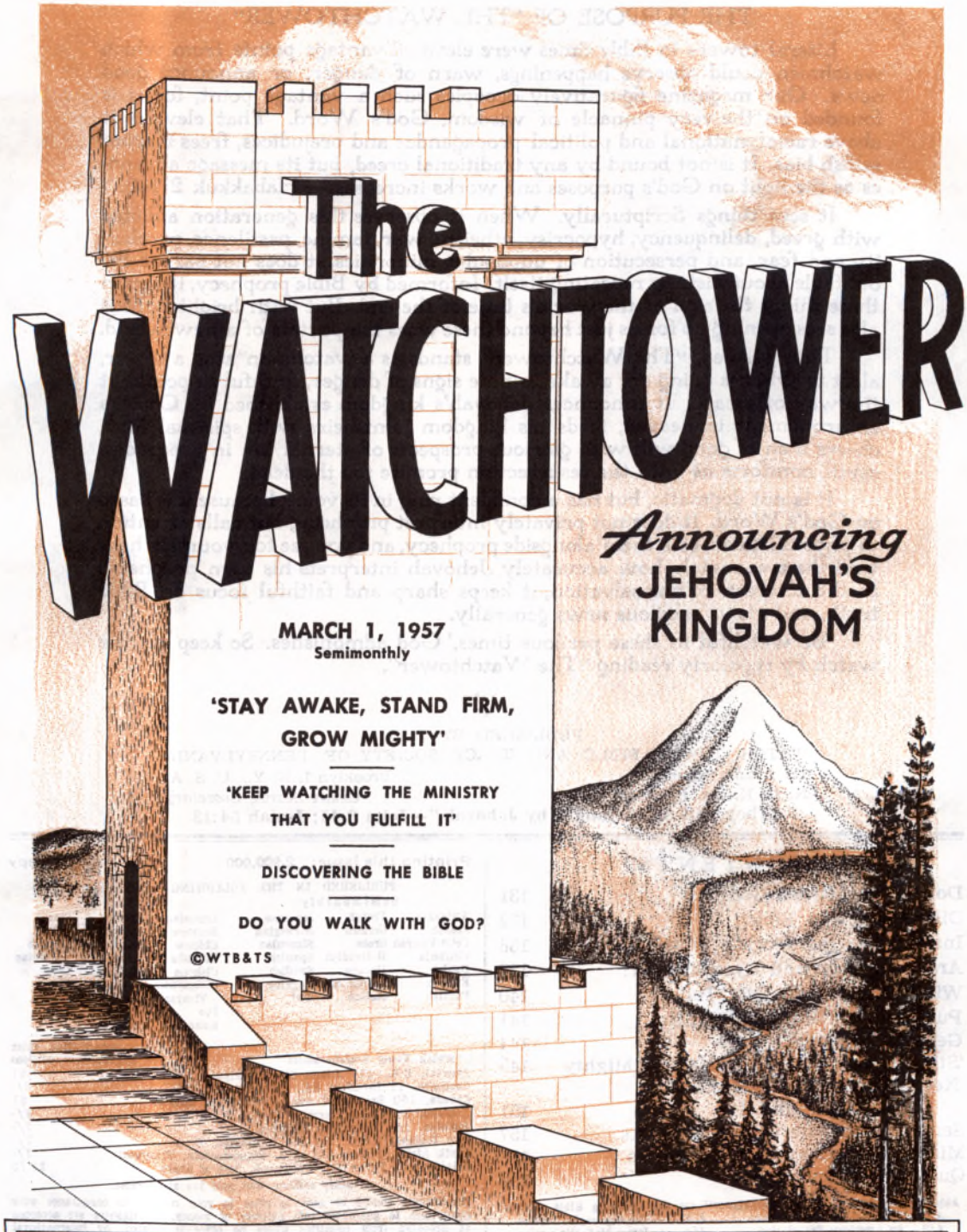


"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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 AND TRACT SOCIETY OF PENNSYLVANIA
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; Isaiah 54:13

CONTENTS

Do You Walk with God?	131
Discovering the Bible	132
Insight into the World's Woes	136
Are Your Ears and Eyes Blessed?	137
What Statistics Do Not Tell	140
Pursuing My Purpose in Life	141
General Hershey Agrees	144
'Stay Awake, Stand Firm, Grow Mighty'	145
'Keep Watching the Ministry That You Fulfill It'	151
Serving First the Divine Interests	157
Missionaries Convert Missionaries	158
Questions from Readers	159

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

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

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

Printing this issue: 2,900,000 — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

Monthly

Armenian, Burmese, Chinese, Cibemba, Cishona, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Slovak, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

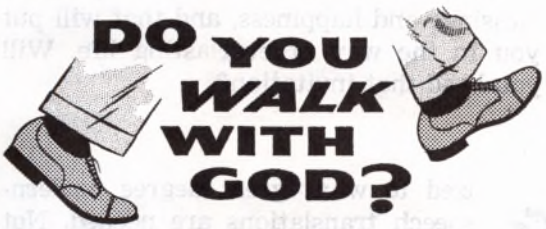
Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 10, Ontario	$1
England, 34 Craven Terrace, London W. 2	7/-
Jamaica, 151 King St., 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	$1.75

Monthly editions cost half the above rates.

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.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII March 1, 1957 Number 5



DO YOU walk with God? Relatively few people do today. Instead, they want God to walk with them, to go their way and bless them in their course, rather than changing their course to conform to his way. They have the matter turned completely around. They will not obey God's voice, they will not receive correction from him, but through special prayers, or medals or image worship they want God to help them in the course they have chosen to take and to help them solve their personal problems.

In the Bible book of Genesis you can read of the faithful man Enoch: "Enoch kept walking with the God." And of Noah it says: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." What did these men do to walk with God? They walked God's way. They followed the leadership he set, rather than expecting him to follow them. They did what God instructed, rather than expecting him to do what they wanted.—Gen. 5:24; 6:9, *NW*.

In a course just the opposite of theirs, men today do not want to accept God's guidance. They think they know better. They cast the Bible aside, ignoring God's instructions and rejecting the true doctrines contained in his Word. The result? Dr. Ralph W. Sockman of New York's Christ Church Methodist said "adoration" for God is sadly lacking, and: "Statistics may prove our efficiency, but not necessarily our closeness to God."

To walk with God you must accept his leadership. You must walk his way rather than expecting him to bless your way. How do you learn and follow his way? By examining his Word, following its instructions and making straight paths for your feet.

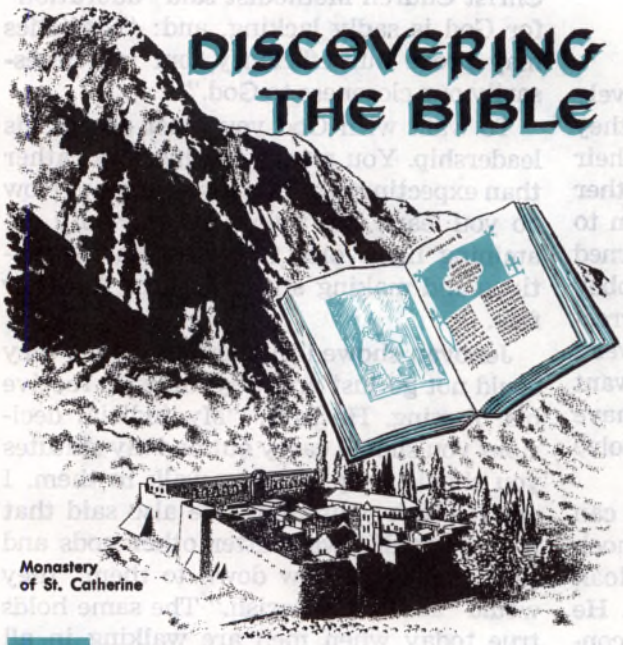
Jehovah showed the Israelites that they could not go just any way and still receive his blessing. He said: "My judicial decisions you should carry out and my statutes you should keep so as to walk in them. I am Jehovah your God." He also said that if they would "walk after other gods and serve them and bow down to them" they would "absolutely perish." The same holds true today when men are walking in all sorts of directions, with little or no concern over what Jehovah says is really right.—Lev. 18:4; Deut. 8:19, *NW*.

When the Israelites rejected Jehovah's right way, refused to follow him and wandered off into paths of their own, the prophet wrote: "Woe to her that is rebellious and polluted! to the oppressing city! She obeyed not the voice; she received not

correction; she trusted not in Jehovah; she drew not near to her God. Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow."—Zeph. 3:1-3, *AS*.

A shocking account, but it was in that shameless nation that meek and teachable persons who would "call upon the name of Jehovah, to serve him with one consent" were to be found, and the same is true in today's world, where meek and teachable men of humility are to be found in a world that has rebelled.—Zeph. 3:9, *AS*.

Are you such a person? Are you willing to follow God's way, to accept his instructions and to conform to them? Tens, yes hundreds of thousands of persons today are coming out of the proud and shameless system, and, like Enoch and Noah, in meekness and humility are walking with God. Not only that, but they extend to you a hearty invitation to join with them in this course that leads to the greatest blessings and happiness, and that will put you in the way of everlasting life. Will you heed that invitation?



Monastery of St. Catherine

"TRULY (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation"—so spoke a group of Bible translators in the nearly forgotten preface to the King James Bible. That was in 1611. In this twentieth century, when more Bible translations are being made than ever before, few persons have realized to what great degree modern-speech translations are needed. Not many years ago even Bible scholars and translators did not fully realize the pressing need. What has brought about this revolutionary view in thinking? Discoveries that have made possible a better-understood Bible; discoveries many of which are stranger than fiction.

One of the most exciting Biblical discoveries was made by a German scholar, Count Tischendorf, who journeyed to Palestine in 1844. His quest was for ancient copies of the Bible written in the original tongue. Tischendorf had spent his whole life searching for these handwritten copies of the Bible. His journeys often took him to out-of-the-way places. It was not unusual, then, for him to find himself one day at the monastery of St. Catherine, situated at the foot of Mount Sinai. In the hall of the monastery the German scholar saw "a great and wide basket," which excited his interest. It contained old and tattered parchments. The monks were using them to start fires.

What the monks were using to kindle fires was the very thing Tischendorf had spent his life to find! Here were more than

a hundred leaves—pages of a Bible in very old Greek handwriting. Because the writing was all in capital letters with no divisions between words, Tischendorf knew he had found what scholars call an "uncial" manuscript, a rare find indeed! He could not conceal his exultant joy. Surprised, the monks perceived that they had been burning something valuable; they quickly took away the basket. But they did allow him to take away forty-three of the leaves.

