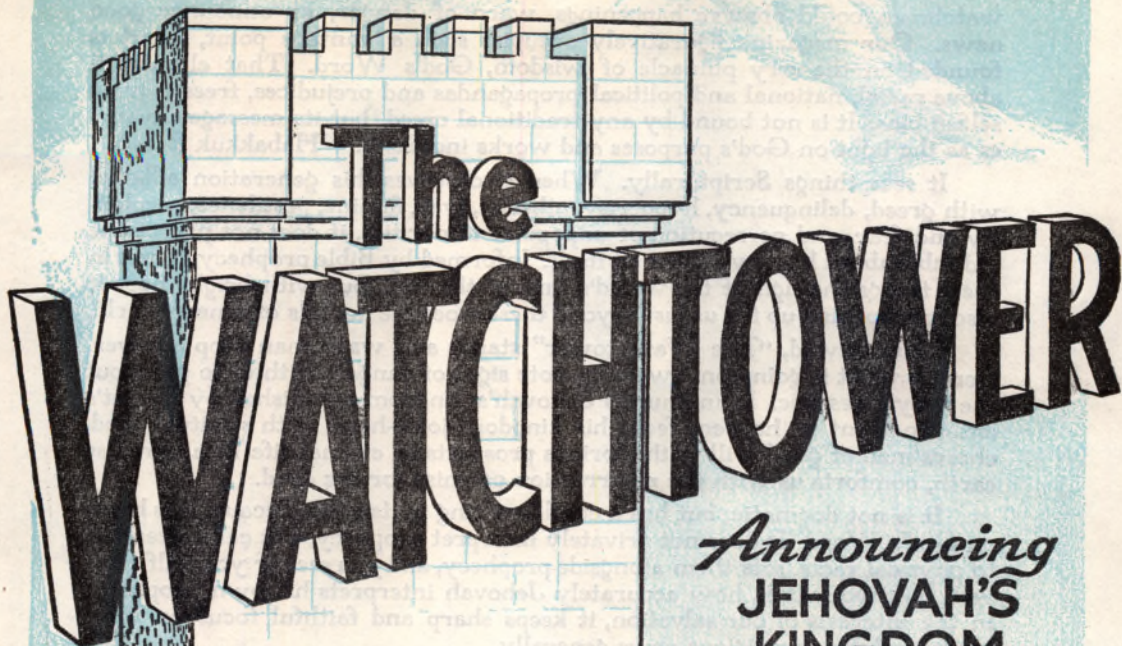




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 1, 1959

Semimonthly

DO ALL THINGS JEHOVAH'S WAY

WALKING IN THE NAME OF JEHOVAH

HOW CAN PEACE COME TO MAN?

WHY DO THE WICKED PROSPER?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. —Habakkuk 2:1-8.

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. KNOBE, President

GRANT SUTTER, Secretary

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Da - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

Printing this issue: 3,600,000

Five cents a copy

"The Watchtower" is Published in the Following 54 Languages

Semimonthly			Monthly		
Afrikaans	English	Japanese	Armenian	Korean	Slozi
Arabic	Finnish	Norwegian	Bengali	Malayalam	Singhalese
Cebu-Visayan	French	Portuguese	Burmese	Marathi	Tamil
Chinese	German	Slovenian	Cibemba	Motu	Tigrinya
Cinyanja	Greek	Spanish	Croatian	Pangasinan	Turkish
Cishona	Ilocano	Swedish	Hiligaynon-	Papiamentu	Ukrainian
Danish	Indonesian	Tagalog	Visayan	Polish	Urdu
Dutch	Italian	Twí	Hungarian	Russian	Xhosa
			Ibanag	Sesotho	Yoruba
			Ibo	Siamese	Zulu
			Kanarese		

Watch Tower Society offices

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 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Yearly subscription rates for semimonthly editions

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

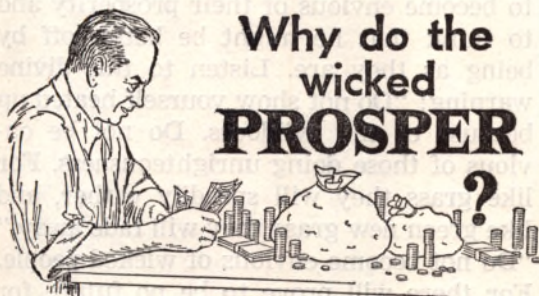
The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXX

September 1, 1959

Number 17



Why do the wicked PROSPER?

DESPITE the world's many courts and prisons that punish law violators, wickedness does not diminish. Racketeers grow rich, unscrupulous persons in business and politics prosper, and evil men gain dictatorial power over great masses of people. Corruption, violence and every form of wickedness continue to be the fruits produced by this world. Notwithstanding centuries of instruction and leadership by Christendom's churches, the world has not been transformed. It is no nearer to being righteous than it was in the days of pagan Rome.

Nations that claim to be Christian are not producing the good fruits of Christianity. They are not living by Christian principles. Why has there been no change after all these years of church influence? Why does wickedness continue to flourish? Why do the wicked prosper and those who try to do what is right suffer? Will the time ever come when things will be different?

A change is indeed coming, but it will

not be brought about by Christendom's religious leaders. They have failed to teach the people of Christendom how to walk in the good way Christ walked and to live as he instructed. They have failed to set a good example. How could the religious leaders who were responsible for the wicked activities of the infamous inquisition instill love for righteousness in human hearts? How can religious leaders who have sought the friendship of cruel rulers and have voiced approval of unchristian actions by such rulers teach people to avoid wickedness and live righteously?

The change that is coming will be caused by God himself. He foretold it when he moved a prophet to write: "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:9) This was the good news that Christ preached when he told people about the Kingdom of God and taught his followers to pray for God's will to be done on earth as in heaven.

Because Christ's followers were taught to look for a new world of God's making, it must be concluded that this present world is not of God. The Bible confirms this conclusion. The Creator is not the ruler of the world and is not responsible for its wicked fruits. Its ruler and god is identified by the Scriptures as Satan, the wicked spirit creature who led a heavenly rebellion against the Supreme Sovereign. "The god of this system of things

has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." "The whole world is lying in the power of the wicked one."—2 Cor. 4:4; 1 John 5:19.

In view of the fact that the one who is the very embodiment of wickedness is the invisible ruler of the world, should it seem strange that the wicked prosper and that wickedness flourishes? Is that not rather what should be expected? This fact explains why Christ said to his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) That hatred of true Christians has continued down to this very day. Because the world is dominated by the enemy of righteousness it has no love for God's servants. To God's dedicated witnesses living today Jesus said: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 24:9.

END OF WICKED IN SIGHT

It is God's purpose to bring an end to this devilish system of things in our day. We are assured of this because the things we now see taking place were foretold by Christ as visible evidences of the last days. At the appointed time God's heavenly forces under the leadership of Jesus Christ will destroy this world that Satan has dominated for thousand of years. It will be replaced with a new world of God's making.

With God's kingdom ruling the earth without interference righteousness will flourish instead of wickedness. The wicked will not be. This was foretold long ago. "Just a little while longer and the wicked

one will be no more, and you will certainly give attention to his place and he will not be."—Ps. 37:10.

Until that time arrives the wicked will continue to prosper and dominate the earth. They will continue to persecute lovers of righteousness as the Scriptures foretold. Since their time is rapidly drawing to a close, it is utter folly for a person to become envious of their prosperity and to think that he might be better off by being as they are. Listen to this divine warning: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away." "Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished."—Ps. 37:1, 2; Prov. 24:19, 20.

Is it not much wiser to follow the way of righteousness and be living long after the wicked have become dust than to join with them in their wickedness because they prosper? Is it not better to live for the future than to live solely for the present, as they do? Why, then, be envious of the wicked? Their days are numbered.

God has explained in his Word why the wicked prosper, and he has pointed out the way for the meek to go. It is a way that leads to life in his righteous new world. But no one can follow it while continuing to cling to the present world. "Do you not know that the friendship with the world is enmity with God?"—Jas. 4:4.

There is no need for anyone to be puzzled as to why the wicked prosper. What else can be expected in a devilish system of things? The meek of the earth can rejoice that relief from the wicked is in sight. Soon the wicked will not be, but "the meek ones themselves will possess the earth."—Ps. 37:11.



HOW CAN Peace COME TO MAN?

MAN has solved difficult problems that opened the way for him to tap the power of the atom, to send rocket probes hundreds of thousands of miles into space and to conquer deadly diseases, but he has not been able to solve the extremely important problem of how to live together in peace. He has produced a number of plans for world peace as well as peace agencies, but permanent peace continues to appear very remote.

Deadly weapons are being produced and stock-piled on a large scale, international differences grow more acute, suspicions and fears mount and internal uprisings overthrow established governments. The threat of war constantly overshadows the common man's hope for peace. Our troubled world is like a rumbling volcano that threatens to blow off its top at any moment.

Rumblings that could herald the explosion come from the near East, from Berlin, from the Formosa Strait and from other trouble spots. The news magazine *U.S. News & World Report* reported recently: "'Cold war in Asia,' said one U.S. expert just back from the area, 'is turning hot—so hot that the blindest of Asian leaders now is forced to face the reality of ag-

gressive Communism.'" In the same magazine Allen W. Dulles, who is director of the Central Intelligence Agency, spoke of the situation in Iraq as "the most dangerous in the world."

The sky-rocketing population of China is considered by many persons as a threat to world peace. They fear that China will be compelled to look for new territory to accommodate its people. Commenting on this, the *New York Times Magazine* of March 15, 1959, said:

"Such a mass equipped with modern arms and disciplined by a dictatorship, if bent on conquest, could be stopped only by a united world outside."

If a war should break out between the East and the West, there seems little doubt that dreaded nuclear weapons will be used. One news magazine said: "War with Soviet Russia or war with a satellite country that involves the use of any Russian troops will be a nuclear war, fought with all available weapons." That can result in nuclear devastation on a world-wide scale. "All-out military power today—power unlimited," said *The Atlantic*, "implies clearly the death of civilization as we know it."

In view of this critical situation it is of utmost concern to all peoples to know how permanent peace can come to man. It is evident that they cannot look to world leaders or to man-made agencies for peace. These have failed to turn the world from its road to nuclear destruction. They would do well to consider the words of Jesus Christ, who foresaw our days of distress and perplexity. He foretold how men would become "faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

The threat of nuclear war makes the establishing of permanent peace imperative. The continued existence of mankind depends upon it.

PEACE BY THE HAND OF GOD

Because man has failed to come up with a workable solution for the problem of world peace, that does not mean all is lost. He can look to his Creator for that solution. Jehovah God revealed it long ago when he caused a prophet to write: "For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. . . . To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."—Isa. 9:6, 7.

