The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 15, 1955
Semimonthly

KEEPING INTEGRITY

AIDS TO PREVENT LOSS OF INTEGRITY

THE TRUE CHRISTIAN CONGREGATION

BIBLICAL MEASURES

HUNTING AND FISHING FOR MEN

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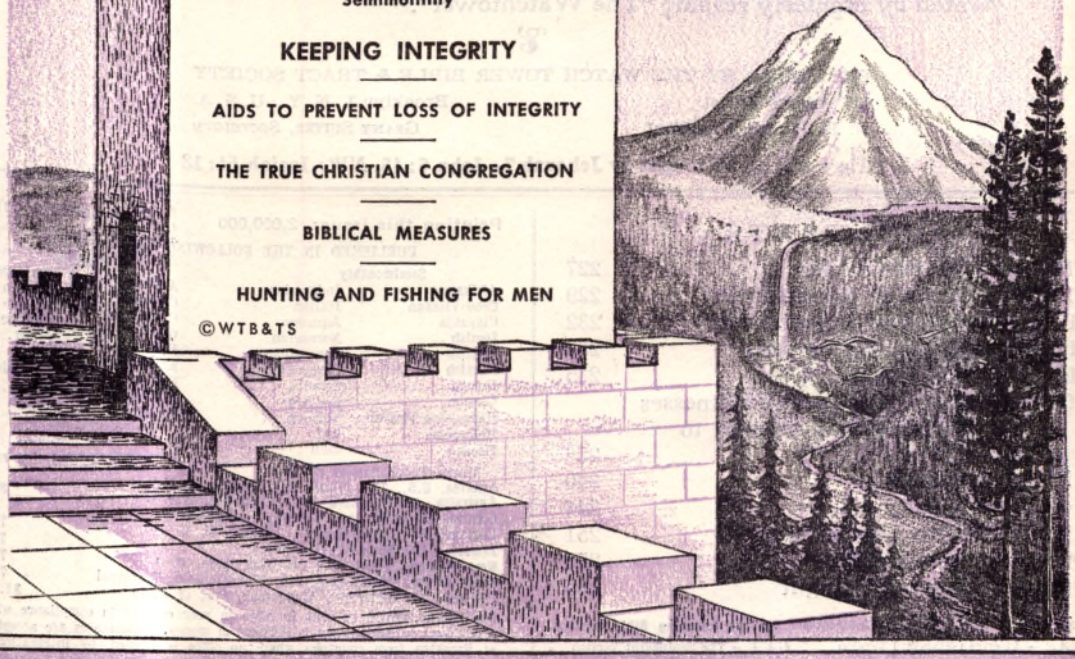

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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

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

Printing this issue: 2,000,000 **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly	
Afrikaans	Indonesian	Arabic	Portuguese
Cebu-Visayan	Italian	Cibemba	Russian
Cinyanja	Japanese	Cishona	Sesotho
Danish	Norwegian	Greek	Siamese
English	Pangasinan	Ibo	Silozi
Finnish	Slovenian	Kanarese	Slovak
French	Spanish	Korean	Ukrainian
German	Swedish	Malayalam	Urdu
Hiligaynon-Visayan	Tagalog	Polish	Yoruba
Hollandish	Twi		
Ilocano	Zulu		

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 40 Irwin Ave., Toronto 5, Ontario	$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	$1.72

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y., Act of March 3, 1879. Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVI April 15, 1955 Number 8

The Cultural Breakdown

NEVER before in history have so many words been spoken or written that are not worth hearing or reading. Why is it that a swamp of vapid and vulgar thoughts has bogged down the entire world? Is this not the age of enlightenment? Is this not the age when cultural standards should rise to a new zenith? Yet world-wide the cultural standards are breaking down. Some have not awakened to this fact yet. This is because the number of college students grows, the interest in creative arts widens, the circulation of books and magazines expands and the attendance at art galleries increases. Yet culture, which has to do with fineness of taste and thought, is measured not by quantity but by quality. What, then, is the quality of what is popular in literature, entertainment, art and music?

When we take music for an example we find that much of what is called "popular" is less than good; indeed, far less than mediocre. True culture produces music as well as hears it. Today, though, few are the music-makers; the overwhelming many are the quiescent listeners. Thus Douglas Gilbert wrote in his book *Lost Chords:* "America is no longer a melodic nation. We do not sing any more. We are sung at."

The whole meaning of culture has degenerated. Even the phrase "man of culture" sounds old-fashioned. And even the word "discrimination" seems to have lost its meaning of distinguishing good from bad and has been narrowed down to racial intolerance. Culture itself has degenerated into pursuit of devices of self-entertainment. Most people spend more time and money on entertainment than they do on self-improvement. This is natural, since culture is believed to be readily purchasable at the television store or the box office. Yet much of what appears on the movie and TV screen develops in its audience a shallow and shoddy taste.

What shall we say of modern art? Just this: it puts more emphasis on perplexity than on beauty. Likewise modern literature has put more emphasis on the abnormal than on what is beautiful. Judging by the popular novels and magazines, millions of people in the world's most civilized nations are living in a dream world of romantic or lurid unreality. The grim significance lies not just in the fact that people crave escape from reality but in what people want to escape into—childish sentimentality or physical unrestraint. Before World War II Germans were reading Tarzan; he was their favorite. But Tarzan is mild compared with the heroes of modern novels, especially the heroes of drugstore libraries.

Novels used to bring warmth to the heart. Now the more soul-chilling the book

is the more likely it is to succeed. When one critic reviewed a novel in the New York *Times* here is what he said: "The author in the past has frequently been crippled by too much loving compassion. . . . Lately a new and healthier sinister note has crept into Mr. Morris' novels. . . . His charming native types, his average husbands and wives, have grown slightly monstrous; his homely domestic circles have come to resemble the lairs of female animals strewn with the carcasses of men. What was once warming to the heart is now chilling, and with the change Mr. Morris has acquired new meaning and stature as a novelist." Why the new stature? Because of a "healthier sinister note"! The whole world has gone psychopathic; so perhaps to many the "sinister note" really is healthy and normal. What a delusion!

What of the newspapers? They are a tremendous potential for raising cultural standards. Yet the tabloid that features sex and crimes becomes a nation's best-selling newspaper. If cultivated people object, the tabloid editors have a ready-made answer: they print only what the public wants. And so it is that one of the standard questions for determining a person's culture and intelligence (what does he read?) can almost be narrowed down to what newspaper does he buy? So degrading has the press become that one writer went so far as to say: "If one were searching for the best means to efface and kill in a whole nation the discipline of respect, the feeling for what is elevated, one could not do better than take the American newspapers."

But the cultural breakdown reaches far beyond America. The newstands of Europe bear this out. Recently Dennis W. Brogan wrote: "Progress has been the same in Britain as in the United States; as mere literacy has spread, so apparently have taste, decency and the power of reflection diminished." Yes, the cultural breakdown has illuminated the present war against reflection and solitude. If one remains alone to meditate and read, he is believed to be antisocial. The advent of the cinema, TV and the portable radio has reduced the possibility of anyone's being left prey to his own thoughts.

Today liberal arts, subjects studied for culture rather than for immediate practical use (literature, languages, history, etc.) are in full retreat. Agreeing with this, Princeton University's president Harold W. Dodds declared: "America's vast system of tax-supported secondary education is not fulfilling its duty to the mind. . . . Its greatest weakness has come from playing down academic scholarship." Most of America's postwar expansion in schools has been vocational. But are not the graduates of today's schools vocationally competent and mentally alert? Yes, but as one educator put it: "Those who look beneath the surface of these attractive graduates find limitations in mental self-discipline, humane values, firm ethical concepts, historical perspective, qualitative standards and depth and accuracy of knowledge."

Long ago a writer of depth and understanding explained how important it is for men to fix their thoughts on whatever things are righteous, chaste, lovable and of good report. Yet today's mass mediums of communication, with the people's zestful consent, seem devoted to fixing public attention on whatever things are trivial, ugly, vulgar, lewd and of ill report. Clearly, the cultural breakdown is here. It had to come. For we are in the "last days" of a destruction-bound, evil world whose god is Satan the Devil. So another part of the sign of the old world's end is before our eyes: 'Know this, that in the last days critical times hard to deal with will be here. For men will be without love of goodness.' —2 Tim. 3:1-3, *NW*.

The True Christian Congregation

A TRAVELER arrived at a small Midwestern town in the United States on a Sunday morning. Being a regular churchgoer, he asked the first townsman he met: "Stranger, where can I find the X—— church?" The stranger replied: "The X—— church is to be found all over town but they meet over at First and Main Streets." Though this anecdote is often repeated as an attempt at humor it nevertheless illustrates a point germane to our discussion, for, according to the Bible, the Christian church is not a building of wood or stone but the Christian congregation.

To avoid confusion it seems best therefore to speak of the Christian congregation rather than the Christian church. The terms "church" and "churches" occur some 115 times in the *Authorized Version,* and in all but one instance they translate the Greek word *ekklesia,* which means, not a building, but an assembly, a congregation, and more specifically, an assembly that has been summoned, a congregation that has been called out.

Many different religious bodies lay claim to being the one true Christian congregation. How can we determine whether such claims are true or false? What are the origin, purpose and destiny of the true Christian congregation? How can it be identified?

While some hold that their religious body alone is the true Christian congregation, others believe that all who lay claim to being Christian together constitute the Christian congregation and that such are just so many different roads all leading to heaven. However, if that were true it would mean that the Christian congregation is divided, and the apostle Paul, an authority on the subject, unequivocally states that Christ is not divided: "Disclosure was made to me about you, my brothers, . . . that dissensions exist among you. What I mean is this, that each one of you says: 'I belong to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' Does the Christ exist divided?" Clearly those words indicate that the true Christian congregation is not divided into hundreds of contradictory sects and creeds.—1 Cor. 1:11-13, *NW.*

THE STRUCTURE OF THE CHRISTIAN CONGREGATION

Making for the unity of the Christian congregation is the fact that it recognizes only one head, Christ Jesus: "He is the head of the body, the congregation." To the extent that the head is in control, the body functions harmoniously. And changing the illustration from a body to a city or temple, we find that the Christian congregation has "been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone."—Col. 1:18; Eph. 2:20, *NW.*

Christ made no provision for a clergy-laity distinction in the Christian congre-

gation but said, "Do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One." However, he did provide for overseers and assistants, missionaries, shepherds and teachers, "with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ." There was no clergy-laity distinction, because all were preachers. Christ set the example for all to follow, even as Paul shows: "Become imitators of me, even as I am of Christ." —Matt. 23:8, 9; Eph. 4:11, 12; 1 Cor. 11:1, *NW*.

