



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1961

Semimonthly

**MANIFESTING CHRISTIAN
MANNERS**

PROGRESSING TOWARD MATURITY

**THE MARCH OF WORLD POWERS
IN PROPHECY**

THE SEVENTH DAY—A SABBATH OF REST

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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Announcing
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SHARP differences of opinion exist as to the matter of apology. Some persons view it as weakness, as did the writer who said: "No sensible person ever

made an apology." Another writer takes this view: "It elevates the whole tone of one's being to apologize." What is the Christian view of apology?

Apology, according to *Webster's New International Dictionary*, is "an acknowledgment intended as an atonement for some improper or injurious remark or act; an admission to another of a wrong or discourtesy done him, accompanied by an expression of regret."

Now, how does God view this matter of admitting that one has been in the wrong, when it comes to human relations? What God approves is the right course.

First, we should note that when the Christian prays to God for forgiveness, he is, in effect, apologizing to God. When it comes to human relations, Christians follow the guiding principles set forth by Jesus Christ, who declared: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) When we have been wronged, how much we appreciate the offender's coming to us and apologizing! How such apology restores peaceful relations! How often we

Is **APOLOGY**
a sign of
weakness?

feel even more friendly toward the repentant person than before the offense or transgression took place!

Seeing, then, what course of action we

appreciate, should we not extend this same kindness to others? It is a matter of love and humility. If we love our neighbor, we will do to him what we want done to ourselves. If one is in the wrong, his love should prompt him to take the course Jesus recommended as the right one. Humility is also involved. It takes humility to apologize. Pride is a barrier; the proud person finds it difficult or impossible to apologize, even when he knows he has been in the wrong.

In other scriptures Jesus indicated that apology on the part of the offender is the proper course: "If your brother commits a sin give him a reproof, and if he repents forgive him. Even if he sins seven times a day against you and he comes back to you seven times, saying, 'I repent,' you must forgive him." (Luke 17:3, 4) When one is in the wrong and comes to his offended brother and apologizes, as indicated by the words "I repent," he is to be forgiven. Just as the offender should be forgiven out of love and for the sake of peace and unity in the Christian congregation,

so for these very reasons also should apology be made.

The Most High God places great importance on peace and unity. We can be certain of that from Jesus' words at Matthew 5:23, 24: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift."

Jesus was referring here to the Jewish practice of bringing one's sacrifice to the court of the temple, awaiting the moment when the priest would approach to receive it. The one with the gift waited until his offering was taken, slain by the priest and then presented upon the altar of sacrifice. It was at this solemn moment, when the Israelite was about to cast himself upon God's mercy and seek in that offering a seal of divine forgiveness, that he must be sure he was at peace with his brothers. If he remembered that he had wronged a brother in some way, what then? Was he to say: 'As soon as I have offered up this gift to God I will go straight to my brother and apologize'? No, but before another step was taken—even before the offering was presented—this reconciliation was to be sought, though the gift would have to be left unoffered before the altar. Jesus indicated, then, that a Christian cannot be at peace with God, no matter what his sacrifice, if he is not at peace with his brothers.

What does the Christian learn from this? That to be at peace with God we must be at peace with the members of his visible organization, one's Christian brothers. So the Christian's relations with his Christian brothers represent his relationship with Almighty God himself. Before we can make peace with God, we must make it with his organization on earth.

So Jesus' counsel is emphatically clear: Be at peace with the organization of Jehovah God and with the members thereof, one's Christian brothers. To be at peace with one's brothers, and hence with God, one may at times need to straighten out difficulties; and this, in turn, may require an apology.

How, then, can apology be viewed as a sign of weakness? It cannot, if one has the spirit of God and an understanding of what God requires in regard to love, humility, peace and unity.

Far from being weakness, sincere apology is a power. God's Word declares: "A brother transgressed against is more than a strong town, and there are contentions that are like the bar of a dwelling tower." (Prov. 18:19) What will remove these formidable barriers to peace and unity and friendly relations? Will pride and its manifestations rectify matters? No! But there is something powerful enough to remove barriers to the restoration of friendly relations as formidable as the iron bars to be found in a fortress, and that is apology!

There is also the matter of justice and righteousness. Sincere apology shows regard for righteousness. Just as sacrifice to God without keeping peace with one's brothers is valueless in God's eyes, so also is sacrifice without the carrying on of righteousness. The divine rule is: "To carry on righteousness and judgment is more preferable to Jehovah than sacrifice." (Prov. 21:3) The person who apologizes for what wrongs he may have committed shows due regard for righteousness.

Contrary to the opinion of many worldlings, apology is not a sign of weakness. It is a power that can shatter barriers to unity. It is a sign of the practicing of righteousness. The heart filled with love and humility benefits from the power of apology.