This heavenly government for earth can do what man has failed to do—establish permanent peace. It can eliminate war forever. It was this government that Jesus taught his followers to pray for when he said: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.'" (Matt. 6:9, 10) With that divine government ruling the earth in justice and righteousness wars will be impossible.

One of the principal causes of trouble today is the division of mankind into many groups, with each group laying exclusive claim to a certain territory. Because some groups greedily seek to annex the territories of other groups and to dominate the peoples there, it seems impossible to have permanent peace. But this could not happen under the rule of God's kingdom. Instead of being divided into many nations, earth's inhabitants will form only one nation under one government—a righteous government.

For peace to come by the hand of God

it is first necessary to remove man-made governments. Trouble will continue as long as they exist. The great Sovereign of the universe will not permit them to compete with his righteous government for earth and be a source of trouble. He foretold long ago through his prophet Daniel that they will cease to be. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, 48.

Permanent peace cannot come to mankind as long as people exist who will not obey divine laws and will not submit to the authority of God's kingdom. It is necessary to purge the earth of the wicked. The coming battle of Armageddon will do just that. It will be the "war of the great day of God the Almighty" when he will execute his adverse judgment upon a wicked system of things.

EFFECT OF KINGDOM'S RULE

The people who will possess the earth under the rule of God's kingdom will exercise love for one another instead of hate and suspicion. This is essential for maintaining a peaceful world. People who have love for one another as Christ instructed do not stock-pile death-dealing weapons to destroy one another. They do not need inspection safeguards to protect themselves from one another's perfidy. They do not act treacherously but are truthful and honest.

For love to be exercised by people living today a transformation must take place. It must be a transformation in thinking as well as in manner of living. Instead of selfishly thinking only of one's own interests, a person must learn to think unselfishly. His manner of living must show considera-

tion for others. Above all, God's interests must be put first. The apostle Paul spoke of this transformation when he said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2) There are people today who are doing just that despite national boundaries and hatreds. They exercise love for one another the world over. As a new world society these people look forward with keen anticipation to earth-wide peace under God's kingdom.

As only peace-loving people survived the flood of Noah's day, so only peace-loving people will survive the coming battle of Armageddon. "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it."—Prov. 2:21, 22.

The effect of the rule of God's kingdom will be an earth populated with righteous people, all exercising love for one another. The wicked of this present world will have been cut off from existence. None will survive the battle of Armageddon to disrupt the peace of the new world that will follow.

With all people united as one under God's righteous government, there will be no clashes because of race or nationality. All will realize that "God is not partial" and that every "man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) Human unity will also include worship, which in itself will be a great contributor to peace.

Besides peace God has promised to bring many other good things to mankind by means of his kingdom. "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no

more, neither will mourning nor outcry nor pain be any more. The former things have passed away. And the one seated on the throne said: 'Look! I am making all things new.'" (Rev. 21:3-5) God goes on to assure us that what he promises here he will surely do, saying: "Write, because these words are trustworthy and true."

PEACE WILL COME IN OUR GENERATION

Jehovah reveals in the Bible when we can expect the change in rule that will bring permanent peace. He caused his prophets to write down things that would be taking place on an earth-wide scale during the last days of the present system of things. The generation that would be living when these things became realities would be the one that would see the change. The world events since World War I of 1914-1918 have fulfilled those prophecies. The time has finally come for Jehovah God to clean up the earth and to bring permanent peace to man. The generation living in 1914 will see it. "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) Before stating this Jesus mentioned some of the visible occurrences marking the last days, which things have been taking place.

To be among those who will live to see permanent peace on earth under the rule of God's kingdom it is necessary to seek Jehovah God and to obey him. "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, 4) We cannot set aside God's commands because of war rumblings today. Regardless of what nations may try to do, we can trust God's promises to bring a change for the better. We can be confident that his kingdom will bring *permanent* peace to men in this generation.

DO ALL THINGS JEHOVAH'S WAY

"And your own ears will hear a word behind you saying: 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left."
—Isa. 30:21.



ONLY by coming to know Jehovah, the Great Life-giver, do we have hope of lasting life. We must know his directions for us, what he requires of us, the way he wants us to go. That is why the psalmist David said: "Teach me thy way, O LORD, and lead me in a plain path." (Ps. 27:11, AV) Although for many the ways of God are obscure and perplexing, to a person who sincerely and humbly inquires for knowledge God's way becomes a plain, clearly marked way to follow. We can inquire of Jehovah by an examination of the universe and the world we live in, and we see Jehovah to be a creative God, a God of illimitable power, a God of wisdom and knowledge. But what is his name? What is the destiny of man? Why do troubles and unhappiness continue on earth? Are these things from God? Answers to such questions concerning the way before us we can find only by turning to his revealed Word, the Bible.

² Through his Word Jehovah reveals himself to us as the Almighty One, the Ruler of the universe, all powerful, yet

1. How can we come to know God? And what questions need an answer?

2. (a) What kind of God is Jehovah? (b) What attitude should we have?

merciful, loving and kindly. Besides being a creative God, a God of action and work, he is found to be an accurate timekeeper, as revealed in divine prophecy. (Eccl. 3:

17) He is not a God who hides his ways from us, one who wishes to remain hidden from men, but, rather, he desires us to know him and what he requires for us to gain everlasting life. As Peter said: "He is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9) So as we try to learn of Jehovah he will assist us and guide us to the right path when we stray to the right or to the left. Our attitude should

be that of a child toward his parents, asking for understanding, and following the right guidance we receive. Just as a child tries to imitate his father and mother, so we should closely imitate the right principles of Jehovah and his wifely organization. As we do so we will find that Jehovah's way is not only a plain way, a way made clear for us to follow, but also a way of righteousness. Thus the *New World Translation* shows David's prayer at Psalm 27:11 to read: "Instruct me, O Jehovah, in your way, and lead me in the path of uprightness on account of my foes."

³ As our Creator, Jehovah knows what is in our best interests. His viewpoint is a far higher and loftier one than ours. He is in position to see the pitfalls and dangers long before we can. His wisdom is not based on the limited wisdom and experience that men can accumulate in a mere fifty years or so, but on the divine wisdom of the ages. Therefore Jehovah God rightly takes the position as our Judge, our Lawgiver and our King. As his inferiors and as being dependent on Jehovah for life, we should certainly take a keen interest in pleasing him by doing all things his way. We can

3. Why are we wise to trust in Jehovah?

do this with the confidence that Jehovah will direct us in a way that will not only bring blessings to us but also honor to his name. This should be our goal in life, that in some way we can actively serve our God and honor him. As Psalm 23 tells us, "Jehovah is my Shepherd. . . . He leads me in the tracks of righteousness for his name's sake." We do well to follow that lead willingly under the direction of the Great Shepherd, just as sheep follow the wise and sure guide of a shepherd. As Proverbs 3:5-7 says: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad."

⁴ Many people feel that as long as they lead a good life, turning away from what is bad, they will be found in Jehovah's way and that is all that is necessary. However, they may have very little Scriptural knowledge. When asked about the future and what God's purpose is toward the earth for men of faith, they will reply, 'Only God knows.' It is true that God knows, but he also gives such knowledge to those who desire it. Amos 3:7 (AS) assures us: "Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets." Jehovah has revealed his purposes to his people through the pages of his Word. One of the many passages telling of the future for the earth is found at Psalm 37:11, which says: "But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace." This information is recorded for us to read and study, so we may know the purpose of Jehovah.

⁵ Jesus recognized that simply leading a

good life was not all God required of him; otherwise he could have continued in the quiet life he led as a carpenter until he was thirty years of age. He knew that personal service to the Creator was also a part of doing things Jehovah's way, and in this he set the pattern for us. By following this lead we gain understanding of God's Word and the great happiness that comes from serving him. Proverbs 3:13-18 comments on this by saying: "Happy is the man that has found wisdom, and the man that gets discernment . . . Length of days is in its right hand . . . Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." God does not purpose that this happiness of knowing him be limited to a clergy class, but it is available for each person who seeks true wisdom and understanding by a study of the Bible. It takes an effort on our part to grasp it and make it our own, but if we do so and continue keeping fast hold of it we will be happy.

⁶ Jehovah has not provided many ways to serve him according to the personal caprice or whim of the individual, something that fits the individual's own inclinations. Is God obliged to cater to men? Or are we not rightfully the servants of our Creator? We cannot blindly follow our own inclinations and hope to find the path pleasing to God. Every way we look we see another religion, a different philosophy, another theory on life. Many people complacently believe that any way of worship is all right and that all will receive the same reward. But that is not what Jesus taught. At Matthew 7:13, 14 he tells us: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life,

4. How can we know what the future holds?
5. Is leading a good life enough to please God?

6. Did Jesus believe in many ways to serve God?

and few are the ones finding it." That this does not refer just to unbelievers or to heathendom is seen from his further comment: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (Matt. 7:21) Jesus further commented with reference to the religious leaders of his day: "Every plant that my heavenly Father did not plant will be uprooted. Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." If we wish to avoid the ditch of destruction, then we must keep our eyes open to the way Jehovah directs us to follow. This is not a way of divided religious belief or of human philosophy, but Jehovah's way of truth and a path of uprightness.—Matt. 15:13, 14.

⁷ Down through the centuries a choice has always been set before men. To get on the pathway Jehovah marks out, Jeremiah urged us to ask for the old paths of true worship. These paths may have been followed by men centuries ago, but the things Jehovah requires of us in righteous principles and exclusive devotion have not changed. Abel proved himself to be a man of faith who did things Jehovah's way and thus gained His approval. From the account of his worship it can be seen that just because a person is religious, it does not mean he has found the right way. Both Cain and Abel offered sacrifices, both apparently devoted to the same God, but Abel offered his sacrifice Jehovah's way. Even when Cain saw his was not acceptable, he refused to change but went entirely contrary to Jehovah's way by killing his brother. Instead of walking humbly with his God, Cain rebelled and became a wandering fugitive, cast off from his own family.—Heb. 11:4; Gen. 4:1-16.

