faith." The council agreed with him and set aside January 18 to 25, 1955, as a week of universal prayer.

Urged the editorial: "Let us all mark it down; let us pray. And let us pray many times in the interim, among others for the millions of Russian Christians. . . . We must certainly pray for Eisenhower." In conclusion it observed that "he must seek the world's prayers, time and again, in the hope that enough faith *can* move even the Soviet mountain."

Is the path to world peace through prayer? Will God hear and answer such prayers for peace? Will the saying of enough prayers actually move the "Soviet mountain"? What does the Bible say?

What is the condition of Christendom that has set aside January 18 to 25 as a week of universal prayer? Are not its people "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power"? Is there not an "increasing of lawlessness," and do not the prophets prophesy falsely and the "people love to have it so"? Did not Hosea accurately describe it when he prophesied: "There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder"?—2 Tim. 3:4, 5; Matt. 24:12, *NW;* Jer. 5:31; Hos. 4:1, 2, *RS*.

And what does the Bible say about God's answering the prayer of such? Note the words of Jehovah: "Because I have called and you refused to listen, have stretched out my hand and no one has heeded, and you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you. Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their

way and be sated with their own devices." —Prov. 1:24-26, 28-31, *RS*.

There simply can be no lasting peace without recognizing God's "Prince of Peace" and lining up with God's principles of justice and love. Those who do so gain peace: "Great peace have those who love thy law." "And the effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever."—Isa. 9:6; Ps. 119:165; Isa. 32:17.

Regarding an apostate nation of Israel in his day, Jeremiah was specifically commanded: "As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me, for I do not hear you." Because her doom was sealed it would have been futile for Jeremiah to pray for his nation, and the same holds true today. It being described as Babylon in the Scriptures, God has doomed Christendom to destruction, and so those who understand Jehovah's purposes did not join with President Eisenhower and the World Council of Churches during January 18 to 25 in praying for world peace. Instead, they sounded Jehovah's warning: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Jer. 7:16, *RS;* Rev. 18:4, *NW*.

The headlines of the New York *Times* on January 26, the day after the week of prayer, said, "House votes 409-3 to back Eisenhower on Formosa"; and the first paragraph read, "WASHINGTON, Jan. 25 —The House of Representatives voted 409 to 3 today to back President Eisenhower in any military action to safeguard Formosa from the Communists." Apparently they figure their prayers would not help.

JUDGMENT DAY —Just a Joke?

People in Noah's day thought it was a joke. Citizens of Sodom in Lot's day thought it was a joke. Jesus indicated that people today would think it a joke. Where do you stand?

MOST churchgoers make only a feeble attempt, if any, to explain the "judgment day." They usually speak of it with a joke or some weird phrase such as "doomsday," "the day the earth ends" or "the day when time will be no more." Even the clergy seldom offer a more intelligent explanation. To them certain questions are a jigsaw puzzle that they cannot fit together to make a correct, comprehensive picture: What is the judgment day? When is it? Who does the judging? What is the result? Are we in a judgment day now?

The judgment day sounds like a joke to many people because they have been blinded by false religion. They have been taught that the literal earth will come to an end. Indeed, this is an absurd teaching. For God's own Word confidently declares: "The earth abideth for ever." So when the clergy teach that the earth will end, people cannot help laughing, because it is so unreasonable and so unscriptural. —Eccl. 1:4.

There is no doubt that a judgment day has been decreed by Almighty God. Says

the Bible: "Jehovah is our judge." "He has set a day in which he purposes to judge the inhabited earth in righteousness." But just what is meant by the term "judgment day"? It refers to that time when the supreme court in heaven renders righteous judgment. Judgment, Scripturally used, means the determining of what is conformable to the law of God. To do this great work Jehovah God has appointed an associate Judge, one whom he raised up from the dead, namely, his own beloved Son, Christ Jesus. Concerning his appointment as Judge, Christ Jesus said: "The Father judges no one at all, but he has committed all the judging to the Son, . . . the judgment that I render is righteous, because I seek not my own will but the will of him that sent me." Increased appreciation of the Son's judging appointment can be gained from the words of the apostle Peter: "He ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead."—Isa. 33:22, *AS;* Acts 17:31; John 5:22, 30; Acts 10:42, *NW*.

EDEN

FLOOD

SODOM AND GOMORRAH

SINCE 1918

1,000-YEAR JUDGMENT

THE THOUSAND-YEAR JUDGMENT DAY

The day in which Christ Jesus judges "the living and the dead" cannot be a twenty-four-hour day. For the Scriptural rule is: "One day is with Jehovah as a thousand years and a thousand years as one day." And so the day that Jehovah has set for Christ to exercise his judicial appointment is one that lasts for a thousand years. This Judge is also a King. So he is a King-Judge. His thousand-year reign begins after the universal war of Armageddon, a war destined to come upon this generation, a war in which Almighty God destroys this present system of things on the earth. It is the symbolic earth of Satan's world, then, that undergoes destruction at Armageddon, not the literal earth. The symbolic heavens, Satan and his organization of demons, is also dissolved at Armageddon; for Jehovah uses his Son to abyss the Devil: "And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended."—2 Pet. 3:8; Rev. 20:2, 3, *NW*.

Though this whole present wicked system of things will feel the full fury of Jehovah's "decree of destruction," a great number of people, those who love righteousness and who have dedicated themselves to the true God, will survive Armageddon and be in line for the benefits of the thousand-year judgment day. During this judgment day Christ Jesus will resurrect the dead who are in the memory of God. *Jesus told* us not to be astonished by this

fact: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—Isa. 28:22, *AS;* John 5:28, *NW.*

When these millions of people come forth out of their tombs, how will they be judged? By their past record? No, they will be given a clean slate. They will be judged by their future works. If they were to be judged by their past works, they could be judged while in their graves. Then there would need to be only a "resurrection of life." But Jesus, the Judge, has promised a "resurrection of judgment" and that those so resurrected will be judged by their future deeds on an earth free from the influence of the Devil. Says the prophecy: "And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds." Each one will be given the opportunity to prove by his deeds that he loves righteousness. Few are the nations today that offer justice for all, and even those that do cannot live up to their promise because of man's imperfection. Then, too, the poor man has little hope for full justice; only the rich can afford to appeal to the highest courts. How unlike the present time the thousand-year judgment day will be! Then all will have an equal standing. There will be no prejudice against those who were formerly poor: "He will not judge by that which his eyes see, nor decide by that which his ears hear; but with justice will he judge the needy, and with fairness decide for the poor of the land."—Rev. 20:13, *NW;* Isa. 11:3, 4, *AT.*

FINAL TEST APPLIED

What happens at the end of the thousand-year judgment day? Christ Jesus, having brought the human race back to perfection, turns the kingdom over to his Father that Jehovah may be all things to everyone: "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power." Then Jehovah God uses Jesus to release the Devil: "Now as soon as the thousand years have been ended, Satan will be let loose out of his prison." Why is the Devil released from his thousand-year state of deathlike detention? Because a final test must be made to determine who is worthy of receiving from the hands of Jehovah God the right to live on this earth forever. —1 Cor. 15:24; Rev. 20:7, *NW.*

Do not think it strange that the Devil is released. We must remember that the perfect man Adam was tested by God. Jehovah used the "tree of the knowledge of good and bad." But during the final test, after the thousand years have ended, the supreme Judge uses no tree but rather the Devil to apply a test on which he can base his judgment. Some of perfected mankind will allow themselves, like Adam in the garden of Eden, to be misled by the Devil. The result: these willfully wicked, deluded ones, symbolically called Gog and Magog, prepare to wage war against those who remain faithful to Jehovah. God does not allow things to get out of control, for when the Devil-led rebels make their all-out assault against the loyal inhabitants of the new world, Jehovah steps in: "Fire came down out of heaven and devoured them. And the Devil who was misleading them was hurled into the lake of fire and sulphur." This time God does not abyss the Devil but hurls him into the lake of fire, a symbol of the second death or state of everlasting annihilation. All the rebels who

perish with the Devil suffer the same fate. —Gen. 2:17; Rev. 20:9, 10, *NW*.

JUDGMENT PERIODS UPON HUMAN SOCIETY

Since the thousand-year judgment day and the judgment period at the end of that day are still in the future, can one do as he pleases now and ignore the good news of God's kingdom? The Bible answer is, No. If nations, communities, families and individuals were not to be held accountable for their actions, then there would be no vital purpose served by the world-wide preaching work that Christ Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) To ignore this message of God's new world and the end of this system of things is a mistake, a deadly mistake. For even though the thousand-year judgment day has not yet begun, do not think that there has not been or is not now a judgment period upon human society.

How serious is a judgment period? Divine condemnation always results in everlasting destruction. This was true during the Edenic judgment day when God passed judgment upon Adam. Another judgment period fell upon human society in Noah's day. God determined to exterminate earth's inhabitants because of their wickedness. He sounded the warning through a preacher of righteousness, Noah. But to the wicked people Noah was just a fanatic. Many must have been the jokes based on Noah's preaching and his building a boat! When we read the Bible account we can visualize the preflood people pointing with scorn and roaring with laughter at this man so engrossed in preaching and boatbuilding. But, as the Bible says, that judgment period was no joke; for God "did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." All those "ungodly people" who perished will never have a resurrection, because Jehovah's judgments are final: "I, Jehovah, change not."—2 Pet. 2:5, *NW;* Mal. 3:6, *AS*.