Tischendorf took his discovery to Germany. His find was regarded as sensational, for the parchments were attributed to the fourth century A.D. The find excited other scholars; they too wanted to obtain the rest of this Biblical treasure. Not wanting any scholars to get to the monastery before him, Tischendorf kept the location of his find a secret.

Not being a wealthy man, Tischendorf never found it easy to find the means for travel. But in 1853 he was able to go back to the monastery. The monks were uncooperative. Tischendorf left with nothing but a single tiny scrap with a few verses from Genesis.

Amazing discoveries have brought to light the better-understood Bible. How can you discover this Bible for yourself?

JOURNEY OF 1859

Six more years passed before he could go back again. This time he was cautious and concealed his purpose. And even though he had now come armed with a commission from the czar of Russia, he talked about everything except Bible manuscripts. After spending several days in a chilly, dark library he was ready to leave; for there was no trace of the treasure he had once saved from the fire. Had it been burned after all? Tischendorf called for the camels to be brought to the gates the next morning.

On the last night, in a casual way, he talked to the monastery steward about Bible manuscripts. As they entered his cell for refreshments, the steward, eager to show his own learning, remarked: "And I, too, have a Septuagint," an ancient Greek version of the Hebrew Scriptures. From a shelf over the door of his cell the monk took down a bulky bundle wrapped in red cloth. Before Tischendorf's astonished gaze were not only the leaves he had saved from the flames fifteen years before, but other parts of the Hebrew Scriptures and the Christian Greek Scriptures. Trying to disguise his unbounded joy, Tischendorf asked to borrow the volume for the night. "There by myself," said Tischendorf, "I gave way to my transports of joy. I knew that I held in my hand one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen after twenty years' study of the subject."

How to persuade the monks to give up this treasure—that was Tischendorf's problem. He solved it by suggesting that the monks present it as a gift to the czar of Russia, the acknowledged champion of the Eastern Orthodox churches. After long negotiation the Codex Sinaiticus, as the manuscript came to be called, was presented to the czar. In return the monks received 9,000 rubles. In 1933 the Soviet government sold the manuscript to the British Museum for $500,000. There it remains today, this priceless treasure, one of the most important ancient manuscript Bibles in existence.

But even before Tischendorf's time the long parade of ancient manuscript finds had begun. We may go back many years

to one day in 1628, several years after the King James Bible had appeared. A package from the East was unloaded at an English port. It was from the patriarch of Constantinople to King Charles I. Unwrapping the gift, the king found a very old handwritten Greek Bible consisting of nearly eight hundred vellum leaves. The king turned the book over to scholars. It was a Greek manuscript of the fifth century. It came to be called Codex Alexandrinus. This treasure sparked new interest in ancient manuscripts. All over Europe scholars searched old libraries. Before long other Bible treasures came to light.

One of these finds is the Codex Vaticanus, known also as Vatican manuscript 1209. Like the Alexandrian manuscript it is believed to have been made in Egypt at Alexandria, but it was written many years earlier. Scholars date it before A.D. 350. No one seems to know its long history and how it came to rest in the Vatican Library. Though there is no fascinating story connected with its discovery, there is an interesting enough story of the attempts of scholars to examine the manuscript so we could have a better-understood Bible. But for generations the officials of the Vatican Library put every kind of obstacle in the way of its being studied.

NOT AVAILABLE TO KING JAMES TRANSLATORS

What meaning do these and other Bible discoveries hold for us? The significant thing is this: The translators of the *King James Version,* the Bible most widely used in the English-speaking world, did not have access to these ancient manuscripts. Even the Alexandrian manuscript did not get into the hands of Bible translators until 1628, after the King James Bible of 1611 had been published. So the foundation for a Bible far more accurate and understandable than the *Authorized Version* has been laid since 1611.

The King James translation of the Greek Scriptures, for example, rested on manuscripts of the twelfth and fifteenth centuries. What a difference from the fourth-century manuscripts now available! And, of course, the earlier a manuscript is the more likely it is, as a general rule, to be free of errors. Throughout the centuries the copying of the Bible by hand made it inevitable that copyists' errors would creep into the text. The *King James* translation thus was based on a Greek text marred by mistakes that could have been avoided had the manuscripts of the fourth and fifth centuries been available to the translators.

Despite the need for new translations of the Bible into English, intense activity in this regard did not get under way until the beginning of the twentieth century. Since 1900 almost every year has seen the publication of a new translation of the Bible into English. Why did not this intense activity begin earlier? Primarily because the most sensational discoveries have come during the latter part of the nineteenth century, as well as during our century. For instance, a most extraordinary find was made by Egyptians digging in an old graveyard near Fayum. They dug up jars filled with papyrus books. An American living in England, Chester Beatty, bought most of these papyri. When their contents were announced in 1931, scholars were amazed. Here were three codices or book-like volumes of manuscripts of the Christian Scriptures! Here was a Greek text a hundred years older than the Codex Vaticanus and the Codex Sinaiticus! These papyri, containing fragments mostly from the epistles of Paul, are known as the Chester Beatty collections.

NEW LIGHT ON BIBLE LANGUAGES

Another important reason why the need for new translations was not fully ap-

preciated until recent years is this fact: Until about the turn of the century scholars had a somewhat fuzzy understanding of the Greek in which the Bible was written. In the 1890's archaeologists uncovered all kinds of documents in Egypt. From long-buried rubbish heaps outside ancient towns flooded forth papyri of all kinds—letters, bills, deeds, contracts, petitions, invitations, even copies of plays and poems. These papyri were written in Greek. Not until about 1895 did scholars realize what kind of Greek this was. It was the same kind of Greek in which the Bible was written.

Why was this a vital discovery? Because scholars had thought the Greek of the Bible to be of a special kind. They knew it was not classical or even the literary Greek of the first century A.D. They called it "Biblical Greek." So thoroughly did many scholars believe Bible Greek to be a unique jargon that one German scholar even declared that the Greek of the Bible was a miracle language, a language devised by the holy spirit. But the discoveries in Egypt showed otherwise!

The documents of everyday life dug up in Egypt provided the clue to understanding Bible Greek. It was found that the Greek of all these documents was not classical or literary but the Greek of the Bible! And the Greek of the documents was the everyday language of the people of the first century! So the Christian Greek Scriptures were written in the *koiné* or common Greek of the people. Bible Greek was not a unique jargon after all. The Bible writers had put God's message in the simplest language of all, the language of the common people.

This vital knowledge of Bible Greek was not available to the translators of the King James Bible. Hence many passages in that version sound odd or are hard to understand. For example, 1 Peter 2:2 speaks of the "sincere milk of the word." Now from the papyri unearthed in Egypt it was found that the word here translated "sincere" was very often used in *koiné* Greek to characterize food or drink as pure. Hence modern translations give us a more understandable reading, rendering it "unadulterated milk belonging to the word."

Another example is Matthew 6:27, where, according to the King James Bible, Jesus asks: "Which of you by taking thought can add one cubit unto his stature?" Do normal persons worry about growing a full foot and a half taller? Actually this rendering is weak. What happened? When the *King James* translators came to the Greek word they consulted their dictionaries of classical Greek and came up with that word "stature." According to classical Greek they were right, but they did not know the Bible was written in common Greek. Today's scholars know that this particular word was in common use after classical times and that it then meant "life span." So modern translations, such as the *New World Translation of the Christian Greek Scriptures,* render Jesus' question: "Who of you by being anxious can add one cubit to his life span?"

There has been new light not only on the Greek language but also on the Hebrew as well. The knowledge of Hebrew available to scholars today is vastly greater than that which was at the command of the translators of the *King James Version.* So Bible translators today can also give us a better-understood translation of the Hebrew Scriptures.

"A PHENOMENAL DISCOVERY"

Discoveries have also cleared up errors and obscurities in the Hebrew text by giving us scrolls or fragments older than those on which the King James Bible is based. Until recent years scholars had no manuscripts of the Hebrew Scriptures that

were dated earlier than the ninth century A.D. For 336 years, from 1611 to 1947, practically no new evidence to correct already available sources on the Hebrew text came to light. Then in 1947 came what one archaeologist called "a phenomenal discovery."

Two Bedouins were out searching in the wild and stony desert toward the Dead Sea for a strayed goat. They tossed a rock into a small opening in a cliff and heard sounds that suggested a room. They found a cave; inside they saw three large jars. Peering inside they saw long, round objects in a linen wrapper. Hoping for treasure, they tore off the wrappings and to their disappointment found scrolls instead of jewels. In time they sold them to the archbishop of the monastery of Saint Mark in Jerusalem.

But the 1947 discoveries were just the beginning. In 1949 the cave was rediscovered and explored. Hundreds of scroll fragments were found. In 1952 to 1953 other caves were explored. So many manuscript fragments have been found that every book of the Hebrew Scriptures, with the possible exception of Chronicles, was represented.

Most important of all the scrolls was a complete scroll of Isaiah from about the second century B.C. There was also a commentary upon the book of Habakkuk; it gives us the oldest text of that book that we have. Indeed, the scrolls are about a thousand years older than the Hebrew manuscripts on which the *King James Version* is based.

The scrolls have already been put to use. For example, thorough study of the Isaiah scroll enables today's translators to correct a copyist's error at Isaiah 3:24. The *King James Version* says: "There shall be . . . burning instead of beauty." Modern translations made before 1947 often use the word "branding" instead of burning. Still it is not clear. As the 1956 edition of *The Encyclopedia Americana* explains, the word "branding" "assumes a meaning for the common Hebrew word *ki*, . . . which it has nowhere else in the Bible. The Dead Sea Scroll of Isaiah contains an additional word to the last line, which makes it possible to render it as follows: 'for instead of beauty (there will be) shame.' "

Some questions now confront us: Are we to take advantage of all this amazing wealth of new knowledge about the Bible? Is it to be brought to bear toward a better understanding of God's Word? How, then, can we individually discover this better-understood Bible?

Much of the new knowledge has already been applied. Modern-speech translations not only use the common language of the people today, but they also are providing us with more accurate Bibles, and that means more understandable ones. So you can discover the better-understood Bible by obtaining a modern-speech translation for your own Bible study. Do not let a supposed desire for familiar words or a poetical effect bind you to the exclusive use of the *King James Version*. In the words of the *King James* translators themselves, to quote again from their almost-forgotten preface—"Is the kingdom of God become words and syllables? Why should we be in bondage to them when we may be free?"