7. Contrast the course of Cain and Abel.

⁸ Centuries later two men were faced with the question of right worship. Both were highly educated in the wisdom of the world, but only one recognized the superior wisdom of doing things Jehovah's way. When the question of freedom of worship was raised to Pharaoh, he rejected it, crying out, 'Who is Jehovah, that I should let his people go?' His heart hardened, his mind closed against Moses' petition for time for religious devotion. Pharaoh ruled like a god over the Egyptians and his word until then was law to the Israelite slaves. Men crawled prostrate on their bellies to approach him, but not so with Moses, who came in the name of Jehovah. Here was a man who was to be the leader of millions, raised as a son of Pharaoh, with the knowledge and backing of the Egyptian world power—but with a difference. Moses recognized Jehovah. When Jehovah's purpose and way were shown to him, he was ready to follow them. He had to give up many things: his Egyptian friends, the country of his birth, his security and "the temporary enjoyment of sin"; but Moses made the wise choice. Ten times Pharaoh had the opportunity to learn of Jehovah and ten times he hardened his heart. Finally Pharaoh rode at the head of his Egyptian warriors against the departing Israelites, only to die in the Red Sea. No monument marked the grave of this foolish Pharaoh, but only the memory that this was one who defied the Creator.

⁹ We may not be a national ruler as was Pharaoh, or have the education and background of Moses, but we too have a choice to make. The wise course is to find and follow Jehovah's way. Even Jesus as a perfect man did not try to do things his way, but rather Jehovah's way. He said, 'Not my will, but yours be done.' When Satan tried to mislead him at the time of his

8. Is education or position necessary to acceptable worship?

9. How did Jesus show he did things Jehovah's way?

temptation by misapplying Scripture, Jesus showed his recognition of the written Word of God, properly applied, as his guide, saying: "Again it is written." In this he set the example for us. He looked to his heavenly Father to instruct him and guide him in doing his perfect will. So he said: "I do nothing of my own initiative, but just as the Father taught me I speak these things." (John 8:28) He was not influenced into following the false lead of the clergy of his day, but vigorously exposed them as blind guides. We do well to be similarly guided by the sure Word of God and thus follow Jehovah's way to life; for Proverbs 14:12 warns: "There exists a way that is upright before a man, but the ways of death are the end of it afterward."

¹⁰ In order to be sure of doing things Jehovah's way today, we must carefully consider the instruction he gives. Just as ignorance of the law is no excuse for law-breaking, so ignorance of Jehovah's way will not give us life. Jehovah's way has been set before the people of all nations and is reaching now to the farthest corners of the earth as Jesus foretold it would, when he said: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness." (Matt. 24:14) Even in so-called "darkest Africa" the truth reaches the people. A recent report from a Central African Branch of the Watch Tower Society said: "Over the past two years we have distributed sufficient copies of *'This Good News of the Kingdom'* to supply one copy to every literate household in the country and the book *'This Means Everlasting Life'* has gone into at least every fourth home of those speaking Cibemba, the most-spoken African language in this sector." So even in the "bush" country of Africa the people can receive this knowl-

edge that means everlasting life.—John 17:3.

¹¹ When telling of the great sign of our time, the distress of nations, wars, pestilence and earthquakes, Jesus told of the dividing of the people into two great classes. On the one side would be the goatlike opposers of the Creator, while on the other the meek and obedient sheeplike ones. This dividing work is now being done. All men must show themselves of one class or the other. The time for ignorance regarding God is past. It is now time to turn from the useless quarreling among races to unite in pure worship to the Creator. "And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him." Paul next points out the course to follow, assuring us that God "is not far off from each one" who sincerely seeks for him and examines his Word. But we never find his way if we keep blindly looking to an idol or statue for guidance, never looking beyond it to see the Creator as he is manifest in his glorious creation and revealed through his Word. So Paul tells us: "We ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man." He showed the urgency of gaining knowledge of God's way, saying: "God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness." It can truly be said that those who remain in ignorance of Jehovah's purposes now do so by choice, because he has made his Word available worldwide.—Acts 17:26-31.

10. Why is it vital to know the truth today?

11. (a) How is the sign of Jesus' presence having fulfillment? (b) How does Jehovah manifest himself?

¹² As Jehovah foreknew, people of all nations are earnestly searching for the truth. Not content with the broad way of destruction, the low road of debauchery, they look for the way Jehovah wants them to follow. As Daniel said, "Many shall run to and fro, and knowledge shall be increased." While we do increase our knowledge by personally searching to and fro through the pages of the Bible, Jehovah provides help for us. In the days of the apostles an organization was built up for the instruction and oversight of the early Christian congregations. Jesus laid the foundation for this through his selection of a governing body of twelve apostles and other mature men. These men continued to oversee and direct the preaching work of that time as it expanded rapidly throughout the known world until their death. Jesus pointed out that a similar arrangement would be established in our time with the raising up of a "faithful and discreet slave" class of anointed servants to provide the spiritual food in time of need. As a result of this theocratic oversight there is one flock with unity of understanding and oneness of action regardless of previous background or training.—Dan. 12:4, AV; Matt. 24:45-47.

¹³ It is this organizational arrangement backed up by the spirit of Jehovah that unites the New World society of Jehovah's witnesses and makes possible the accomplishment of the tremendous work of announcing "this good news of the kingdom" to men of all nations. Jehovah is a God of creation and production, and his people reflect these qualities as a zealous, hard-working people, to the amazement of the apathetic flocks of divided Christendom. Those of the New World society are as one people in their understanding of God's **Word**; all have dedicated themselves to

Jehovah and they are pleased to work shoulder to shoulder to accomplish the work that Jesus showed must be done in this time. What a contrast to Christendom, where many members in the same church may entertain different ideas on church teachings, accepting or rejecting the creed as it suits their fancy!

¹⁴ The unity of those following Jehovah's way of truth is sure evidence that they have found the right way. In the early congregation when personalities seemed to endanger the oneness of the brothers Paul hastened to correct them: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) If the early Christians all spoke in agreement and with unity of mind, we should expect to see the same condition in the flock of God today. And though the flock has been widely scattered through different religious traditions, human philosophies, and false and foolish creeds, still Jesus knew that the sheep would hear and recognize his voice as the Right Shepherd and come into the one true flock. (John 10:16, 27) Men of good will have despaired of hearing any voice of authority among the divided voices of Christendom, but when they hear the sound of the truth they recognize it and rejoice.

¹⁵ Since Christ does not exist divided, as Paul points out, then neither can his people exist divided and still say they are Christians. (1 Cor. 1:13) Instead, Christ showed that we should be in union with him as he is in union with the Father. He clearly marked out the way for us to follow to attain this unity of mind and

12. What organizational arrangement has Jehovah provided? Why?

13. What contrast is seen between Christendom and the New World society?

14. How do the sheep recognize the voice of the Right Shepherd?

15. How can Christians show themselves one with Christ?

heart with Jehovah. As he told Thomas: "I am the way and the truth and the life. No one comes to the Father except through me." Jesus set the example for us to follow in serving God. It was a fruitful example, without division or disunity, rooted in love. He likened his servants to branches on a vine, as he explained: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. . . . If anyone does not remain in union with me, he is cast out as a branch and is dried up."—John 14:6; 15:1-16.

¹⁶ Disunity rather than unity is found at the root of the dried branches of Christen-

16. What kind of fruitage comes from staying with Jehovah's organization, and how is it manifest?

dom when we note in *The World Almanac* for 1959 that one prominent denomination has 27 divisions, another 21, and so on. But true Christian oneness and real fruitage can be seen among the men, women and children who make up the New World society. They have oneness of thought, understanding and appreciation of the Scriptures, being part of Jehovah's organization. They have oneness of action, working together unitedly throughout the world in their Kingdom ministry. As a result of their sticking to the organization and producing good fruits, Jehovah's spirit has been with them to cleanse them of blighting traditions and to strengthen them to produce more fruit. He has taught them his way and leads them in paths of righteousness for his name's sake.

WALKING IN THE NAME OF JEHOVAH

NOW is the time when more and more people are learning Jehovah's way and beginning to follow it. This was long ago foretold under inspiration by the prophets Isaiah and Micah. Micah, chapter 4 (AS), starts out: "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Mic. 4:1, 2, AS) This scripture speaks of the very time we now live in, "the latter days." Since 1914 Jehovah's King, Christ

Jesus, has been enthroned in the heavens, beginning to rule in the midst of his enemies. One of the evidences of his presence is the fact that this good news of the Kingdom is being preached in all the inhabited earth, and as a result right-hearted people of all nations are turning to true worship, learning Jehovah's way and walking in his paths. In the 1958 service year alone 62,666 were baptized in symbol of their dedication to Jehovah for life. Although the religious leaders have tried everything in their power to stop this flow of people to Jehovah's way, even calling for state action to proscribe the work, as in Ethiopia and the Dominican Republic, it has been unavailing. Once people of good will actually learn Jehovah's way and walk in his path, they say determinedly: "We will

1. What fulfillment of Micah, chapter 4, can be seen now?

walk in the name of Jehovah our God for ever and ever."—Mic. 4:5, AS.

² Jehovah's blessing is seen upon his people. Rather than learning old-world pursuits and continuing to war against their brothers in other countries, they beat their swords into plowshares and extend the peaceful invitation: "Come ye, and let us go up to the mountain of Jehovah." This is an invitation to share in true worship. Micah explains that those serving Jehovah are not timid or fearful; in fact, "none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." So in every country throughout the world Jehovah's servants have taken an uncompromising stand for true worship regardless of the opposition they encounter. They stand firm for pure worship even to death. Once again the Scriptural testimony emphasizes the fact that Jehovah's way is not just any way, but the right way he directs. While the people of the nations will continue to walk in the name of their god, the god of this old world, right down until Armageddon, those who do things Jehovah's way are the ones who understand that the personal name of God, the name he has selected as his own, must be recognized and honored. No wonder Jehovah's witnesses are a happy people. Their following this course brings spiritual prosperity, with each man sitting under his vine and under his fig tree.

³ Many are still now unaware of this exalted name, being confused, by the concept of a triune god, to believe that the name of the Father is Jesus. But it was Jesus himself who said in prayer to Jehovah God: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John

17:6, 26) We cannot hope to do all things Jehovah's way unless we first know who he is, his name, and its significance to us. This we gain by careful study of his Word.

⁴ Jehovah's people are anxious to learn of him and his purposes. They recall Isaiah 55:8: "'For the thoughts of you people are not my thoughts, nor are my ways your ways,' is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.'" These thoughts are refreshing, strengthening, nourishing, like rain or snow from heaven upon the parched earth. When these waters moisten the earth the tree buds and bears fruit, for all that pertains to Jehovah is fruitful and productive. If we are to do things Jehovah's way, then we must emulate him in this also, being not only a hearer, but also a productive doer of the word. Thus we desire to use the waters of truth we receive to bear Kingdom fruit by sharing the good news with others. It is not enough to take in barely enough water to keep from wilting and dying spiritually, attending congregation meetings occasionally and then without preparation. We should partake of the spiritual waters regularly and without fail, to Jehovah's honor. A farmer is willing to work long hours to cultivate his ground so that it will bear a bountiful harvest, and in like manner we must study hard to be qualified to teach others, thus becoming productive ministers of the good news. While it entails hard work to progress in understanding, there is no limit to the information or the source. Jehovah's ways are past finding out. As Romans 11:33 says: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"

⁵ To gain the full blessing of this knowl-

2. (a) What invitation is now going out? (b) Why are Jehovah's people a happy people?
3, 4. Of what importance is knowledge of God's name? And what should we endeavor to do?