The judgment day for Sodom and Gomorrah was another destiny-making time. Jehovah's angels appeared to Lot, informed him of God's judgment to destroy the cities and warned him to flee for his life. Before fleeing, Lot was told to sound the warning to his relatives. This God-fearing man lost no time in dashing to his sons-in-law with the city-shaking news: "Lot went on out and began to speak to his sons-in-law who had taken his daughters, and he kept on saying: 'Get up! Get out of this place, because Jehovah is destroying the city!' But in the eyes of his sons-in-law he seemed like a man who was joking."—Gen. 19:14, *NW*.

They thought Lot was joking! And yet cannot we hear the urgency in his voice as he kept on saying: "Get out of this place"? But his hard-laughing relatives thought it so incredible that the God of heaven would destroy their city that they did not even investigate Lot's warning. So the sons-in-law abandoned themselves to their self-chosen destiny of everlasting destruction. For "Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sodom and upon Gomorrah." Scoffing laughter ceased forever in Sodom; its judgment day had been no joke.—Gen. 19:24, *NW*.

The fate of all the people who failed to flee Sodom was alike, whether it was men, women or children. They paid the penalty of everlasting destruction, because it was a judgment day. Sodom and Gomorrah,

says the Bible writer Jude, "are placed before us as a warning example by undergoing the judicial punishment of everlasting fire."—Jude 7, *NW*.

JUDGMENT DAY SINCE 1918

What does all this mean? The apostle Peter answers: "By reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come." So Sodom's judgment day pictured the judgment day that would come upon the peoples of the nations in the "last days," where we now are. Since 1918 the enthroned King Christ Jesus has been judging the peoples of the nations. Jesus does not have to be on the earth to do this, but he does it invisibly from heaven as he foretold: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another." Upon what does Jesus base his judgment? Upon peoples' response to the preaching of the good news of the established kingdom by Jehovah's witnesses. Jesus foretold that this world-wide witness work would be done during his second presence: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —2 Pet. 2:6; Matt. 25:31, 32; 24:14, *NW*.

"The accomplished end" means the culmination of this judgment period, the war of Armageddon. Then Jehovah enforces his judgment of condemnation by "the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction." So those who die at Armageddon will pay the same penalty as the people of Sodom did; that is, they will not have a "resurrection of judgment" during the 1,000-year judgment day, but they will stay dead forever.—2 Thess. 1:7-9, *NW*.

To survive Armageddon and to enter the 1,000-year judgment day, during which mankind will be brought back to perfection, will be an incomparable blessing. It is a blessing open to all, no matter what their past life, if they heed the warning message now and worship Jehovah in obedient service. Most people, though, will take the indifferent attitude, which places them in the goat class. The Master *foretold* this mental attitude. "Just as it occurred in the days of Noah," and "just as it occurred in the days of Lot," declared Jesus, "the same way it will be on that day when the Son of man is to be revealed." The people in Noah's day were too busy to listen to Noah; if they did they scoffed. In Lot's time some of Sodom's citizens thought that their judgment day was just a joke. They had a good laugh but it was cut short by their everlasting destruction. So Jesus tells us not to act in the same oblivious, noninvestigating manner. Peter does also: "In the last days there will come ridiculers with their ridicule." What will be the object of their laughter? The preaching of the news that Christ has taken up his Kingdom power and is now judging the peoples of the nations. This, together with the urgent warning of Armageddon, the masses think farfetched, just a joke.—Luke 17:26, 28, 30; 2 Pet. 3:3, *NW*.

But Jehovah's witnesses are not joking. They would not, year after year, day after day, preach unceasingly from house to house, in the people's homes and on the public streets if their message were a joke. So earnestly serious are they that to sound

the warning of Armageddon's nearness, they spent, in 1954, a monumental 80,814,996 hours. Avail yourself of the opportunity to hear this most urgent of all messages thoroughly. Carefully investigate it by using your Bible. Your destiny is at stake. So remember Sodom's laughing citizens and their fate. Remember Jesus' warning comparison of that time with today. Benefit now by knowing that this present judgment day is for a certainty not a joke.

Abraham and the Hittites

THE Hittites were the descendants of the Biblical patriarch Heth, who was a grandson of Ham through Canaan. (Gen. 10:6, 15) The word Hittite(s) occurs 47 times in the Hebrew Scriptures, while the name Heth is used 14 times, thus indicating an outstanding ancient people appearing on the scenes of Biblical history all the way from early post-Flood days to the period of the Hebrew kings. (Gen. 15:20; 2 Sam. 11:3; 2 Chron. 8:7) Secular ancient history knew nothing of these ancient people until after 1871, when archaeologists began to find inscriptions mentioning the Hittites, thus confirming the Bible record of their existence.[a]

In 1906 in Asia Minor 90 miles east of Ankara, Turkey, excavations were begun of what proved to be the ancient Hittite capital city, Boghaz-keui, where some ten thousand clay tablets were found written in the Hittite and other dead languages of the past.[b] Many of these tablet-documents have now been deciphered and from them much of the language, laws and culture of the Hittites has been reconstructed. It is now commonly accepted that the Hittites operated a vast ancient empire dominating most of Asia Minor with an extension of their political control over most of Palestine from the years of about 2000 to 1200 B.C. Therefore Hittite government and law dominated much of the land of Canaan during the sojourn of Abraham in the Promised Land.

The Scriptures are clear that while Jehovah God gave Abraham the promise of Palestine as the future home for his posterity, yet Abraham himself during all the rest of his life remained a temporary resident moving about from place to place with his flocks. (Gen. 15:18-21; Heb. 11:9) This meant that for any business or legal transactions with the city organizations existing in Palestine, it became necessary for Abraham to conform to the dominating law of those cities. In 1951 there were published in London English and Hebrew translations of two hundred paragraphs of Hittite legislation, having reconstructed two hundred laws from the tablets found in 1906 and subsequently. Several of these laws shed interesting background informa-

[a] *The Westminster Dictionary of the Bible*, 1944, p. 251.

[b] *Light From The Ancient Past*, by J. Finegan, 1946, p. 165.

tion as to the dealings Abraham had with the sons of Heth.[c]

Upon the death of Abraham's wife Sarah near Kiriath-arba (later called Hebron) in 1881 B.C., Abraham negotiated with the sons of Heth for the purchase of the cave of Machpelah as his family burial place. Heretofore many students of the Scriptures have considered the record of Abraham's negotiation before the town council of the Hittites as a shining example of agonizing oriental bargaining involving hypocritical formalisms where Ephron, the Hittite, was shrewdly holding out for a high price. It was thought this involved the display of false oriental generosity when Ephron glowingly pretended to offer Abraham the field as an absolute free gift. (Vs. 11) Skillfully then Ephron 'incidentally' mentions the high price of 400 shekels to which Abraham is forced to agree as the final price for the deal. After that the town governmental elders confirm the possession to Abraham.—Gen. 23:1-20.

In view of the publishing of the Hittite laws there may be an altogether different understanding of this Scriptural account. The Hittite government seemed to be a feudal state where the dominating king levied by law a feudal land tax of service or possibly the alternative annual payment of money. Whoever owned the land was forced to pay the feudal dues to the king. When the entire parcel of land was sold, the new owner was obligated by Hittite law to accept responsibility for the payment of the feudal tax or dues to the king. However, the Hittite law made an exception that if only a part of a field or parcel of land was sold, then the feudal obligation still remained in the hands of the major owner and did not pass on to the new owner of the small part.

Hittite law, paragraph No. 46, partly reads: "If anyone occupies fields in a town as a feudal holding by way of inheritance, if all the fields are given to him he shall render the feudal dues; if only a few of the fields are given to him he shall not render the feudal dues, but they shall be rendered from his paternal estate."[d] No. 47B reads: "If anyone buys all the fields of a soldier, he shall render the feudal dues, and if he only buys a few of the fields, he shall not render the feudal dues."[d]

Abraham must have been well informed as to these land laws of the Hittites and also must have been aware of the following additional law involving a pagan religious rite to be performed when an entire major field was purchased. Law paragraph No. 169 reads: "If anyone buys a field and divides the boundary, he shall take flour and cast it before the sun-god and say 'Plant thou every *elzi* tree which is in my land.' Also he shall say 'Sun-god and weather-god, let no anger be upon me.' "[e] With this legal background let us see what different understanding may be obtained from the Biblical account.

Abraham approaches the Hittite city elders or rulers of Hebron admitting that he is a temporary resident among them and that he desires to obtain possession of a burial place for his dead wife. (Vss. 3, 4) The elders respond with courtesy by agreeing to allow Abraham to obtain a burial place in their territory. (Vss. 5, 6) In an effort to avoid the payment of feudal dues for generations thereafter and also to avoid the rendering of pagan religious rites, Abraham asks to buy only the cave of Machpelah which is part of the field of Ephron.—Vss. 7-9.

Ephron, the owner of this entire field, himself was apparently one of the city elders then sitting at the gate of Hebron

[c] *The Hittite Laws*, by E. Neufeld, London, 1951.

[d] *Ibid.*, pp. 14, 15.
[e] *Ibid.*, p. 46.

hearing legal cases of judgment. In ready response to Abraham's plea, Ephron offers on sale the entire field including the cave of Machpelah. (Vs. 11) The Hebrew word translated "give" in verse 11 is the same as the word translated "give" in verse 12 that is associated with money, thus meaning consistently in this chapter either "sell" or "pay." Ephron seemed unwilling to divide his property and thus become responsible for the feudal dues for whatever small part Abraham might purchase from him. So Ephron offers to sell the whole field that Abraham might bear all the legal obligations in connection with the feudal tax as the new owner.