Insight into the World's Woes

Historian Arnold J. Toynbee made a statement a few years ago that was apt then but even more apt today, as we see the world blazing with the fires of nationalism. "One of the reasons why our times are dangerous," Dr. Toynbee said, "is that we have all been taught to worship our nation, our flag, our own past history. Man may safely worship only God."—*Look*, August 17, 1948.

HEARING and seeing are the most vital and precious of all the senses we possess. Ears and eyes, though often taken for granted, are in fact priceless blessings provided by a beneficent Creator. The more we examine these wonderful organs, their marvelous and intricate scientific construction, and also the nervous system conveying the impressions received to the brain where they are there interpreted to give an intelligent meaning, the more we realize the truth of the proverb: "The hearing ear, and the seeing eye, Jehovah hath made even both of them." (Prov. 20:12, *AS*) And who thought of two ears and two eyes? Was it some blind "god" of nature, or the impersonal force of evolution? If we credit man in his ascent with such an ingenious idea, then why do we find the lowliest creatures similarly equipped?

Though one may be blessed with good hearing and sight, it does not follow that one's ears and eyes are blessed as mentioned in the Scriptures. Why not? Because God's Word frequently speaks of seeing and hearing in a figurative way, referring to mental perception and understanding. This often occurs in daily speech, as when someone says, "Oh, I see," meaning he has grasped the point of your remarks. Good hearing and sight in this figurative sense are more important than the literal, as is seen in Paul's words when he prayed that God "may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened." (Eph. 1:17, 18, *NW*) This is even better than figurative sight, for the apostle is really talking of spiritual enlightenment. But what is meant by the "eyes of your heart"?

We are helped to understand this when we recall that on their coming up against the bad heart attitude of the Jews both our Lord and the apostle made this quotation from Isaiah's prophecy: "For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them." (Isa. 6:10; Matt. 13:15; Acts 28:27, *NW*) The majority of the Jews hardened their hearts in disobedience and a lack of faith. (Heb. 4:6, 7, *NW*) Selfishness, pride and prejudice prevented their seeing and accepting Jehovah's servants and their message of truth. Their eye, their outlook as governed by their heart attitude, was not "sincere," or "in focus; generous." No, they had a "bad" eye; "wicked; envious." (Matt. 6:22, 23, *NW*, footnote) They were ungenerous and unwilling to give themselves in sincere wholehearted devotion to do God's will, which is a primary requisite for those whose ears and eyes are blessed.

In direct contrast and referring to these blessed ones, Jesus went on to say: "However, happy are your eyes because they behold, and your ears because they hear. For I truly say to you, Many prophets and righteous men desired to see the things you are beholding and did not see them, and to hear the things you are hearing and did not hear them." How were their eyes and ears made specially happy? Two aspects are involved. First, they were given a revelation of the "sacred secrets of the kingdom of the heavens," "carefully hidden . . . from wise and intellectual ones." This was a source of happiness not only to the disciples, but also to Jesus, who became "overjoyed in the holy spirit" when he saw how his Father was blessing these who were "to become God's children." —Matt. 13:16, 17, 11; Luke 10:21; John 1:12, *NW*.

Their happiness, however, was not limited to mental perception, but was backed up by real, live experience, things which they actually saw and heard. The 'prophets and righteous men' living before Christ's day saw with the eye of faith, though but dimly, that there were special blessings in store for God's people, but they could not begin to experience them in their day. (1 Pet. 1:10-12, *NW*) But when Jesus was born that began to be changed. How it overjoyed the heart of Simeon when he actually took the babe into his arms and said: "My eyes have seen your means of saving that you have made ready in the sight of all the peoples, a light for removing the veil from the nations." (Luke 2:30-32, *NW*) John too stresses the point of firsthand seeing and hearing and the joy resulting therefrom when he writes: 'That which we have heard, which we have seen with our eyes and our hands felt, we are reporting to you, that you too may be having partnership with us. And we are writing these things that our joy may be in full measure.'—1 John 1:1-4, *NW*.

EYES AND EARS BLESSED TODAY

Is the same true in our day? Most assuredly it is, and with even greater emphasis. Jesus' quotation from Isaiah's prophecy, chapter six, was but a miniature fulfillment. The greater fulfillment is seen in this day of Christ's second presence as a judgment pronounced on Christendom, the counterpart of unfaithful fleshly Israel. The earlier part of that prophecy is also fulfilled in our day. Isaiah felt condemned at first because of what he saw in vision, crying: "Woe is me! . . . because I am a man of unclean lips, . . . for mine eyes have seen the King, Jehovah of hosts." But when his lips had been cleansed he then realized how greatly his eyes had been blessed, and his ears too, as he heard that word that meant an invitation to be Jehovah's spokesman and ambassador: "Whom shall I send, and who will go for us?" With the situation and his own part therein now in proper focus, he at once made that sincere and generous response: "Here I am; send me."—Isa. 6:1-8, *AS*.

How graphically this portrays the experience of the anointed remnant from the time Jehovah came to his temple to judge in 1918 (A.D.). Beyond question we are living in the day when there are wonderful things to be seen and heard, not only by a spiritual understanding, but in actual experience. After cleansing his people from "transgression in Jacob" Jehovah brought them into his kingdom organization, Zion. We not only perceive that the Kingdom is established, but we have been brought into the Kingdom organization to share in its blessings of intense activity. Do we not experience the foretold increase that would come flocking into Zion? To see and hear the truth in Zion means that your ears and eyes are blessed. To see and hear the re-

sults of your efforts in helping others to grasp the truth and come into Zion means that your ears and eyes are doubly blessed. "Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."—Isa. 59:20; 60:5, *AS*.

"This is Jehovah's doing; it is marvellous in our eyes." (Ps. 118:23, *AS*) Yes, we give him the credit and praise for all these favors. We can be used by him only if we keep humble before him and with our brothers. We are all in this work together and all have to meet the same righteous requirements. No one should expect special preference. By all means let us do the exulting as we see Jehovah's blessing on our labors, but let him do the exalting in his own good time and way. —Luke 14:11, *NW*.

What of the future prospects? In Satan's world today there is not much that is a blessing to eyes and ears, either literally or figuratively. If you live in a big city there is but little that refreshes the eye, just endless buildings and an endless stream of cars and such a din that you can hardly hear yourself speak.

What a contrast as you take a look at the conditions that will prevail in the "new earth," as pictured in the last two chapters of Revelation, and that already prevail in a spiritual way in the New World society! What a restful and peaceful vista opens up before your eyes as you gaze down a long, quiet avenue of trees! There is no confusing din of traffic, but a lovely bird suddenly flits into view, a golden flash, as it flies homeward through the trees. Is this a picture of the depth of the countryside? To the contrary, it describes the great "broad way" of the city itself, the "New Jerusalem." Instead of a hard macadam road with cars competing in speed, why, there is a river, "a river of water of life, clear as crystal." And look at those trees; they too are "trees of life . . . yielding their fruits each month."—Rev. 22: 1, 2, *NW*.

Lasting life in happiness and peace is what the human family sadly needs and it is just that blessing held forth that makes the prospect of the "new earth" so inviting. Happy are you and blessed are your ears and eyes if you are already one of the New World society, learning not only to see the beauties of the truth and to hear and heed the life-giving instruction "flowing out from the throne of God and of the Lamb," but also learning how to open the blind eyes and unstop the deaf ears of others of good will, inviting them to come with you to Zion, the "mountain of Jehovah," to be taught of him and walk in his paths.—Isa. 2:3; 35:5, *AS;* Rev. 22:1, *NW*.

Will these blessings come to a climactic end at the close of the thousand years, as so often happens with a musical work you have particularly enjoyed? You can sense that end coming by the rising tension and then at last comes that loud final chord, leaving you with the feeling that however much you have enjoyed that melody there is not another note to be heard. You have had it. But it will not be that way when Christ hands over the Kingdom to his Father. Oh yes, there will be a climactic end for those who join in the final rebellion described at Revelation 20:7-10. But for those who are in full accord with the supreme Judge there will be no apprehension of all being lost in a tense climax.

And why need that music come to an irrevocable conclusion? Instead, when it comes to the last movement and that lovely melody goes sweeping on, having overcome all the threatening complications of minor chord, then suddenly the orchestra

lifts the theme to a higher key, but with a variation in the harmony and, while you are listening entranced, the solo violin with its rich notes goes soaring away, unbelievably high and inexpressibly sweet, while the accompaniment sinks to a breeze that scarcely stirs the forest leaves, yet still with that change of harmony, leaving you with a delightful feeling that its possibilities are by no means exhausted and there is much yet to be enjoyed. So it will be at the close of the thousand-year Kingdom rule. Jehovah's treasures will never be exhausted.

Meanwhile, as the apostle says, God has now revealed by his spirit many wonderful things, which you can enjoy by actual experience. (1 Cor. 2:10, *NW*) Now is the time when you can see and hear and enter into those things that prophets and righteous men of old so greatly desired to see and hear. Now is the time to be busy in heeding and extending that invitation to "anyone that wishes" that they, with you, may "take life's water free." (Rev. 22:17, *NW*) If you are actively sharing in these things your ears and eyes are indeed richly blessed.

What Statistics Do Not Tell

◆ The accuracy of religious statistics is a subject of perennial ill-natured discussion in the United States. Because of this the Roman Catholic national weekly, *Our Sunday Visitor*, April 11, 1954, regretted the fact that the head of the United States Commerce Department overruled the president at the time of the taking of the 1950 census, as the president was willing to go along with the religious groups by having questions regarding religious affiliation on the census. However, one thing those statistics could not have told would have been the quality of the members.

◆ For example: The Catholic magazine *America*, July 30, 1955, told of two Catholic seminary students taking a poll among Catholics in Washington, D.C., in an article entitled "Lights and Shadows of the Parish Census." They interviewed a late middle-aged man who invited them into his room, and after they had ascertained that he had been christened, confirmed and married in the Catholic church he was asked:

◆ "'Mass regular?' 'No.' 'How long has it been?' A pause, the man was hesitant, then: 'Oh, about twenty-five years.' 'Any particular reason why you do not get to the sacraments?' 'No, nothing in particular,' the man offered. . . . 'What about getting back to the Mass?' 'Look, I'll be honest with you men, I don't want to.' 'Well, would you mind if one of the priests from the parish came over? No harm in that.' 'No, don't send him over,' the man objected. 'I won't let him in.'" Yet by statistics this man is a Roman Catholic, for according to the Roman Catholic Canon Code all christened Catholics remain Catholics unless debarred from their church by proper ecclesiastical authorities. Yes, statistics do not tell the whole story.