After Jesus' death we find that a governing body, consisting of the apostles and other mature disciples, resided in Jerusalem. This was consulted when perplexing questions came up, such as the matter of Gentile converts' being circumcised. After ascertaining God's mind on the matter it sent letters of instructions to the various local congregations. (Acts 15:1-35) This made for unity in understanding and preaching. It is reasonable to expect that today there would also be a governing body. Only by means of such an instrument could the Christian congregation on earth today be united in understanding and activity.

According to God's Word the Christian congregation is limited to 144,000 called, chosen and faithful ones: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . These were purchased from among mankind as a firstfruits to God." That this number is literal is seen from Revelation 7, where it is also given and contrasted with a great crowd from all nations that no man could number. Not that only 144,000 will ever gain salvation, but that only that number will gain the heavenly inheritance as choice "firstfruits." Jesus called them a little flock and, compared with all mankind, the Christian congregation of 144,000 is a little flock. —Rev. 14:1, 4; Luke 12:32, *NW*.

CALLING OUT THE CHRISTIAN CONGREGATION

The very first essential to becoming one of the Christian congregation is a knowledge of and faith in Jehovah God and his purposes, and particularly of his provision for life through the sacrifice of his Son Christ Jesus. And since "faith without works is dead," one must prove his faith by turning his back on the world and his past selfish course, dedicating himself to the doing of God's will. Then he must make public declaration of that fact by being baptized, in keeping with Jesus' command: "Make disciples of people of all the nations, baptizing them."—Jas. 2:26; Matt. 28:19, 20, *NW*.

It is from those who have taken the foregoing steps that God chooses the individual members of the Christian congregation. This he does by accepting their dedication, by declaring them righteous on the basis of their faith in Christ's blood, and then bringing them forth or acknowledging them as his sons by means of his Word and his holy spirit, awakening in them a hope of life in the heavens with Christ Jesus. On the basis of this they now seek "glory and honor and incorruptibleness by endurance in work that is good." —Jas. 1:18; Rom. 2:7, *NW*.

The Christian congregation, as regards Christ's body, began at Pentecost, when the holy spirit was poured out on the 120 gathered in Jerusalem, Christ Jesus there opening up a new and living way. It follows, then, that none who lived before that time were of the Christian congregation; which fact explains why Jesus said that, although none born of women were greater than

John the Baptist, yet the least in the kingdom of heaven would be greater than John. For nineteen hundred years God has been selecting the Christian congregation, and the emphasis that he has caused to be placed on the earthly blessings he has in store for others, particularly since 1931, would indicate the heavenly number is about complete.—Matt. 11:11.

While most professed Christians are familiar with the many promises God's Word contains regarding the heavenly glory awaiting the Christian congregation, comparatively few are familiar with or take seriously the purpose of the Christian congregation while on earth. Following Christ Jesus is not merely a matter of cleaning up one's morals, for he had clean morals to begin with. Jesus repeatedly testified, both by word and by action, that the purpose of his coming to earth was that he "should bear witness to the truth." And so, regarding his followers we are told that God "turned his attention to the nations to take out of them a people for his name," and that this people, his Christian congregation, are " 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—John 18:37; Acts 15:14; 1 Pet. 2:9, *NW*.

IDENTIFYING THE TRUE CHRISTIAN CONGREGATION

In view of the many denominations that claim to be the true Christian congregation, by what rule, canon or touchstone can we determine which has the right to that claim? By God's Word, since Jesus said of it, "Your word is truth."—John 17:17, *NW*.

Yes, since Jesus accepted the Bible as God's Word, it must follow that the Christian congregation accepts the inspiration of the Bible. Paul reasoned from the Scriptures, the Bereans were commended for checking by their Bibles everything they heard Paul say; and he wrote Timothy: "All Scripture is inspired of God and beneficial for teaching, . . . that the man of God may be fully competent, completely equipped for every good work." And Peter stated that "men spoke from God as they were borne along by holy spirit." It follows, therefore, that no religious body that fails to accept the Bible as the inspired Word of God could be the Christian congregation.—2 Tim. 3:15-17; 2 Pet. 1:19-21; Acts 17:2, 11, *NW*.

Further, Jesus said to his followers on the night of his betrayal: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." It follows that all professed Christians who are divided economically, bitterly fighting one another either as employer versus employee or as competitor; or politically, at election time slinging mud at one another; or nationally, in time of war going out to kill one another, such as Methodist killing Methodist, Lutheran killing Lutheran or Catholic killing Catholic, could not be of the true Christian congregation, for they are not loving one another as Christ Jesus loved his followers, by laying his life down for them. —John 13:34, 35, *NW*.

Helping us further to identify the true Christian congregation are Jesus' words that his followers would be no part of the world: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." And the disciple James stated that pure worship consisted of keeping oneself unspotted by the world and that "friendship with the world is enmity with God." —John 15:19; Jas. 1:27; 4:4, *NW*.

And not only was the true Christian congregation to be unpopular, and no part of this world, but it was to be violently persecuted: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." It follows, then, that all who mix in with the world's politics and business schemes and who are well thought of by it could not be the true congregation.—2 Tim. 3:12, *NW*.

Christ Jesus while on earth preached the good news of God's kingdom and he foretold that at the time of his return and the end of this wicked old system of things "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." This eliminates from the claimants to being the true Christian congregation all those who hold out the governments of man as God's kingdom or who look to such schemes as the United Nations organization or the World Federalist movement to bring about righteous and peaceful conditions upon earth. And it would also eliminate any whose message is not being preached in all the world.—Matt. 24:14, *NW*.

And finally, the true Christian congregation must have evidence of God's blessing upon it. It must grow and prosper in quality and numbers in spite of all the temptations and pressures that the Devil and the world can bring against it. As Gamaliel well said to his associates in the Sanhedrin: "If this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them." Yes, far from seeking special favors from worldly governments the true Christian congregation will thrive in spite of persecution by such governments.—Acts 5:38, 39, *NW*.

Having noted the nature of the structure of the true Christian congregation, how it is chosen, its origin, purpose and destiny, and how it can be identified, it is the responsibility of each one who would have God's approval and gain everlasting life to determine which professed Christian organization "is the congregation of the living God, a pillar and support of the truth."—1 Tim. 3:15, *NW*.

"Please Cancel Our Subscription"

In March, 1954, a Mrs. W—— wrote the Watchtower Society requesting her subscription for *The Watchtower* to be canceled as some of its articles were "not exactly to our liking." In reply the Society observed that if she could be more specific about her objections it might be able to make explanations and then she doubtless "would be glad to continue to receive our magazine. Since the purpose of our magazine is to be of help we do not like to cancel any subscriptions." In December, 1954, the Society was glad to receive the following letter:

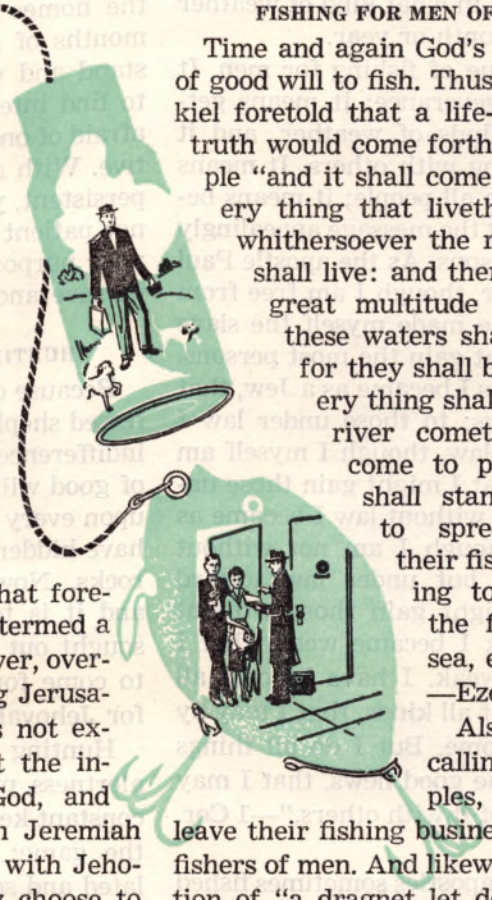
"Some time ago (about six months), I wrote you a letter requesting that *The Watchtower* no longer be sent to us as our views differed so greatly. At that time you folks sent me a wonderful letter and some fine literature which I studied.

"It has taken quite some while to 'uproot' my Catholic belief and traditions; but now I feel I can write you a letter of sincere thanks and gratitude, not only for myself, but also for my husband and two children. Our sincere desire is to keep learning more and more of Jehovah's wonderful truths and be able to tell others the glorious good news and the happiness it brings into our everyday living.

"Thank you again for your wonderful publications and the opportunity of being able to share in the truth of Jehovah's kingdom.

Very sincerely, [signed]"

Hunting and Fishing for Men



"JEHOVAH knows those that belong to him." And who belong to him? All lovers of righteousness who are of good will toward God. Because many such are still confused and scattered Jehovah God is having a gathering work done in our day, a work described by the prophet Jeremiah as 'hunting' and 'fishing.'

Many are inclined to view disparagingly whatever Jeremiah had to say regarding the future and term him a "calamity howler." In fact, anyone that foretells evil events is likely to be termed a "Jeremiah." Such critics, however, overlook the fact that in foretelling Jerusalem's desolation Jeremiah was not expressing his own opinions but the inspired sayings of Jehovah God, and therefore in finding fault with Jeremiah they are actually finding fault with Jehovah God. They also seemingly choose to *overlook* the fact that Jeremiah's warning was timely and that his prophecies were fulfilled, in miniature, back there.

In miniature? Yes, because Jeremiah, being one of those men of old who "spoke from God as they were borne along by holy spirit," wrote things "for our instruction, that we" might be "fully competent, completely equipped for every good work." (2 Pet. 1:21; 2 Tim. 3:17) Included in such things, therefore, are his words at Jeremiah 16:16 (*AS*): "Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks."

FISHING FOR MEN OF GOOD WILL

Time and again God's Word likens men of good will to fish. Thus the prophet Ezekiel foretold that a life-giving stream of truth would come forth from God's temple "and it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that fishers shall stand upon it . . . to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many." —Ezek. 47:1-10.

Also, Jesus, when calling his first disciples, called them to leave their fishing business and to become fishers of men. And likewise in his illustration of "a dragnet let down into the sea and scooping up fish of every kind." Once, when in obedience to Jesus' instructions, Peter and his companions caught such a draught of fish that the net broke, and even their boat began to sink because of the large catch of fish, Jesus said to Peter: "From now on you will be catching men alive."—Matt. 13:47; Luke 5:10, *NW*.

Now fishing for literal fish is hard work and it means getting out in all kinds of weather. To manage large nets requires co-operation with others. It also means being familiar with the habits of the fish and what kinds of bait to use for the various kinds of fish. It also requires knowledge of where schools of fish are most likely to be found, in what kind of weather or time of day, month or year.