Abraham replies that he would be willing to pay the large amount necessary for the entire field only that he might have a place to bury his beloved dead one. (Vs. 13) Ephron does not give in to Abraham's request. He remains firm and insists that the entire field is worth four hundred shekels, which, after all, is a small amount between Abraham and himself. The Biblical record indicates Abraham bought the entire field, including all the trees and the cave therein. This implies that Abraham finally had to agree to assume whatever feudal taxes there were attached to the purchase of this entire tract of land that would have to be paid to the king of the Hittites.—Gen. 23:14-20.

When the city elders confirmed this transfer of property rights to Abraham there is no record that he was required to perform the formalistic pagan religious rite in connection with such purchase. They may have excused him because the Hittites recognized Abraham as "a chieftain of God."—Gen. 23:6, *NW*.

The fact that the conveyance of land made mention of trees also indicates Hittite legal background, because it is a characteristic trait of Hittite business documents to list the exact number of trees at each real estate sale.[†]

Again we find Biblical archaeology confirming the reliableness of the sacred Scriptures. Actually this Genesis 23 account proves that the compiler of Genesis must have lived long before 1200 B.C. to have known of the Hittite laws and empire, since this ancient state ceased to exist as an early dominant power in the Near East around 1200 B.C. Modernists and higher critics who have rejected Moses as the early compiler of Genesis are shown up once more as grossly wrong. Why, a century ago higher critics even scoffed at the Bible's frequent mention of the Hittites, claiming such a people never existed. The Bible continues to square as unfailingly true in its accounts of all contemporary civilizations.

[†] *Bulletin of the American Schools of Oriental Research*, February 1953, pp. 15-18.

Zeal for Improving Service

Jehovah's witnesses' anxiety to participate in house-to-house field witnessing and their determination to improve their personal abilities in this work frequently amaze people who either have not investigated the truth to see its importance or have not participated in the witnessing work to know of its joys. The determination to improve such service was well illustrated by a 70-year-old brother who is now attending school to learn how to read and write so that he can better present the good news at the doors. At the time of his immersion at a recent assembly he was in the third grade. This zeal of Jehovah's witnesses for His service continues to illustrate their faith and to warm the hearts of their Christian brothers worldwide.

MODERN HISTORY of Jehovah's Witnesses

Part 7

NEW ADMINISTRATION AMID WORLD WAR I

THE new administration under Joseph F. Rutherford immediately set about in 1917 to reorganize the Watch Tower Society's headquarters office at Brooklyn, New York, and also to effect changes in the field service, to arrest the downward trend in the Kingdom witness work.[a] The "pilgrim" service was increased from 69 to 93 traveling representatives of the Society, to visit and strengthen the more than one thousand congregations of dedicated servants of Jehovah spiritually. The volunteer service whereby tracts were distributed on occasional Sundays in front of churches and regularly in house-to-house visits was stimulated, there being distributed in 1917 alone 28,665,000 free copies of new four-page numbers of *The Bible Students Monthly*. The so-called "pastoral work" was stepped up, which new activity started before Russell's death as a sort of forerunner to our present back-call or "follow-up" work.

"The activities will in a general way consist of visiting the addresses mentioned [received at public meetings and at Creation Photo-Drama showings], ascertaining interest, removing prejudice, loaning [books]; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes . . . and later to become regular Berean Classes."[b]

The colporteur (pioneer) service was expanded from 372 to 461, and in the early part of 1917 for the first time a *Bulletin* was issued giving periodic service instructions from headquarters to pioneers, this instrument being an ancestor of the present *Informant*.[c] Furthermore, several regional conventions were held as part of this great rejuvenation campaign. Likewise the V.D.M. (*Verbi Dei Minister* or Minister of the Word of God) questionnaire arrangement was pressed to encourage the male associates to train themselves as better ministers of God's Word, there being a written examination on twenty-two Bible questions that such were asked to answer in writing and submit to the Brooklyn headquarters to check on their qualifications as a V.D.M.[d] All this resulted in increased field activities for the year 1917.

Not all were happy to follow the Watch Tower Society's new administration in accelerating the witness work. From the beginning in 1917 there were several leaders who became ambitious for administrative control for themselves. They became unco-operative. One prominent speaker sent forth from the Brooklyn headquarters had to be recalled from his assignment in England because there he arrogantly assumed administrative powers never entrused to him. Disruption among the British congregations of Jehovah's people was being caused by him. Upon that one's return to Brooklyn Bethel, he and four other prominent members of the fam-

a *Watch Tower* 1917, pages 371-375.
b *W* 1916, pp. 331, 332; *W* 1917, p. 166.
c *W* 1917, p. 220.
d *W* 1916, p. 330; *W* 1917, p. 167; *W* 1918, p. 69.

ily began to foment divisive issues. On July 17, 1917, at the Brooklyn Bethel home noon meal, Society's president Rutherford announced the release of the long-awaited seventh volume in the series of *Studies in the Scriptures,* entitled "The Finished Mystery."[e] "Brother Russell often spoke about writing the Seventh Volume, and one of his last utterances about it was to this effect: 'Whenever I find the key, I will write the Seventh Volume; and if the Lord gives the key to someone else, he can write it.' "[f]

Months prior to this, two careful Bible scholars, Fisher and Woodworth, had worked busily in gathering together a commentary out of the Society's previous publications on the Bible books of Ezekiel and Revelation. That compilation comprised the new book. Release of *The Finished Mystery* provoked a five-hour rebellious wrangle at the Bethel table, led by the five prominent ones above mentioned, and to whom others of the family chose to join themselves. Such disunity could not be tolerated by the far greater majority of faithful brothers; so the administration authorized the dismissal of not only the five ringleaders but also those who chose to join them in opposition.[g]

This opposition clique, being dismissed, immediately began to publish letters and other material which they circulated among congregations associated with the Watch Tower Society in this country and abroad. Gradually opposition parties arose in some of those congregations where deceived ones were easily taken captive because of their growing spiritual drowsiness. Such refused to co-operate with the awakening loyal ones in conducting a revitalized work of preaching the Kingdom in that time of growing clergy hostility and persecution.[h] Thus many congregations came to have a pro-Society group of zealous workers and an anti-Society group of "sick ones" who tried, for their private purposes, to wrest control of the local meetings. This proved to be a very trialsome time.

The ambitious opponents thereafter sought to gain control of the legal corporation, the Watch Tower Society, at the next annual corporation meeting in Pittsburgh, Pennsylvania, due January, 1918. Because of the dispute as to the legal control of the Society the November 1, 1917, *Watch Tower* (page 330) suggested a referendum vote by each congregation. By December 15, 813 congregations had sent in their votes, which tallied to show that Rutherford was given 10,869 votes as president out of 11,421 cast; and all the other faithful members of the board of directors as reconstituted in July, 1917, were preferred over the five rebellious ones.[i] This voting trend proved to be true, for at the corporation meeting held in Pittsburgh January 5, 1918, Rutherford and the others of the board were legally re-elected, and not one of the opponents succeeded in getting voted in.[j]

J. F. RUTHERFORD

The internal crisis came to its full with the occurrence of an outstanding Bible-predicted event, namely, the coming of Jehovah's "messenger," Christ Jesus,

e *W* 1917, p. 372.
f *W* 1917, p. 226.
g *Harvest Siftings* (published by the Watch Tower Society), August 1, 1917, pp. 1-24.
h *W* 1918, p. 79.
i *W* 1917, p. 375.
j *W* 1918, p. 23.

to Jehovah's temple for judgment in the spring of 1918, to separate the "faithful and discreet slave" class from the "evil slave" group. (Mal. 3:1-3; Matt. 24:43-51, *NW*) The cleavage between the two groups became more evident after the opponents' failure to gain their ends at the 1918 corporation meeting. After that January meeting the opposition leaders remained in Pittsburgh to form a separate organization headed by what they called a "Committee of seven."[k] By Memorial time, March 26, 1918, the separation had become irreconcilable, as the opposers chose to celebrate the death of Christ apart from the Society's faithful congregations.

It had been the Society's usual practice to publish a partial report of the Memorial attendance as sent to the Society by congregations in this land and abroad, but due to the 1918 disturbances, both internally and externally, the attendance figures were not gathered. However, in 1917 the partial report of the Memorial (April 5) showed 21,274 in attendance as associates of the Society. By 1919 Memorial time (April 13), according to partial report showing attendance of 17,961, it became evident that a minority of less than four thousand had ceased to walk with their faithful former associates.[l] From this time of separation the "evil slave" group came into further internal disagreements and divisions among themselves. Eventually several other small dissentient groups tried to establish themselves but, after brief existence, disappeared.

In the latter half of 1917 the faithful forefront preachers of the "discreet slave" class energetically took up distribution of *The Finished Mystery,* for within seven months the Society's outside printers were busy on the 850,000 edition. "The sale of the Seventh Volume is unparalleled by the sale of any other book known, in the same length of time, excepting the Bible."[m] Not only did this book crystallize the opposition of the "evil slave" class, as already indicated, but it also brought forth a most bitter reaction of the clergy in many parts of Christendom. Sunday, December 30, 1917, was the historic date for commencement of the mass distribution through the Sunday volunteer service of ten million copies of the fiery tract, the *Bible Students Monthly* issue entitled "The Fall of Babylon—Why Christendom Must Now Suffer —The Final Outcome."[n] That tabloid-size, four-page tract contained excerpts from *The Finished Mystery* and came to be a stinging exposure of the clergy. Accompanying this distribution, public lectures were widely given the same day on this same subject.[o]

On February 12, 1918, the public press contained the following dispatch from Ottawa, Canada:

"The Secretary of State, under the press censorship regulations, has issued warrants forbidding the possession in Canada of a number of publications, amongst which is the book published by the International Bible Students Association, entitled *Studies in the Scriptures —The Finished Mystery,* generally known as the posthumous publication of Pastor Russell. *The Bible Students Monthly,* also published by this Association at its office in Brooklyn, New York, is also prohibited circulation in Canada. The possession of any prohibited books lays the possessor open to a fine not exceeding $5,000 and five years in prison."[p]

Later, the Winnipeg (Canada) *Tribune,* after mentioning the banning order above described, said:

"The banned publications are alleged to contain seditious and anti-war statements. Excerpts from one of the recent issues of *The Bible Students Monthly* were denounced from

k An opposition journal, *The Herald of Christ's Kingdom,* July 1, 1919, p. 197.
l *W* 1917, p. 157; *W* 1919, p. 151.
m *W* 1917, p. 373.
n *W* 1917, pp. 354, 374.
o *W* 1918, p. 18.
p *W* 1918, p. 77.

the pulpit a few weeks ago by Rev. Charles G. Patterson, Pastor of St. Stephen's Church. Afterward Attorney General Johnson sent to Rev. Patterson for a copy of the publication. The censor's order is believed to be the direct result."q

q *W* 1918, p. 77.