REDEEMING THE TIME

Choir boys should be heard, not seen, according to Vicar John Nicholls of Carlton, England. He prefers to have choir stalls out of sight so that the boys may read "wholesome Christian books and periodicals" during his sermons. When sermons are based on politics and other mundane fads of the day, as they so often are, better that choir boys read, especially, the Bible. Might not parents also get more from Bible reading than from such sermons?

Pursuing my Purpose in Life

As told by Nellena G. Pool

HELLO there! For some time I have wanted to write you but there are so many sheep crying for help there does not seem to be time for all we should like to do. When I heard that you were pioneering I could not resist telling you how delighted I was to hear you had answered the call and taken another step forward in the greatest and most important activity in the world, advanced ministry praising Jehovah. What joys are before you! Of course, that means you have an eye on Gilead and further service opportunities. Then someday you will be with us in a foreign land singing the praises of the Most High.

Trying to visualize how you must have pondered and meditated to take this step, I am carried back to the time when I did it. May I reminisce with you? It will have to be by proxy, Jehovah's organization, because now we are so many miles apart. So turn the pages back fifteen years or more. "That long!" do I hear you say? "How did you do it? How do you go on? Truly it does not seem that long. So many wonderful things have happened (not, of course, without the unpleasant and difficult) that it seems such a short time, and to say fifteen years amazes even me.

Can you imagine that there was a time when I did not want to live? Often I spoke to mother of ending my life. My speaking in such a manner must have frightened her; and, mind you, my parents were trying to teach me the truth! In those days I was so timid I would hide from my best friends so I would not have to speak to them. I could not think of anything to say. I went to college. Hurrah for written exams; I passed with high grades. But in oral reviews I failed. Do you know how I eventually overcame that fright that haunted me day and night? It was through the thorough theocratic training given by my parents, along with the service.

My brother, who was very dear and close to me, died in 1934 and within less than a year my mother also died. It all made me think. A few months later, June, 1935, we went to Washington, D.C. I heard that clear explanation on the "other sheep." That was what I wanted—life in that new earth. With the hundreds of others there I was baptized. But I still was holding back something. The old world almost swallowed me. I was still teaching school but not liking it, and all the time planning another big business venture. It failed. I was so distressed, seeing each day that the old world gave me nothing but heartache.

Meantime, the theocratic activity was becoming more organized, resulting also in improved service on my part. When in 1938 the Seattle convention was announced I couldn't think of missing it. I knew then what I wanted. When I told my father that I had offered our car to go to the water front so the radio could be used with the sound system to relay the lecture to the many people lingering around the streets there, no wonder tears came to his eyes. He knew it had been announced that those going might be arrested and jailed and he knew I was going ahead in the work he most desired for me.

After feeding at the bounteous table prepared by Jehovah at that convention I came home filled with new determination

to serve Him in a course more fitting. There was less time for old-world friends. When I saw them I preached. (Jer. 20:9) Some did not like it too well. We were walking two different paths. My time was taken up with teaching, housekeeping and service. Kingdom service hours mounted up to 40, 60, then 80. Then I knew I needed more time for service and Kingdom interests. There was only one thing to do. I received some money. What wonderful ideas and suggestions came for investments that would have taken time from Jehovah. Matthew 6:33 rang in my ears day and night. Jehovah first! That meant only one thing and that was to leave the old world and be a pioneer. My sister and I received our assignment June 15, 1940.

Did you not feel an inner satisfaction and pleasure when you realized you were going to please Jehovah, serving him more abundantly? So did I. And now when you go to Gilead you will sense it more deeply. And when you later arrive at a foreign land that previous pleasure will be surpassed in a way impossible to describe. You will have to experience it to know it.

Pioneering about that time began to take on a new aspect—back-calls, studies and helping publishers. We tried to improve our ministry, with Jehovah's help. Our efforts were blessed. Late in 1941 we received an invitation to go out as special pioneers. That meant completely giving up home and leaving Dad all alone. Could we do it? How could we refuse and hold back? (Matt. 10:37; 19:29) We were to go to South Sioux City, Nebraska, about ninety miles from home. When the day came to go my sister had broken her ankle; so she cried because she could not go, and I cried because I had to go alone. I cannot explain how I had the courage to go alone; it was only Jehovah's spirit, I am sure. Jehovah and I alone know the tears shed during those ninety miles.

There was a group of ten or twelve of us who all started pioneering about the same time. Some of us stayed in the home of a sister whose husband was not in the truth. He presented all the arguments he could think up as we talked of experiences and Bible themes. What a thrill was ours, after leaving a newly formed congregation there and going on to another special assignment, to hear that he had become one of the many Kingdom publishers!

Were you in Cleveland in 1942? Do you remember how they spoke of the need to send ministers to other lands? In our ears we heard ringing Isaiah's words: 'Jehovah, here am I; send me.' We didn't have to wait long. That year in December we received the application for Gilead. How easy is would have been to say, "No, my father is alone; I must stay with him." Also, all this time I was suffering terribly with migraine headaches; and that might have been an excellent excuse. Yes, there was much deep meditation and thought, but as was Isaiah's answer, so was ours. Part of our group was to go into the first class of Gilead, and we were called for the second. We got together for our farewell; thinking, of course, we would never, probably, see one another again until after Armageddon. Sad we were to separate, but rejoicing in the promises of Jehovah.

Came September, 1943, and Gilead. Then, six months later, Woonsocket, Rhode Island, to work there as special pioneers until we received a foreign assignment. This was a new kind of territory; slow, hard going at first. Low in spirits, many times we thought of how nice it would be to go home. Then we began to see the increase given by Jehovah. Our work had not been in vain. What a thrill to see a congregation grow from five publishers to forty, then forty-five! And to think we had had a small part in that great work; and now to see some of those pioneering and others at Bethel.

Headaches didn't leave me; I looked for relief but none came. I did not see how I could go to any foreign land; so I prayed, meditated, and almost withdrew my name from the group. But Jehovah is never far away, and he hears our pleas.

In May, 1946, we received an invitation to work at Cleveland on preconvention tasks. Work! I should say we did, but there I found some relief from those terrible headaches and, too, a good spiritual uplift. So when we were told to make final arrangements to go to Lima, Peru (an assignment we had received a year earlier), I knew I must go.

October 20, 1946—that is more than ten years ago, now. Then I thought I had come to the end of the world and I would never get back home again. Could I go home and refuse to do the work Jehovah had assigned me to do here in faraway Peru? No!

Tears, mental anguish from the struggle with Spanish, homesickness and becoming adjusted to life in a missionary home—all these were ours to live through. Happily, to counterbalance the difficulties there were the blessings Jehovah showered upon us, such as new publishers being continually added to the newly formed congregation, increasing attendance at meetings and experiences in the field. Those new brothers and sisters won a very special place in our hearts as they helped us through those first years, even as we helped them. Our family as a group cried together, suffered together, laughed together and together we enjoyed the thrill of a wonderful harvest.

May I tell of what six of us experienced and speak of again and again? In 1950 we had the wonderful opportunity to go to the Yankee Stadium assembly, our first time "home" in four years. The publishers were so sad, telling us as we left that we would not come back, that the home ties were too strong. Others had gone home and did not return. We returned 100 percent, and six of us arrived first. Our first reunion was at service meeting. You should have seen the hugs and kisses and tears we got on that return. Now they knew we put Jehovah first.

It is difficult to describe the sensation when you see the land once a desert beginning to 'blossom as a rose'—with sheep, those you have helped. Yes, to see them coming toward Jehovah's organization, eagerly desiring to renew their minds for New World living, to become Kingdom preachers, servants at service centers, regular and special pioneers—a beautiful scene! To see assemblies grow from 80 to 1,044, in 1956!

How can you hold back from helping the lady who cries and cries because religion has abandoned her and left her without hope and she does not want to lose faith in God! She speaks of ending her life because she has lost her son, but through study she returns to her native land, leaving behind the remains of her son, and asks that someone please call to continue studying with her.

Can you hold back from helping the young lady who, the moment you enter her house, begins asking questions, and as you are leaving at 11:30 at night presses you to say whether next week you can stay longer, adding, 'I need your help; I love life and want more of it; I love Jehovah and he loves me but I must know him better to serve him in truth. Help me!' —yes, can you hold back?

Can you hold back from helping the one who was praying to die, as life had dealt so many hard blows he did not even want life mentioned? Then with study see him advance and say, 'I pinch myself to see whether I am real; I am so happy now.'

During all those twelve years and more that we were away from home Dad faithfully wrote us every week. Then one day a

letter came telling us he was dying. It urged us to come home if we wanted to see him. But among the letters was also one he had dictated: 'Stay where you are! Use the time aiding others and preaching Jehovah's name and kingdom. Continue faithful to the end, and look for me in the resurrection.' Two weeks later a cable: 'Dad is gone.' How easy it would have been to go home. The most difficult thing was to stay. It was during those days that folks whom we had aided previously came to us, read to us words of comfort from the Bible—consoling counsel that they themselves had but recently learned. You cannot help loving them. It was the reward for staying.

Those are some joys we have lived. We know there are yet many even more wonderful events ahead. Why not be forward-thinking? Why not come down and enjoy them with us?

Would you like to ask, 'Would I do it all again?' Pursuing my purpose in life, I certainly would! Why not? What have I lost? Nothing! What better could I have done?

To give all you have for Jehovah pays the greatest of dividends. With all its tears, heartaches, headaches, difficulties, mounting joys, privileges—it is living; yes, living through this time of the end. It is not easy; but is life easy today?

Go to Gilead; do not be afraid you will fail, and go back. Keep the right spirit always, sticking close to Jehovah and his organization, and GIVE! You will find so very true what Solomon wrote: "Cast your bread upon the surface of the water, for after many days you will find it." —Eccl. 11:1, *AT*.

General Hershey Agrees

¶ In *The Watchtower*, November 1, 1955, appeared a statement made to the 400 delegates of the World Presbyterian Alliance by the chief administrative officer of the Presbyterian Church in the United States. This statement stressed the fact that worldly governments cannot be allowed to determine the internal government and conditions of a church body, which position was shown to be also that of Jehovah's witnesses. That General Lewis B. Hershey, director of selective service in the United States, is in agreement with that view is apparent from his remarks as published in the Spokane *Daily Chronicle*, October 11, 1956. Among other things General Hershey stated: "It is the right of the church to pick spiritual leaders in its own way. It is not our right to say a man is no minister unless he has been to college, nor can we deny him that title if he is forced to support himself by doing other work in the same manner as the disciples." He also observed that there could be no religious freedom if any agency of government attempts to dictate to churches who shall be their spiritual leaders, how they are trained or what their duties must be.