The same is true of fishing for men. It means work, perseverance; it means getting out in all kinds of weather, and it means co-operating with others. It means being all things to all people; it means being able to present the message appealingly to all kinds of persons. As the apostle Paul expressed it: "For, though I am free from all persons, I have made myself the slave to all, that I might gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I may by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Cor. 9:19-23, *NW*.

And just as the apostles sometimes fished all night without catching any fish, so today Jehovah's fishers of men may work long hours with seemingly little results. And yet it is worthwhile, as the following letter from some missionaries shows:

"Sure there are days when we hardly place a booklet or a tract, even though, because of the law, we cannot ask for contributions. But there are other quarters where we do have more success. It is not for us to say that in our assignment there are no more sheeplike ones and so we no longer need to go from house to house. There are still people who have never heard of us and still more who do not know what we are really here for and doing. After nine months we have six Bible studies in the homes of the people and within five months of studying one woman took her stand and was baptized. While it is hard to find interest because the people are so afraid of one another, still we must be positive. With a negative mind you cannot be persistent, you tire more easily. If you are not patient enough you soon lose sight of your purpose." Yes, fishing for men takes perseverance.

HUNTING FOR MEN OF GOOD WILL

Because of the unfaithfulness of the professed shepherds of Christendom and their indifference to the spiritual needs of men of good will these are said to be scattered upon every mountain and every hill and to have hidden themselves in the clefts of the rocks. Now, before Armageddon breaks and it is too late to flee, these must be sought out and stirred up by the hunters to come forth and identify themselves as for Jehovah God and his kingdom.

Hunting requires courage, endurance, alertness, promptness to spring into action, constant keeping on the track and stalking the game; a diligent search of the isolated and scattered parts, leaving no place untouched or uninvestigated, and particularly the places where game are wont to come for food, drink or rest in security, and even to leave some choice desired food for the scent of the game and to invite and attract them to manifest themselves. It requires watching and waiting, with hope. Where many hunters work together, they surround a certain area, which they have

divided off, and then move in steadily toward the center, beating the bushes or underbrush as they draw together in order to stir up their quarry. Thus they work together in unity, and jointly seek to let nothing escape, and they assist and help one another. They carry their equipment with them, keep their eyes and ears open, entertain no fear of creatures, and act with speed in the use of the provided equipment.

All the foregoing aspects of hunting find their likeness in the modern-day hunting for men of good will. It also takes courage to ignore the reproaches of men, the taunts and ridicule of acquaintances, relatives and professed friends and continue to hunt. It also means going to the most distant and well-nigh inaccessible parts of one's territory; it means going to isolated territory, it means covering territory so thoroughly that no house remains that has not received the witness. It also means going forth as missionaries to territories never before witnessed to, just like the apostle Paul, and it also means preaching underground as Jehovah's witnesses are doing today in such totalitarian lands as the Dominican Republic, Spain and the lands behind the iron curtain.

Today, according to the 1955 *Yearbook of Jehovah's Witnesses,* there are upward of 580,000 Christian witnesses of Jehovah having a share in hunting and fishing for men of good will. The eighty million hours that they devoted to this activity during the past year represented much hard work, but with it also went much happiness and a splendid increase. Because of the importance of this activity they make everything secondary thereto, even as Jehovah commanded Jeremiah and Christ Jesus commanded his disciples. And just as the lives of Jesus and of his apostles and other disciples were rich and full because of their service to God and on behalf of their fellow man, so to the extent that the servants of Jehovah today engage in the hunting and fishing work to that extent their lives will be rich and full. Soon Jehovah's vengeance, which Jeremiah also foretold, will be expressed and then there will be no more hunting and fishing for men of good will. Are you doing all you can before it is too late?

HOW DO YOU MEASURE UP?

¶ At a recent assembly of Jehovah's witnesses in Cincinnati, Ohio, a transit company supervisor said he had expected a group of radicals, unreasonable fanatics, who would be difficult to handle. He was amazed, he said, to discover that they were just ordinary people like himself. He said a colored cook with whom he talked could say more in five minutes than he had known in his life, that a little boy quoted more scriptures than any preacher he knew, and that this was the first organization of its kind he had met that was reasonable, logical and easy to get along with and deal with. The witnesses appreciate his comments, but it also reminds us, does it not, of the knowledge that we must have and the high standards we must maintain in order to bring the proper respect to the name we bear?

"Uninformed Persons"

¶ The following appeared in *News Notes of the Central Committee for Conscientious Objectors,* Vol. 6, No. 7, September, 1954: "The United Press reports that an East German court has imposed sentences totaling 64 years on nine Jehovah's witnesses. The sect is outlawed in the Communist zone. In this country, a good many uninformed persons seem to think J.W.'s are helping the Communists."

MODERN HISTORY of Jehovah's Witnesses

Part 8

INTERNATIONAL ATTEMPT TO DESTROY SOCIETY FAILS

LATER in February, 1918, the United States Army Intelligence Bureau at New York city began an investigation of the Watch Tower Society's Brooklyn headquarters. False reports had circulated that the Society had installed upon the Bethel home a powerful wireless station capable of sending messages across the Atlantic, and that this instrument was used to communicate with the German enemy. The facts are that in Pastor Russell's lifetime a brother had presented to him a small wireless *receiving* set. There was no transmitter. There never was any message *sent* from the Bethel home by wireless. This was in 1915, before the day of radio broadcasting, when even wireless telegraphy was in its infancy. In 1918 when two Army Intelligence men were going through Bethel they were taken to the roof and shown the penthouse where the wireless receiver had been; and then, in a lower storeroom, they were shown the instrument itself, packed away. By consent the receiving set was taken away by these army men.[a]

On Thursday, February 28, 1918, following J. F. Rutherford's lecture the previous Sunday at Los Angeles, California,[b] the Army Intelligence Bureau there took possession of the headquarters of the Los Angeles congregation of Bible students, confiscating many of the Society's publications. The following Monday (March 4, 1918), at Scranton, Pennsylvania, several associates of the Society were arrested, charged with conspiracy, and were put under bond for their appearance for trial in May. Already more than twenty others had been forcibly detained in army camps or military prisons because of the war draft.[c] Outside pressure against the Society was piling up fast.

Courageously carrying forward their work against mounting odds, the band of valiant ones on March 15, 1918, released a new, newspaper-size, two-page tract, *Kingdom News* No. 1, headed "Religious Intolerance—Pastor Russell's Followers Persecuted Because They Tell the People the Truth—Treatment of Bible Students Smacks of the 'Dark Ages.'" Millions of this tract were distributed, exposing the clergy-inspired persecution of these zealous preachers in Germany, Canada and the United States.[d] This tract furthermore advertised the historic lecture to be delivered March 24, 1918, at the Brooklyn Academy of Music by the Society's president, entitled "The World Has Ended—*Millions* Now Living May Never Die!" Three thousand heard this important lecture.[e] For 1918 a report shows there were 7,000 engaged in placing bound books from door to door, besides uncounted others who were distributing tracts and handbills and giving

[a] *Watch Tower* 1918, page 77; *W* 1919, p. 117; *Kingdom News*, Vol. 1, No. 1.

[b] On Sunday, February 24, 1918, at Los Angeles, there was delivered for the first time the lecture that later became entitled "Millions Now Living Will Never Die." See *W* 1924, p. 358.

[c] *W* 1918, p. 25.

[d] *W* 1918, p. 82.

[e] *W* 1918, p. 110. In substance this was the same lecture as given in Los Angeles February 24, 1918.

personal verbal witness.[f] In April further clergy-inspired attempts to intimidate these preachers of the Kingdom message occurred. On April 15, 1918, however, *Kingdom News* No. 2 appeared, being distributed by the millions of copies, with bold headlines: *"The Finished Mystery* and Why Suppressed—Clergymen Take a Hand." The facts of suppression in Canada and the United States up to April 15 were laid bare to the public, exposing the clergy's efforts to destroy the Society's activity. In connection with such distribution a petition was circulated, addressed to United States President Wilson:

"We, the undersigned Americans, hold that any interference by the clergy with independent Bible study is intolerant, un-American and un-Christian; and that any attempt to combine Church and State is radically wrong. In the interest of liberty and religious freedom, we solemnly protest against the suppression of *The Finished Mystery,* and petition the Government to remove all restrictions as to its use, that the people may be permitted without interference or molestation to buy, sell, have and read this aid to Bible study."[g]

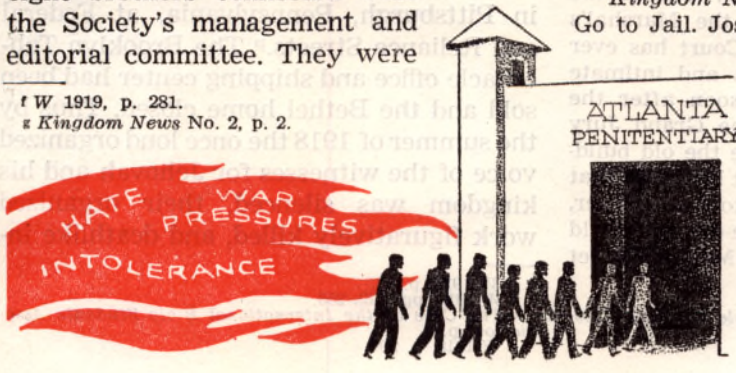
On May 1, 1918, began the distribution of millions of *Kingdom News* No. 3, which carried the headlines "Two Great Battles Raging—Satanic Strategy Doomed to Failure—The Birth of Antichrist."

On May 7, 1918, warrants were issued by the United States District Court for the Eastern District of New York to arrest eight brothers connected with the Society's management and editorial committee. They were J. F. Rutherford, W. E. Van Amburgh, A. H. Macmillan, R. J. Martin, C. J. Woodworth, G. H. Fisher, F. H. Robison and G. DeCecca. The next day, May 8, those warrants were served at Bethel by United States Marshal Power. Shortly after their arrest the eight were arraigned in the federal court, Judge Garvin presiding, and all were met with an indictment previously returned by the grand jury, charging[h] that the eight above named—

"unlawfully and feloniously did conspire, combine, confederate and agree together, and with divers other persons to the said Grand Jurors unknown, to commit a certain offense against the United States of America, to wit: the offense of unlawfully, feloniously and wilfully causing insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America when the United States was at war . . . by personal solicitations, letters, public speeches, distributing and publicly circulating throughout the United States of America a certain book called *Volume VII Bible Studies The Finished Mystery,* and distributing and publicly circulating throughout the United States certain articles printed in pamphlets called *Bible Students Monthly, Watch Tower, Kingdom News* and other pamphlets not named."[i]

Following the arraignment the defendants were released on bail bond of $2,500 each and the trial was set for June 3, 1918. In its issue of May 11, 1918, *The Tablet* (Roman Catholic), Brooklyn, revealingly said:

"*Kingdom News* Spread Around—Some May Go to Jail. Joseph F. Rutherford and some of his colleagues are likely to pass their summer months in a villa where they will be protected from mobs who insult them by asking them to buy Liberty Bonds. . . . It is quite interesting to note that Rutherford and all their ilk who take delight in going into con-



[f] *W* 1919, p. 281.
[g] *Kingdom News* No. 2, p. 2.
[h] *W* 1918, p. 171.
[i] *Rutherford* v. *United States* (May 14, 1919), 258 F. 855, Transcript of Record, Vol. 1, p. 12.

vulsions over the [Catholic] Church are always being pursued by government officers. Anti-Catholicism and anti-Americanism seem to be twins."