This set off a chain of clergy-inspired actions that were aimed to force the governments of the United States and Canada to destroy the Watch Tower Society and its co-workers.

(To be continued)

Preaching for the Purpose of a Witness

THAT Christ Jesus commanded his followers to preach the "good news of the kingdom" is apparent both from his example and his instructions to them. Many, however, have taken Jesus' instructions to mean that they are to try to convert the world; and in view of the fact that they profess to do this at God's command they actually hold that God is trying to convert the world. (As if God had to *try* to do a certain thing!)—Matt. 24:14, *NW*.

Believing that man has an immortal soul that at death goes either to heaven or to hell (or purgatory), such professed Christians have been faced with a dilemma. Either all those who have never heard of the only "name under heaven that has been given among men by which we must get saved" are doomed to suffer eternal torment and therefore Christians are faced with the hopeless task of trying to convert the world—hopeless in that the pagan peoples are increasing population far more rapidly than they are being converted; or God is going to save them all on the basis of their never having had an opportunity, in which event it must be asked, Why not keep all mankind ignorant and then save all?—Acts 4:12, *NW*.

But God's Word presents no such dilemmas. It shows that God is perfect in wisdom, justice, love and power and that all he purposes he carries out; that he decreed that the wages sin pays is death, not eternal torment, and that because of his love and for his name's sake he has made provision whereby the obedient ones of mankind can regain what their first parent Adam lost for them, namely, everlasting life in a righteous world. God's Word further shows that that righteous world is just at the doors, which means that the end of this wicked old world is also at hand. God is therefore having a great preaching work done for the purpose of a witness, warning all the wicked of their doom and offering to all lovers of righteousness a way of escape to God's new world.

In carrying on this work of preaching for the purpose of a witness God's servants endeavor to make the message they have to offer as convincing as they can. Their motive in carrying on this preaching work is love, love for God and love for their fellow man. In doing this work they use the same methods employed by Jesus and his disciples together with such modern means of communication as are available to them in the way of printing presses, the radio and television. As a result of such preaching millions have heard for the first time of Jehovah and his purposes and hundreds of thousands have dedicated themselves to Jehovah and now share in the preaching work.—Rev. 7:9, 10.

Today there is no more joyful work in which one could engage than that of preaching for the purpose of a witness. It is not the hopeless task of trying to convert the world, neither is it a useless one as if all would be saved because of ignorance.

Theocratic Conduct Within the FAMILY CIRCLE

"You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:18-21, NW.

JEHOVAH God is the Originator of the family circle. He made the earth, made man to inhabit it, saw it was not good for the man to be alone, created the woman as his helpmate, empowered them to reproduce their kind and gave a procreation mandate that they should multiply and fill the earth. It was Jehovah's will for Adam to be a family man, to have a wife and children and to keep the family circle unbroken by strife and conflict. To preserve unity and harmony among the family members the man was given headship, but as a family head Adam proved to be a dismal failure. Eve ignored his authority, and he did not undo her deception. She led the way into sin and Adam followed. Though he blamed his wife for his trespass, the burden of guilt lay heavily upon his own shoulders. He did not measure up as family head. His wife was not submissive. His first son became a murderer. He allowed his family circle to be broken by rebellion, by sin, by recriminations, by death.

[2] To this day family circles are still being shattered, in the same ways and for the same reasons. Both men and women have drifted far from Jehovah's prescribed conduct for family rule, both husbands and wives have fallen far short of their responsibilities and obligations. Husbands abuse their headship, wives rebel against it, and children ignore it to run riot in unprecedented delinquency. Though marriage counselors increase, family troubles and delinquencies and divorces increase much faster. Rejecting Jehovah's theocratic counsel, families sow by human wisdom and reap of its folly. The world feels wise in its own conceit, but do not its fruits scream out the foolishness of its wisdom? The only remedy is to bring theocratic conduct within the family circle.

[3] To see in proper perspective the duties and obligations existing between family members, consider some lofty patterns. First, Jehovah God uses the symbol of marriage to show the close relationship between himself and his universal organization, speaking of himself as the Husband of his womanlike organization. Again, the figure of marriage is used to illustrate the close bond between Christ and his church, he being spoken of as the Bridegroom and the church as his bride, with the marriage being consummated in heaven. (Isa. 54:5; 2 Cor. 11:2; Rev. 19:7) You will recall

1. What is Jehovah's arrangement for ruling the family circle, and how did Adam fall short?
2. How do persons today fall short in this regard?
3. What lofty patterns are there for marriage and oneness?

that in Eden the man and the woman were spoken of as being "one flesh," and the same is said about human marriage partners today. Similarly, there is a oneness existing between Jehovah and the chief one of the universal organization, Christ Jesus. Also, Christ and his bride, the church, are referred to as being one. However, the Bible clearly shows that Jehovah and Christ are not one in any mysterious pagan trinity. Nor are Christ and the church class literally made into one; any more so than do man and wife, two persons, literally become one. In none of these cases is it a literal organic oneness, but in all of them it is oneness in aim, purpose, goal, desire and direction of effort.—Matt. 19:4-6; John 14:10; 17:21-23.

[4] Where two or more are united in a common endeavor there must be organization, some sort of headship to give intelligent direction to the energies of the united ones. In human affairs two heads may be better than one when it comes to assembling ideas or considering possible courses of action, but when it comes to a final decision one head must be empowered to decide for both. A headless union would lack proper directive force, whereas a freakish two-headed one would engender strife and an eventual split-up. Let all face this fact: everyone has a head over him except Jehovah, who is Head over all. We read at 1 Corinthians 11:3 (*NW*): "I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God." This arrangement was not made by any creature, but is the law of the Creator of the universe. Conformity to it is obedience to Jehovah; rejection of it is rebellion against him. Theocratic women and children will acknowledge the man as the head of the house.

4. Why is a family head necessary, and who is it?

EXACTING DUTIES UPON HUSBANDS

[5] In some countries where there is a strong tendency for many women to try to share or take over family headship, loud objections rise against the divine requirement of man's headship and woman's subjection. It is viewed as discriminatory against women, as oppressive and too difficult a load for them to bear up under. However, careful reflection will reveal that it is the husband that has the weightier load to bear, the heavier responsibility to measure up to. He must strive to copy the flawless example of Jehovah God, the Head and Husband of the universal organization. Jehovah not only created all things but thereafter established laws and rules of action for their guidance and provides the necessities for their continuance. Even in his own ways and acts Jehovah consistently follows righteous principles and conducts his headship with an unparalleled display of justice, wisdom, patience, mercy, compassion and, above all, love. Encouragingly for us on earth, "he knows our frame; he remembers that we are but dust."—Ps. 103:14, *AT*.

[6] Not only in Jehovah's excelling headship over his universal organization, but also in Christ's rule over the church class does the human husband have a lofty example to aim toward. Did not Jesus expend himself working in the interests of the body members, teaching and preaching, providing the spiritual sustenance that is so much more vital than literal bread? Were not his patience and long-suffering exemplary, his dealings with his earthly disciples merciful, his allowances for their fleshly frailties compassionate? Did he not endure torturous persecution and pain in maintaining integrity toward Jehovah, thereby becoming a safe model for his followers? And finally did he not go the

5, 6. What examples show the exacting duties of husbands?

limit and lay down his life for his bride and wife, the church class? Surely Christ's headship over his church wonderfully demonstrates thoughtful provision, gentle concern, wise understanding, continual forgiveness, protective care and a love that found its climax in the laying down of his own life—and greater love than that no man can have!—John 15:13.

[7] Let human husbands look to these divine patterns and heavenly examples of headship, setting their sights on them and aiming toward such perfect theocratic conduct for their own family circles. The husband must provide food, clothing and shelter for his wife. But his obligations go far beyond fulfilling these basic physical needs. Man does that much for his livestock. He must provide for her mental happiness and consider her spiritual well-being, showing a love for her as great as that he bears for himself. Husbands should not be oblivious to the emotional make-up and vicissitudes of their wives, but should "continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7, *NW*) He must give proper direction to their united efforts by making wise decisions, shoulder the responsibilities for these decisions and cope with any consequences that may follow in their wake. Husbands must endeavor to follow consistently right principles, to exercise patience and long-suffering, to practice mercy and forgiveness, to show consideration and understanding, and, above all, to keep alive and active a love patterned after that shown by Jehovah toward his universal organization and that shown by Christ toward his Christian church organization. To measure up to such high requirements is certainly more difficult than being submissive under such upright headship, is it not? What reasonable woman could object to submission to such headship?