5. Where do we find the source of spiritual information?

edge we must approach the source or find the channel through which the waters of truth are flowing. We cannot stay to ourselves and think it will come to us. No one in a desert is so foolish as to wait for water to come to him, but he anxiously searches for the nearest oasis, knowing it means life. Neither should we think Jehovah is going to change his way to accommodate us or to agree with the faith of our parents; rather we must seek out our Creator and his will for us. So when all around us we see Christendom's dry pastures and notice the lack of real Bible knowledge among her people, we can appreciate the necessity of going where we can enjoy the refreshing river of water of life, which flows out from the throne of God and of the Lamb through the channel he directs. We find it is Jehovah's Word that guides us in the way he would have us go. As Psalm 23:2 says: "By well-watered resting places he conducts me." When Jehovah himself conducts us in his way, should we turn him down? We would never think of rejecting an invitation from God. Yet that is what it amounts to if we turn down the invitation of our brothers to attend the meetings scheduled at the Kingdom Hall. This is a place of rest from old-world problems where the waters of truth are freely shared, a place of refreshment for our souls.

⁶ Perhaps you say you cannot attend meetings because it takes too much effort to get there. Assembling together with those of true faith is a part of doing things Jehovah's way. In the new world we will assemble together at Jehovah's direction. If we cannot be bothered now, we should not expect to be among those whose seed and name remain to enjoy those post-Armageddon assembly blessings. "'And it will certainly occur that from new moon

to new moon and from sabbath to sabbath all flesh will come in to bow down before me,' Jehovah has said." (Isa. 66:23) Then all will be united in pure worship, no longer divided by sectarianism, for all flesh will be united in honoring Jehovah. If we hope to be among the men of faith who will assemble then, we must show it by assembling regularly with the congregation of Jehovah's people now where his spirit is poured out to bless his servants as they consider his Word and their relationship to him. Since it can be seen that Jehovah's way is a way of association, the reader is warmly invited to join regularly with Jehovah's witnesses at the local Kingdom Hall in Bible study.

⁷ Having appreciation for our association with the New World society and the understanding of the truth with which we have been blessed, we should be anxious to share it with others. Then our love for Jehovah will be reflected in our love for our neighbors as we encourage them to learn the truth. Do not take the old-world attitude when it comes to talking about religion and clam up or refuse to discuss it. These are matters that pertain to heavenly wisdom and life. Jesus himself was outspoken when it came to religion and the Scriptures, and all sincere people should have the same keen interest in such things whether they agree at first or not. The words, "Come, now, you people, and let us set matters straight between us," have timely application for those desiring to learn more of Jehovah's way. (Isa. 1:18) If we are ashamed to speak of Jehovah, he will be ashamed of us. If we are just lukewarm, we shall be cast off. Instead, we should show a sincere desire to follow Jehovah's way actively by learning it, talking about it freely and with boldness, and becoming a doer of the word.

6. How is Jehovah's way seen to be a way of association now and in the future?

7. Why is the worldly attitude of never discussing religion improper?

⁸ You may be old and sick, but so are others who share in the ministry, visiting their neighbors to talk about the good news, studying the Bible with them, devoting time and energy to honoring Jehovah. As long as a person lives he has a measure of health and strength that can be used to praise his Creator. Even the oldest can follow Jehovah's way, for Jesus assured us that the yoke is light. Jehovah's strength will be sufficient for us to accomplish his service under any circumstances. As Isaiah 35:3, 4 says: "Strengthen the weak hands, you people, make the knees that are wobbling firm. Say to those who are anxious at heart: 'Be strong. Do not be afraid.'" Youth too can do things Jehovah's way and learn to praise him. Solomon knew the wisdom of such a course when he said: "Remember, now, your grand Creator in the days of your young manhood." (Eccl. 12:1) Jesus knew the need to get an early start in serving Jehovah; so he asked his disciples: "Did you never read this: 'Out of the mouth of babes and sucklings you have furnished praise'?" So whether we are young or old, long in the truth or new, we can share in making known the purposes of our Creator. Speaking the truth to our neighbor is

8. (a) Are any exempt from serving Jehovah? (b) Why should we not fear to share in the ministry?



far more important than chatting about the weather over the back fence or telling the latest gossip. Let us be among those who talk the truth to our neighbors, thus showing that we want to be numbered among those who do all things Jehovah's way.—Matt. 21:16; Zech. 8:16.

⁹ Remember that Micah said that the people walking in the name of Jehovah would be the ones saying: "Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob." Jehovah's witnesses are the only ones who are actively extending this invitation, dropping the spears and swords of carnal war to do this peaceful and life-giving work among the nations. It is an urgent matter, because, as Jesus pointed out, "the field is the world." (Matt. 13:38) He set the example as an active preacher of the truth. Speaking for those who would follow this example, Paul said: "With the mouth one makes public declaration for salvation. . . . For 'anyone that calls upon the name of Jehovah will be saved'. However, how will they call upon him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" (Rom. 10:10-14) Does this mean that our gaining life depends on a geographical accident, that where we were

born determines our faith and thus whether or not we gain lasting life? Not at all. It only serves to emphasize the need for sharing in the world-wide work of making known this life-giving message. No one who has

9. Will some die without having the opportunity to learn the truth? What can we do about it?

a love for truth and righteousness will fail to be given the opportunity to hear the truth and accept it. Instead of finding fault with God, let us bend every effort to help others learn the truth. Perhaps we can serve where the need for Kingdom publishers is great.

¹⁰ By the preaching work now being done a sifting and dividing work is being accomplished among the nations, marking out by means of life-giving instruction those who will enjoy new-world blessings. This sifting work is being done, "like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth." (Amos 9:9, AS) Jehovah knows those who belong to him and will preserve them. The final outcome of this great work is seen in the vision given John: "And, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" Thus these men of good will of all nations come to recognize Jehovah and his provision for life through Jesus Christ before Armageddon strikes down the remaining ones who are worthy of death.—Rev. 7:9, 10; Acts 4:12.

¹¹ Just as God is not a God of confusion, but a God of orderly arrangement, system and universal control, so those sharing in the ministerial activity of Jehovah throughout the earth today do not do it according to personal whim or inclination or in a haphazard way. Rather, they base their activities on the effective and systematic ministerial pattern set by Jesus during his earthly life. This means calling

on the people from house to house and town to town, so that all have the opportunity to hear and accept the truth. The basic truths from the Bible that are essential to salvation are presented by doorstep sermons, enlarged on by sermons in return visits, and finally given serious consideration through home Bible studies with interested persons.—Acts 20:20.

¹² The same orderly arrangement and system observable throughout the entire universe is reflected in the Kingdom ministry of Jehovah's servants world-wide. There is no effort lost. Their activity is guided by the same power and spirit of Jehovah that guides and controls the heavenly creation. To illustrate, astronomers say the tail of a comet is made up of such little particles of matter that only the pressure of sunlight is necessary to push the tail out away from the head as the comet approaches the sun. Though this tail may extend a million miles through space, all the particles that make it up could be packed in an ordinary suitcase. In Jehovah's earthly arrangement the guiding force of his Word and spirit is what brings his servants into line for the accomplishment of his will. Even though they may seem few in numbers and insignificant, still they reflect the light of truth to all those looking for it. Among Jehovah's servants we do not find one with one way of serving or believing and another with a different belief, any more than we find a comet with 258 tails, one to correspond with each religion. Jehovah's people all enjoy unity and harmony, having come to a oneness of understanding and purpose with Christ, their heavenly Head and Leader.

¹³ Coming into line with God's arrangements may well mean a complete change in our way of life, but it can be done. Jehovah does not require something of us

10. How is the sifting work being accomplished, and what will be the outcome?

11, 12. How does the Kingdom ministry reflect Jehovah's oversight of it?

13. What changes are necessary to please Jehovah?

that we cannot do. Psalm 25:8, 9 says: "That is why he instructs sinners in the way. He will cause the meek ones to walk in his judicial decision and he will teach the meek ones his way." When these meek ones, even the worst sinners, hear of the truth, they change. For the first time they begin to understand what Jehovah is like. Foolish philosophies and traditional religious beliefs are replaced by the logicalness and reasonableness of the truth. It is the difference between night and day. While darkness covers the people of the world so they continue to grope about in ignorance of the new world now near at hand, Jehovah is permitting the light of truth to shine out so the meek ones who sincerely have a love for God and for their neighbor can follow his way. To such Paul gives instructions: "You should put away the old personality which conforms to your former course of conduct . . . and should put on the new personality which was created according to God's will in true righteousness and loving-kindness. . . . speak truth each one of you with his neighbor . . . Let the stealer steal no more, but rather let him do hard work . . . Let a rotten saying not proceed out of your mouth . . . Also do not be grieving God's holy spirit."—Eph. 4:22-30.

¹⁴ These are just a few of the points Paul mentioned, but there is something there for each one of us to consider as we learn Jehovah's way of living. Whatever we are doing we do well to ask ourselves, Would this be pleasing to God? If our conscience is trained according to his Word, we will have a good guide to follow. But it is up to each individual to decide the course he will take. God has given us a free will to follow the course we wish. It is up to us to follow his instructions and directions for life. So that there will be oneness

among his people world-wide Jehovah is gathering his people into one flock under Christ as the Right Shepherd. By means of his Word and his organization the way to follow is pointed out to us as if a voice were saying: " 'This is the way. Walk in it, you people,' in case you people should go to the right or in case you should go to the left." (Isa. 30:21) The voice of Jehovah speaks to us today through his organization, giving us correction and instruction in righteousness and in active ministerial service. It is by means of his theocratic organization that we are helped to keep on the path of life. We must keep our hearing sharp and attuned to this voice. This is no new or strange doctrine we hear, but words in harmony with what has been recorded for our guidance in the Bible. For as Paul told the Galatians: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed."—Gal. 1:8.