The MARCH OF WORLD POWERS

in Prophecy

What is the march of world powers?
What does it mean for our day?

PROPHETS of today see the political powers on the march toward destruction! It is a terrifying spectacle! Paralyzing fear grips the hearts of the spectators as they stand helplessly by. Bertrand Russell, eminent philosopher, described the march as one that seemed predetermined, destined for our time. "Ever since 1914," he said, "everybody conscious of trends in the world has been deeply troubled by what has seemed like a *fated and predetermined march* toward ever greater disaster."



BABYLON



MEDO-PERSIA



GREECE



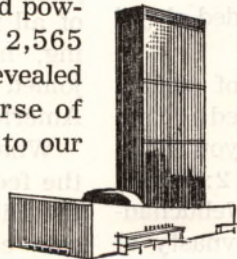
ROMAN AND
ANGLO-AMERICAN
WORLD POWERS

Peace-loving peoples are saddened by the maddened march of the nations toward what appears to be certain destruction. The situation seems hopeless. However, thinking persons realize that the march of the political powers demands careful consideration and thought, because it directly affects each one's future. Therefore it brings joy to the heart to learn that the "God who gives hope" has had recorded in his book of prophecy the march of certain world powers. Starting some 2,565 years ago, the Bible revealed in advance the course of these world powers right on down to our day, and yet into the future, where it reveals the grand climax of the march.—Rom. 15:13.

MARCH OF WORLD POWERS IN PROPHECY BEGINS

It was in the year 607 B.C. that Nebuchadnezzar's Babylonian hordes swept through Jerusalem's famine-stricken defenses to bring to a bloody end the 510-year existence of the kingdom of God's chosen nation of Israel. Zedekiah was the last king of Israel to "sit upon Jehovah's throne" as a representative ruler of Almighty God. These prophetic words of Jehovah recorded at Ezekiel 21:26, 27 were addressed to Zedekiah, and they found the beginning of their fulfillment in 607

B.C.: "Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." Thus Jehovah's throne was to remain vacated until the one came who



had the legal right to become Jehovah's everlasting King of his promised new world.—1 Chron. 29:23.

With the overthrow of Jehovah's representative ruler in 607 B.C. began the period of time Jesus spoke of as "the appointed times of the nations," that is, a time when the nations would have an uninterfered-with, uninterrupted rule of the earth. It also marked, not the beginning of world powers, but the start of a march of the world powers as recorded in prophecy in the Bible book of Daniel.—Luke 21:24.

NEBUCHADNEZZAR'S DREAM DESCRIBES MARCH

Under Nebuchadnezzar's capable leadership Babylon rose to the position of an undisputed world power. He was also the first one to overthrow God's chosen nation of Israel. Therefore it was appropriate that Almighty God would give to him the dream that foretells the march of world powers from his day down to the present time.

Upon awakening from sleep Nebuchadnezzar could not remember his most unusual dream and it disturbed him a great deal. Finally Daniel, a God-fearing Israelite captive, came forward and gave Nebuchadnezzar not only the dream but also its interpretation. Daniel said: "You, O king, happened to be beholding, and, look! a certain immense image." According to Daniel's description, the image's "head was of good gold, its breasts and its arms were of silver, its belly and its thighs were of copper, its legs were of iron, its feet were partly of iron and partly of molded clay." —Dan. 2:31-33.

What could be the meaning of such a strange dream? Daniel interpreted: "You, O king, the king of kings, . . . you yourself are the head of gold." (Dan. 2:37, 38) So the gold head represented Nebuchadnezzar, or, more exactly, the dynasty of Babylonian rulers beginning with Nebu-

chadnezzar as Jerusalem's conqueror and ending with Belshazzar's death sixty-eight years later. Nebuchadnezzar being the first world ruler to conquer God's own nation of Israel, it was proper that Babylon would have the place at the head of the image.

What of the breasts and arms of silver? Daniel under the guidance of God's spirit revealed to Nebuchadnezzar, "And after you there will rise another *kingdom* inferior to you." (Dan. 2:39) This makes clear that each metal represents a kingdom or dynasty and is in reality a prophecy concerning the march of these kingdoms or world powers. The breasts and arms of silver therefore represent the Medo-Persian world power, which toppled Babylon from its superior position in 539 B.C.

The prophetic march continues. Identifying the third world power in this prophecy, Daniel says: "And another kingdom, a third one, of copper, that will rule over the whole earth." (Dan. 2:39) Counting Babylon as the first, the third world power was that of Greece. Thus the belly and thighs of copper represent the Macedonian or Grecian world power.