"Life" Salesman Gets Sold on Real Life

¶ A magazine salesman called on a certain young couple who had just recently taken their stand as Jehovah's witnesses. They made good use of the opportunity to tell him of their newly found religion. It seems he had never heard of Jehovah's witnesses and was amazed to learn that they went from house to house giving Bible sermons and placing literature without profit. He asked if he could hear a sermon. After hearing it he had many questions and asked for someone to call on him and his family. So the salesman of *Life* magazine, the couple writes, was sold on everlasting life!—1957 *Yearbook of Jehovah's Witnesses*.

'STAY AWAKE
STAND FIRM
GROW MIGHTY'

"Stay awake, stand firm in the faith, carry on as men, grow mighty. Let all your affairs take place with love." —1 Cor. 16:13, 14, NW.

JEHOVAH has placed his power behind the preaching of the good news of his kingdom. He is zealous to have his established kingdom proclaimed throughout all the earth. (Isa. 9:6, 7; 55:11) To all the world the message goes out with his unlimited force behind it. Vital, alive, even alarming is this message! It actually wakes people up. "Awake, O sleeper, and arise from the dead, and the Christ will shine upon you." (Eph. 5:14, *NW*) With Jehovah's word in our minds we do become alive. (Col. 2:13) We are moved to alter our ways of thinking and living. (Rom. 12:2; Eph. 4:22-24) Indeed, to take this word into our minds and hearts is to have a powerful, awakening influence within us.

[2] Once awakened, Christians must not relapse into sleep. They cannot afford to copy mankind in general, which is sound asleep to reality. For, strange as it is, this —the fastest-moving generation of all— slumbers as the climax of Armageddon comes ever closer. Ignorance of this all-important event threatens to engulf in disaster the entire system of things. An inspired warning of long ago has been since underlined by the passing of many centuries of time: "Now it is high time to awake." (Rom. 13:11) Especially for Christians the warning rings clear: "Awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11, *NW*) All sleepers, WAKE UP!

[3] Do you not agree that sleepiness concerning events in this generation is utter folly? Especially appropriate is the admonition to *stay* awake now. Time is running out for this old wicked system of things and those who do not want to go down with it must come out of it. (Rev. 18:4) This is the long-hoped-for "day of Jehovah," the great transition period from the old system to new heavens and new earth. (2 Pet. 3:4, 13) Is it not practical, then, to stay awake in a time of such crisis and keep one's senses? "So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk

1. (a) What force is behind the preaching of the good news? (b) What effect does the message have on the minds of men?
2. Why is it especially now high time to awake from sleep?
3. What is the right mental state for Christians in this time of crisis?

at night. But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ."—1 Thess. 5:6-9, *NW*.

4 Today Christendom urgently needs awakening. In spite of the religious boom, the spiritual apathy in Christendom's religious organizations is notorious. Alarmed, the clergy sometimes cry out in complaint. One after another they stand up in their pulpits to decry the immorality, spiritual drowsiness, lukewarmness and indifference toward religion on the part of their parishioners. For Christendom's religion seems to have lost its vital force; its congregations wallow in complacency, materialism and spiritual stagnation. But why should the clergy so loudly deplore the spiritual drowsiness and religious indifference that they see on every hand? What they see is merely a reflection of themselves! Here is the way Isaiah long ago described them: "They are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber."—Isa. 56:10, *RS*.

5 Let Christendom put her victim to sleep, keep him in ignorance, drug him with superstition and fear. True Christianity is different; it stirs one to activity. (Isa. 61:1-3) With the one who heeds the message it becomes urgent to preach. (2 Tim. 4:2) Because of this, who can match the exemplary missionary zeal and enthusiasm of Jehovah's witnesses for preaching? This noteworthy distinction belongs to them exclusively in this drowsy world. Outside observers frequently express amazement at their eye-opening, unparalleled activity.

4. What is the spiritual condition of Christendom, and who are responsible for it?
5. True Christianity stirs up what activity by those who heed the message?

6 Like Noah and his family, Jehovah's witnesses must be very much alive to the time in which they are living. Noah not only built a large boat but also sounded the warning to others to awake before it was too late. (2 Pet. 2:5) Jehovah, who was the great Awakener in Noah's time, caused his Son to foresee and point to a like sleepy condition today: "For just as the days of Noah were, so the presence of the Son of man will be. For as people . . . took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:37-39, *NW*) In the fulfillment, preoccupation with selfish concerns of every kind now acts as an opiate to the people. Still exercising undeserved kindness at this late date, Jehovah sounds out a loud alarm to awaken the sleepers. It is the message of the Kingdom, the hope of never-ending life in Jehovah's new world in this generation. (Isa. 55:2; Eph. 2:4, 5) If they fully appreciate these facts, Jehovah's witnesses, like Noah, must indeed be alive to their privileges and responsibilities.

NO TIME FOR SLUGGISHNESS

7 True Christians cannot now afford to be sluggards or lazybones, basking in the sun or lolling in indolence. They must be intensely busy! In proper humility they can take the ant as a bright example of industriousness. "Go to the ant, O sluggard; consider her ways, and be wise." (Prov. 6:6, *RS*) They avoid the warped and twisted thinking, which can lead only to a perpetual sleep with no disturbance whatever, that worship of Jehovah is too demanding, too tiring or not worth the effort.

6. To what privileges and responsibilities must Jehovah's witnesses now be alive?
7. Why cannot Christians afford to be lazy?

(Jer. 51:39, 57) Spiritual sleeping in this time of the end, they notice, Jehovah condemns as deadly. "How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a vagabond, and want like an armed man." (Prov. 5:9-11, *RS*) "Laziness ends in a deep sleep."—Prov. 19:15, *Mo.*

[8] Should not Jehovah's witnesses emulate the God whom they worship, the living God in the heavens? (Ps. 11:4) As the Almighty God of the universe he is fully aware of events on earth, which he scrutinizes continually and directs toward a triumphant climax. How absurd to think that he needs to be aroused because he is asleep, like the god of the Baal prophets whom Elijah once taunted! (1 Ki. 18:27) Having come into Jehovah's organization we should worship him by being alert, watchful, not growing indifferent to our ministry. We must not drop our guard and become lulled into a false sense of security and forgetfulness just because we have heard the good news preached and have associated ourselves with Jehovah's organization. We keep our senses by carrying out our worship diligently, with keenness of mind, being alert to follow Jehovah's will recorded in his Word as expressed by his spirit through his organization.

[9] Reading Mark 13 carefully you will observe that Jesus repeatedly emphasized watchfulness in this time of the end. "Keep looking, keep awake, . . . what I say to you I say to all, Keep on the watch." (Mark 13:33, 37, *NW*) He gave us illustrations concerning our day to inform us who it is that has been rewarded for being diligent and watchful with regard to God's kingdom, its presence and its interests. The spiritual prosperity and happiness exhibited by the "faithful and discreet slave" class of Jehovah's witnesses during these years have been observed publicly by all. How we rejoice upon the fulfillment of the scripture: "Happy is that slave if his master on arriving finds him doing so"!—Matt. 24:45-47, *NW.*

[10] In view of all the momentous events since the 'Master's arriving' who is it that is now really staying awake? Is one actually awake who attends an occasional meeting, even if he merely puts in an appearance, drowsily sitting through the hour and never contributing to the comments? It suggests to our minds Proverbs 19:24 (*RS*): "The sluggard buries his hand in the dish, and will not even bring it back to his mouth." One who never opens his mouth in congregation meetings is not holding fast the public declaration of his hope and is not inciting his brothers to love and right works, even though not forsaking the gathering entirely. (Heb. 10: 23-25, *NW*) To stay awake spiritually one must take full advantage of the weekly *Watchtower* study and attend the other meetings regularly. More than that, a wide-awake witness is an industrious person, always to be found at the service center and taking the lead in the ministry.

[11] The clear-thinking faculties of Christians in this time of the end must be kept continually aroused. Peter was inspired to record important things with regard to our knowledge and service in the field ministry that should never escape our notice. After reviewing some of the principles discussed above he writes this reminder: "Having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying

8. (a) Is God aware of events on earth? (b) To worship Jehovah, after coming into his organization, what is required?
9. How did Jesus emphasize watchfulness in this time of the end?
10. What does it mean for a Christian to stay awake spiritually?
11. Besides waiting patiently until Jehovah acts at Armageddon, what must Christians also do?

people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:17, 18, *NW*) While patiently awaiting the little time left before Jehovah strikes down Satan at Armageddon keep "close in mind the presence of the day of Jehovah." —2 Pet. 3:12, *NW*.

ALERT AGAINST THE DEVIL

12 Although the Christian earnestly desires to maintain an aroused mental and spiritual state, the pressure of this whole system of things is against it. Do not even think of sleeping! Discipline yourself to stay awake. You have an enraged, vicious foe who is very much on the loose. You would not stroll nonchalantly about the streets or doze in the sun if a savage beast were running amuck in the streets, seeking to maul, maim and devour everyone he could. "Your adversary, the Devil," says the apostle, is doing just that. So "keep your senses, be watchful." (1 Pet. 5:8, 9, *NW*) Gog of the land of Magog is disclosed as leading an attack with a great mixed host (representing Satan's forces, invisible and visible) against Jehovah's people, the faithful remnant and many other sheep who hope to survive Armageddon. Is it not these especially who must keep awake and alert, standing their ground until Jehovah takes action?—Ezekiel chapters 38, 39; Rev. 16:15.

13 What Paul admonishes is to *stay* awake. (1 Cor. 16:13, *NW*) An emergency confronts all Christians, with Satan stalking those who become careless or negligent. But some of us just seem to be so sleepy spiritually. It is time to stay awake and be prayerful—yes, to be unlike Peter, James and John in Jesus' last hour in Gethsemane. (Matt. 26:36-45) Do you look back at those favored apostles as if they were some sort of dullards whom Jesus had to address with provoked words: "Could you men not so much as watch one hour with me? . . . At such a time as this you are sleeping and taking your rest!" (Matt. 26:40, 45, *NW*) But do not fail to get the point that applies to you too: "Keep on the watch and praying, that you may not enter into temptation." (Matt. 26:41, *NW*) Just a few hours later Peter vigorously denied his Master, and then wept bitterly. Jesus foresaw the results of Peter's lack of alertness mentally and spiritually. (Matt. 26:74, 75) Also here in his own climactic test Jesus stresses for us the important part prayer plays in keeping watchful and wakeful. When a person prays earnestly to Jehovah he awakens his mind, examines himself and asks correction and protection through Jehovah and his organization. So, as Paul incited the Colossians, "be persevering in prayer, remaining awake in it with thanksgiving." —Col. 4:2, *NW*.