The trial began on Monday, June 3, in the federal court in Brooklyn. Affidavits were filed by the eight defendants stating their reasons for believing that Judge Garvin was biased against them and their work, which action automatically adverted the case to Judge Chatfield, who in turn referred it to United States Judge Howe, specially brought to Brooklyn from Vermont to preside at the trial.[j] After a fifteen-day trial (later shown to contain over 125 errors, a mere few of which the appellate court ultimately chose to condemn the entire procedure as unfair)[k] on Thursday, June 20, at 10 p.m., the jury returned a verdict of "guilty." The next day, June 21, just after noon, Judge Harland B. Howe pronounced the sentence of twenty years' imprisonment in the federal penitentiary at Atlanta, Georgia.[l] The court reserved sentence as to Brother DeCecca until later. The New York *Tribune* of June 22, 1918, said:

"Joseph F. Rutherford and six of the other 'Russellites', convicted of violation of the Espionage Act, were sentenced to twenty years in the Atlanta Penitentiary yesterday, by Judge Howe. 'This is the happiest day of my life,' said Mr. Rutherford, on his way from the court to the jail, 'to serve earthly punishment for the sake of one's religious belief is one of the greatest privileges a man could have.' One of the strangest demonstrations that the Marshal's office in the Brooklyn Federal Court has ever seen, was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the Grand Jury room. The whole company made the old building ring with the strains of 'Blest be the tie that binds.' 'It is all God's will,' they told each other, with faces almost radiant. 'Some day the world will know what all this means. Meanwhile, let us be thankful for the grace of God that has sustained us through our trials, and look forward to the Great Day that is to come.' "

Twice illegally denied bail requested by them at New York, and before completion of a third effort to arrange bail through co-operation of the Supreme Court at Washington, the prisoners were removed from New York on July 4 to the federal penitentiary at Atlanta, Georgia. Rutherford, on July 3, 1918, mentions the following in a letter later published:

"We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society."[m]

An executive committee was appointed to head the Society during absence of its imprisoned officers and an editorial committee of five functioned to continue writing *The Watch Tower*, an issue of which did not fail during these years of crisis.[n] Throughout the country in succeeding months persecution against the Bible Students continued. There were more imprisonments, indignities at the hands of mobs, raids on meeting places, burnings of books and constant vilifications from the press and pulpit.[o] Due to wartime pressures that prevented obtaining needed operational supplies, it was necessary on August 26, 1918, to close the Brooklyn headquarters. The removal was made to an office building in Pittsburgh, Pennsylvania, at Federal and Reliance Streets.[p] The Brooklyn Tabernacle office and shipping center had been sold and the Bethel home closed. Thus by the summer of 1918 the once loud organized voice of the witnesses for Jehovah and his kingdom was silenced, their organized work figuratively killed, and deathlike in-

j *W* 1918, p. 178.
k *The Case of the International Bible Students Association*, p. 4.
l *W* 1918, p. 194.
m *W* 1919, p. 58.
n *W* 1918, pp. 242, 255.
o *The Case of the International Bible Students Association*, p. 4.
p *W* 1918, p. 290.

activity came over the once energetic band of Christians. They came to be firmly held in bondage by their Babylonish captors.

On November 11, 1918, the first world war suddenly ended. Numerous war prisoners were being released, but no freedom was in sight for the many Bible Students still in prisons and camps throughout the country. While in the Atlanta penitentiary, Rutherford and his seven associates were busy preaching on the inside. They were permitted to conduct Bible classes each Sunday in prison, attended by about a hundred of their fellow prisoners.[q] At Pittsburgh on January 4, 1919, a combination convention and corporation meeting attended by a thousand energetic workers was held to reconfirm the election of Rutherford and the others as officers and directors. They also passed a resolution expressing confidence in the innocence of the eight imprisoned officials.[r] In February, 1919, country-wide agitation was started by certain newspapers for the release of Rutherford and his associates.[s] Likewise the imprisoned men's friends wrote thousands of letters to newspaper editors, congressmen, senators and governors, urging action. Many were aroused to express themselves in favor of the release.[t] Then in March those friends got busy circulating a nationwide petition, which within a short time was signed by 700,000, asking the government to render justice as to these falsely accused and imprisoned men.[u] Though never presented, this petition was "a witness to the truth"—an outstanding sign of the resurgence of the falsely accused preachers of Jehovah's kingdom.[v]

On March 2, 1919, Harland B. Howe, the federal district judge who was the first to deny bail after sentencing them to imprisonment, telegraphed Attorney General Gregory in Washington, at his request, 'recommending immediate commutation' of the sentences of the eight he named in his telegram.[w] (Gregory's resignation as attorney general became effective March 4, 1919.) But this maneuver to cause withdrawal of their appeal failed. Instead, on March 21, 1919, under direction of United States Supreme Court Justice Louis D. Brandeis, bail for the eight was ordered by a three-judge federal circuit court at New York that also ordered them to be returned forthwith from Atlanta to New York for the hearing of their appeal on April 14. The next Tuesday, March 25, they left Atlanta by train for Brooklyn where, on March 26, they were formally admitted to bail, $10,000 each, and released.[x] Banquet receptions awaited them, first, upon their arrival in Brooklyn, and, later, when they rejoined the happy Bethel family, then temporarily at Pittsburgh.

(To be continued)

q *W* 1919, p. 116; *Consolation*, August 23, 1939, p. 8.
r *W* 1919, p. 23.
s *National Labor Tribune*, Pittsburgh, Pennsylvania, February 20, 1919.
t *W* 1919, p. 101.
u *W* 1920, p. 162; *W* 1919, p. 93.
v *W* 1919, p. 194.
w *W* 1919, p. 117; *Consolation*, September 6, 1939, pp. 5, 6.
x *W* 1919, pp. 98, 118; *W* 1925, p. 71.

If God is for us, who will be against us? Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? . . . To the contrary, in all these things we are coming off completely victorious through him that loved us. For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

—Rom. 8:31, 35-39, *NW*.

BIBLICAL MEASURES

A STUDY of the system of measures used in Palestine presents many complications. As the land was successively dominated by Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome, new systems were imposed, and for this reason there is considerable variation in the samples of weights and measures unearthed by archaeologists.[1] Although there may be some variation in opinion as to precise values involved, yet the information available sheds considerable illumination on scriptures that refer to measurements.

The system prevalent in Babylonia was sexagesimal, being based on the number sixty; our division of time is an evidence of that practice carried over to our day. The Egyptian system was apparently decimal. The Hebrew scale adhered to neither of these exclusively, but rather employed a combination of systems.[2]

LINEAR MEASUREMENT

The Hebrews and some neighboring peoples employed an arrangement obviously derived from the human body: the finger, hand, arm, span, foot and pace being used for measurement.[3] Obviously, these differ with each individual; so some standard set of measures was needed for general use. The result was the use of the "finger-breadth" as equal to approximately three-fourths of an inch, using its width for measuring. According to rabbinic tradition this represented seven barleycorns laid side by side. Four fingers would equal a "handbreadth," three handbreadths came to a "span" (the distance between the tip of the thumb and the little finger when extended) and two spans made a "cubit," or an "ell," as Jewish authorities term it. There was also the pace, which is similar to our yard, and the "reed," which was made up of six long cubits. The furlong or stade was one-eighth of a mile.[4]

There has been considerable discussion about the value of the cubit, some arguing for as many as three different cubits of varying lengths. Some have claimed that it should be measured from the elbow to the tip of the center finger, or possibly to the knuckles, or to the wrist, or from the armpit to the tip of the outstretched fingers.[5] Such variation in usage does not seem to be called for, however, and *The Westminster Dictionary of the Bible,* published in 1944, points out that it is probably "about 18 inches," or about six handbreadths.[6] This was in common usage and was probably the older of the two cubits used, the second being a cubit "of a cubit and a handbreadth each." (Ezek. 40:5, *AS*) The Egyptians too had an arrangement something like this, with a common cubit and a royal cubit one-sixth longer, but they used it to give the king selfish advantage in trade. This was not done in Israel.

Let us apply this cubit measuring-stick to some of the Bible accounts and see what kind of picture it conveys. Regarding the ark in which Noah, his family and some of each of the animal kinds survived the Flood, Genesis 6:15, 16 (*NW*) says: "And this is how you will make it: three hundred cubits the length of the ark, fifty cubits its width, and thirty cubits its height. . . . you will make it with a lower story, a second story and a third story." That was no week-end pleasure yacht, but a giant chest 450 feet long, 75 feet wide and 45 feet high, designed to house for more than a lunar year all that survived.

Much later on the flat plain of Dura in Babylonia King Nebuchadnezzar set up an image to which all were ordered to bow in worship. Its "height was threescore cubits, and the breadth thereof six cubits"; yes, that idol with a breadth of nine feet towered ninety feet up into the air to command the attention and worship of the people. (Dan. 3:1) Though this monstrosity filled the people with awe, faithful Hebrews did not bow in its service.

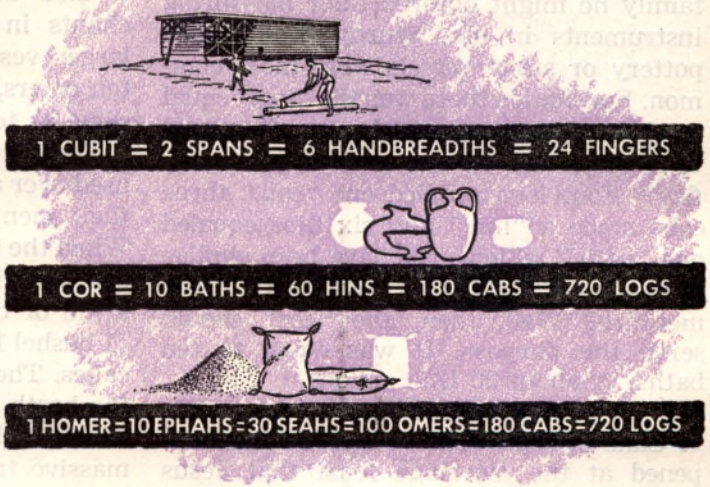
JOURNEYS

In Biblical times how far would one travel in a day? Well, that might depend on what day it was, who was in the party and how rough the country was. So when reference is made to "a day's journey" we can hardly stamp it with a fixed distance. Perhaps we can say that it would average about twenty miles. Some might go thirty miles, but if one was traveling with a sizable group it might not amount to more than ten miles or so.[7] Perhaps this was the case with Jesus' parents. When they were returning home from the festival "the boy Jesus remained behind in Jerusalem, and his parents did not notice it. Assuming that he was in the company traveling together, they covered a day's distance and then began to hunt him up among the relatives and acquaintances. But, not finding him, they returned to Jerusalem, making a diligent search for him. Well, after three days they found him in the temple sitting in the midst of the teachers and listening to them and questioning them."—Luke 2:43-46, *NW*.