¹⁵ Therefore it is vital that we keep examining and checking our understanding of God's Word to make sure of correctly understanding even little points in order that we do not stray from the path ourselves or be found misdirecting others by our comments or explanations. We may come to know the truth about basic doctrines such as trinity, hell, immortality of the soul and others, but does your knowledge end there? What about detailed points of truth? Romans 2:21 says: "Do you, however, the one teaching someone else, not teach yourself?" Understanding does not come to us by revelation, but we must make an effort. We must study and review the Scriptures, knowing that life depends on it. By way of example of points easily overlooked, perhaps you often talk about the Kingdom as being established on earth. Have you forgotten the point made on

14. How does Jehovah guide us through his organization today?

15. Why is continual study of Scriptural truth valuable?

page 138 of "*Let God Be True*" that says, "It is manifest that the kingdom is not earthly, but heavenly"? So the Kingdom will never be established on earth as though it were an earthly arrangement, although it will extend its rule and bring blessings to men of faith on earth.—John 18:36.

¹⁶ Again, are you aware that you can have a part in the fulfillment of the prophecy at Zechariah 8:21-23 (48), which says: "Ten men shall take hold . . . of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you"? How is that? This Jew, or praiser of Jehovah, is following Jehovah's way. The reference here is not to a natural, fleshly Jew, but to a spiritual Jew, to those of the remnant. (Rom. 2:29) The real attraction of the ten men of good will is not to this spiritual Jew or to the remnant themselves, but to the God they worship, to follow his way; "for we have heard that God is with you." Nor is it just a matter of taking hold of a skirt, grasping the truth and coming within the organization; but this indicates a positive action and an identifying of oneself with the praisers of Jehovah. A work is assigned to those taking hold of the truth, a work described Scripturally as that of plowmen and vinedressers, doing a cultivating work, figuratively plowing the ground for scattering the seed of God and doing vinedressing so that the organization will produce fruits of righteousness. (Isa. 61:5) This was explained in the book *You May Survive Armageddon into God's New World* on pages 299, 300.

¹⁷ Do you see your place in the fulfillment of this prophecy? Men of all nations are now taking hold of true worship and receiving assignments of service. Do you immediately draw back, thinking, I cannot

do that? It means work, hard labor, according to the illustration, but we should have a keen desire to accomplish it because we know it is Jehovah's way for us. Therefore we will not draw back from putting our hands to the plow and from planting the seeds of truth we have learned by calling on people in ministerial service. Jesus told a parable of a father with two sons. One said he would work in the vineyard, but he never went. The other son said he would not do the work, but he finally did it. The father had affection for the one who did the job. (Matt. 21:28-31) If we are to please our heavenly Father, we will show a willing spirit and accomplish the work entrusted to us. Having dedicated our lives to God, it is up to us to put the Kingdom interests first in our lives in all things. Do not hold back in serving Jehovah, for he does not hold back from us the blessings of life and of learning the truth and serving him.

¹⁸ We cannot hope, though, to accomplish the ministry properly on our own. When Jesus said this good news would be preached throughout the world, he foresaw an organization that he described as a faithful slave class to dispense the food in due season. Therefore to do things Jehovah's way we must be in full harmony with his organization. Knowing of the tremendous work of witnessing that is to be accomplished, we should co-operate fully with the faithful slave class so the work will move ahead rapidly. We do this by arranging our schedule not only to spend as much time in the ministry as possible, but also in other ways. When it is time for meetings to start, we will be there. We remember that Jehovah is the great timekeeper, so we imitate him, thus showing respect for the theocratic schedule of activities that has been set within

16. What is the modern application of Zechariah 8:21-23?

17. What activity today is pleasing to Jehovah?

18. In what ways can we support the local congregation?

the local congregation. When we get to the Kingdom Hall, we should not immediately sit down, but, instead, it is good to speak to the brothers, especially going out of our way to talk with those we may not know so well or who may be new. This is something that every brother and sister can do, thus "encouraging one another." Jehovah reveals himself to be a God of love and hospitality; so we reflect our knowledge of his ways by demonstrating these attributes ourselves. Or when the congregation servant gives us an assignment in the training program to help someone progress in the ministry or to receive help ourselves, we want to do everything we can to make it a success. This too is part of Jehovah's arrangement for us to gain maturity today through his organization. As we read in Ephesians 4:11, 12: "He gave . . . some as shepherds and teachers, with a view to the training of the holy ones for ministerial work."

¹⁹ Today, just as in the past, the choice is up to us as to which way we will go. Joshua put the matter plainly to the Israelites by saying: "Choose for yourselves today whom you will serve . . . But as for me and my household, we shall serve Jehovah." (Josh. 24:15) When one knows the truth and the way Jehovah sets before him and still does not follow it, he is no longer on Jehovah's way to life but is traveling down a dead-end road. As James 4:17 says: "If one knows how to do what is right and yet does not do it, it is a sin for him." Just as there is one Supreme God "whose name is Jehovah," so there is but one way, not many, to know and

serve him. Jehovah takes delight in the happy productive course of those who serve him by bearing Kingdom fruit. Either the ground drinks in rain and brings forth vegetation and receives a blessing from God, or it proves itself to be unproductive except for thorns and thistles, fit only for destruction. What kind of soil are you? Have you received the Word with gladness and worked in the vineyard to "bear much fruit"? Paul urges each dedicated Christian today, Do "not become sluggish, but be imitators of those who through faith and patience inherit the promises."—Heb. 6:7, 8, 12; Luke 8:11-15.

²⁰ Having learned of Jehovah's way, follow it closely. Put forth every effort to remain close to that way and to make progress in the truth from year to year. Jehovah's way is plainly marked for men of all nations who sincerely seek it. "And there will certainly come to be a highway there, even a way; and the Way of Holiness it will be called. The unclean one will not pass over it. And it will be for the one walking on the way, and the foolish themselves will not wander about in it. . . . And these very ones redeemed by Jehovah will return and certainly come to Zion with a joyful cry; and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain, and grief and sighing must flee away." (Isa. 35:8-10) It is time now to get on this highway to life with the New World society. There is no other way by which to gain Jehovah's favor. Doing all things Jehovah's way is the way of happiness and life.—Jer. 7:23.

19. What choice is before every person?

20. What blessings come from doing all things Jehovah's way?

Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.—Col. 4:5, 6.

Pursuing my Purpose in Life

As told by Florence Manso

ON A hot summer evening in Chicago, shortly after my eighteenth birthday, my father tried to convince me with a beating that I was not to pursue the life of a minister. "Like other girls your age, your purpose in life should be to marry and raise a family," he insisted. Thanks to Jehovah, I did not let go of the ministry and, as a result, Jehovah has blessed me with both the ministry and a lovable family. A fine lot of children they are: some of them quite young in the truth, and others mature enough to look after children of their own.

Learning the truth from the Bible began in my high school days. Due to the depression I was unable to continue my education in an expensive parochial school. As a result I had my first experience in mingling with classmates of other religions. It was not long until questions arose: Why did I have a meatless sandwich every Friday for lunch? Why did the Catholic Church omit the second commandment and divide the tenth one into two? Why is the word "purgatory" not to be found in the Bible? These questions and many others shocked me into the realization that I was brought up on credulity instead of faith based on accurate knowledge. In the process of searching for the answers I severed all my ties with the Catholic Church. Various

Protestant teachings also came up for examination, to no avail.

The search ended one Sunday morning when an elderly Witness called at my door with the book *Riches* and the answers to my questions. Scripturally convinced, six months later I symbolized my dedication.

Opposition began at home and came to a head when, after turning eighteen, I positively asserted my ministerial rights. It was either compromise or leave home. I chose the latter. Six years later, in the fall of 1944, at the Society's annual business meeting in Pittsburgh, the countenances and conversation of many pioneers became contagious. Finally I woke up. The following April I commenced pursuing my purpose in life as a pioneer minister in the service of our reigning King Christ Jesus. How happy I have been ever since!

Up to the present it has been one grand experience after the other. First, two delightful years of pioneering in Benton Harbor, Michigan. Then came Gilead, the eleventh class of which left nothing but pleasant memories of New World association and a renewed desire to follow through with pursuing my purpose in life. I was assigned to Korea, but for a year and a half we waited, special pioneering on Long Island in New York, all the time anxious to get started for Korea. When news of our sailing date finally came the four of us girls really did some rejoicing. Having set out from New York Harbor on January 14, we reached Port Inchon, Korea, fifty-eight days later. The Steeles, missionaries there ahead of us, and many smiling Koreans gave us a warm welcome on that cold Korean March day of 1950.

Just as we were getting settled down to work, North Korea declared war on South Korea on June 25. That day as our public lecture ended a policeman entered the school where we were meeting and made the startling announcement. Three

days later we were forced to leave our Korean assignment. What a dreadful experience to leave behind our dear faithful Korean brothers! Rather than go into that, I would rather recall those three months before the war. In spite of very poor living conditions and many hardships, our Korean brothers never missed a meeting. Some of them came long distances on foot during bitter cold months, always well ahead of meeting time, and when the meeting was over, how reluctant they were to leave for home. During the meetings Korean housewives, many of them with little education, found texts in the Bible with great speed and paid rapt attention to everything that was said. I can still see the shoes sitting outside the Kingdom Hall, and remember being assigned to count the pairs for an accurate attendance figure. That was eight and a half years ago.

Now I am in Japan, which is home to me. Jehovah has been very good. There are trying moments, such as those presented by problems with the language, or when seemingly zealous studies suddenly lose interest at the sight of service responsibilities, or when others compromise because of opposition from their family, but Jehovah rewards our labors of love and the seed takes root on good soil. How often we call back on women who express the desire to know more about Jehovah but who feel they cannot pursue the matter any further because of their husband's parents, to whom they must be absolutely submissive, according to their customs. The old folks say Christianity is all right for Westerners, but not for them.

Some who yearn for righteousness see the folly of such reasoning and religious customs and take in the life-giving knowledge, which makes them strong enough to overcome these obstacles. Now upward of 1,200 persons in this mountainous country no bigger than the State of California, yet crowding 90 million people on its four main islands, are turning to Jehovah's established kingdom as their only hope and are joyfully sharing with us in doing the divine will.

My first two and a half years in Japan were spent in Nagoya, then I went on to Gifu for another two and a half years, in both cases sharing in starting new congregations. With the marriage of my partner to another missionary in Japan, my assignment was changed to Tokyo, where I have been working with the Shibuya congregation.

Many things have happened while I have been serving in Japan. Happy events, such as attending the 1953 assembly in New York, the visits of Brothers Knorr and Franz to Japan, took place. But the most outstanding event of all was the privilege of attending



the Divine Will International Assembly of Jehovah's Witnesses in New York in 1958. Everything about it was outstanding. Travel arrangements made by the Society for us, the thrilling attendance at the public talk, the significant resolution that was adopted and to which I said "Aye," the timely admonition and encouragement to keep on doing the divine will and, of course, the abundant instruction on what the divine will is—all added up to the most outstanding event in my missionary life.