14 Once all Israel stood protected within the congregation of Jehovah. Laziness and indifference toward Jehovah's instructions and commandments resulted in disaster. Paul points out that the Israelites "had their sensibilities blunted" and "their mental perceptions were dulled." (Rom. 11:7, 25; 2 Cor. 3:14) What a prohibitive price they had to pay for carelessness in giving attention! Such careless ones were completely taken over by the Devil into all manner of disgusting wickedness: "They became empty-headed in their reasonings and their unintelligent heart became darkened. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they

12. Why is it difficult to maintain an aroused mental and spiritual state?

13. (a) To stay awake, what should we not forget? (b) What part does prayer play in keeping watchful?

14. Why did Israel lose Jehovah's favor, and with what disastrous results?

were with all unrighteousness."—Rom. 1: 21, 28-31, *NW*.

15 This is our heavenly Father's great time of harvest. It is hardly the time to become indifferent to instruction and your privileges of service. "A son who gathers in summer is prudent, but a son who sleeps in harvest brings shame." (Prov. 10:5, *RS*) Has Jehovah a place in his new world for those who shame him by their laziness? Or those who think they can settle back now, just take things easy and be concerned mostly about comfortable things for themselves? Jehovah's energetic Son, the faithful and true Witness, Christ Jesus, says: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:16, *NW*.

16 Happily, the increase in the New World society proves that Jehovah's witnesses are working. They are accomplishing a great work of preaching and are not just sitting around listening and reading, 'loitering at their business.' (Rom. 12: 11, *NW*) Nor are they going to relax their vigilance and become lazy merely because almost a half century has passed since the birth of the Kingdom. No, they will continue alive and active in the Kingdom service, like the wise man who built his house on solid rock. (Luke 6:47, 48) "Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built."—Luke 6:48, *NW*.

FIRMNESS IN FAITH

17 "Stand *firm* in the faith," the apostle next emphasizes. (1 Cor. 16:13, *NW*) Our faith, which pleases God, is grounded on knowledge. (Heb. 11:6) Our expectations concerning it are held with assurance, without doubts and waverings. We therefore take a stable, responsible course in life, which is confidently laid upon the truths of God's Word, a rock foundation, not in a childlike way, starting things we are not able to finish or moving from one task in the ministry to another as whim or fancy strikes us without following things through to a successful conclusion. (Jas. 1:6-8; 4: 7, 8; Eph. 4:13; 1 Cor. 13:11) So we must have faith and be consistent and stable to demonstrate the firmness of our faith by works.—Jas. 2:14-26.

18 Firmness in the stand of a Christian comes about because he takes on responsibility toward the obligations he has covenanted to undertake. He has dedicated himself to God, a forward step. Positive action must follow. He learns to handle responsibility in the ministry, to be dependable and advance. In the New World society there are competent, helpful servants eager to assist him to that end. Every provision is made to assist all to stand firm and receive Jehovah's blessing and approval.

19 Jehovah knows what we need to do in order to stand firm. For firmness in our faith he instructs us to keep separate from the world. Association with people of the world is permissible to the extent of contact required by gospel-preaching and permitted secular work. (Jas. 1:27; 4:4; John 17:15; Eph. 4:17, 18) We are advised, however, to avoid strictly the evil, hurtful practices of this old system and build up our understanding of spiritual things. "Brothers, do not become young children in powers of understanding, but be babes as to evil; yet become full-grown in powers of understanding." (1 Cor. 14:20, *NW*) Selfishly and stubbornly some make a serious mistake with regard to companions

15. For what powerful reasons is indifference to instruction and preaching folly, especially now?
16. With the passing of time why must Jehovah's witnesses not relax their vigilance?
17, 18. (a) On what foundation does faith rest? (b) To what course in life does faith lead?

19. What companionships should a Christian cultivate for the purpose of standing firm?

whom they seek out. Making friendships socially with people of the world and associating with them is not conducive to standing firm as a Christian. To careless ones in his day, who preferred such ill-mated friends, Paul wrote: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, 34, *NW*) No, do not be misled and excuse your clinging to such friends because they are personally more desirable, socially more acceptable or financially more advantageous to you than brothers. If the companionship of such ones is more desirable to you, then it is time to examine yourself. Do not foolishly think you are personally so strong that you can risk weakening or compromising your firm stand in the faith. It is far better to cultivate associations at the congregation meetings and in the preaching field with your humble brothers.

[20] Standing firm in faith means *a fight* because our adversary is Satan the Devil. It pleases Jehovah greatly for us to resist him and maintain integrity along with our faithful brothers all over the earth. (1 Pet. 5:9, 10) The faithfulness of our brothers should inspire us to work hard too and stand firm, looking to the future for still other blessings from Jehovah. "To this end we are working hard and exerting ourselves, because we have rested our hope on a living God." (1 Tim. 4:10, *NW*) Thus, our happiness now comes from bearing the responsibility that Jehovah is now pleased to confer upon each one of us, enjoying our privileges and walking wide-awake in this day of Jehovah's presence in a worthy manner. "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God."—Phil. 1:27, 28, *NW*.

[21] Are we not most fortunate to be firmly anchored in the organization Jehovah has built up? Having been awakened to the message of the Kingdom, then let us be careful, staying within the bounds of activity and conduct marked out for us by the Scriptures. "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is."—Eph. 5:15-17, *NW*.

[22] Jesus tells us what God's will for us in this decisive time is: to stay awake and stand firm: "But pay attention to yourselves . . . Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man." (Luke 21:34-36, *NW*) Wisely we shall not neglect this glorious way of salvation but "pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1, 3, *NW*) Jehovah has provided these uplifting principles to guide us in the way of firmness of faith and spiritual strength in this time of the end. With his help and undeserved kindness may we all be able finally to conclude like the apostle: "I have fought the right fight, I have run the course to the finish, I have observed the faith."—2 Tim. 4:7, *NW*.

---

20. Why is it difficult to stand firm in the faith, but what encouragement do we have to that end?

21. How can we remain firmly anchored in Jehovah's organization?

22. In this decisive time what is God's will for us?

'KEEP WATCHING THE MINISTRY

THAT YOU FULFILL IT'

"Keep watching the ministry which you accepted in the Lord, that you fulfill it." —Col. 4:17, NW.

"JEHOVAH is a manly person of war," sang the delivered Israelites. (Ex. 15:3, *NW*) But he is not only a mighty war God; he is *manly* in the sense that he is reliable, *responsible*. (Isa. 55:11; Mal. 3:6) He takes responsibility and credit for all his acts, from creation down to the establishment of a brilliant new world. He will make way for it on earth shortly by destroying, not merely the war power of one nation, as when he engulfed Pharaoh's army in the Red Sea, but the entire present system of things. He desires that his servants will now prove themselves likewise responsible, faithful and dependable toward his service, so that they may come off triumphant with him then.

[2] God's obedient and faithful Son, Christ Jesus, has likewise always willingly assumed responsibility. He was delighted to carry out his Father's will, even through much hardship and persecution and a death in ignominy. (Heb. 10:9; Matt. 26:38, 39, 42, 44) Always he shunned the work-evading, self-enriching way of false religion. (Matt. 23:4; 20:28) He served with true humility, manfully facing up to the arduous tasks assigned him. Because it meant beginning this immense, world-wide work of witnessing to all nations, early in his short preaching career on earth he invited companions to join him and gave them responsibility in the ministry, accompanied by ample instructions. (Matt. 10:1-42; Luke 10:1-16) These have done well to copy his spirit: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." —Matt. 11:29, 30, *NW*.

[3] Those who cringe and shrink back when work in the ministry with its obligations is assigned them are not copying the manly example of Jesus. Nor are they heeding the apostle's wholesome admonition to "carry on *as men*, grow mighty." (1 Cor. 16:13, *NW*) In Jesus' life, preaching and shepherding the flock claimed all his attention. Additional duties he welcomed joyfully. He has now committed his kingdom belongings on earth into the willing, reliable hands of his "faithful and discreet slave" class, which has submissively and willingly carried out its assigned work with great joy. The evil slave, who was dilatory and irresponsible, landed outside with the hypocrites, weeping and gnashing his teeth.—Matt. 24:51.

[4] How bountifully Jehovah has prospered the united remnant, truly a "little flock," which he entrusted with the Master's belongings! Has it not been because they accepted this assignment with joy and stuck to it? Today they are surrounded by a nu-

1. (a) How is Jehovah manly? (b) To triumph with Jehovah, in what way must Jehovah's witnesses prove manly?
2. With what spirit did Christ Jesus undertake his assignment on earth, and why should it be copied?
3. What does it mean for Christians to "carry on as men"?
4. How has Jehovah rewarded the diligence of the faithful remnant?

merous crowd of men of all nations, the fruits to show for their manfully bearing this seemingly staggering load of responsibility. Happily the burden of preaching the good news in all the world now rests upon many shoulders. Jehovah has sent for many 'fishers and hunters' to co-operate together in the work. (Jer. 16:16) These he has caused to be organized all over the earth, each having his assigned place and his obligation to participate fully in the great distribution work, the feeding work.

5 No time now is it, therefore, for any to be slackers or idlers. "Droop not your hands"! says the prophecy. (Zeph. 3:16, *Mo*) Greater responsibilities, requiring all the strength we have, lie ahead! But the rewards also are great. Watch the "faithful and discreet slave" for directions and receive with willingness and zeal the assignments given. Watch well the Kingdom interests committed into your hands and do not try to spare yourself, but increase more and more. The approval of Jehovah and Christ Jesus will give you great joy as you become conscious of the words directed to you: "Well done, good and faithful slave! . . . Enter into the joy of your master."—Matt. 25:23, *NW*.

6 For all dedicated servants now, greater and wider opportunities of service are opening out in broader fields. Look for these opportunities and then make way in your life for them. Seize hold of them: "Then that slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes." (Luke 12:47, *NW*) Why balk and wait to be repeatedly urged or even beaten? Go forward yourself! It may mean some grand opportunity: pioneering, attending Gilead, even serving at the Society's branch headquarters! And each one who qualifies is privileged also to continue his personal field ministry in the local congregation in an expanded way.

5. Instead of drooping their hands what should all do now?
6. What opportunities of service are opening up, and how should dedicated servants of Jehovah respond?