7. What many obligations attach to proper headship?

PATTERNS FOR WIFELY SUBJECTION

[8] Do we hear some of our feminine readers make the rejoinder that they would gladly subject themselves to such headship, but what man is there that administers it? True enough, no man perfectly measures up to these lofty standards. But before wives use this as grounds for refusing to be submissive, let them reflect as to whether they flawlessly fulfill the role Jehovah assigns to them. Just as Jehovah remembers, so marriage partners should remember that humans are made of dust and weaknesses must be mercifully taken into account. Before heaping bitter blame upon the other, each marriage partner should weigh Jesus' words: "Stop judging, that you may not be judged; for with what judgment you are judging, you will be judged, and with the measure that you are measuring out they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:1-5, *NW*.

[9] The principal one of Jehovah's universal organization does not find it galling to be in subjection to the great Husband and Head of that organization. Christ Jesus delights to do Jehovah's will, and at one time declared that to do God's work was as vital food for his sustenance. (Ps. 40:8; Heb. 10:7; John 4:34) Because of his attachment and devotion to Jehovah he endured persecution and death, proving his

8. What should marriage partners remember?
9, 10. What example in subjection do wives have, and whom will they not copy?

integrity to God and contributing heavily to the vindication of His Word and name. It was a marvelous display of Jesus' complete subjection to Jehovah's headship, and through it all Jesus found great joy in this submissiveness. It was not at any time a drudgery to him. And never did he seek to seize that headship from Jehovah or try to share it as an equal to Jehovah: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Phil. 2:5-8, *NW*.

[10] Christian wives should keep this mental attitude of Christ, and not the attitude of many worldly wives that clamor for equality with and often dominancy over their husbands. Wives who are truly Christian will not even untheocratically consider seizing a part or all of the family headship that is divinely assigned to their husbands. They will submit to the marriage arrangement, realizing that it has been so ordained, not by any man, but by Jehovah himself. To rebel against the arrangement is to rebel, not against any man, but against Jehovah himself. Remember that it was the covering cherub in Eden that was headstrong and felt cramped and oppressed by Jehovah's headship and thereupon rebelled and became infamous as Satan the Devil. Wives who are not submissive to their husbands are copying Satan, not Christ.

[11] Again, wives can find an example in the submission of the church class to its Head, Christ Jesus. Members of Christ's bride set aside their own will to follow in the footsteps of Jesus, to co-operate with him in the work he is doing. They take on the obligation to preach in harmony with his will, and this brings upon them a certain amount of persecution and tribulation in the flesh. But the joys of serving under the loving headship of Christ far outweigh the fleshly tribulations. Submission to such an upright headship is not difficult or degrading, though heady and haughty ones down through the centuries have thought so, and in these last days such ones have made themselves into an "evil slave" class by their bolt from under Christ's headship. It is the "faithful and discreet slave" class that finds real joy by submissiveness to Christ. And when that "evil slave" breaks away from Christ's headship, does he gain a liberty and freedom that spells great happiness? No, for he lands outside Jehovah's arrangement to company with hypocrites, and "there is where his weeping and the gnashing of his teeth will be." (Matt. 24:45-51, *NW*) Christian wives who are not submissive to their husbands are copying the "evil slave," not the "faithful and discreet slave," and their bolt from Jehovah's arrangement to grasp a false freedom will bring them, not true happiness and contentment, but emotional frustrations and spiritual guiltiness.

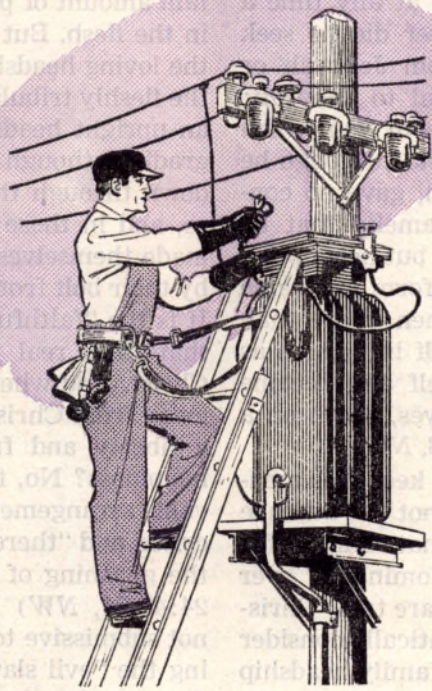
11. What additional example is there for wives, and whose course will they shun?

PRACTICAL COUNSEL FOR HUSBAND AND WIFE

[12] Jesus said: "Every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit." The same applies to counsel. Following good counsel will produce fine results, whereas rotten counsel leads to a bad end. The present impulse of many is to dismiss Bible counsel as impractical and turn to modern authorities for marital ad-

12. What proves false the modern contention that Bible counsel is impractical?

vice, but the deluge of divorce and delinquency is the impractical result that proves the modern counsel to be highly impractical. In contrast, when the Bible was held in high esteem and its advice followed divorces were fewer and delinquency was reduced. So those who hurl the charge that the Bible counsel is impractical have it thrown back in their own face by the facts!—Matt. 7:17, 18, *NW*.



[13] The Bible sets forth the relationship that is to obtain between husband and wife: "Let wives be in subjection to their husbands as to the Lord. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."—Eph. 5:22, 25, 28-31, 33, *NW*.

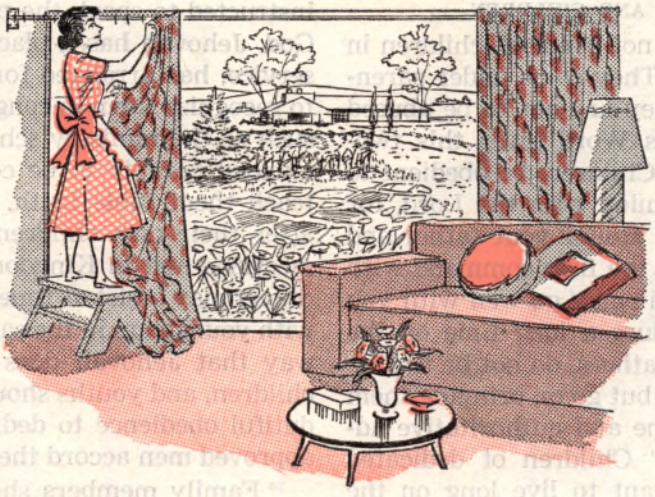
[14] A husband must measure up as head if he would have the deep respect of his wife. Insisting on his prerogatives as head while failing to measure up will make him seem like a pompous figurehead. Exercising headship involves more than just taking the lead and having the final say; it requires sound knowledge and good understanding and a self-control that is calm, patient and reasonable when faced with difficult situations. It is hard for a Christian wife to respect a husband who is careless or negligent of family responsibilities or ministerial privileges, who eats to the point of gluttony or imbibes too freely of alcoholic drinks, who is thoughtless or coarse or obscene in his speech, or who shows little consideration for her or attention to her while being overly sociable with other women. If the husband is shallow he can hardly expect his wife's respect to be deep. She may submit because of moral, physical, economic or theocratic reasons, but it will be much easier for her and much more gratifying to the husband if she does it because of the love and deep respect she has for him due to his worthy course of action.

[15] On the other hand, it is extremely difficult for a man truly to love and cherish and protect a woman who is not submissive, for by her independence she proclaims that she does not need him. She steals from him, robbing him of the position that is rightfully his. How can he love such a woman as his own flesh, when she is not one with him but is divided against him, competing with him instead of co-operating

13. What should be the relationship between husband and wife?
14. What must the husband do to deserve his wife's deep respect?
15. What results when the wife refuses to be submissive?

with him? Why should he extend himself to provide bountifully for an unappreciative competitor? He may lose all incentive and initiative and let her have her way to keep down quarreling, but in gaining the household she will lose his love. And both would lose Jehovah's approval, the woman for usurping the man's position and the man for letting her do it. If a husband lets his wife take over she will lose her deep respect for him and he will lose his self-respect, and this loss will cause his love for her to give way to resentment. After all the modern prattle about equality dies down, the fact still stands that only in homes where the husband is a proper head do contentment and deep joy exist. If the woman runs the home she will ruin it, both in man's sight and in God's sight.

[16] Does this mean she is to have no say in family affairs? No, for that is not the Bible's position. The woman is "to manage a household." As long as she does it properly the husband should be pleased to let her use her own initiative in this respect. Many wives handle considerable of the finances for the family, budgeting the funds, spending wisely for the good of all, and saving for future needs. Managing a household would also include decorating the home, making purchases to beautify it and to equip it for efficient operation. The household includes those making up the members of the family, and the efficient wife exercises a great force for good on all members, seeing to it that they are well fed and adequately clothed, as well as having a clean and pleasing house to live in. She is much more than a cook or cleaning woman, for in her managerial position she must be a good businesswoman looking out for the interests of her husband and children. Finally, she has far-reaching influence on the development of the children, being with them so much more during the early, formative years. She can help them in the right direction, teaching them good habits and principles and, above all, Jehovah's truths. To shape a young life, to get it off to a good start, is one of the heaviest of responsibilities and greatest of joys. Just as it is hard for a husband to measure up to the requirements of headship, so it is not easy for a wife to meet the challenge to manage the household. When she does her job well she is a praise to her family in the community, and the man who has her is blessed by Jehovah. —1 Tim. 5:14, *NW;* Prov. 18:22; 19:14; 31:10-31.