Since that wonderful assembly my partner and I again have a new assignment, this time on the southernmost island of Kyushu in Fukuoka city. Although our territory is located in the poorer section of the city, by sticking to it and relying on Jehovah to direct us to his other sheep, in a short time we were rewarded with twenty different Bible studies between the two of us. Where can one find such a full rich life elsewhere? Pursuing my purpose

in life as a missionary has brought true happiness and satisfaction in helping others even as we have been helped. Yes, we are serving people in every walk in life. How much more enjoyable it is than working at some secular work in this selfish materialistic world. If you are Scripturally free to do so, why not prayerfully consider how you also can join us happy missionaries? Truly, it is worth every sacrifice you may have to make in doing so.

HARMONIZING OUR WORK WITH OUR MINISTERIAL GARMENTS

JEHOVAH God is consistent and dependable. He changes not. At all times his work harmonizes with what he is known to be. He requires like consistency from his servants. We must therefore be harmonizing our work with our ministerial garments. Or as our Bible text for September expresses it: "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."—Phil. 1:27.*

What are these ministerial garments? They are the ones mentioned at Revelation 16:15 and picture the evidences of one's holding the honorable office of being a servant of Jehovah, a witness for him, serving at his temple. They picture the recognition Jehovah bestows upon the Christian by giving him sacred privileges of service, being a token of one's having been honored with the Christian ministry.

These honorable garments each Christian must keep, for to lose them would expose him to shame. How could that happen? By not harmonizing one's work with those garments.

To harmonize our work with our ministerial garments we must, first of all, study diligently so as to grow spiritually strong as well as to keep up with the increasing light. To clinch what we have learned there is no better way than to tell it to others. We must also associate with our brothers, for we need all the encour-

agement and incitement that they can give us. Vigilance with a view to prayers is also imperative, for we need God even more than we need our brothers. By doing these things we will gain the accurate knowledge, the earnest desire and the needed strength to do the work that harmonizes with our ministerial garments.

Harmonizing our work with our ministerial garments further requires of us alertness to keep out all marauders. It includes practicing the pure religion by watching that our tongues speak right things and by keeping our garments without spot from the world. (Jas. 1:26, 27) That means avoiding not only this old world's politics and religions but also its materialism and moral filth.

Above all, harmonizing our work with our ministerial garments means zealously sharing in all features of the Kingdom ministry as we have opportunity. We must stand firm therein, fighting side by side for the good news of God's kingdom now established. As more and more persons flow to the mountain of the house of Jehovah it becomes more and more urgent that we continually be what we are supposed to be, ministers exclusively devoted to Jehovah and his service.—Isa. 2:2, 3.

By lovingly serving Jehovah, by faithfully imitating Jesus, and by alertly preaching the good news of the Kingdom we will be harmonizing our work with our ministerial garments and fulfilling the highest purpose of our living, namely, glorifying and magnifying Jehovah God the Creator.

* For details see *The Watchtower*, December 15, 1958.

"Your Will Be Done On Earth"



Serial Part 21

As described in the chapter just concluded entitled "The 'Little Horn' in Opposition," Babylon rose to world power in the latter part of the seventh century before Christ. In 618 B.C. the Babylonian king Nebuchadnezzar besieged the Jewish capital Jerusalem and took the Jewish king captive to Babylon. Among the many other captives taken to Babylon was the young Jew Daniel, who became Jehovah's prophet and the writer of the Bible book bearing his name Daniel. The new king whom Nebuchadnezzar put on the throne of Jerusalem rebelled, and Nebuchadnezzar again laid siege to the holy city. In the summer of 607 B.C. he captured and destroyed it and laid its temple to Jehovah in ruins. Many hundreds of Jewish survivors were taken into exile in Babylon, where Daniel was, and others fled in fear, and the land of Judah was left desolate. About sixty-nine years later, or in 539 B.C., Babylon itself was overthrown as a world power by the Medes and Persians, whose joint empire now became the dominant world power, the fourth one in Bible history. Daniel witnessed this.

RESTORING THE SANCTUARY TO ITS RIGHTFUL STATE

CHAPTER 9

DURING the sixty-nine years that Babylon dominated as the third world power of Bible history the sanctuary of Jehovah God at Jerusalem lay desolate. With heartfelt interest in the worship of the Most High God at the place that he had chosen in ancient times, the prophet Daniel in exile prayed: "For thy own sake, O Lord, cause thy face to shine upon thy sanctuary, which is desolate." (Dan. 9:17, *RS*) His concern for Jehovah's sanctuary was heightened by the vision that the Lord God sent him during the reign of the last king of the Babylonian world power, that is, "in the third year of the reign of King Belshazzar."

² It is not certain whether Daniel was still in the city of Babylon and merely saw himself in another location in the vision

or was actually in the other location named. Changing from Aramaic back to Hebrew, Daniel writes: "And I saw in the vision; now it was so, that when I saw, I was in Shushan the castle, which is in the province of Elam; and I saw in the vision, and I was by the stream Ulai. And I lifted up mine eyes, and saw, and, behold, there stood before the stream a ram which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself."—Dan. 8:1-4, *JP*.

³ We today, who are living in the last half of this twentieth century, can take up examination of this exciting prophecy with an assurance that it has to do with our own critical time, "the time of the end," for no one else but a prominent angel of Jehovah God has said so. In his ancient day Daniel could not understand the vision, but he writes: "And I heard the voice of a man between the banks of Ulai, who called, and said: 'Gabriel make this man to understand the vision.' So he came near where I stood; and when he came, I was terrified, and fell upon my face; but

1. During Babylon's world domination, what was the state of Jehovah's earthly sanctuary, and what heightened Daniel's concern about it?

2. What did Daniel first see in this vision during Belshazzar's third year of rule?

3. Who was instructed to make Daniel understand the vision, and why do we know it has to do with our own critical time?

he said to me: 'Understand, O son of man; for the vision belongeth to the time of the end.' Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. And he said: 'Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.' " So we today ought to be interested.

⁴ Beginning the interpretation, the angel Gabriel said: "The ram which thou sawest having the two horns, they are the kings of Media and Persia." (Dan. 8:15-20, *JP*) This symbolic ram stands for the fourth world power, Medo-Persia. The two high horns picture kings. The Median horn was first to come up as direct successor to the Chaldean kings of Babylon, but it practically ended with Darius the Mede. His nephew Cyrus the Great had joined him in conquering Babylon. Cyrus the Persian succeeded his uncle Darius as king over all Babylonia. The Persian kings continued in the controlling position. During the later reign of the Persian King Darius I, there was a rebellion among the Medes, but the Persians put this down. So the Persian horn became the higher of the two. As a sign of this, Daniel 5:28; 6:8, 12, 15; 8:20 speak of the Medes ahead of the Persians, but the later book of Esther speaks of the Persians ahead of the Medes. (Esther 1:3, 14, 18, 19; 10:2) Through the prophet Isaiah, Jehovah spoke of stirring up the Medes rather than the Persians to overthrow Babylon.—Isa. 13:17; 21:2.

⁵ In the previous vision to Daniel, Babylon had been pictured by the wild beast that arose out of the sea and that was like a lion having eagles' wings. This symbolic beast proved to be unable to stand before the symbolic ram of this new vision. With

Babylon's capture in 539 B.C. it fell, and for almost fifty years afterward none of the other beasts of political government were able to stand up against the Medo-Persian world power. The prophecies speak of Jehovah as raising up a conqueror "from the sunrise" and calling him like a "bird of prey" from the sunrising. (Isa. 41:2; 46:11) "Kings from the rising of the sun" is the way Darius the Mede and his nephew Cyrus the Great are alluded to in Revelation 16:12. In harmony with this, Daniel saw the symbolic ram "pushing westward," or from the east, as well as pushing northward and southward.

⁶ Until the Medo-Persian Empire had expanded far beyond the size of the Babylonian Empire, there was no political power that could resist seizure by the hand of this fourth world power, particularly on the Asiatic continent. It did as it pleased and enlarged its realm. King Cambyeses, who succeeded Cyrus the Great, conquered Egypt. His successor, the Persian King Darius I, moved westward across the Straits of Bosphorus in 513 B.C. and invaded the European territory of Thrace, the capital of which was Byzantium (now Istanbul). By the year 508 he had subdued Thrace, and by 496 he had conquered Macedonia. Thus in the days of Darius I the empire became the greatest that the world had seen up to that time. Darius I is noted also for having redug the Suez Canal, and for permitting the restored Jews in Palestine to complete their rebuilding of Jehovah's sanctuary in Jerusalem, despite wicked enemy opposition.—Ezra 4:1-5, 24; 5:1 to 6:15.

⁷ Testifying to the greatness of the empire, Darius' successor, Xerxes I, is spoken of in sacred Scripture as "Ahasuerus who

4. What did the ram of the vision symbolize, and how did the horn coming up last become higher?

5. What world power proved unable to stand before this symbolic ram, and how is the ram pictured as pushing from the east?

6. Until what expansion was there no standing up against the Persian Empire or delivering out of its hand, and for what is the king of its greatest dominion noteworthy?

7. How is the successor of Darius I the Persian spoken of in the book of Esther?

was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts."—Esther 1:1.

⁸ In vindication of Jehovah's prophecies, a successful challenger of the domination of the earth by the Persian world power arose in due time. As a hint of this long in advance, even King Darius I met with defeat at the hand of the Greeks at Marathon, Greece, in 490 B.C. Foreseeing not a mere defeat but total overthrow, Daniel tells more of his vision: "And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground; and the goat had a conspicuous horn between his eyes. And he came to the ram that had the two horns, which I saw standing before the stream, and ran at him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler [bitterness] against him, and smote the ram, and broke his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. And the he-goat magnified himself exceedingly; and when he was strong, the great horn was broken; and instead of it there came up the appearance of four horns toward the four winds of heaven."—Dan. 8:5-8, *JP*.

⁹ For the inspired interpretation of this prophetic vision, we must again listen to what the angel Gabriel told Daniel: "And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power."—Dan. 8:21, 22, *JP*.