If, now, it was the sabbath day in Israel, one would not be going very far at all. Less than a mile from the city gate was permitted. (Acts 1:12) This is based on the thought that, while the tabernacle was 2,000 cubits (or 3,000 feet) from the camp of Israel, the people were permitted to go at least that far on the sabbath.[8] (Josh. 3:4) Undoubtedly it was due to this restricted travel that some who saw the dead heaved up from their tombs at the time of Jesus' death did not come into the holy city Jerusalem and report the occurrence until the first day of the week, after the Lord was raised. What force, too, this appreciation of the sabbath day's journey lends to Jesus' words: "Keep praying that your flight may not occur in wintertime nor on the sabbath day." (Matt. 24:20; 27:52, 53, *NW*) A flight of less than a mile would be of little value in escaping the vengeance of destroying armies.

LAND AREA

For land measures two methods were in use in Israel. One designated the amount of land a yoke of oxen could plow in a day; literally the expression is a "span of a field." It is translated "acre" in the American Standard Version of the Bible. (1 Sam. 14:14; Isa. 5:10) The second method stated the amount of seed required to sow a given area. Thus, the 'sowing of a homer



of barley' was computed at the price of fifty shekels of silver. (Lev. 27:16) This is the same type of measurement as given in connection with the altar built by Elijah on Mount Carmel. The priests of Baal had prayed in demonic frenzy, slashing themselves with knives, begging their god to answer them, but to no avail. Elijah, confident in Jehovah, built an altar for sacrifice "and he made a trench about the altar, as great as would contain two measures of seed." This was not a trench that would hold two measures of seed, but it enclosed the area that would require that much seed to sow it. The Talmud defines it as an area of 5,000 square ells or cubits, or an area seventy-five by one hundred and fifty feet.[9] Elijah practically converted this large area into a pond; but did it hinder the sacrifice? "Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench." (1 Ki. 18:32, 38, *AS*) It was an outstanding spectacle that impressed deeply into the minds of the people that Jehovah is the true God.

CAPACITY

Were one to visit the market place or enter the kitchen of an ancient Hebrew family he might observe their measuring instruments in use. Sturdy, well-shaped pottery or stone vessels were most common. For liquids there was the "log," equal to about a pint and which was often used to measure out oil to accompany a sacrifice.[10] Four logs equaled one "cab," three cabs made a "hin," and six hins equaled one "bath," which may have been similar to the Greek "firkin."[11] Do we need a larger measure? Well, then, the "cor" should serve the purpose. It was equal to ten baths, or about 98 U.S. gallons.[12]

Shift your attention now to the north, to Cana of Galilee, and observe what happened at the marriage feast that Jesus attended there. Wine had run out. "As it was, there were six stone water-jars sitting there as required by the purification rules of the Jews, each able to hold two or three liquid measures. Jesus said to them: 'Fill the water-jars with water.' And they filled them to the brim. And he said to them: 'Draw some out now and take it to the director of the feast.' So they took it." (John 2:6-8, *NW*) Note the quantity: six jars each able to hold two or three firkins. It may be, as suggested by *The Westminster Dictionary of the Bible,* that the firkin was equal to approximately nine U.S. gallons. If only two firkins was put in each jar, it would mean that Jesus miraculously produced about 108 gallons of wine for the feast; or if they each held three full measures, it was about 162 gallons.[13] And it was not quantity at the expense of quality, for the director of the occasion pronounced it the best they had at the feast.

Perhaps if we turn our attention now to one of the Israelite housewives we shall observe more things of interest. See the vessel with which she measures flour; it is a "seah." Large? Yes, but so is the family, and although it holds nearly a peck and a half, it will be needed. There is a smaller measure though; it is the "omer," equal to 3.36 U.S. quarts.[14] We find the merchants in the market place using even larger vessels: the "ephah," which holds ten omers, and the "homer," which is the same as ten ephahs.

These are the same measures that were used over a period of many centuries. Note their mention in connection with Gideon. When the angel of Jehovah appeared "Gideon went in and proceeded to make ready a kid of the goats and an ephah of flour [1 bushel 1 quart 1.2 pints] as unfermented cakes. The meat he put in the basket and the broth he put in the cooking pot, after which he brought it out to him under the massive tree and served it." (Judg. 6:19,

NW) That banquet was served at a time when great economic hardship pressed upon the people. How devoted Gideon was, how appreciative of Jehovah's interest in his people, how confident that Jehovah would continue to provide!

Israel daily experienced Jehovah's loving care and they were constant recipients of his provisions, manna being given them daily for their nourishment during the wilderness trek. They did not suffer from any lack; an omer, or approximately three and a third quarts, of manna was provided for each one daily. Would you need more than that? Israel thought they did. They longed for meat. God's hand was not short. "A wind burst forth from Jehovah and began driving quails over from the sea and letting them fall above the camp about a day's journey this way and about a day's journey that way all around the camp and about two cubits above the surface of the earth. Then the people got up all that day and all night and all the next day and kept gathering the quail. The one collecting least gathered ten homers, and they kept spreading them extensively all around the camp for themselves."—Num. 11:31, 32, *NW*.

Extending out from this gigantic camp of two to three million persons about twenty miles on each side was a mammoth meat market to satisfy their craving. But greed and gluttony seized them. The one gathering least had over one hundred bushels. If we reason that only the men twenty-five years and older did the gathering, they took in over sixty million bushels of quail. They failed to exercise proper self-restraint and, above all, they failed to express thanks and appreciation to Jehovah for his bountiful provision. So the thirty-third verse relates: "The meat was yet between their teeth, before it could be chewed, when Jehovah's anger blazed against the people and Jehovah began striking at the people with a very great slaughter." How much more fully we can appreciate these Bible accounts with a little knowledge of the meaning of these units of measure!

Note briefly the interrelation of these many units of measure we have discussed. Linear measure follows this pattern: one cubit equals 2 spans, 6 handbreadths or 24 fingers. In liquid measure, one cor is the same as 10 baths, 60 hins, 180 cabs, or 720 logs. A homer, the large unit of dry measure, is equivalent to 10 ephahs, 30 seahs, 100 omers, 180 cabs or 720 logs.[15] And comparing the last two systems, we note that the ephah is the same as the bath and the homer is equal to the cor. McClintock and Strong's *Cyclopædia* comments on this relationship of measures: "The scale is constructed, it will be observed, on a combination of decimal and duodecimal ratios, the former prevailing in respect to the omer, ephah, and homer, and the latter in respect to the cab, seah, and ephah. In the liquid measure the duodecimal ratio alone appears, and hence there is a fair presumption that this was the original, as it was undoubtedly the most general principle on which the scales of antiquity were framed."[16]

Perhaps an endeavor to reconcile the many slight differences in precise measures as set out by archaeologists would be a forbidding task, but a simple knowledge of the relative values of measures used in the Bible is of practical value to all who read it.

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1 Harper's *Bible Dictionary*, 1952.
2 McClintock and Strong's *Cyclopædia*, Vol. 6, p. 197.
3 *Jewish Encyclopedia*, 1905, Vol. 12, p. 483.
4 *Ibid.*, p. 483.
5 McClintock and Strong's *Cyclopædia*, Vol. 6, p. 193; *Jewish Encyclopedia*, Vol. 12, p. 487.
6 *The Westminster Dictionary of the Bible*, 1944, p. 122.
7 McClintock and Strong's *Cyclopædia*, Vol. 6, p. 196.
8 *The Westminster Dictionary of the Bible*, p. 523.
9 *Jewish Encyclopedia*, Vol. 12, p. 487.
10 *The Westminster Dictionary of the Bible*, p. 362; Lev. 14:10, footnote, *NW*.
11 John 2:6, footnote, *NW*, but see *Westminster*.
12 *The Westminster Dictionary of the Bible*, 1944, p. 61.
13 *Ibid.*, p. 184.
14 *Ibid.*, p. 440. Also Exodus 16:16, *footnote, NW*.
15 *Ibid.*, p. 386.
16 McClintock and Strong's *Cyclopædia*, Vol. 6, p. 197.

KEEPING INTEGRITY

"The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he."— Deut. 32: 4, NW.

HOW happy are those creatures who come to know Jehovah for what he is, the Supreme Sovereign of all the universe, whose flawless conduct should call forth the unqualified praise of every living thing! Such persons are moved to sing as did the psalmist of old: "Sing unto him a new song; play skilfully with a loud noise. For the word of Jehovah is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of Jehovah." (Ps. 33:3-5, *AS*) These appreciative ones delight to "show that Jehovah is upright," so that multitudes of their fellow creatures may be induced to serve and worship his holy name for their own eternal welfare. —Ps. 92:15, *AS*.

[2] In another place David testified: "Good and upright is Jehovah." (Ps. 25:8, *AS*) His inspired writings, together with all the other Scriptures, unite to reflect for us wonderfully the spotlessness and perfections of Jehovah. He is revealed to us as a holy God, absolutely pure, clean, incorruptible, undefilable, faithful, constant, and wholly devoted to righteousness. Human expression falls far short of adequate description of His excellence. Little wonder, then, that humble-minded humans are awed before his glorious though invisible majesty. No wonder they are inspired to approach into his presence by striving to conform their lives to the wonderful principles and laws that he originated for the operation of all his universal family. He is like a tremendous magnet toward which like-minded creatures are irresistibly drawn.

[3] And how different Jehovah is from all other gods who, by their human worshipers, are depicted as choosing to maintain an isolated, aloof and selfish majesty and to shroud themselves in mystery by keeping their worshipers at a respectful dis-

1. What makes those acquainted with Jehovah happy, and what do they do?
2. What are Jehovah's characteristics, and why are intelligent creatures drawn to him?
3. In what important respect does he contrast with other so-called "gods"?

tance for fear their sham will be discovered and exposed! Instead, Jehovah delights in those who make diligent efforts to know him and model their thoughts and actions after his. To all who would be his children he commands: "You must prove yourselves holy, because I am holy." (Lev. 11:44, *NW*) That means that his true worshipers must strive to emulate his uprightness; they must display integrity in all their relationships with him and with their fellow creatures.