[17] Both husband and wife have their sphere of duties and responsibilities, and each should let the other bear the assigned load. This does not mean that one cannot discuss the projects of the other, for the family welfare hinges on both the husband's and the wife's duties. There should

16. Rather than being merely a cook and cleaning woman, the wife has what duties that make her role varied and joyful?

17. When must the man make the decisions, and how should the woman respond?

be co-operation and a blending of effort, a pulling together as in a team, a sharing of the burdens. Both should be willing to compromise, to give in at times. However, when it is not possible to reach agreement on a family matter and a definite decision must be made and a course of action decided upon, the man must make it. This is only fair. He is the one that must take the responsibility for what follows, whether good or bad. If the decision is wrong he is the one that will have to cope with the consequences, make up the financial loss or whatever may be involved. When the husband makes a decision the wife does not concur in, she should not pout or nurse a grudge and hold back, hoping for failure so she can taunt, "I told you so!" No, but she should be theocratic, which means she would co-operate to make the project succeed for the family's good.

PARENTS AND CHILDREN

[18] Jehovah does not overlook children in the family circle. They come under parental control, yet they are not to be abused or irritated. God's Word gives this two-way injunction: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." Children of dedicated parents, if you want to live long on the earth, forever in the new world, you must give heed to the "discipline and authoritative advice of Jehovah" your parents offer. Parents, give this discipline and advice in a firm and loving way, not in a manner that irritates or exasperates. —Eph. 6:1-4, *NW*.

18. What counsel governs the parent-child relationship?

[19] Years ago youth entertained respect for age, but in these last days of critical times and widespread delinquency youth in general seem to have replaced respect with contempt, looking down on older persons as old fogies trailing far behind the times. But theocratic youths will remember that there is a wisdom and a maturity of judgment that come only with age, with years of study and experience. They will not be like the delinquents of Elisha's day who taunted and mocked that prophet of God as an old "baldhead" and who came to grief as a consequence. Instead, they remember: "With aged men is wisdom, and in length of days understanding." (Job 12:12; 2 Ki. 2:23, 24, *AS*) On the other hand, parents will not view their children as a burden, as something to be relieved of at every opportunity. They will not think they should be seen and never heard. They need to be allowed to develop as talkers, instructed to speak the praises of Jehovah God. Jehovah has a place for them in his service, has arranged for his organization to recognize them in congregational affairs such as the ministry school, and has commanded parents to be constantly alert to teach them Bible truth. Parents will look after their own children at home, at the meetings and in Kingdom service, though others may assist at times. Adults will deal with youngsters in the same understanding way that Jehovah does with his earthly children, and youths should show the same dutiful obedience to dedicated adults that approved men accord the heavenly Father.

[20] Family members should always show respect for one another, not humiliating others but allowing them a measure of dignity. When necessary to correct, do it in the way you would appreciate being corrected. Would you want to be bluntly rebuked publicly, before your friends? Do

19. How will youths view adults, and adults their children?
20. What general counsel is offered?

not do it to your marriage partner. Would you like to be badgered over every trivial trespass? Do not thus irritate your children. As parents, when you correct your children do you always corroborate each other or issue contradictory correction? Make allowances for individual temperaments, changing moods, upset mental states. When an emotional storm seems to be brewing, remember patience and self-control. The time to stop quarrels is before they start. It is easier. Instead of knowing when to stop, know enough not to start. The husband should be man enough to overlook minor irritations, and the wife should never let complaints reach the deplorable stage of nagging. A wife that nags is more of a hindrance than a helpmate, and the Bible likens her persistent patter of cranky words to dripping rain: "A wife's quarreling is a continual dripping of rain." "A continual dripping on a rainy day and a contentious woman are alike; to restrain her is to restrain the wind or to grasp oil in his right hand." Be reasonable, logical, consistent, easily placated, quick to forgive and ready to commend when things are well done.—Prov. 19:13; 27:15, 16, *RS*.

[21] In short, show love and mercy, do not take yourself too seriously, have a sense of humor, and you not only can keep molehills from becoming mountains but can reduce mountains to molehills. Many rules could be given, but to give enough rules to cover all cases would be to compile a voluminous talmud. That is not our purpose. It is not necessary. It would fail. Rather than needing talmudlike rules to follow, we need to inculcate principles to guide. In the matter of family unity, primarily one principle, that of love: Loving others as you love yourself; being as kind and considerate of others as you are of yourself; overlooking their weaknesses as readily as you do your own. Our many faults and sins make it hard for others, just as theirs make it hard for us, but the Bible says: "Love covers a multitude of sins." Love does not keep count of the injuries, of the sins and shortcomings, but covers them over, though they be multitudinous. Do you have such a love for others to cover their sins as you do for yourself to hide your own? Does such a love prevail in your family?—1 Pet. 4:8, *NW*.

[22] See if your love matches this description: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." Nor will any marriage based on that kind of love fail! Of course, both partners being imperfect both will fall short in many ways, but there is no breach this kind of love cannot bridge!—1 Cor. 13:4-8, *NW*.

[23] Above all, a common love for Jehovah will unite families. It is now uniting hundreds of thousands of persons from many nations, races, colors, languages, social differences and cultural backgrounds. Its amazing power to do this dumfounds this old world, whose history of political intrigues and gory wars shouts its miserable failure. Is it not much easier to unite a family, with so few members and so few minor differences? Certainly, and so if love for Jehovah unites thousands upon thousands from many nations and races it would not be hard for this common love for the Creator to preserve unbroken the family circle. It is doing this for tens of thousands of families in many lands, weld-

21, 22. What guides are better than rules, and which one in particular?

23. What shows love's power for uniting?

ing family groups together by their discussing God's Word, studying it together, attending congregational meetings as a group, and worshiping together in field service. Devotion to Jehovah cements them in a firm unity and harmony. Theocratic conduct within the family circle keeps that circle unbroken, which conduct is outlined for all, as follows:

[24] "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union. Also let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him. You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance. You are slaves to the Master Christ."—Col. 3:13-21, 23, 24, *NW*.

[25] So apply this practical counsel for forgiveness, peace, love, spirituality, subjection, obedience and forbearance in the family circle. And if it becomes difficult at times—and it will—work at it whole-souled as something done for Jehovah. If it is done as to him you will receive a reward from him, if not from appreciative family members.

24, 25. How are we counseled by Colossians 3:13-21, 23, 24?

Priest Rebukes Parishioner

One of Jehovah's witnesses who works in a factory in France was being continually ridiculed by his foreman because of being a witness of Jehovah. One day the parish priest visited the factory. The foreman lost no time in calling the priest over and saying mockingly, "You have before you a witness of Jehovah, a heathen." However, the priest replied, "You are mistaken, Monsieur. Jehovah's witnesses are not heathen. They are Christians like us, and Jehovah is God's name. You should not make fun of Jehovah's witnesses, for they have strong faith." The foreman was stupefied, and promptly walked out. The priest turned to the young witness and whispered, "When I preach, the workers don't believe me. They say I do it to make money. But you can speak to them. You are a worker like them, and they will listen to you." Incidentally, from that day on, the foreman has never ridiculed the witness.

"Go, preach" or "Sit, listen"?

Today's so-called Christianity is too often a "go-and-sit" affair, rather than a "get-out-and-do" matter. Is yours a religion of sitters or of workers? Is your religion strengthening enough that you will take your own time to get up and go out regularly to tell your neighbors why it is important? The Bible says a great deal about strength and zeal and faith. Jesus said in Matthew 10:7: "Go, preach"; today's churchgoers have changed it to: "Sit, listen." Which do you do?

Theocratic Tact in DIVIDED HOUSEHOLDS

"Do you imagine I came to give peace on the earth? No, indeed, I tell you, but rather division. For from now on there will be five in one house divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Luke 12:51-53; Matt. 10:36, NW.

WHEN all members of the family are dedicated to Jehovah theocratic conduct is possible. The family recognizes the man's headship and parental authority, and both are exercised in love. The family studies together, attends meetings together, serves in the field together, and shares household duties. But what if not all family members are witnesses of Jehovah accepting his principles?

[2] What if the husband is one of Jehovah's witnesses but the wife is not? It does not alter the husband's responsibility as head of the house. He must provide food, clothing and shelter. More than that, he still has the husbandly role to love his wife, be a companion to her, see that she has some recreation, and when it is opportune he will try to help her see the truth. When Jesus sent out his apostles to preach he told them not to try to force the message on any household, but to leave off speaking when the truth was rejected. Moreover, they were to be "cautious as serpents and yet innocent as doves." (Matt. 10:16, *NW*) This counsel also applies in the home. The truth is to be forced on no one. When it is timely present it tactfully. It is not a club with which to belabor your mate. It is not something to be driven in by sheer force and persistent pounding. Rather than using such bludgeoning methods, follow up tactfully sowing of truth by the wordless preaching by example, letting your Christian conduct speak in recommendation of the truth.

[3] This wordless preaching by example is specifically recommended to wives whose husbands are not in the truth: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands." —1 Pet. 3:1-5, *NW*.

1. When is theocratic conduct in the family circle more difficult?

2. If the wife is not in the truth and the husband is, what is his responsibility toward her, and what counsel by Jesus can he apply?

3-5. What is written at 1 Peter 3:1-5, and what is its application?

[4] Even if the husband is not in the truth, is "not obedient to the word," the wife devoted to Jehovah must still be subject to her husband. When the above scripture speaks of winning over the unbelieving husband without a word, and of the wife not braiding her hair or putting on ornaments or wearing outer garments, it does not mean that she will never speak the truth, that she will never comb or fix her hair attractively, that she will never use jewelry, and certainly it does not mean she will never wear outer garments. Rather, by this forceful expression it is showing where chief emphasis belongs, that the most important ornamentation is a quiet and mild spirit, a chaste course of conduct, a deep respect for her husband. More important than the outward appearance of her person is "the secret person of the heart," what she is inside, inwardly, in the heart. What kind of person dwells there, what motives are there, what disposition or spirit is there? This secret person of the heart manifests itself by her conduct, and if it is good it will clothe her with chaste deeds and respectful bearing. (Rom. 7:22; 2 Cor. 4:16; 1 Tim. 2:9, 10, *NW*) Holy women of ancient times so adorned themselves, but they also used jewelry and fine garments, and on occasion Jehovah referred to his people under the symbol of a woman and he himself adorned such woman with rich apparel and costly jewelry. (Gen. 24:22, 53; Ex. 3:22; 35:22; Esther 5:1; Isa. 61:10; Ezek. 16:10-14) So we should not try to confine the meaning of this text in a strait jacket of literalness, but recognize that it is showing forcefully where primary emphasis belongs.