ASSUMING RESPONSIBILITY

7 In all our congregations there is plenty to be done in the ministry, the service to the Kingdom and the brothers, which should be done with zeal and enthusiasm. But some brothers are ever so reluctant to assume the responsibility, perhaps that of being a servant in the local congregation. Such ones seem to malinger or avoid such responsibility. It is somewhat like trying to load and ride a camel. As soon as the camel sees that he is about to be used he begins to groan. Even after the saddle is strapped on him he refuses to rise in spite of all the shouts and epithets of the driver. No other response, just a louder whine. When the exasperated driver makes use of a big stick the camel then may get up, but with a frightening yell, much spitting, sputtering—and begrudging every step he takes. Have you, camellike, been nursing a queer mental quirk about shouldering your load of responsibility to Jehovah and your brothers in your congregation? If so, take your problem before Jehovah in prayer and seek correction.

8 To want to be used by Jehovah in positions of greater responsibility is right. "If

7. (a) How do some brothers respond to opportunities of service in the congregation? (b) What is the right thing to do?
8. What is the right attitude for brothers in the congregation regarding positions of greater responsibility?

any man is reaching out for an office of overseer, he is desirous of a right kind of work." (1 Tim. 3:1, *NW*) It will have Jehovah's blessing. "Pursue love, yet keep striving after the spiritual gifts." (1 Cor. 14:1, *NW*) It is not that you aspire to be prominent and in the limelight, but rather that you strive to attain the maturity necessary, because responsibility always accompanies a position of supervision. Keep diligently studying and training yourself in the ministry so that you are well qualified for it. (1 Tim. 3:1-6; Eph. 4:15) At the proper time you will be assigned tasks not above your ability to perform.—Ps. 75:5-7.

[9] Brothers who are appointed to the position of overseer must bear in mind that the responsibility of headship is theirs exclusively. Dedicated women in the congregation, even though marriage partners of theocratic overseers, are not to be permitted to usurp authority, to the displeasing of Jehovah. They, instead, as dutiful wives, properly remain in theocratic submission. When brothers sometimes fail manfully to take the lead sisters are found trying to exercise oversight without authority and in rebellion against it. "But I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God." (1 Cor. 11:3, *NW*) Responsible theocratic servants should not negligently permit room for their wives or other sisters in the congregation to make this misstep. —1 Tim. 3:2-5, 12.

[10] Truly weighty responsibilities fall upon brothers who are overseers in the congregation. Besides their obligations to Jehovah and Christ Jesus, to sound doctrine and to the preaching of the good news, they owe loving care and attention to all the brothers in the congregation, particularly the new-found sheep. (1 Pet. 5:2-4; Acts 20:17-19, 28; Rom. 15:1) These hard-working "shepherds of the flock" often sacrifice their own personal comforts to "bear the weaknesses of those not strong." They thus win the appreciation of Jehovah and certainly the gratitude of their considerate brothers, who love them for their work's sake. "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another. On the other hand, we exhort you, brothers, admonish the disorderly, speak comfortingly to the depressed souls, support the weak, be long-suffering toward all."—1 Thess. 5:12-14, *NW*.

[11] Jehovah further describes the responsibilities of ministerial servants in this perilous time of the end through his prophet Isaiah: "Behold! a king will reign in righteousness, and princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, *AT*) This fixes the responsibility for any male servant appointed by the governing body and serving in the organization today, including many of the other sheep now serving in the position of "princes," responsible servants in God's New World society. As any servant in a congregation will quickly tell you, this title of "prince" is not a mere honorary designation! The very word itself as used in the Scriptures places the emphasis on the heavy responsibility, the position of leadership in service to Jehovah

9. (a) Whose responsibility is the headship of the congregation? (b) How can responsible servants in the congregation prevent a misstep by sisters?
10. What responsibilities fall upon the overseers in the congregation, and who appreciate their efforts?
11. To be a "prince" in Jehovah's organization today means what?

and the brothers. Now the brothers may turn to the servants for such desired hiding place, covert, refreshment and shade. Jehovah promises that his great King and his princes each will be such source of comfort and protection in this time of dire need.

12 Notwithstanding such weighty responsibilities, overseers are not to assume high airs and become haughty or self-important. Guard against becoming impatient with the weaknesses of your immature brothers. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." That *King James* translation of Ecclesiastes seven, verse nine, we can profitably ponder further in the modern *Moffatt* translation: "Never be hasty in your anger; it is only fools who cherish wrath." Maintain the attitude of humility, neither becoming petty nor overcritical, which is not manly. (Mic. 6:8) "But all of you," counsels Peter, "gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God." (1 Pet. 5:5, 6, *NW*) At the same time guard against your own weaknesses, lest you fall. (1 Cor. 10:12) "Do not be over-righteous, and be not excessively wise; why should you ruin yourself?" (Eccl. 7:16, *AT*) So while guarding against the weaknesses of your brothers, watch over your own strength and remember that "he who stands in awe of God shall avoid both extremes."—Eccl. 7:18, *Mo*.

HOW TO MEASURE UP

13 As we consider the many responsibilities of servants in the congregation, into our minds pops a question: Can anyone measure up to such demanding requirements, and how? Still another responsibility contains the answer. "Grow mighty" is the concise formula. (1 Cor. 16:13, *NW*) What stands in the way of developing the necessary abilities? Strive unceasingly for this mature stature to the aid and blessing of your brothers and the pleasure of Jehovah. "A wise man is mightier than a strong man, and a man of knowledge than he who has strength."—Prov. 24:5, *RS*.

14 To his servants, confronted now with the great responsibility of preaching the good news world-wide, Jehovah promises to impart strength and renew zeal: "Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isa. 40:28-31, *RS*) Jehovah will thus help his servants on earth to accomplish his will and get things done.

15 As you increase your abilities in the ministry, be mindful of the source of your growth. "Not by might, nor by power, but by my spirit," says Jehovah of armies. (Zech. 4:6, *AS*) How could we as an organization have accomplished more than eighty-seven million hours in the missionary field last year without the help of this dynamic force, especially considering our personal shortcomings and weaknesses and taking into account the efforts made to stop the ministry? To our God, Jehovah,

12. Against what must servants guard, and what two extremes must be avoided?
13. Is it possible for anyone to measure up to the demanding requirements for servants in the congregation, and how?
14. What assurance has Jehovah given his servants on earth that he will help them?
15. What is the source of success and growth in the theocratic organization?

we give the credit for all the success and growth, as an organization and in each individual. "Finally, go on acquiring power in the Lord and in the mightiness of his strength."—Eph. 6:10, *NW*.

[16] Jehovah marks out the course for growth under the impetus of his spirit and the guidance of his organization. Growing mighty in the strength of Jehovah comes as a result of much study of God's Word and association in service with his organization, which motivates persons to give the witness and to make opportunities for themselves to preach more and more. Then the quality of service comes in for much attention and we build up the effectiveness with which we preach. So we enlarge the sphere of our service, not resisting the urge to help others grow in knowledge, service and godly qualities. It is certain to produce growth in both ourselves and the brothers who follow our good examples, for they will be quick to imitate the right example. (Titus 2:7) For these reasons Paul admonished the young ministerial servant: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching."—1 Tim. 4:15, 16, *NW*.

[17] Do not be surprised at what God's powerful spirit can accomplish toward bringing you up to maturity for the building up of your brothers to God's glory and delight. (Jer. 9:23, 24; Eph. 6:10; Col. 1:10, 11) Accordingly, "do not put out the fire of the spirit." (1 Thess. 5:19, *NW*) Rather, "stir up like a fire the gift of God," the ministry that is the heritage of all of Jehovah's willing, vigorous witnesses today. Take a forward place in the front ranks of valiant theocratic warriors! As you wield with increasing confidence and skill "the sword of the spirit," Jehovah will bless you mightily to continue "overturning strongly entrenched things."—2 Tim. 1:6; 2 Cor. 10:4, *NW*.

[18] "Whatever your hand finds to do, do it with your might," urges the wise writer of Ecclesiastes nine, verse ten (*RS*). Shrinking back gives Jehovah no pleasure. A backward step may eventually drop the timid soul into destruction. (Heb. 10:38, 39) Jehovah blesses fearlessness with might in theocratic warfare that 'waxes greater and greater.' (2 Sam. 5:10) His invincible active force will bring to realization, more and more, his prophecy of increase, continuing and unending increase: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *AS*) Now that Jehovah's New World society is growing more and more numerous, let us see to it that it does not lose its virile strength because we as servants become spiritually lax, fat and sluggish. If we keep our places, discharge our responsibilities and continue to press the tempo of our theocratic warfare in a genuine, manly manner, Jehovah surely will not forsake us. Let the adversary not forget that Jehovah is with us! "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle."—Ps. 24:8, *AS*.

[19] There has been no stopping of Jehovah's preaching work through his organization, with results that are marvelous. As we look ahead to our breath-taking prospects we have no reason to doubt that "the people that know their God shall be strong, and do exploits." (Dan. 11:32, *AS*) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the

16. How is one able to grow mighty in the strength of Jehovah?
17. What counsel does God's Word give us concerning advancing to maturity and building ourselves up in the ministry?
18. If we continue to press the tempo of our theocratic warfare, what will result?
19. As we look to the future what are our prospects, and how does the Bible picture Jehovah's people?

day of Jehovah cometh, for it is nigh at hand; . . . A great people and a strong; . . . They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every man in his path; and they burst through the weapons, and break not off their course."—Joel 2:1, 2, 7, 8, *AS*.

[20] What has drawn these forward-moving fighters together into this triumphant theocratic army with power that is irresistible? It is simply love, love of God with which he draws men together. We are determined to let nothing stand in our way of expressing our love for him. (Rom. 8: 35-39) This love of Jehovah, together with love of fellow man, is the perfect bond of union. With it we resist the hate-breeding infection of this selfish world. It is the great difference between the New World society and the old. Satan's world will never destroy this love from the midst of God's organization, but it will live through Armageddon and exist as the firm foundation for serving Jehovah in blessedness for eternity.

[21] Love of Jehovah and our brothers now serves as the great stabilizer of our determined efforts to maintain firmness of faith and mighty acts consistent with it. It causes us alertly and manfully to accept whatever responsibility Jehovah is pleased to bestow upon us in caring for his kingdom interests. Because such unselfishness is our motive, our brothers and, above all, Jehovah surely will forgive our unintentional shortcomings, weaknesses and imperfections of the flesh. Jehovah had his inspired apostle give us this assurance. "But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:7, 8, *NW*) Jehovah will never stop loving or blessing us if we "stay awake, stand firm in the faith, carry on as men, grow mighty." Everything Jehovah does for us he does out of love. So with thoughtful appropriateness, Paul concludes his compact encouragement, which we commend to you ministerial servants with special recommendation: "Let all your affairs take place with love."—1 Cor. 16:13, 14, *NW*.