[4] But what is integrity? And how may we attain and retain this essential characteristic of God's universal family of creatures? Webster's *International Dictionary* describes it as uprightness of deportment; soundness of moral principle; honesty, probity, state of being entire, unimpaired, unbroken; completeness. Delving deeper into the structure of the word we discover that its component parts are *in,* referring to the negative, and *tegrity,* a form of the Latin verb *tangere,* meaning "to touch." We gather, then, that integrity is a state of being untouched, uncorrupted, unimpaired by divisive and corrupt influences. How wonderfully, then, our God Jehovah stands forth as the God of integrity! How essential for us to cultivate that quality if we would be like him, prove worthy to be his children!

[5] When God first contemplated the creation of humankind he generously determined to endow humans with the grand possibilities of reflecting all his righteousness, for he declared: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth." How fitting, then, that man in his miniature sphere of control should pattern his behavior after the perfect example of the heavenly Father, of whom it is said: "Jehovah is righteous in all his ways, and gracious in all his works."—Gen. 1:26, *NW;* Ps. 145:17, *AS.*

[6] Without that great and perfect Stabilizer and Integrator imagine what confusion this universe would be reduced to, what a welter of conflicting interests and demoralizing influences! As it is, this entire world civilization has been so badly corrupted and divided in its loyalties and confused in its thinking that the Sovereign God of integrity himself has been pushed into its background and men are rallied to human- and demon-inspired schemes for bettering their conditions. It all began when the first rebel creature, having permitted his own self-conceived pride and covetousness to break down and corrupt his proper allegiance to Jehovah, used a serpent to say ingratiatingly to the perfect Eve: "Is it really so that God said you must not eat from every tree of the garden? . . . You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad."—Gen. 3:1-5, *NW.*

[7] Here we note outstandingly the premeditated move to shake the integrity of the first pair toward their Creator. Get them to listen to another source of information, another "authoritative" voice, to divide their loyalty and reduce their confidence and trust in the Creator to a fraction of what it once was. Would they fall before the corrupting influence of Satan or stand up to him courageously and retain the completeness of their devotion to the One who was their Creator and Benefactor? The issue raised there in Eden has

4. Explain the expression "integrity," showing how it applies to Jehovah and his children.

5. With what did God endow humans, and why should they fittingly seek to be like him?

6. Why so much conflict and demoralization, and what is the source?

7. Briefly show the purpose of the rebel cherub both in Eden and in Job's day.

not since then died out or been settled. In the time of Job, some thirty-five centuries ago, the boastful rebel accused that righteous man before Jehovah's throne, alleging that he was only a favor seeker, a person who fell in line with God's arrangements only because of the good things that Jehovah gave him.

[8] So Job's integrity was put to the test. Wealth and property were taken away, children and household servants were slain, a loathsome skin disease assailed his own body from head to foot, and his own wife and three false friends conspired to have him renounce his worship of the only true God. Obviously the Devil was using these human mouthpieces to sound out his destructive propaganda: 'The easy way out of all your troubles is just to curse God and die. Besides, he is not really worthy of your worship and devotion. He is an unreasoning dictator without any real love for his own creations.'

[9] What think you of Job's integrity? Did he permit himself to become divided as to allegiance, or to be corrupted by doubts and suspicions and the clever sophistry of this world and its god? No! Rather we hear him firmly declaring: "Till I die I will not put my integrity from me." "Though he slay me, yet will I trust in him." (Job 27:5, *AT;* 13:15) Before this searching test was applied to Job he had already been distinguished as a faithful servant of Jehovah. And now, victorious in trial, he was signally blessed by the great Giver of every good and perfect present. Truly Jehovah loves and is made happy by those who are prepared to suffer in behalf of his name and righteousness. The course of integrity, this wholeness of devotion, of trust and obedience toward the Creator, is the path of wisdom, and Jehovah's paternal admonition to his children is: "Be wise, my son, and gladden my heart, that I may answer the man who would taunt me."—Prov. 27:11, *AT.*

[10] The great Taunter, Satan, is continually watching and waiting for the deflection of creatures from the course of uprightness so that he may add to the ridicule and reproach that he heaps upon the name of the Creator. Himself represented by the basest of creatures, a serpent slithering on the ground, he would have all God's creatures seduced from the upright condition of Jehovah's worship and service. That is his scheme, and so he brings every underhanded weapon to bear against servants of the Most High, well knowing that he has only to succeed in introducing some slight doubt in the mind of an unwary creature, which doubt will serve as the thin edge of the wedge that can ultimately break asunder the wholeness of the creature's devotion.

[11] On the other hand, Jehovah takes great pleasure in observing those integrity-keepers who take all the reproach and sufferings that this world and its god can hand out, and still, like Job, walk in undivided, unsullied allegiance to the universal Sovereign. He is the perfect Father, who sets the example of integrity to all his sons and daughters. More than that, he lovingly provides in his Word, the Holy Scriptures, a storehouse of information as to his wonderful principles and qualities, so that the man of God may be thoroughly equipped to ward off the attacks of the enemy and stand fast for uprightness and truth. And still another marvelous provision to that same end is the flawless, flesh-and-blood example of his own beloved Son here on earth. Note how the confidence of the Father was so unequivocally expressed at the time of that unique baptism performed at Jordan's edge: "This is my Son,

8, 9. (a) What was the test upon Job? (b) How did he meet it?

10. What is Satan's strategy?

11. How does Jehovah prove to be a loving provider for men of integrity?

the beloved, whom I have approved." (Matt. 3:17, *NW*) Yes, and long centuries before that the reward of integrity that has now been awarded to Christ Jesus was likewise confidently dictated to the psalmist: "You love righteousness and hate wickedness; therefore has God, your God, anointed you with the oil of gladness above your companions."—Ps. 45:7, *AT*.

WHAT IT MEANS TO US TODAY

[12] But what does keeping integrity mean to us today in this year 1955? The answer to this question becomes plain as we examine the record of former men of integrity. That record God has especially preserved for our learning *now* in these times of greatest peril, when Gog from his darksome seat of operations in the vicinity of our earth prepares and directs personally an unprecedented and merciless campaign against the people of integrity toward Jehovah God and his King, Christ Jesus. As we consider briefly their trials let us realize how closely their circumstances conform to those in which we find ourselves today.

[13] In the case of Abel we can observe that pure worship was at stake. Abel knew what was required of him in the way of sacrifice that would be acceptable to Jehovah God. Afterward Cain knew also, but preferred to have his own way. And whereas his mother had ambition to be as wise as God, Cain placed his own judgment in this matter of proper worship ahead of God's judgment. But what of Abel amid such family surroundings? The willful, independent attitude of Cain was not permitted to infect his soundness of devotion. He held fast to right worship even though it cost him his life.—Gen. 4:1-15.

12. Why is it important today to consider the record of ancient integrity-keepers?
13. Explain the question at issue in Abel's time and how he came to have Jehovah's favor.

[14] Preaching also has its special contribution to offer toward the final successful score in the field of integrity. This we find in the record about Enoch who, according to Jude's inspired word, spoke out boldly and fearlessly against an antigod generation. Little did he care that he was out of line with the vast majority of earth's population. His love of right and truth banished all fear of mere creatures, and sustained him in the work God assigned him. (Gen. 5:18-24; Jude 14, 15) We also find ourselves a scorned and hated minority, and with the same preaching assignment.

[15] Walking humbly with Jehovah God as with a revered friend and tutor, anxious always to commune with him and learn from him his ways, is another feature of integrity-keeping that cannot be dispensed with. Consider the example of Noah, of whom it is testified that he "walked with God." And how wonderfully Jehovah rewarded this faithful one who 'proved himself faultless' amid that entire generation of corrupt contemporaries! His walking with and studying diligently under the great Teacher equipped him to withstand that era's swift decline in morals that ended in destruction by the Deluge.—Gen. 6:8 to 7:24.

[16] Obedience is another *must* for integrity-keepers. Abraham flashes to mind as an outstanding example in this field. Unquestioningly he denied himself the luxuries and pleasures of populous Ur in the land of Chaldea. But that was only the beginning. His subsequent travels were all strictly in accordance with the itinerary that God communicated to him. They brought him into continual contact with godless tribes and pagan kingdoms. But

14. What is outstandingly stressed in Enoch's conduct?
15. Show how Noah demonstrated his integrity and what enabled him to do so.
16. What does obedience have to do with integrity as seen in Abraham's experiences?

never did he waver from obedience to his God; never did he show the least indication of being adversely affected as to his integrity. And the supreme test only served to prove beyond question the soundness of his mental attitude toward God. He stood ready to slay that only son in whom all his godly parental love was centered, humbly recognizing that it is within God's prerogative and power both to give life and to take it away, as well as to resurrect the dead to live everlastingly.—Heb. 11:19; Gen. 22:1-19.

[17] Sarah's example also displays another sparkling facet of the gem of integrity. Yes, she did laugh when first the promise of childbirth in her old age was given. But the inspired writer testifies of her that she always maintained proper subjection to her husband, and, when reminded that it was the word of the Supreme Sovereign that was involved in the promise, "she was afraid." She had fear of God, and that fear constituted the basis for true wisdom. Human wisdom and reasoning were put to rout. Her faith became a conquering power within her that triumphed over the barrenness of old age.—Gen. 18:1-15; 21:1-7; 1 Pet. 3:6.

[18] Another feature of integrity is endurance. How aptly it is underlined by James in his epistle to fellow Christians when he says: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. . . . You have heard of the endurance of Job." (Jas. 5:10, 11, *NW*) And can we put our finger on the source of Job's power to endure? On what else but the strong hope he entertained in the accomplishment of God's rich promises? Consider, for example, this expression from the lips of a man undergoing excruciating agonies: "Oh that thou wouldest hide me in She'ol, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again?" (Job 14:13, 14, *AS*) His assured expectation of life by resurrection produced endurance, and his enduring successfully in turn strengthened his hope. We do well to take him as our God-approved pattern.

[19] How easy the Devil makes it for servants of Jehovah just to make some slight compromise or to soften down their tone and message! But not Moses. Despite danger and reproach he refused to side-step or shelve his responsibilities. He forsook the court of Pharaoh with all of its dazzling attractions, on the basis that his continuing there was acting out a lie, outwardly countenancing Pharaoh's policies and practices, when inwardly he belonged to the despised and hated Hebrew minority. Later, when sent into the presence of the hard monarch with the message of God, there was no mincing matters, no soft-pedaling, but rather uncompromising faithfulness to God and to his commission. He maintained a solid stand for what was right. He continued unimpaired by the corrupt influences of Egypt.—Heb. 11:23-29.

[20] With each of the foregoing examples of integrity-maintainers some one special feature or characteristic shines out as though to arrest our attention and strikingly emphasize the many qualities required by the one who would stand fast for righteousness and against iniquity. But now note how all unite in the marvelous example of God's own Son, who admitted no worship but that of Jehovah, preached

17. What part did Sarah play in the great drama of integrity?
18. What feature of integrity-keeping did James stress at James 5:10, 11?
19. What special attitude of Moses deserves special notice in this connection?
20, 21. (a) State how Jesus came to be the pre-eminent man of integrity. (b) Who truly learned of him, and with what result?

constantly and fearlessly, ever remained the humble sent One of his Father, obeyed the Father's instructions right on through to the ignominious death on the stake, displayed unconquerable faith in his Father's power and endured all things, never for a moment compromising with the Devil's side of the integrity issue. This is why he is 'anointed with the oil of gladness above his companions.'—Heb. 1:8, 9, *NW*.