"And as for the fourth kingdom," that is, the fourth from Babylon, it is symbolized by the 'legs of iron.' (Dan. 2:40) Iron is stronger than gold, silver and copper. Likewise Rome, the next world power to come upon the scene, was stronger and more ironlike in its ability to crush than any of its predecessors. However, more was symbolized by the legs of iron than just Rome. The greatest and most ironlike of all world powers was the one succeeding, namely, the British Empire, later joined by America, forming the Anglo-American world power.

What about the final part of the image, the feet and ten toes of iron and clay? In the Bible the number ten is used to indicate earthly completeness. Thus the ten toes picture all the coexisting political pow-

ers and governments during the time of the end of this symbolic image.

WORLD POWERS REPRESENTED BY BEASTS

More than fifty years after interpreting Nebuchadnezzar's dream and during the rule of Belshazzar, Daniel received two visions from God within a period of three years that corroborated and served as an additional witness that the interpretation of Nebuchadnezzar's dream was true. Daniel tells of his first vision: "I happened to be beholding in my visions during the night, and, see there! . . . four huge beasts were coming up out of the sea, each one being different from the others. As for these huge beasts, because they are four, there are four kings that will stand up from the earth." Thus the four beasts represent four kingdoms or world powers and they correspond with the four metals of Nebuchadnezzar's dream.—Dan. 7:2, 3, 17.

Daniel said the first beast "was like a lion, and it had the wings of an eagle." (Dan. 7:4) Babylon sped to the attack with the speed of a lion assisted along by the wings of an eagle. It devoured kingdoms, including God's nation of Israel, to establish itself as a world power. However, it soon slowed to the pace of a man with two legs and was caught and crushed by "another beast, a second one, it being like a bear." (Dan. 7:5) This, of course, was the succeeding world power, Medo-Persia.

Daniel's vision foretold the rise of Greece to world prominence when it revealed a third "beast, one like a leopard, but it had four wings of a flying creature on its back." Under Alexander the Great Greece moved with almost unbelievable speed in her conquest, 'like a leopard with wings.' After Alexander's death Greece became divided into four separate minor empires, as the Bible indicated by saying, "And the beast had four heads."—Dan. 7:6.

The "fourth beast, fearsome and terrible

and unusually strong . . . was something different from all the other beasts that were prior to it, and it had ten horns." (Dan. 7:7) This beast began with the Roman Empire, but as the prophecy indicated would happen, the Roman Empire was eventually dissolved, and the ten horns symbolized the pieces into which it was broken. From among these ten horns a small horn arose, which was described as being "different from the first ones." (Dan. 7:8, 24) This small horn rose as the British Empire notably from the seventeenth century onward, and was later joined by America to form the Anglo-American world power.

Daniel's second vision serves as additional confirmation and proves that Jehovah is the "One telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:10) Daniel describes seeing a ram and a he-goat. The two-horned ram prevails for a time "and no wild beasts kept standing before it," but then a he-goat arises from the west and rushes the ram, knocks it to the ground and tramples it into subjection. Jehovah's sure word of prophecy leaves no doubt as to the meaning of these symbolism: "The ram that you saw possessing the two horns stands for the kings of Media and Persia. And the hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king. And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power."—Dan. 8:3-8, 20-22.

Medo-Persia did become a world power, as Daniel's vision foretold, and, also as predicted, Greece under Alexander the Great trampled Medo-Persia into subjection. When Alexander, pictured by the great horn, was broken in death, his kingdom was divided between four of his gen-

erals, and four Hellenic empires resulted. How remarkable is God's Word in foretelling the future! Certainly we can rely on its prophecies!

THE SCARLET-COLORED WILD BEAST

The Bible refers to Satan's entire visible organization as "a wild beast ascending out of the sea, with ten horns and seven heads." (Rev. 13:1) It then describes "another wild beast ascending out of the earth, and it had two horns like a lamb, but it began speaking as a dragon." (Rev. 13:11) This two-horned beast advocates that "those who dwell on the earth" should "make an image to the wild beast" that had seven heads and ten horns.—Rev. 13:14.

The two-horned wild beast that spoke like a dragon represents the Anglo-American dual world power of Britain and America. It appears as with lamblike horns, unaggressive in its nature; but, speaking like the dragon Satan the Devil, it advocates making an "image to the wild beast" to serve as a mouthpiece for satanic propaganda. The League of Nations and its successor the United Nations have proved to be the image of Satan's entire visible organization. And as the Bible foretold, Britain and America have sponsored it and are responsible for its existence.