[5] So the wife devoted to Jehovah will show the good effect of the truth upon her by her Christian conduct, and that may win over the unbelieving husband without any words, or have more effect than words. Sometimes husbands are lost because of words, too many words. She will, of course, explain the truth as she has opportunity and show why she attends meetings and goes out in the service, but never pressing matters too hard or becoming tactless. She will be specially careful to perform her wifely duties, keep the home clean, prepare good meals, look after her children and devote some time to her husband as a companion. She will fit her witnessing work into her schedule when it least conflicts with her wifely obligations.

[6] Your marriage mate's not being in the truth is not grounds for separation: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband." Your unbelieving mate may eventually accept the truth because of observing your good conduct or hearing your tactful testimony: "Wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" But if the unbelieving one wishes to separate, the believer need not try to prevent it, but may "let him depart." Sometimes the unbeliever makes conditions intolerable, yet remains with the believer. It may become so difficult that the believer decides to separate, being unable to continue. The husband may use extreme physical violence on his wife or may fail to provide material support, or the wife may oppose the husband's theocratic service or otherwise put in jeopardy his spiritual welfare, endangering his prospects of eternal life. If the believer decides this is the case with his marriage he may separate, but since adultery or death is the only way a marriage is can-

6. If your marriage partner is not in the truth, is it grounds for separation? or when could you separate, with what limitations?

celed in Jehovah's sight the believer is not free to remarry, even if a legal divorce is obtained: "If she should actually depart, let her remain single or else make up again with her husband; and a husband should not leave his wife," without being under similar restrictions.—1 Cor. 7:12, 13, 16, 15, 11; Matt. 19:9; Mark 10:11, 12; Rom. 7:2, 3, *NW*.

[7] Frequently the division in a household is between parents and children. If the parents are dedicated servants of Jehovah but their children are not, the parents will endeavor to teach their children, using patience and tact. They must present the truth in a way that their children can grasp it, and also bring their children to the congregational meetings with them. Though in many modern families it has been reversed, parents are still obligated to have their children in subjection and under control, and if a family head cannot do this he is considered unfit to be a special servant in the Christian congregation. Just as servants in the congregation perform their duties lovingly and tactfully, so the parents must exercise their parental authority with a firmness that is tempered by love and tact. If only one parent is in the truth, then that one must instruct the children to the extent possible, and thereby hope to save the children.—1 Tim. 3:4, 5; 1 Cor. 7:14.

[8] The situation is more delicate when the children accept the truth but the parents do not. The children are still under the control of their parents and must submit to it, as Jesus did. Yet at the same time they must keep Jehovah's service in mind, as Jesus did when he was a child. Children will certainly try to explain the truth to their parents and show the obligation they feel to study and serve, and, even more important, they will try to show by their improved conduct and co-operation the change for the better that the truth has made in them. Maybe they can thereby win over their parents. It has happened before. Perhaps their parents will allow the children to bring adult witnesses mature in the truth to the home to present a more thorough witness concerning the New World hope.—Luke 2:48, 49, 51.

[9] It is especially important to keep a tactful tongue in our head when living in a divided household. Divine counsel is, "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." If this applies to outsiders, it certainly does to those inside the family circle. "Return evil for evil to no one," including evil speech. To answer back in an angry rebuttal may not be to the personal interest of an unbelieving member of the family, but the one loving Jehovah will be "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." Refuse to become provoked or loud, and realize it is better to take abuse than to give it: "Let the sun not set with you in a provoked state. Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness."—Col. 4:6; Rom. 12:17; Phil. 2:3, 4; Eph. 4:26, 29, 31, *NW*.

7. What will parents do whose children are not in the truth?

8. What course will children take when their parents are not in the truth?

9. The heeding of what counsel is especially important in divided households?

10 The believers in a divided household should make many concessions to preserve peace and perhaps win over the unbelievers, but there is a point where compromise must end, and that is when integrity to Jehovah is put in jeopardy. Study, meeting attendance and service may be curtailed, but they must never cease. We may yield on many points, but to yield integrity is to yield everything, including life itself. When it comes to a showdown, even with family members, "we must obey God as ruler rather than men." The showdown will constitute a sore trial. 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." Surely it is a fiery trial when we must endure the abuse of loved ones, when our foes are within our very family circles; but we should not think it strange. Did not Jesus himself warn: "Do you imagine that I came to give peace on the earth? No, indeed, I tell you, but rather division. For from now on there will be five in one house divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. Indeed, a man's enemies will be persons of his own household." So if all our efforts to win over unbelievers in our household fail we should not let ourselves be depressed or downhearted about it. It is in fulfillment of Jesus' words. And just as the Bible says a leopard cannot change its spots, we need not expect to change a goat into a sheep nor should a sheep act like a goat; keep being a sheep.—Acts 5:29; 1 Pet. 4:12; Luke 12:51-53; Matt. 10:36, *NW*.

10. Where must compromise and concession end, and why not feel unduly depressed if all our efforts to win over family members fail?

EXEMPLARY INTEGRITY ON THE HOME FRONT

11 Listen to just a couple of the thousands of cases of one's enemies being in one's household. A young girl sixteen years old was called on at her home; then there were some back-calls on her, finally a Bible study with her. Family opposition increased, and finally the father and mother put it up to her either to give up her new religion or to leave home. She refused to drop the truth, and they drove her from the house without giving her even time to get her clothes. When she went to live with other witnesses the father and mother became even more enraged, went to the juvenile court judge and charged her with criminal delinquency. At her trial her parents testified against her, charged her and the organization with many false accusations. The odds looked in favor of the parents, but Jehovah gave the victory and freed the girl from the custody of her parents. Today she is married to a witness and is raising children to be witnesses also. But that is not all. The cruel and inhuman procedure taken by the parents swept her brother to her side as one of Jehovah's witnesses. He was driven from home and put in an orphanage. When he became old enough to gain his freedom he left, took up witnessing, became a full-time worker and now is serving full time at Brooklyn Bethel.

11. How did one young girl meet family opposition, with what outcome?

[12] Consider the trial of faith of a young man when he was just learning the truth. His entire family opposed him. As he read the literature and talked the truth, his father, mother, brother and sister all said he was going crazy. He finally had to quit talking the truth to them to avoid continual battles. After he attended his first meeting at the local Kingdom Hall his father made one last desperate effort to break the man's association with the truth. There was a family discussion over the demand that he give up the truth, this hated and despised new religion. He stood alone against the family, and in the presence of his father and mother refused to quit reading the truth and associating with Jehovah's witnesses. When he said this his father, who was a state police officer, whipped out his .45 automatic pistol, pushed it between the eyes of the young man, and yelled, "You either give up this blank-blank religion or I'll blow your brains out!" Putting his trust in Jehovah, the son said, "No, I'm not quitting and if you've got the nerve to pull the trigger go ahead and pull it!" The father lacked the nerve, slammed the gun back in its holster, and ran cursing from the room.

[13] The young man was later baptized, became a publisher, then a servant in the local congregation, and is now at Bethel. But the tests were not over. When he entered full-time service his wife quit him and sued for divorce because he chose to serve Jehovah with all his heart, mind, soul and strength. Job of ancient times is *not* the only one that had a wife tell him to curse God and die, and he is not the only one to refuse and say he would keep his integrity till he died! (Job 2:9; 27:5) In the meantime the mother was impressed by her son's course, and when the father divorced her and left her without support she took her stand for Jehovah, went into the pioneer work and died faithful in the service. The son is still serving at Bethel.

[14] We often hear of the trials of faithful witnesses behind the iron curtain, in labor camps, in concentration camps, suffering cold and hunger and torture, facing firing squads. We shudder at their trials, marvel at their integrity, rejoice in their stanch stand and unflinching zeal through it all. We glory in the striking contribution they make to Jehovah's vindication and pray for their continued courage in the face of mounting tortures and deaths inflicted on them. Let us remember also others behind the iron curtain or under dictatorial governments who, besides the risk of suffering such things, are being sorely tried in other ways. What of those whose home is a divided front with a constant clash of wills, with a war of nerves and a battle of attrition ceaselessly raging, and in danger of being exposed or betrayed to the government? Is such life easy? Is it not a sore trial to love a mate, yet see that mate going against you, opposing Jehovah, heading for destruction? Maybe children turn against parents, bringing on untold heartache. Most excruciating is the pain from wounds inflicted by loved ones.

[15] It is not easy to endure physical torture, likewise with mental anguish; it is trialsome to face a firing squad once, likewise with a barrage of abuse daily, year in and year out, and be continually nagged and ridiculed in your own home, left out of the family circle and its affairs because you serve Jehovah. In many cases one can walk out of this more easily than out of a prison or concentration camp. However, let us not forget the cold war that chills the family circle where some are in the truth and some not, where a constant 24-hours-a-day fight for the faith unfolds on the

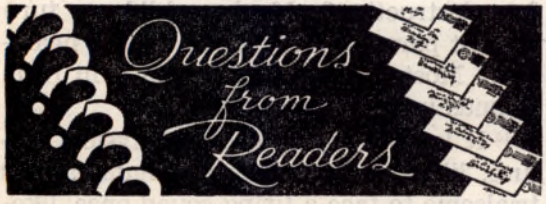
12, 13. What test confronted a young man, how did he meet it, and what finally resulted?