[21] And those who truly learned of him while he walked on earth demonstrated the same mental attitude. Rather than relinquish integrity they were prepared to give up comforts, properties, all things, yes, life itself. This is what Paul reminds us of at Hebrews 10:34 (*NW*): "For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession." And Paul himself testified that, on account of proving worthy to be called a follower of Christ, "I have taken the loss of all things and I consider them as a lot of refuse." (Phil. 3:8, *NW*) His "anxiety for all the congregations" involved a continual battle against divisive and contaminating influences already at work to break down the integrity of the infant Christian organization.—2 Cor. 11:28, *NW*.

[22] God richly blessed the unselfish labors of Paul and his fellow apostles. Thousands of meek persons through love for righteousness were attracted by the fearless proclamation of the Kingdom in that first century of this era. They diligently studied the Scriptures, came to know Jehovah, matured in the faith and became active in the preaching campaign. What a spectacle they were to the corrupt and debauched generation of that day! Unflinchingly, they faced wild beasts and bestial human persecutors, many with their lives giving proof of unshakable allegiance to the God of integrity. The entireness of their devotion, while a most puzzling phenomenon to worldly men, was a source of amazement to all who witnessed it.

[23] Likewise today true worshipers of Jehovah are in the midst of a hostile generation, a generation corrupted and debauched by the god of this world. Today too those who walk in the integrity of their heart before Jehovah are a people wondered at, misunderstood, hatefully opposed, persecuted, and under threat of death in some parts of the earth. Are you one of them by mere profession only, or by reason of a personal course of integrity that identifies you as one of them? Remember, integrity is a matter of the mind and the heart. Is your mind single for God and righteousness? Is your heart strong and clean to pump constantly through your inner self the heavenly wisdom that becomes a wellspring of life everlasting? If yes, then you will be happily numbered among God's men of integrity.

WARNINGS AGAINST FAILURE TO KEEP IT

[24] Failure to keep integrity, on the other hand, has its warning examples also recorded in the Scriptures. In each instance it will be seen that failure stemmed from the creature's lack of consideration for the unity and welfare of all other members of the universal organization of God's creatures. Attention was turned inwardly to self. The close basic connection between the words *fail* and *deceive* underlines the fact that each corrupted one deceived himself into thinking more highly of himself than he ought, and therefore thinking less of his Creator and his fellow creatures than he ought. Once embarked on the course of self-deception, the next step was to deceive fellow creatures.

22. How did integrity-keeping amaze the world of the first century?

23. What searching questions confront us in these perilous times?

24. Explain how some have failed to keep upright.

25 The courts of heaven witnessed the first failure when the inordinate ambition of a mighty cherub goaded him on to overstep the safe boundaries of freedom and precious responsibility with which his Maker had surrounded him. He cared not that this course would shatter the integrity of the universal family. Was he not clever and beautiful and endowed with great power and authority? Why should he not be greater? Why not the greatest? Self-deception strengthened his unlawful desire, and desire in turn drew him out into the field of illegal action. He became guilty of treason and conspiracy to displace the Supreme Sovereign.—Ezek. 28:13-18.

26 In Eden that same rebel maliciously promoted more failure of integrity. Added to Eve's foolish readiness to listen to slander against One who had constantly blessed her with good gifts was Adam's willful joining in the transgressions. Both of these perfect humans yielded to the baleful influence of the Devil as he purposely set about to divide them off from God's happy organization and corrupt their line of thought. Unlike faithful Abraham, that privileged "first father" of humankind wanted to take all the good things from his great Benefactor but give nothing up. How corrupted they must have been thus to lose sight so quickly of the glorious incorruptibility of their heavenly Father! —Gen. 3:1-12; Isa. 43:27.

27 Then we recall that in Noah's time more angelic sons of God failed to maintain integrity. They forsook their proper place of service in the heavenly courts to visit earth and indulge in illicit relations with the daughters of men. Their own selfish desires came to be more important to them than their assigned duties in the heavenly organization. Possibly, too, they found some sort of self-justification in the idea that they would be able to do much to uplift the human race and arrest its degenerative course. It would certainly suit Satan's purpose to dangle such an apparently righteous motive before their minds. A reign of terror and violence on earth followed. Their brood of hybrid creatures, bullying giants, dominated the earthly scene and promoted every kind of godless conduct. Jehovah mercifully blotted out that nightmarish era by means of the Deluge, and banished those lovers of iniquity to the darkness of Satan's world. What a glorious heritage they cast away by their integrity-breaking course of conduct! —Gen. 6:1-6; 2 Pet. 2:4, 5; Jude 6.

28 Another outstanding example of lost integrity was the case of Saul. As long as he remained small and humble in his own sight he was highly favored of God. In time, however, he came to think too highly of himself. He presumed to put his own judgment ahead of Jehovah's, dared to disregard the plain word of God directing his conduct as king and leader of the armies of Israel, and then dishonestly tried to vindicate his actions. The verdict expressed to him by Jehovah's messenger was: "Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." (1 Sam. 15:23, *AS*) The clear-cut judgment of the upright God of truth sheared right through Saul's subterfuges and placed the issue squarely *before* him and those supporting him. The blighting touch of satanic influence had corrupted the first human king of Israel.

29 One of Jeremiah's contemporaries, the prophet Urijah, shared in the special work of announcing the doom of Jerusalem and her iniquitous royal house. When threats of reprisal against him began to be ru-

25. Who was the first failure, and why?
26. Where did Adam and Eve stand in the issue of integrity?
27. Were spirit creatures involved in this issue, and in what circumstances?
28. What caused Saul's downfall?
29. What example of failure in Jeremiah's day do we have?

mored abroad, did Urijah stand fast and fearless in the strength of his God? Did he display the same indomitable courage as Jeremiah? No. He wavered. He permitted fear of man to sap his integrity. He fled to Egypt. And even there he was not safe, for his enemies had him extradited and then put him to a miserable death. Fear today can have the same effect on creatures who serve in their own strength and fail to don the suit of armor that God provides for their safety.—Jer. 26:20-24.

30 Judas was another striking example of those who receive all the good things of Jehovah God—in his case the precious privilege of association with the Lord Jesus—and yet prove to be not only thankless, but, what is far worse, traitorous toward the One who is altogether kind and merciful. Without doubt Satan fanned into a flame of hate every selfish propensity of Judas, so that thereby he might get at the foremost One of Jehovah's men of integrity. His dismal end, all hope extinguished, stands on record as a powerful warning to "guard your heart with all vigilance, for thence are the well-springs of life."—Prov. 4:23, *AT;* Matt. 27:3-10.

30. What value is there in the record of Judas and his end?

Aids to Prevent Loss of Integrity

WHY these irremediable failures? Well, in Saul's case it is quite evident that he failed to keep strictly to God's instructions to kings, as recorded at Deuteronomy 17:18, 19 (*NW*): "When he takes his seat on the throne of his kingdom he must write in a book for himself a copy of this law from that which is in the charge of the priests, the Levites. And it must continue with him and he must read in it all the days of his life." That brings home to us the importance of prayerfully considering a portion of God's Word of truth every day, even if it is only the text for the day with its comment in the *Yearbook*. That will guard us against losing our appreciation of and our fear of Jehovah. It will keep us humble, always reminded of our own limitations and our complete dependence upon our heavenly Father for everything.

1. How important is God's Word as an aid to avoiding loss of integrity?

[2] Humility will also deter us from trying to go alone, foolishly thinking that Jehovah has revealed to us personally the way of favor and blessedness. The gift of knowledge concerning his grand purposes has reached us through the "slave" organization that he is pleased to honor thus wonderfully (Matt. 24:45-47); and we may go on rejoicing in the steadily brightening light of truth only as we humbly throw in our lot with his name-people, diligently assembling with them and deriving from their companionship the courage and fearlessness in preaching that has rendered Jehovah's witnesses notable throughout this old world.

[3] Prayer, too, is another kind provision of our God, whereby we may be aided to go on walking "in the integrity of [our] heart." Only the humble will pray sincerely. Others will find it hurtful to the pride to confess thus their own helplessness and their need for a strong protector. Those of upright heart will pray for God's spirit to fill their lives and keep their hearts sound and unimpaired by the lawless influences that continually besiege them, and for his blessing upon his entire organization of servants. We can pray for these good things, never for a moment doubting the answer to our prayer, for these things are in accord with God's will. Continuing earnestly in prayer, that is, maintaining a prayerful attitude of mind, will aid us to guard well our heart.—Phil. 4:6, 7; Col. 4:2-4.

[4] If we have genuine love for God and for our neighbors, then we shall never fall into the error of Urijah and flee before the onslaughts of the enemy. Rather, love for God will cast out fear of puny humans and condemned demons. Love for our neighbors will rivet us to the post of duty, giving warning of danger and directions for escape from destruction. So cultivate love. Be loving, considerate, compassionate and merciful in all your dealings. (1 Pet. 3:8, 9, *NW*) Your relationship toward your brother must be so adjusted that it will be truly beneficial to him. "Be in subjection to one another" is the way Paul expressed it at Ephesians 5:21, *NW*.

[5] Singled out, you might say, from the multitudes of earth's population, we have been made the recipients of special advance information on God's purposes, the end of this old system of things and the coming in of a new. How do we view the ministry that has thereby been extended to us? As something to be attended to just when we have a few minutes to spare from other matters of this life, its amusements, its ambitions, its careers? Not that, if we would avoid loss of integrity! Paul's admonition to Timothy so fitly applies to us today: "Keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry." (2 Tim. 4:5, *NW*) That clearly means that today we must take our commission as preachers of the Kingdom in all seriousness. Do we?

INTEGRITY DEMONSTRATED

[6] Consider now some of the evidences and the fruits of integrity in these closing days of the old world. Faithful worshipers of Jehovah are not content to have their consciences lulled into a false sense of security and peace by all the sedative schemes of men. Instead, they have 'made request to God for a good conscience' and he has granted their request through knowledge and faith in his own Son, Christ Jesus. And once having gained, through the merit of Christ's sacrifice, that con-

2. True humility should have what beneficial effect on us?
3. What part does prayer play in our maintenance of integrity?
4. In what way will love aid us in standing firm for righteousness?
5. How do Paul's words at 2 Timothy 4:5 apply to us today?
6. What special relationship with God will be maintained by integrity-keepers?

sciousness of being forgiven our offenses against God, they exercise themselves to hold fast that good conscience, that is, continue at peace with the Supreme Sovereign of the universe. They know this can be done only by maintenance of integrity. Sincerity in Jehovah's pure worship is their mainstay.—1 Pet. 3:21, *NW*.