20. What part does love play in the advance of these forward-moving fighters, and making what difference?

21. What must we do to be sure that Jehovah will never stop loving us?

The Bible Banned

In 1229 the Council of Toulouse issued forty-five canons to end heresy. One of them "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter and such portions of them as are contained in the Breviary or the Hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue." Some centuries later Henry VIII worked feverishly to keep Bibles from being smuggled into England. Public notices gave warning: "No women, nor artificers, nor apprentices, journeymen, serving-men, yeomen, husbandmen or laborers shall read the Bible in English to himself or another, privately or openly on pain of a month's imprisonment." And yet today when millions of people can read the Bible freely, most of them are Bible illiterates.

Serving First the Divine Interests

THE Christian is obligated to serve first the divine interests. Why? Because the divine One, Jehovah God, is the Supreme Sovereign and the Creator of all creatures. As the Supreme One he has the right to dictate to his subjects as to what they should do. As their Creator he has the right to expect them to fulfill the purpose for which he created them. Jehovah being just, wise and loving, we may be sure that to put first our "attending to all the interests of the Eternal" will be to our own lasting welfare.—1 Chron. 26:30, *Mo.**

What is meant by interests and what are the divine interests, you ask? Interests are concerns, advantages, rights and possessions. They are the things to which one gives one's time, attention, energy and means. For example, a married man may have such interests as a wife, children, a job, various possessions and hobbies.

The divine interests are those things God is concerned with, interested in. These are seen in the expressions of his will and purposes. At the present time God is interested in or concerned with the following interests: the completion of a bride for his Son, consisting of 144,000 humans of proved integrity; the gathering of a great crowd of "other sheep," lovers of righteousness who may survive Armageddon to form the nucleus of a new earth in which righteousness will dwell; the preaching of this good news of the Kingdom in all the world for a witness, and the declaring of the day of vengeance, warning the wicked.

From the foregoing it is clear that each Christian witness of Jehovah has personal as well as divine interests that he must care for. He must keep these two interests in proper relation to each other, which means that although his personal interests may consume more of his time, attention, energy and means, still the divine interests must ever be recognized as coming first and must be given priority to the extent possible. Selfishly to put first one's own personal interests is to do bad, to build up a record of blame and to suffer destruction, even as Adam and Eve did. Unselfishly to put the divine interests first is to do good, to build up a record of merit and to gain the reward of everlasting life.

For us to be serving first the divine interests requires that we make our minds over by a study of God's Word, thereby acquainting ourselves with his purposes and his will for us. It further means dedicating ourselves to do God's will even as Jesus did. It also means discarding the works of the flesh and cultivating the fruitage of the spirit. (Gal. 5:19-23) It also means accepting congregational interests by attending meetings arranged for the equipping of oneself to care better for the divine interests, preparing for such meetings and taking part in them. And especially does it mean to be following Jesus' example by witnessing to Jehovah's name and kingdom at every opportunity.

Today the people of the world are steeped in the pursuit of selfish interests as never before. Perilous times are upon us, for we are in the foretold last days. The seductive snare of materialism is causing many to put first the serving of personal interests, slighting the divine interests. We must therefore be alert, on guard, look earnestly to the divine interests, that we at all times keep serving them first. Remember Lot's wife! Do not be like her, nor like Esau, who sold his divine interests for the sake of some personal interests. Rather, let us imitate Jesus Christ, letting the divine interests be our meat and drink and joy.

* For details please see *The Watchtower*, July 15, 1956.

MISSIONARIES CONVERT MISSIONARIES

ERITREA is a land just north of Ethiopia and federated with it. From an American Watch Tower missionary couple in that land the following letter was recently received:

"We have many Bible studies here and some of them are doing very well. Among them are three teachers from the Swedish Mission who have studied twice weekly now for five months and have expressed their desire to be baptized. They have already taken part in the house-to-house preaching work and continually witness to their friends. As teachers of the Mission they take turns at preaching in their church, which they do in Tigrinia, the language of the common people. The leaders of the Mission have not taken the pains to learn the native tongue.

"Well, when it came the turn of one of our new brothers to preach he prepared a talk about the new world and exposed the false teaching that the earth would burn up and all good persons would be taken to heaven. The natives listened as they had never listened before. At times there would be clapping of hands as a false teaching was exposed, but the Mission leaders were none the wiser, as they did not understand the language. They felt proud of the excellent teacher they had developed! But this pride was short-lived when, on the following day, they learned the nature of the sermon that had been based on what appeared in *The Watchtower, 'Let God Be True'* and like publications.

"The visit of a director from Sweden brought matters to a climax. He called for a special meeting of all the teachers and asked for a showing of hands of all who had studied with Jehovah's witnesses. They nearly all had, which made him furious. He asked them to promise not to go to Jehovah's witnesses any more and almost all of them did so promise. Then a special meeting was called the next evening in which pressure was brought to bear on those who had refused to drop their studies with the witnesses, and all but five then yielded.

"These five were asked to stay after the others were dismissed and for three hours they discussed Bible teachings. The new brothers ably defended Jehovah's worship on every point raised. Time and again this director would get excited and shout, and so repeatedly they would remind him: 'Jehovah's witnesses never shout at us if we disagree with them. They just open their Bibles and show where we are wrong.'

"He was especially angry when he learned that they had been going from house to house preaching these things. Upon his warning them that they would either have to drop the witnesses' teachings or lose their jobs, three of them replied: 'Neither you, loss of jobs, nor anything else can separate us from Jehovah.' This dismayed the director, as he confidently expected them to yield.

"The upshot was that they were told that they could keep their jobs as teachers at the Mission and efforts would be made to help them to see the error of their ways. They told him that they would do their work conscientiously but that they no longer could teach what they now knew to be false doctrine. So it was decided that they would teach everything except religion, which would be handled by others. This proved to be a real victory for them."

Samoan School Supervisor Impressed

One of the weekly meetings of Jehovah's witnesses is the theocratic ministry school and one of the features of this school is the training in the arts of composition and public speaking. To aid the instructors of such schools the Watchtower Society has provided "counsel slips" on which are listed all the points that should be watched in a talk, in regard to both composition and delivery. The 1957 *Yearbook of Jehovah's Witnesses* tells of a school supervisor in American Samoa who attends such a ministry school. He was so impressed by the system used that he adopted it in making observations on the schoolteachers under his jurisdiction. When the director of education inquired for the reason that his reports were so improved he gave full credit to the organization of Jehovah's witnesses and the system they use in their ministry schools.

● Did not Lucifer become Satan the Devil, according to Isaiah 14:12?—A. R., United States.

The term "Lucifer" is found only once in the Scriptures and that at Isaiah 14:12. Even this, however, is true of only certain versions, such as the *King James, Douay, An American Translation, Knox* and *Darby*. The *American Standard Version* and the *Revised Standard Version* use the expression "Day Star"; *Rotherham*, "Shining One"; *Moffatt*, "shining star."

The *King James Version* at Isaiah 14:12, 13 reads: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."

The Hebrew word here translated Lucifer is *Heylél*. In the *Septuagint Version* it is rendered by the Greek word *Heosphóros*, which means "bringer of dawn." In Jerome's Latin *Vulgate Version* this word is translated "Lucifer," which accounts for its appearance in other versions, especially in Catholic versions. To appreciate just how the term "Lucifer" may be applied we must bear in mind the following points.

First, that this prophecy is directed primarily to the king of Babylon, who, by reason of his many conquests, especially that of the nation of Judah in 607 B.C., became world ruler and therefore like the bringer of dawn, the morning star Venus, which is the brightest of all celestial bodies aside from the sun and moon.

Secondly, that this prophecy is really a taunt song, as noted by *Rotherham's* translation of verse four: "Thou shalt take up this taunt over the king of Babylon." It is directed against one who exalted himself very highly and who is being taunted on his downfall.

And thirdly, we are not to consider these stars as literal stars or planets. In the Scriptures at times a glorious prince is termed a star, as we read: "A star will certainly step forth out of Jacob, and a scepter will indeed arise out of Israel." (Num. 24:17, *NW*) Since the princes or kings of Jerusalem were said to sit upon Jehovah's throne, it would be proper to speak of them as the "stars of God."

When, therefore, the king of Babylon took captive Zedekiah, the last king of Judah, he had exalted his throne above the stars of God, and he had in this sense made himself like the Most High. It is only at this time, when Satan, the god of the king of Babylon, truly became the "god of this system of things," that he was pictured by Babylon's king and therefore in a taunting way can be referred to as the Shining One or Lucifer.—2 Cor. 4:4, *NW*.

Thus we see that this title could not refer to the original perfection, beauty and jewellike brightness that he enjoyed as the covering cherub, which is described by the prophet Ezekiel at Ezekiel 28:14-17, *AS*. It can only be applied in a taunting sense to Satan, and that only from 607 B.C. onward. For more details see *The Watchtower*, October 15, 1949, pages 307 to 315.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 7: 'Stay Awake, Stand Firm, Grow Mighty.' Page 145.

April 14: 'Keep Watching the Ministry That You Fulfill It." Page 151.

✓✓ CHECK YOUR MEMORY ✓✓

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

✓ How people wrongly expect God to walk with them, instead of the other way around? P. 131, ¶1.

✓ Where one of the world's most valuable Bible manuscripts was being used to kindle fires? P. 132, ¶4.

✓ Why modern Bible translations can be far more accurate than earlier ones? P. 134, ¶3.

✓ How the "seeing eye" mentioned in the Scriptures is much more than just good vision? P. 137, ¶2.

✓ What joys a missionary cites as ahead of new full-time ministers? P. 141, ¶1.

✓ What sad spiritual condition marks Christendom today? P. 146, ¶4.

✓ What activity true Christianity stirs, even now? P. 146, ¶5.

✓ Why it is urgent for you to maintain an aroused mental state now? P. 148, ¶12.

✓ How to remain firmly anchored to God's organization? P. 150, ¶21.

✓ How a camel responds to work, and what example this provides for us? P. 152, ¶7.

✓ How a servant in the congregation can measure up to the demanding requirements upon him? P. 154, ¶14.

✓ Why we must put God's interests first? P. 157, ¶1.

✓ Where other missionaries studied the Bible and became Jehovah's witnesses? P. 158, ¶2.

✓ Whether the name Lucifer refers to Satan before his rebellion? P. 159, ¶9.