8. In Daniel's vision, what animal charged against the ram, and what happened to its conspicuous horn?

9. How did the angel Gabriel explain the goat and its conspicuous horn?

¹⁰ In 336 B.C. that last king of the Persian Empire, Darius III (Codomannus), was crowned. In that same year Alexander was crowned king in Macedonia, which had been delivered from the Persians away back in 479 B.C. by a defeat of the Persians at Plataea. Alexander determined to carry out the plans of his father, Philip II of Macedon. Philip II was the one who had organized the Macedonian phalanx, with which he coupled cavalry charges upon the enemy's flank. His son Alexander, after subduing Greece, crossed the narrow strait of the Dardanelles (anciently Hellespont) into Asia Minor in the spring of 334 B.C. With him went 30,000 foot soldiers heavily armed to form his phalanxes, together with 5,000 cavalymen, soldiers of many Greek dialects who developed the common (*koiné*) Greek in which the Christian Greek Scriptures were later written. With the speed of a leopard equipped with four birdlike wings, yes, with the speed of the goat that seemed not to touch the ground as he dashed toward the symbolic ram, Alexander moved with his forces through the domains of the Persian Empire, fifty times as large as his own kingdom. At the Granicus River he won his first battle over the forces of King Darius III. Onward Alexander moved, conquering and to conquer, capturing city after city in Asia Minor.

¹¹ On his way south to Egypt he destroyed the island city of Tyre, after seven months of siege. Then he entered Jerusalem. Before him Egypt fell, and there in 332 B.C. he founded the city which bears his name, Alexandria, which became the largest ancient city in the Hellenic realm. At Gaugamela, not far from the ruins of ancient Nineveh on the Tigris River, Alexander totally defeated the Persian army

10. When did Alexander invade Asia Minor, and with what forces, and where did he gain his first victory over King Darius III's forces?

11. What other exploits did Alexander do until he reached the Punjab of India?

and put Darius III to flight. The city of Babylon fell before him (331 B.C.). When he reached Balkh, in what is now Afghanistan, in 328 B.C., he had completely annexed the Persian Empire. Desirous of going on to the Pacific Ocean, he moved on into the Punjab of India, but did not get as far as the Sutlej River (327-326 B.C.). Because of his weary, homesick troops he chose now to turn back to the west.

¹² Truly in Alexander the Great the symbolic he-goat "magnified himself exceedingly." From India's threshold Alexander made his way back to Babylon, with the thought of making it the supreme capital of his empire. In this regard the Bible prophecy was at odds with him. In Babylon he was stricken with malaria, but continued feasting to drunkenness, and suddenly died, in his thirty-third year of life, in 323 B.C. Thus the symbolic "great horn" of the he-goat, which was the "first king," was broken. In place of the broken horn (Alexander) there arose four symbolic horns, but not in Alexander's natural successors. By the year 301 B.C. four of Alexander's generals had established themselves in power, General Ptolemy Lagus in Egypt and Palestine; General Seleucus Nicator in Mesopotamia and Syria; General Cassander in Macedonia and Greece; and General Lysimachus in Thrace and Asia Minor. The four symbolic horns wielded power "toward the four winds of heaven," south, north, west and east. The prophetic "king of the north" and "king of the south" now came on the international scene.

¹³ What Daniel next saw in the vision astonished or appalled him. He saw more than the arising of the four horns, for he adds: "And out of one of them came forth a little horn, which waxed exceedingly

great, toward the south, and toward the east, and toward the beautiful land. And it waxed great, even to the host of heaven; and some of the host and of the stars [some of the host of the stars, RS] it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and from him the continual burnt-offering was taken away, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it wrought, and prospered." (Dan. 8:9-12, JP) Who is this "little horn" that defied Jehovah God?

¹⁴ The angel Gabriel, after explaining the "four horns," says: "And in the latter time of their kingdom, when the transgressors have completed their transgression, there shall stand up a king of fierce countenance, and understanding stratagems. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do; and he shall destroy them that are mighty and the people of the saints [holy ones]. And through his cunning he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in time of security shall he destroy many; he shall also stand up against the prince of princes; but he shall be broken without hand." —Dan. 8:23-25, JP.

¹⁵ The arising of the symbolic "little horn" occurs in the latter time of the rulerships of Alexander's successors, when the transgressors against Jehovah God are coming to their finish. This locates the arising of the "little horn" in modern centuries, before A.D. 1914. What symbolic horn has grown from a small beginning

12. How was the "great horn" of the symbolic goat broken, and how did four horns come up in place of it to the four winds?

13. In the vision, what did Daniel next see that appalled him?

14. How did the angel Gabriel then explain the rise and the course of action of the "little horn"?

15. Where does the prophecy locate the arising of the symbolic "little horn," and what in the foretold time corresponds with it?

but has grown exceedingly great toward the south, the east and the "beauteous land" of sacred Scripture? What "king" or ruling power of a fierce or bold countenance has arisen and wielded tremendous power in recent centuries? It is the seventh world power foretold in Bible prophecy, the Anglo-American dual world power.

¹⁶ How did it grow out of one of the horns that symbolized the kingships set up by Alexander's four generals? In 298 B.C. the male line of General Cassander in Macedonia and Greece ended. Thirteen years later General Lysimachus, who was holding adjacent Thrace and Asia Minor, took possession of the European part of the Macedonian Empire. So one of the empires of Alexander's successors disappeared. In 168 B.C. Macedonia became dependent upon the rising political power of Rome, and in 146 B.C. it was made a province of Rome. In 64 B.C. Syria, the seat of empire of General Seleucus Nicator, was reduced to a Roman province; and in 30 B.C. Egypt, the imperial seat of General Ptolemy Lagus, became a Roman province.

¹⁷ While it was absorbing those Hellenic

16. Tending toward the arising of the "little horn," by what western power were the imperial seats of Alexander's successors reduced to provinces, and in what order?

17. When did the Romans subdue Britain, who made it an independent state for a while and fathered its navy, and when did the Romans quit Britain?

empires of the Grecian fifth world power, the aggressive Roman power invaded Britain. When Julius Caesar was preparing to make the invasion, he had to destroy a great fleet that included a British contingent of ships. It was by the beginning of the third century A.D. that southern Britain was subdued and divided into Roman provinces. Roman Emperor Septimius Severus finished building his wall there and died at York in Britain A.D. 211. Toward the end of that century General Carausius,

a lieutenant of Roman Emperor Maximianus, crossed over into Britain and usurped the throne of Britain, and declared himself Augustus (emperor). After Carausius had defeated the Roman fleet that was sent to chastise him, Rome had to acknowledge his imperial position. "He ruled the country well for seven years when he was murdered in 293 A.D. He made Britain an inde-

pendent state and incidentally became the 'father of the British Navy.'"^{*} Three years later Emperor Constantius recovered Britain, and in 306 (A.D.) he too died in York in Britain. The figure of Britannia on money coins was first struck by the Romans. In the fifth century the Romans began gradually withdrawing from Britain, and by A.D. 436 they had quit Britannia.

(To be continued)

^{*} The Encyclopedia Americana, Volume 13, page 322b.

OBTAIN THE NEXT ISSUE

● It discusses frankly the obligations resting on all Christians today. Are you measuring up? It is important to know. Learn the proper relationship between ministerial duties and family obligations. Be warned of the pitfalls that arise from pride due to ancestry, nationality, race and economic status. Read the articles "Salvation for Your Family as Well as Your Neighbor" and "Salvation by Overcoming Proud Tradition."

● You have never visited Solomon's temple, because it no longer exists. But you have heard of it, because the Bible discusses it at length. Not only is the account of its beauty a source of fascination, but its prophetic significance is of importance to you. Learn about it from the article "Visiting Solomon's Temple."

● Christendom today has much to say about the writings of Søren Kierkegaard, the Danish religious philosopher. And in "Søren Kierkegaard's Attack on Christendom" you will find that he had many revealing things to say about Christendom. Do not miss it.

"THE LAST SUMMER"

❖ In his book *The Last Summer*, written in 1934, Boris Pasternak referred to the summer of 1914 as "the last summer when life still appeared to pay heed to individuals, and when it was easier and more natural to love than to hate."

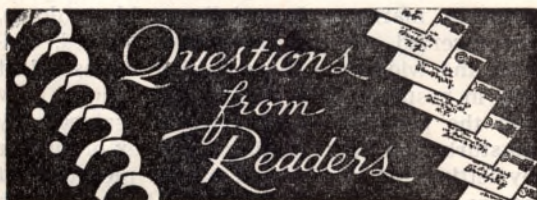
"Witnesses Know the Bible Better"

By Watch Tower missionary in Ghana

☞ Jesus chose his disciples from among the humble people, fishermen, shepherds and others of like stations in life. It is not surprising, then, to find the same type of persons responding and taking up the Christian ministry in this day. And just as when the Jews "beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering," so, too, many today marvel at the ability of humble witnesses of Jehovah to expound God's Word, the Bible.—Acts 4:13.

☞ A minister of the Wesleyan Church recently

asked one of Jehovah's witnesses, "How is it that you know your Bible so well?" He was told that Jehovah's witnesses study the Bible privately and as a congregation. After conversing with the Wesleyan minister he made arrangements to speak to his congregation. In fact, every time this witness of Jehovah visits this town, the Wesleyan minister has the witness as his guest speaker. On one occasion he told his congregation: "It is very good that one of Jehovah's witnesses has called on us this morning, as Jehovah's witnesses know the Bible better than many of us here."



● From time to time letters are received from persons who want to know what the Christian viewpoint is toward masturbation. Parents ask about the counsel they are given by doctors to tell their children there is nothing wrong with the practice. Young men ask if the psychologists are right in justifying it on the basis of its being practiced universally. Wives ask what their attitude should be toward unbelieving husbands who practice self-abuse as well as about the advice they receive to resort to this practice when their sexual relations with their husbands do not prove to be fully satisfying.

Typical of modern medical and psychological opinion are the following two quotations: "Medical and psychological science have by now proved beyond all doubt that no harm can come from masturbation itself. The harm comes when fear and anxiety about it grow too intense." (*Parents' Magazine*, January, 1959) "Many physicians now believe that exaggerated claims as to the evils of masturbation have done more harm . . . than the practice itself." —*Encyclopedia Americana*, Vol. 14, page 592, 1956 edition.

Does the foregoing harmonize with the Bible? No, it does not. It is but another instance

of the worldly wisdom that "is foolishness with God." Having rejected "the word of Jehovah, what wisdom could they have?" On the other hand, we can accept the Bible's position with complete confidence, for no one knows the human heart better than does its Author, and his viewpoint of the subject is based on the premise that "the heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah, am searching the heart, examining the deepest emotions, even to give to each one according to his ways, according to the fruitage of his dealings."—Jer. 17:9, 10, margin.

Before considering the Bible's testimony on the subject of masturbation it may be well to dispose of a misapplication of Scripture that some have made in reference thereto. Judah commanded his son Onan to perform levirate marriage toward the wife of his brother, whom Jehovah had slain because of his wickedness. "But Onan knew that the offspring would not become his, and it actually took place that when he did have relations with his brother's wife he wasted his semen on the ground so as not to give offspring to his brother. Now what he did was evil in the eyes of Jehovah; hence he put him also to death." Clearly here the question is not of masturbation but of a refusal to comply with the law of levirate marriage so that his brother's name would not die out. Onan was put to death, not for self-abuse, but for failure to do his duty toward his brother's wife.—Gen. 38: 8-10.