[7] Another strong evidence of integrity today is to be seen in the strong, courageous, enduring, soldierly qualities of those servants of Jehovah who keep always in mind that they are engaged in a warfare, not with flesh-and-blood enemies, but with crafty, superhuman, invisible foes who are ever on the watch for the unguarded moment. How wonderfully the suit of armor God provides fits those who have a full realization of the urgency, the danger and the challenge of these times! Good soldiers remain on the alert, take no foolish chances, keep their minds on the fight and put into it everything they have that they may share the fruits of victory. Soldiers of Jehovah are in no way behind.

[8] Integrity may be detected, too, in that clean-cut separateness from this old world that is characteristic of all who have become members of the New World society. Indeed the apostle Paul, when writing Timothy (2 Tim. 2:20, 21, *NW*), reminded him that we can continue as 'clean vessels for honorable use by Jehovah in his great and happy household organization' by keeping clear of the unclean vessels that are fit only for use by this corrupt world and to be destroyed with it. Note how clearly he sounds the warning: "In a large house there are vessels . . . some for an honorable purpose but others for a purpose lacking honor. If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work."

[9] To remain in this happy state we must go on loving what is right and hating wrong. We cannot in any way countenance, excuse or shield that which is against God's will and way. From those who insist on worldly habits, customs and practices, the apostle says "turn away!" Happy are we indeed if we never go by the advice of the ungodly, never take the road of the sinners, never join in the company of the scoffers, but, instead, find joy in Jehovah's law, poring over it at every opportunity, as the psalmist recommends. Choosing for our companions others dedicated to pure worship of Jehovah and persons of good will who delight to hear and talk about God's purposes will do much toward buttressing our integrity. "Do not be *misled*. Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) Hold on to the good habits of studying, praying, preaching.

[10] Fruits of integrity are observable in our relationships with the whole household of faith. If servants, we are found persevering in the work of caring for, strengthening and training the multitude of sheeplike ones over whom the Good Shepherd has granted us to have supervision. Disappointments, setbacks, ap-

7. How does the soldier's way of life illustrate the proper course for us?
8. What other method should be followed in our efforts to remain uncontaminated by Satan's world?
9. How may we remain in the happy state of trusted service of the New World interest?
10. Name some of the everyday relationships that call for exercise of integrity.

parently insurmountable obstacles will never shake us from patient continuance in welldoing. 'Pay attention to the flock!' and, 'Shepherd the congregation of God!' are the commands that we shall delight to obey. (Acts 20:28; 1 Pet. 5:2) If we are publishers in the congregation, our integrity is exhibited in the readiness with which we labor to assist the weaker ones, and generally to take that course of action that will promote the unity and peace and prosperity of the congregation.—1 Thess. 5:14, 15.

11 And then integrity is manifest in such a host of other relationships of life. It is seen in the wisdom of the godly husband who by compliance with true Christian principles earns the respect and affection of his wife and family; in the wife who strives to make full proof of her position as helper to her husband, with readiness deferring to his position as head of the household; in the parent who refrains from irritating the children, but who seeks to train them with kindness and firmness upon the basis of Jehovah's authoritative advice; in the child who, despite his puzzlement over parental requirements, humbly recalls their longer experience and maturer judgment and obeys their rule. But whether we occupy the position of husband or wife or child or master or servant, we do all enjoy the common status of preacher. In that position, following our well-thought-out decision to dedicate our lives to Jehovah's service, we have been granted a high honor. Here is where our integrity shines forth at its best! In this service it is that we are called upon to endure faithfully the hatred, the violence, the ridicule and the ungodly arguments of an entire world that is against our God. But like our Leader and Commander, Christ Jesus, we must never lose sight of the joy that is set before us, the reward of tested and unshaken integrity.—Heb. 12:2, 3; Isa. 55:4.

11. In what various stations in life can integrity be manifested?

THE REWARD FOR KEEPING IT

12 And what is that reward? It is that which is represented by ascending into the hill of Jehovah and standing there in his sacred temple. Today, as the apostle declared, "you have not approached that [Mount Sinai] which can be felt and which has been set aflame with fire" and to which no living creature could safely approach without the approval and favor of Jehovah. Rather "you have approached a mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly." (Heb. 12:18, 22, 23, *NW*) The glorious universal organization of Jehovah is here identified; and, prominently displayed therein and occupying the chief vantage point, can be seen the "holy temple for Jehovah . . . a place for God to inhabit by spirit." Truly a sacred and everlasting sanctuary.—Eph. 2:21, 22, *NW*.

13 So, ascending into the hill of Jehovah and standing there in his sacred temple are closely akin to proving our worthiness to enter and live in the New World forever. A world that will witness the realization of that ancient purpose of the great God of integrity, the universal Integrator, as expressed at Ephesians 1:8-10 (*NW*): "It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." That final integration will contain only sound, clean, incorruptible creatures who are wholly devoted to righteousness and to Jehovah, the source of every good and pure thing.

12, 13. How is the reward of integrity represented in the Scriptures, and what does this mean?

[14] Happy indeed is our lot if we can pray sincerely from the heart as did David: "Judge me, O Jehovah, for I have walked in mine integrity: I have trusted also in Jehovah without wavering. Examine me, O Jehovah, and prove me; try my heart and my mind. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me." (Ps. 26:1, 2, 11, *AS*) Then we can truly hope in Jehovah and entertain an assured expectation of dwelling forever in his new world with a host of like-minded men of integrity. "Keep integrity!" is the counsel to us all this day; and, doing so, we shall abide happily and forever in the universal family of the pure and holy God, Jehovah.

14. What happy lot is ours if we hold fast to our integrity?

● Does not Job 14:22 show the torment of the soul after death of the body?—J. M., United States.

Job 14:20-22 reads: "Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn." It is true that verses 20 and 21 describe the death state, but verse 22 does not. It refers back to the troublous existence previously discussed by Job, where the few days of man born of woman are shown to be full of trouble. According to the believers of torment of the soul after death of the body, the soul separates from the body and the body of flesh decays away. They do not teach immortality of the body and that the body lives on in a lake of fire to be tormented in the flesh. So the very wording of this verse precludes them from using it as proof of eternal torment for the soul because it speaks of the flesh having pain. It is while a man is living that his flesh has pain or is able to feel pain, and when the verse adds that his soul within him mourns it is merely expressing the same general thought in a parallel structure. It is just a poetic way of saying that the individual is mourning. "The soul that sinneth, it shall die," but while it is a living soul or an animated body of blood and flesh its days will be full of trouble and pain.—Ezek. 18:4.

Out of Darkness into Light

At the district assembly of Jehovah's witnesses held in Richmond, Virginia, was a clergyman's daughter who had become one of Jehovah's witnesses, also her husband who had opposed her interest before he too saw that it was truth, yes, and her clergyman father himself. The daughter and son-in-law, after accepting the message of God's kingdom, had taken advantage of every opportunity to discuss the new world with this preacher, emphasizing the new earth and its blessings. Both the clergyman and his wife began to show interest. Some of the truth crept into his sermons, and some of the warmth of the audience slipped out. His attendance at the Monday-night home Bible study became regular, and his activity with the Christian Church, a branch of the Disciples of Christ, was dropped. The entire family has now been baptized, dedicating their lives to Jehovah's service, and are rejoicing in the truth. Said the ex-clergyman: "There is none so blind as he who will not see. No one knows just how deep this darkness can be except one who has been fortunate enough to come out of it." Happily, thousands of persons of all walks of life are doing that very thing today.

ANNOUNCEMENTS

DELIVERANCE OF PEOPLE OF GODLY DEVOTION

The battle of Armageddon will take place within this generation. Jehovah's witnesses look forward to it with full assurance of being delivered, having in mind the promise at 2 Peter 2:9, *NW:* "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." With Armageddon rapidly approaching, it is important that Jehovah's witnesses tell people about Jehovah's loving provisions for deliverance. During May they will zealously go from house to house giving short Bible sermons and offering householders two Bible study aid books and two booklets for $1. A special effort will be made to leave in every home at least the latest booklet published by the Society.

FOR HUNGRY PEOPLE

Do you wish a well-balanced spiritual diet that will satisfy your hunger for accurate Bible knowledge? The *Watchtower* magazine is published on the 1st and the 15th of every month to provide substantial and varied Scriptural 'food for thought' for hungry people. Its spiritual food, Scripturally tested and proved, enables one to face with confidence and poise the many problems of this evil time. A year's subscription is only $1, and if you subscribe before May 1 you will receive free three Bible booklets.

HAPPY CROWDS WILL ATTEND!

If you spent eight hours a day at it, it would take nearly two and a half years to talk for just one minute with each of the more than 427,000 people who attended Jehovah's witnesses' 1954 district assemblies. The 1955 "Triumphant Kingdom" assemblies will be equally impressive. They will be held in Chicago, Vancouver, Los Angeles, Dallas, New York, London, Paris and Rome, Nuremberg, and finally in Stockholm and The Hague. What a blessing to those who can attend three, four, five or more of these assemblies! What joy and Christian love will be evident among people of many nationalities! Hundreds, yes, thousands will cross the Atlantic to attend the European gatherings. Will you be among them? Will you share their joys?

"WATCHTOWER" STUDIES FOR THE WEEKS

May 22: Keeping Integrity, ¶ 1-23. Page 244.

May 29: Keeping Integrity, ¶ 24-30; also, Aids to Prevent Loss of Integrity. Page 249.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What shows we are suffering a cultural breakdown? P. 227, ¶3.
- ✓ What the word "church" really means? P. 229, ¶2.
- ✓ How, after Christ's death, the early Christian congregation was governed? P. 230, ¶1.
- ✓ Whether Jeremiah was a "calamity howler"? P. 233, ¶2.
- ✓ How the Christian's duties are like a fisherman's? P. 234, ¶2.
- ✓ What activity Jehovah's witnesses carried on under opposition in 1918? P. 236, ¶3.
- ✓ When and how the Watch Tower's officials were falsely imprisoned? P. 238, ¶1.
- ✓ How big Noah's ark was? P. 240, ¶5.
- ✓ How much wine Jesus' first miracle produced? P. 242, ¶2.
- ✓ What "integrity" is? P. 245, ¶4.
- ✓ Why the conduct of ancient Enoch is so praiseworthy? P. 247, ¶14.
- ✓ What it was about the integrity of early Christians that amazed the world? P. 249, ¶22.
- ✓ Why humility will aid you to keep integrity to Jehovah? P. 252, ¶2.
- ✓ In what everyday relationships Christian integrity can be shown? P. 254, ¶11.
- ✓ Why Job 14:22 does not indicate that the soul is tormented after the body dies? P. 255, ¶3.