In Revelation chapter seventeen this "image of the wild beast" is called a "scarlet-colored wild beast," and, identifying it, the angel said: "The wild beast that you saw was, but is not, and yet is destined to ascend out of the abyss, and it is to go off into destruction." (Rev. 17:3, 8) The League of Nations "was," it beginning to function on January 10, 1920; but in 1939 with the outbreak of World War II it went into the abyss of inactivity, only to come out again in 1945 as the United Nations organization.

This wild beast is further identified by

its relationship to the preceding seven world powers, the account saying, "It is also itself an eighth king, but springs from the seven, and it goes off into destruction." (Rev. 17:11, *margin*) Some recognize its destruction as near. British parliament member Anthony Fell said: "The United Nations has failed. It was our creature and it has failed us. Not because of lack of good intentions, but because it is an organization that is doomed to failure."

GOD'S KINGDOM THE ONLY LASTING UNIVERSAL POWER

Jesus Christ while here on earth proved his legal right to be Jehovah's everlasting King. After his resurrection from death, A.D. 33, the account says that he "sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." (Heb. 10:12, 13) This period of waiting concluded with the ending of the "appointed times of the nations" in the year 1914. That marked the time for God's appointed king "who has the legal right" to begin ruling! Revelation chapter twelve describes Christ assuming his legal right to rule and then casting Satan and his demons out of heaven down to the earth, where he holds them in reservation for destruction along with Satan's entire visible beastlike organization.

Therefore, take heart, all you peace-loving peoples of today. God has established a Universal Power, his kingdom in the hands of his Christ! Daniel, telling of the destruction of Nebuchadnezzar's dream image, spoke of our time when he said: "And in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." So place your hope and confidence in God's kingdom and survive with it to times indefinite!—Dan. 2:44.

Manifesting CHRISTIAN MANNERS

"In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves . . . , by longsuffering, by kindness, by holy spirit, by love free from hypocrisy."

—2 Cor. 6:3-6.

CHRISTIAN manners are rare, even in Christendom. On every hand there is thoughtlessness and lack of consideration for others. People are in such a hurry they seldom think of saying "Please" or "Thank you." In fact, people are so unaccustomed to hearing such expressions that it caused a traffic jam on an eastern United States toll road when the attendants began using them!

² In January of this year the New York Times Magazine told of the "Tragi-Comedy of No Manners" in New York's subways during rush hours. A little more than a year before, it painted a dreary picture of New York as the "Metropolis of Bad Manners." Not that

only New York has bad manners. This article went on to show that in leading cities throughout the world man-

ners are constantly worsening.

³ The Word of God foretold this worsening of manners in that it prophesied that 'in the last days men will be lovers of themselves, self-assuming, haughty, with no loving-kindness, having no natural affection, without self-control, fierce, without love of goodness, and having a form of godly devotion but proving false to its power.' Certainly all such traits make for bad manners. Christians must therefore

be on their guard lest they imitate the bad manners of those all about them.

—2 Tim. 3:1-5.

DEFINED AND ILLUSTRATED

⁴ What are manners? They are defined as habitual conduct, behavior, deportment, and refer to our *manner* of dealing with others. Synonyms for (good) manners are politeness, courtesy, thoughtfulness, considerateness, kindness and tact. Good man-

1, 2. What complaints have been voiced as to modern manners?

3. Why may it be said that this deterioration of manners was foretold?

4, 5. What are manners, and why are they important?



ners may be termed "benevolence in trifles." They consist of little sacrifices we make for the sake of others. Good manners make for smooth relations between persons, help to avoid misunderstandings and build up good will. Their basic underlying principle is love, consideration for others. Their purpose is to make others feel at ease, to be helpful and to avoid giving needless offense.

⁵ A Christian knows that the important things are knowledge of God's Word, God's holy spirit and engaging in pure worship. Compared to such basic and vital things, good manners may seem insignificant. However, they are important; for all the good a Christian may try to accomplish, he may undo by poor manners.

⁶ Good manners therefore may well be likened to certain trace elements, such as cobalt, molybdenum, boron and the like, which play such a vital role in the health of plants, animals and man. They resemble the small amounts of flavoring extract and salt that a housewife uses in baking a cake and without which the cake could not possibly be a success. Good manners may also be compared to the oil and grease that keep machinery lubricated and running smoothly, and to the air in the tires and the cushions on the seats of our automobiles that help make travel a pleasure instead of a hardship. Many persons who are very careful about their appearance neglect their manners; yet their manners are more important than their appearance.

⁷ True, many who are not Christians stress good manners. But more often than not these care little about sincerity or the motive. For them manners are merely a veneer, put on because it pays. Christian manners, however, are good manners based on love of God, love of righteousness and

love of one's neighbor. Such Christian manners will keep one from being "found fault with," for they are wholly based on "love free from hypocrisy."—2 Cor. 6:6.