14, 15. In what spectacular maintenance of integrity do we glory? yet what other fight for the faith must we never forget?

home front. So let us not forget the patient outworking of such lives over the years. While perhaps not so spectacular, yet these trials and persecutions can be very trying. The sharpest daggers that can be plunged into the heart of man are those propelled by loved ones of his own household, but even they are not able to turn Jehovah's dedicated servants from faithful service!

[16] Are there any now reading these lines that have lost their families because of the truth, as in the two cases above mentioned? Are you like them? Do you think you have lost a family? If so, just look and see your new brothers and sisters of the New World society united with you in Jehovah's service, and as you look realize that you are experiencing the fulfillment of Jesus' promise: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." (Mark 10:29, 30, *NW*) And it is not just the dozen or hundred brothers and sisters around you now in your local congregation that you have gained. No, but there are hundreds of thousands of them all over the earth, ready to receive you with open arms, open doors, and, above all, with open hearts. And this great theocratic family circle will not be broken by nagging, by fussing, by fighting, by rebellion or by godlessness, for it is a family united under Jehovah God and his King Christ Jesus, and every member in it is intent upon maintaining unending theocratic conduct within this joyous family circle! May Jehovah help us to do so always!

16. What comfort is there for those who have lost families because of their stand for the truth?



● Isaiah 54:1 says: "More are the children of the desolate than the children of the married wife." Who is the married wife here mentioned? —M. F., United States.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah." The account continues with a call for the desolate woman to enlarge her tent and prepare for increase because the shame of her youth and her widowhood is to be forgotten: "For thy Maker is thy husband; Jehovah of hosts is his name." In wrath Jehovah had hidden his face from her for a moment and for a small moment he had forsaken her, but now with great mercy and loving-kindness he takes to himself this desolate one who was like a widow and blesses her with numerous offspring, making her more blessed in this respect than the married wife. —Isa. 54:1-8, *AS*.

Paul spoke of these two symbolic women and likened them to Sarah and Hagar: "It is written that Abraham acquired two sons, one by the servant girl and one by the free woman; but the one by the servant girl was actually born in the manner of flesh, the other by the free woman through a promise. These things stand as a symbolic drama; for these women mean two covenants, the one from mount Sinai, which brings forth children for slavery, and which is Hagar. Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written: 'Be glad, you barren woman who does not bear children; break out and cry aloud, you woman

who does not have childbirth pains; because the children of the desolate woman number more than those of her who has the husband.' Now we, brothers, are children belonging to the promise the same as Isaac was. But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. Nevertheless, what does the Scripture say? 'Cast out the servant girl and her son, for by no means shall the son of the servant girl inherit with the son of the free woman.' Wherefore, brothers, we are children, not of a servant girl, but of the free woman." —Gal. 4:22-31, *NW*.

Hagar represented the law covenant arrangement that was instituted at Mount Sinai and that brought forth natural Israel as a nation of people for Jehovah's name and that resulted in Jerusalem with its temple for the offering of sacrifices according to the terms of the covenant. This natural, earthly Jerusalem was constantly reminded by the law requirements that it was in bondage to sin and death. The children this arrangement brought forth were in slavery, just as was the son of the servant girl Hagar. Yet for a long time they were the only children produced. Sarah had no offspring, though she was the free woman and had a promise of a son. Finally she did have this son, Isaac. She represented the new covenant arrangement and the Jerusalem above, which waited a long time before bringing forth children. Until she did she was desolate, like a wife of youth cast off, like a widow, as though not married or husbandless as far as offspring were concerned. It was the Jerusalem corresponding to Hagar that seemed really married and productive of children.

In Hebrew a city is feminine in gender, is spoken of as a woman, and its residents are referred to as its children. Heavenly Jerusalem, the Jerusalem above, Jehovah's invisible organization, like Sarah, finally brought forth a seed of promise, the Seed promised at Genesis 3:15. After a wait of four thousand years she did this when Jesus was brought forth as Jehovah's Son when he was baptized and spirit-begotten. More free children of promise, not under the Hagar law covenant of bondage, were brought forth by the free woman at Pentecost and thereafter, as others were spirit-begotten and made a part of Christ's body or his heavenly congregation. These were persecuted by the Jewish religious system and its leaders, the correspondency of Hagar's son Ishmael who persecuted Isaac. Nevertheless, the offspring of the Jerusalem above multiplied while those of the natural, earthly Jerusalem that proved unfaithful were cast off as children of the great Father and Husband, Jehovah. Sarah was a woman living in a tent, and a family increase would have meant enlarging the tent; so the woman organization corresponding to Sarah was told that the time would come when she would have to enlarge her tent. In time she would have more offspring than the Hagarlike law arrangement that produced the nation of Israel, but all of whom, except a small remnant, were unfaithful and remained in bondage to sin and death. So the married wife of Isaiah 54:1 was the unfaithful Jerusalem whose residents or children were cast off, whereas the one long desolate, as a cast-off wife or widow without children, is Jehovah's universal organization, the Jerusalem above, who in due time brings forth many children.

ANNOUNCEMENTS

PREACHING FOR THE PURPOSE OF A WITNESS
—Matt. 24:14, NW.

The work of God's witnesses is not in vain. It reaches people throughout the world with the vital information that the old world is nearing its end and the kingdom of God is at hand. The message being accepted by some and rejected by other persons, the hearers are being marked as either "sheep" or "goats." Those who hear with acceptance may, in turn, join in the preaching with Jehovah's witnesses, who, during April, will continue going from house to house giving oral Bible sermons and offering a year's subscription for *The Watchtower* for $1. Three booklets will be given free to each new subscriber. If you would like to join in this grand work, write the Society or get in touch with the nearest group of *Jehovah's* witnesses.

CELEBRATION OF THE LORD'S EVENING MEAL

Again the time approaches when in a special way and with the keenest appreciation the supreme sacrifice of the Lamb of God, who takes away the sin of the world, will be commemorated. The observance of the Lord's evening meal by the anointed remnant this year will occur on April 7, after 6 p.m., Standard Time. Joining with them will be great numbers of "other sheep" who will be in attendance and hear explained the meaning of the occasion. A discourse will be given by a mature, capable, qualified minister to call to mind all that the celebration means, and then the emblems, unleavened bread and red wine, will be passed, after Jehovah's blessing has been asked on each separately. The anointed present will partake of the emblems. In conclusion opportunities to have part in field service will be announced, after which the meeting will be closed with song and prayer.

NORTH AMERICAN ASSEMBLY ADDRESSES

Five outstanding North American assemblies of Jehovah's witnesses will be held this summer. If you consider their value and the spiritual food that will be provided, there should be no question about going—the only question is, Which ones will you attend? Regular readers of *The Watchtower* probably have decided even that, so here are the addresses to which you may write for accommodations. Room requests may be sent in six to eight weeks prior to the assembly date. Address all mail to Watchtower Convention. Be sure to send it to the rooming address. Do not send any mail to convention halls.

Chicago, Ill., June 22-26, Comiskey Park, 35th and Shields Ave.

Rooming: 1618 W. Madison St., Chicago 12.

Vancouver, B.C., Can., June 29–July 3, Empire Stadium, Exhibition Park.

Rooming: 1696 W. 7th Ave., Vancouver 9.

Los Angeles, Calif., July 6-10, Wrigley Field, 435 E. 42d Pl.

Rooming: 5428 S. Broadway, Los Angeles 37.

Dallas, Tex., July 13-17, The Cotton Bowl, Fair Park.

Rooming: 4808 San Jacinto St., Dallas 4.

New York, N.Y., July 20-24, Yankee Stadium, 161st St. and River Ave.

Rooming: 557 W. 157th St., New York 32.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 1: Theocratic Conduct Within the Family Circle, ¶ 1-11. Page 208.

May 8: Theocratic Conduct Within the Family Circle, ¶ 12-25. Page 211.

May 15: Theocratic Tact in Divided Households. Page 217.

✓✓ CHECK YOUR MEMORY ✓✓

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

✓ Whether God will answer Christendom's prayers for peace? P. 195, ¶6.

✓ Why it is absurd to teach that the earth will end? P. 196, ¶5.

✓ Upon what basis you are now being judged? P. 200, ¶1.

✓ When secular history first learned of the Hittites? P. 201, ¶1.

✓ How modern knowledge of the Hittites again disproves the Bible's critics? P. 203, ¶4.

✓ What rejuvenation took place among Jehovah's witnesses in 1917? P. 204, ¶1.

✓ What motive prompts Jehovah's witnesses' preaching work? P. 207, ¶5.

✓ Why so many marriages fail? P. 208, ¶2.

✓ What pointed obligations rest upon husbands? P. 210, ¶7.

✓ What Christian obligation rests upon wives? P. 211, ¶10.

✓ What proves that rejecting the Bible's counsel is unwise? P. 211, ¶12.

✓ How the domineering wife deprives herself of real love? P. 212, ¶15.

✓ What is the greatest unifying factor within the family today? P. 215, ¶23.

✓ Why a priest advised a factory foreman to respect Jehovah's witnesses? P. 216, ¶3.

✓ What the real Scriptural view is toward a woman's use of jewelry? P. 218, ¶4.

✓ Where compromise for the sake of family unity must end? P. 220, ¶10.

✓ Who "the desolate" and "the married wife" of Isaiah 54:1 are? P. 223, ¶2.