To appreciate the problem of masturbation properly it seems well to begin by noting the

fundamentals involved. Jehovah God put a strong attraction in the sexes for each other. This has been so strong that the human race has continued with procreation in spite of the many problems and burdens that marriage and the rearing of children bring with them. Perfect man and woman had full control of their sexual desire. This is apparent from the fact that Adam and Eve did not have relations while in the garden of Eden. The exercise of the procreative function was not so strong a desire for them that they could not wait. No, they had much to learn about their other duties, caring for the garden, exercising dominion over the lower animals, and, in particular, getting acquainted with their Creator, as he visited them in the "breezy part of the day." That this must have been the case appears from the fact that had Adam and Eve cohabited in Eden Eve certainly would have been pregnant before the fall into sin and Cain would not have been conceived in sin, whereas we are assured that because of Adam's transgression all men are sinners.—Gen. 3:8; Rom. 5:12.

Because our first parents yielded to selfishness they have transmitted to their offspring "the inclination of the heart of man" that "is bad from his youth up." Perfect self-control was no longer possible, and in particular regarding the mating instinct. Greatly aggravating the problem in our day is the stress on sex by selfish men and women, as in the advertising of products and in offering entertainment.—Gen. 8:21.

The body's mechanism is such that it builds up tensions in regard to sexual desire. One of the normal ways in which the male body finds relief from this is in a nocturnal emission of semen. This is referred to at Deuteronomy 23: 10, 11, where it is shown that it was considered as making a man ceremonially unclean until the close of day. Without doubt this view of matters had a wholesome effect upon a Jew, as an emission thus led to an inconvenience, whereas otherwise, being usually associated with an erotic dream, it might have been welcomed as a pleasure.

Of course, the purpose of God in creating man thus was not to cause him to dream but for the purpose of multiplying the race by means of sexual intercourse. God having endowed man with this capacity, He has the right to circumscribe its use as well as the

wisdom to indicate what is best. According to his Word, such sex relationship may be enjoyed with only one person of the opposite sex, one's Scripturally married mate. All sex relations between unmarried persons are condemned as fornication and sex relations between married persons and those not their mates as adultery. For dedicated Christians the penalty for either of these is disfellowshipping from the congregation or at least a period of probation if there is heartfelt repentance.

But what about single persons who for one reason or another cannot find pleasurable relief from this tension in the honorable marriage bed? (Heb. 13:4) Among the many who find themselves in this position are those too young to marry or financially unable to do so, the deserted, the unscripturally divorced, widows and widowers, those having mates off at sea, in hospitals or in mental institutions. How can the problem of all these be solved? By masturbation? By fondling one's sex organs or by letting the mind dwell on the pleasures of sex so as to gain relief by what is also known as an "orgasm"? Not for Christians!

True, modern physicians and psychologists are practically agreed that self-abuse when practiced in moderation does little if any harm physically. But as Christians our concern is not primarily with the physical but with the moral and spiritual aspects of it. Self-abuse, unless recognized as something unclean and to be striven against, can easily lead to such practices as fornication, adultery, sodomy and Lesbianism, not to say anything of depriving one's mate of the marriage due.—Jas. 1:14, 15.

We should therefore not be surprised to find that God's Word condemns self-abuse and that Scriptural principles rule it out, even though it is not specifically named anywhere in the Bible. Note the many references: It certainly is included in the "uncleanness" mentioned at 2 Corinthians 12:21 and Galatians 5:19; in the "uncleanness, sexual appetite," referred to at Colossians 3:5; in "the desires incidental to youth," from which Paul counseled Timothy to flee, as well as in the "covetous sexual appetite such as also those nations have which do not know God." (2 Tim. 2:22; 1 Thess. 4:5) Self-abuse is further included in Peter's references to "loose conduct, lusts," "the corruption that is in the world through lust," and "the desires of the flesh." (1 Pet. 4:3; 2 Pet. 1:4; 2:18) The

disciple James warns us against self-abuse under the term "sensual pleasure," even as does the apostle John when he speaks of "the desire of the flesh," which is a part of this old wicked world so soon to end because of its wickedness. Paul's words, "Having come to be past all moral sense, they give themselves over to loose conduct to work uncleanness of every kind with greediness," certainly include self-abuse, for it is an uncleanness that is greedy.—Jas. 4:1; 1 John 2:16; Eph. 4:19.

Note also Jesus' words at Matthew 5:27, 28: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." Since self-abuse is almost invariably associated with such kind of thoughts, how strongly Jesus' words condemn it! And note here the high standard of morality set by the Son of God. What folly, then, to look to men under the influence of the "god of this system of things," Satan the Devil, to instruct us as to our standards of morality! —2 Cor. 4:4.

Therefore even though masturbation or self-abuse is not something for which a person may be disfellowshipped from the Christian congregation, its secret nature limiting it to his private relationship with Jehovah, the Christian will nevertheless work to do away with the practice. The overcoming of it starts in the mind. We must take a definite stand against it. We must resolve in our minds that it is displeasing to Jehovah for it is unclean in his sight, and that even though it may be a source of physical pleasure to us it definitely interferes with our giving Jehovah exclusive devotion. Remember, we must not only love righteousness but also hate wickedness, and wickedness includes everything that is unclean. It will also help us to wean ourselves away from it if we view it as a sign of weakness, childishness and immaturity, and an enslaving bad habit.—Ex. 20:5; Lev. 19:2; Ps. 45:7.

To help us to overcome this vice we must make a concerted effort to keep our "minds fixed on things above," on things that are spiritually upbuilding and strengthening. In times of trial turn to Jehovah in prayer. Work off excess energy by wholesome physical activity and proper study. Think on new truths learned, on plans for ministerial activities, on the next talk or demonstration to be given. We must meditate on the goodness of Je-

hovah and the blessings he has in store for us in his new world. (See "Cultivating Right Desires," in *The Watchtower*, July 1, 1957, pages 404 to 410.) Memorize and keep trying to heed Paul's counsel at Philippians 4:8: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."

We can make the task of overcoming easier for ourselves by being alert to circumstances that are conducive to our falling and avoiding them if at all possible. By all means stay away from sexy stage plays and moving pictures. Be selective about the television programs you watch. *Never* read pornographic literature. Flee "necking" and especially "petting" as you would the plague! As for dancing, that would depend upon the type of dancing, the individual you danced with as well as yourself. It may prove to be a means of wholesome relaxation and then again it may prove to be the worst thing for you.

As the apostle Paul shows, athletes exercise self-control for the sake of winning a temporary, perishable crown. "Cannot we exercise self-control to win the crown of everlasting life? By cultivating self-control in eating, drinking, talking, reading and all other activities of life we will be helped to exercise self-control in the matter of sex. Conversely, to the extent that we make progress in controlling our sex impulses to that extent it will be easier to exercise self-control in other matters. In this connection it might be observed that there is reason to believe that love of ease, indulgence in rich foods and alcoholic beverages tend to strengthen sexual desire. Under the heading of "Anaphrodisaics" *The Encyclopædia Britannica* (1946 edition) states: "Avoidance of a diet rich in meats and spices, and especially in intoxicating beverages, is important."—1 Cor. 9:24-27.

It may be that overcoming self-abuse presents an extremely disturbing problem. If so, then those who are Scripturally free to do so should heed Paul's counsel: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion." Paul's further words are also pertinent here: "But if anyone thinks he is behaving improperly toward his (virginity), if that is past the bloom of youth, and this is the way it

should take place, let him do what he wants; he does not sin. Let them marry."—1 Cor. 7: 9, 36.

True, for those unable to solve their problem in this way the Scriptural position presents a difficult task. However, let all such remember that keeping integrity is not easy. Our brothers behind the Iron Curtain have one kind of test; those in more favorable circumstances have another type of pressure brought upon them. If progress seems slow, let all such remember that there is value in keeping up the fight. So long as you are waging a good fight against self-abuse it is not likely that you will get disfellowshipped for having committed adultery or fornication. And for your comfort note the following, taken from *The Watchtower*, February 15, 1954, page 123:

"A further problem sometimes arises when we find ourselves stumbling and falling many times over some bad habit that has bitten more deeply into our former pattern of life than we had realized. Then we are inclined to feel very discouraged and quite unworthy of further

handling the precious Kingdom interests and unfit to speak the pure message of truth. What should be done if you find yourself in such an unhappy state? Do not despair. Do not conclude you have committed the unforgivable sin. That is just how Satan would like you to reason. The fact that you feel grieved and vexed with yourself is proof in itself that you have not gone too far. Never weary of turning humbly and earnestly to God, seeking his forgiveness and cleansing and help. Go to him as a child goes to his father when in trouble, no matter how often on the same weakness, and Jehovah will graciously give you the help because of his undeserved kindness and, if you are sincere, he will give you the realization of a cleansed conscience."

Worldly-wise men without faith in God and in the Bible may feel loathe to condemn masturbation and insist that the practice does no harm. However, dedicated Christians will gladly accept the Scriptural position and will therefore strive to be holy even as Jehovah God is holy.

ANNOUNCEMENTS

FIELD MINISTRY

September will witness the completion of the special three-month campaign during which the book *"Your Will Be Done on Earth"* and a booklet are being offered from house to house for 50c. Appreciating the importance of the valuable and timely information contained in the book, all English-speaking congregations and individuals holding territory not yet worked with this offer will endeavor to cover it before the month ends.

ANNUAL MEETING

On Thursday, October 1, 1959, at ten o'clock in the forenoon, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Notice of the annual meeting will be sent to all the members. So that the letters of notice will reach the members shortly after September 1, all should be certain that the secretary's office has their present addresses.

Proxies will accompany the notice of meeting. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not and should do so so that the proxies will reach the office of the secretary of the Society not later than September 15.

JEHOVAH'S WITNESSES IN THE DIVINE PURPOSE

Meeting a long-felt need, the new book *Jehovah's Witnesses in the Divine Purpose* has just been released. Its 320 pages contain an authentic, fully documented history of Jehovah's witnesses in modern times. It is *hard bound* in a dark-green, gold-lettered cover, is illustrated and has an extensive subject index. Send only \$1 for your copy today.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 11: Do All Things Jehovah's Way, and Walking in the Name of Jehovah, [1-3. Page 520.

October 18: Walking in the Name of Jehovah, [4-20. Page 526.