⁸ When do Christians need good manners? Only on special occasions, when they are concerned with making a good impression, when they are trying to influence others? Not at all! Rather, the principle applies: "Whether you are eating or drinking or doing anything else, do all things for God's glory." So they want to manifest good manners at all times: in the home, when traveling, at work, in the Christian congregation as well as in the Christian ministry.—1 Cor. 10:31.

IN THE CHRISTIAN MINISTRY

⁹ At all times Christians should "behave in a *manner* worthy of the good news about the Christ." What does this require of one when going from house to house, making calls? When one knocks at a door he wants to become a guest of that house as it were. Christian manners require that he appear presentable—to the extent that his circumstances permit—neat, clean, shoes shined, hair combed, suit pressed. While women are less likely to err in this regard than are men, they must be on guard against going to the other extreme. Overdressing calls undue attention to one's self, which likewise would not be Christian manners.—Phil. 1:27.

¹⁰ A sincere and friendly smile and greeting are also a part of Christian manners. Abraham "bowed down to the natives, to the sons of Heth." That was good manners in his day. When Jesus sent out the seventy evangelists he told them to greet each household with "May this house have peace." Friendly introductions are important, or Jesus would not have mentioned

6. To what may good manners be likened?

7, 8. (a) What can be said about the manners of some?

(b) When do Christians need good manners, and why?

9. Christian manners dictate what as to one's appearance?

10, 11. What kind of greeting is effective, and to avoid offending needlessly requires what?

them in his instructions.—Gen. 23:7, 12; Luke 10:5.

¹¹ Christian manners require one also to be careful about what he says. Not to needlessly offend and so close the ears of the listeners to the good news of God's kingdom the Christian must be alert and observant. If he notices a Jewish mezuzah on the doorpost he will proceed differently than if he sees a crucifix hanging from the neck of the householder. At the same time he should not "talk up" to the "cultured" householder nor "talk down" to the lowly one.—1 Cor. 9:20, 21.

¹² Consideration for his listener also requires that the Christian exercise care as to his manner of speaking. If he fails to speak clearly and distinctly there is something wrong with his Christian manners, even as there is if he should speak too dogmatically or in a harsh and overbearing manner. Christians must remember that First Peter 3:15 tells them, not only to be ready to give to everyone that demands of them a reason for their hope, but that they should do so with "a mild temper and deep respect." That is the very best kind of manners! Not to be overlooked is the need of drawing the householder into the conversation. Should he appear diffident, Christian manners will dictate trying to get him to express himself by friendly and tactful questions.

¹³ What about Christian manners when preaching the good news on busy street corners? They require one to be tactful, friendly, not shouting, not overly insistent, not interfering with the flow of passers-by. And when making return visits on persons interested in the Bible, Christian manners indicate that one deport himself as a guest, showing appreciation for the hospitality extended by maintaining a proper reserve.

12. What should be the manner of one's speaking?
13, 14. How will Christian manners prompt one to act, and in what situations?

One must be on guard lest he take too much for granted, becoming unduly familiar.

¹⁴ When refreshments are offered—perhaps under a mistaken sense of duty—what is to be done? If kept up, this hospitality could easily become a burden to the host. So rather than thoughtlessly or eagerly accepting it, one should manifest a reluctance so that the one offering the hospitality has the opportunity to show that he really wants to extend it and that it is not merely a matter of form. Jesus set the pattern. After comforting the two disciples on the way to Emmaus, he made as if he would go farther. "They used pressure upon him" before he consented to stay and share their evening meal with them, even though he preferred staying so that he might reveal himself to them.—Luke 24:28-32.

AT THE CHRISTIAN CONGREGATION

¹⁵ What about Christian manners at the congregation's place of worship? Coming late shows bad manners, for it disturbs both the speaker and his listeners. Mothers with small children show consideration for others by taking seats in the rear and near the aisles so as to disturb as few as possible should it be necessary for them to get up and leave during the meeting. Ushers, of course, need to co-operate.

¹⁶ Christian manners rule out one's dozing, whispering or reading other material while a minister is trying to hold the attention of his audience, as well as turning around every time a latecomer enters. Likewise ruled out are eating candy and distracting chewing of gum. There is a time for every purpose under the sun, and surely when a minister is addressing the congregation is the time to be giving him 100-percent attention out of respect for

15, 16. What are Christian manners at a congregation meeting place?

him and his message.—Eccl. 3:1; 1 Cor. 11:22.

¹⁷ Welcoming a stranger that may happen to enter is also a part of Christian manners. He should be greeted as a guest and made to feel that he is among friends. Give him every assistance so that he can fully benefit from the program. Nor should the aged and infirm be overlooked. The principle still applies: "You must have consideration for the person of an old man." So also does the rule to treat rich and poor alike.—Lev. 19:32; Jas. 2:1-9.

¹⁸ In fact, wherever Christians assemble for worship, be it in a private home for a neighborhood Bible study or at a gigantic stadium for an international Bible convention, Christian manners call for respectful attention and consideration for others. To grow careless and excuse oneself because of the large numbers is tantamount to saying: "The table of Jehovah . . . is something to be despised."—Mal. 1:12.

AT HOME AND ELSEWHERE

¹⁹ What about Christian manners in our own homes? Fallen human nature is wont to feel that just because we live close together as members of a family and see so much of one another every day, Christian manners can be ignored. Not so! Rather, especially toward those with whom we live and who have to put up with our imperfections we owe it to show kindness, thoughtfulness and consideration. In even such little ways as keeping the tone of our voices kind

17. Toward whom should be shown special consideration, and in what ways?

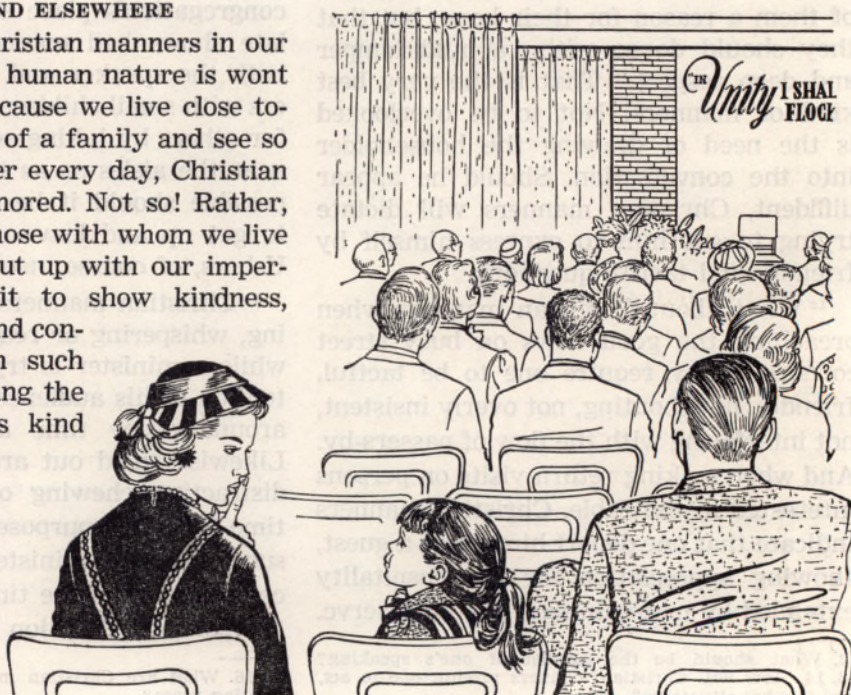
18. How may some in effect be saying that Jehovah's table is something to be despised?

19-21. Christian manners require what of the members of a family?

and warm we can give and receive much happiness.

²⁰ The married apostle Peter counsels husbands to dwell with their wives "according to knowledge, assigning them honor as to a weaker vessel." Certainly that includes Christian manners. On the other hand, the apostle Paul counsels wives to be submissive and to show "deep respect." For a wife to disagree with or criticize her husband in public is evincing a serious lack of Christian manners.—1 Pet. 3:7; Eph. 5:33.

²¹ And what about when gathered for a meal? We may not be schooled in all the fine points of etiquette, but we can show consideration. And do we thoughtlessly use the phonograph, radio or television set when another needs quiet to study or to sleep? The same principles, of course, apply to all our relations with others, whether at work, when traveling or in recreation.



²² And you young people, what about your Christian manners? Do they show that you know your place and that you appreciate that you come to the congregation meeting place to listen and to learn? Bad manners show a lack of respect for Jehovah God, for his Word, for his congregation and for your elders, including your parents. Some of you have the bad habit of repeatedly running out to the rest rooms during meetings. You, no doubt, acquired this habit from the juvenile delinquents with whom you are obliged to rub elbows in the public schools and who use it as a means to give expression to their frustration and rebellion. Beware of imitating them! You know they will perish at Armageddon, while you hope to survive it and live through it into the new world, do you not?—1 Cor. 15:33.

²³ Christian manners are also expected of you at home. Do you always listen with respect when your parents speak to you? You should. Do you at all times address your parents in a mild manner and with proper respect, and in the way they want you to, appreciating their God-given position as well as all they have done and are doing for you? You young folk, because of the notoriously bad examples all around you, have particular need to watch your manners!—Eph. 6:1-3.

KNOWLEDGE AND WISDOM NEEDED

²⁴ What is needed to have good Christian manners? We must apply in our daily lives the four cardinal attributes of wisdom, power, justice and love. Note first the importance of wisdom, of which knowledge is an integral part. Manners vary greatly in different parts of the earth, and so if one comes to be in strange surroundings he must acquire knowledge of the customs

of the people and observe them—provided they do not violate any Christian principles. As the apostle Paul expressed it: “I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others.”—1 Cor. 9:22, 23.

²⁵ “The tongue of the wise ones is a healing,” says God’s Word. That means we must know what to say and do, and when and how. “The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness.” Especially when engaging in the Christian ministry does a man have “rejoicing in the answer of his mouth,” if he uses wisdom. Yes, “a word at its right time is O how good!” “As apples of gold in silver carvings is a word spoken at the right time for it.” “The congregator” not only “sought . . . the writing of correct words of truth,” but also “sought to find the delightful words.” Heeding the apostle’s admonition as to “handling the word of the truth aright” would therefore include tact as well as accurate knowledge.—Prov. 12:18; 16:23; 15:23; 25:11; Eccl. 12:10; 2 Tim. 2:15; Prov. 15:2.

POWER AS EVINCED IN SELF-CONTROL

²⁶ Christian manners also require one to make good use of the attribute of power, power as manifested in self-control. “He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city.” Fallen human nature is prone to be impatient with the failings of others, thereby betraying a lack of self-control. Impatience causes us to raise our voice and to change its tone, making others feel ill at ease, all of which is bad manners. Or one’s facial expression may betray that he is an-

22, 23. What is required of young folk in the way of Christian manners, and why do they in particular have to watch their manners?

24, 25. (a) In what way does knowledge aid in displaying Christian manners? (b) How does wisdom aid?

26-28. (a) How is the attribute of power as evinced by self-control involved in Christian manners? (b) What is the result to others?

noyed. At such times it is well to call to mind that "better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones." By exercising self-control, by ignoring the annoyance and keeping pleasant, we will be showing good Christian manners. Then "in no way [shall we be] giving any cause for stumbling," but "by longsuffering, by kindness, by holy spirit, . . . by God's power" we will 'in every way recommend ourselves' as Christians.—Prov. 16:32; Eccl. 7:8, 9; 2 Cor. 6:3-7.

²⁷ It also takes the power of self-control to heed the instructions to 'keep yourself restrained under evil, as with mildness you try to instruct those not favorably disposed.' It is not easy to manifest mildness when dealing with unreasonable persons, but it is very much worth the effort, for it keeps true Christianity from being found fault with. "An answer, when mild, turns away rage," and so does a tactful answer, as illustrated by Gideon's reply to the grumbling Ephraimites and recorded at Judges 8:1-3.—2 Tim. 2:24, 25; Prov. 15:1.

²⁸ Christian manners get results: "By patience [length (slowness) as to anger] a commander is induced, and a mild tongue itself can break a bone." In fact, the less self-control others exercise, the poorer their manners are, the more imperative it is for a Christian to manifest good manners by exercising self-control. Even as "the patience of our Lord [is] salvation," so for the Christian to show patience to others may result in their salvation.—Prov. 25:15; 2 Pet. 3:15.

JUSTICE AND LOVE

²⁹ A keen sense of justice is also a requisite for Christian manners. How so? Did not Jesus say: "Just as you want men to do

to you, do the same way to them"? Surely! So, looking at it solely from the standpoint of what is right and just, manifesting Christian manners is merely conducting oneself toward others as one would have them conduct themselves toward him under similar circumstances. No one wants a caller at his door to be thoughtless, rude, unduly insistent or careless in the treatment of his property, does he? The fact that one means well and acts from pure motives does not justify forgetting about Christian manners.—Luke 6:31.

³⁰ But, above all, Christian manners require application of the quality of love. Love makes for thoughtfulness, for consideration, for warmth, friendliness, pleasantness, all of which are the warp and woof of Christian manners. In particular does love help one to avoid the pitfall of thoughtlessness, for it will cause one to think of others and to appreciate their viewpoint and interests. Christians not only want to keep their hearts pure and serve God unselfishly, but also want to give expression to that pure motive in the most effective manner possible, with love. Love helps to avoid both extremes as to manners: hypocritical flattery, and tactlessness or thoughtlessness. It will keep one from speaking smooth things, from compromising, and it will keep one from wanting to "tell fire to come down from heaven and annihilate" one's opposers.—Isa. 30:10; Luke 9:54.

³¹ The apostle Paul set a fine example for us in avoiding these two extremes, as can be seen from his letter to the Thessalonian Christians: "At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness." That is what manners in the business world often amount to: just so much flattering speech and conduct be-

29. Why does a keen sense of justice aid in displaying Christian manners?

30, 31. (a) But, above all, what quality is needed for Christian manners, and why? (b) What example did Paul set in this regard?

cause of covetousness, greed. "To the contrary," continues Paul, "we became gentle in the midst of you, as when a nursing mother cherishes her own children." He not only meant well, but showed loving, gentle consideration for them.—1 Thess. 2:5, 7.

³² Since those who engage in the Christian ministry do so because of love, they must let love give them eyes and ears to note what is the best thing to do and to say under given circumstances. Love will make them concerned with doing the most good and causing the least possible hurt and will therefore make them careful. While love "rejoices with the truth," at times it may even indicate an ambiguous, evasive or cryptic reply rather than a tactless blurting out of the blunt truth. Love may well be said to be the *sine qua non*, the indispensable factor, in Christian manners: "Love is long-suffering and obliging. Love . . . does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. . . . It bears all things, . . . endures all things."—1 Cor. 13:4-7.

³³ No question about it, Christian man-

32. Why may love be said to be the *sine qua non* of Christian manners?

33. What testimony have those on the outside given as to the Christian manners of the New World society?

"Weak Witness to Christianity"

● Speaking of the form of Christianity practiced by Christendom's worldly churches, cleric James A. Pike, bishop of the Episcopal diocese of California, wrote in *Look* magazine of December 20, 1960: "Christianity is in retreat. To be sure, the outward evidence seems to indicate otherwise. The growth of church membership in this country in the last fifteen years has been three times that of the previous fifteen years. . . . But an evaluation of all the evidence would demonstrate, not only that a decline has set in, but that the upsurge itself was without substance. . . . If General Motors over the years were to treble its sales but not improve its cars, its customers would properly consider the achievement a hollow

one. The logic is no less applicable to the Christian church. . . . Abroad, there is a relationship between the retreat of Christianity and the advance of communism. . . . Some of the advance of the atheists is due to the church—to its clergy and its most responsible members. . . . What is responsible for making us a weak witness to Christianity? . . . First, the church, instead of being a goad, is by and large at peace with society. . . . A second cause of Christianity's retreat is found in its own divisions. . . . A third cause of the retreat is that we have tended to make religion man-centered, rather than God-centered. . . . The final measure of Christianity's retreat is its increasing irrelevancy to life."

³⁴ Small and insignificant though Christian manners may seem to be, they are vital: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with." By means of them Christians will not only "have a favorable testimony from people on the outside," but enjoy good relations both in the family circle and in the Christian congregation, to their mutual upbuilding and to Jehovah God's glory!—2 Cor. 6:3-7; 1 Tim. 3:7.

34. In conclusion, what may be said about the value of Christian manners?

one. The logic is no less applicable to the Christian church. . . . Abroad, there is a relationship between the retreat of Christianity and the advance of communism. . . . Some of the advance of the atheists is due to the church—to its clergy and its most responsible members. . . . What is responsible for making us a weak witness to Christianity? . . . First, the church, instead of being a goad, is by and large at peace with society. . . . A second cause of Christianity's retreat is found in its own divisions. . . . A third cause of the retreat is that we have tended to make religion man-centered, rather than God-centered. . . . The final measure of Christianity's retreat is its increasing irrelevancy to life."



PROGRESSING toward

"Let us press on to maturity."—Heb. 6:1.

HOW long have you been a serious student of the Bible? A few months or a few years? Then you still have wonderful new vistas of learning ahead of you as you progress toward spiritual maturity. Or have you been serving God for several years now? Then you should have read through a number of Bible-study aids in addition to your regular Bible study. You should be able to defend your faith and refute just about any objection a person might raise against the Bible truth. (1 Pet. 3:15) But regardless of whether you have reached Christian maturity or you still have to master your faith, you must be alert to continue making progress, because maturity is progressive.

² At Hebrews 6:1 "maturity" translates the Greek word *teleiotes*, which basically means "perfection," "completeness," "full growth." A spiritually mature person, therefore, has reached a state of being fully developed as a Christian. That should be the goal of every sincere Christian.

1, 2. Why is maturity properly the goal of every sincere Christian?

³ Maturity means to have a true and strong balance and an appreciation of the truth. A mature person has the ability to reason on principles. He will not forever need to be asking someone, "Do you think that I should do this or that?" He is able to use his knowledge of God's Word in making important decisions rather than trying to put the burden on another person. Maturity, therefore, is the outstanding qualification for Christian overseers, because they must use their knowledge to make decisions. They cannot always be asking someone to solve their problems; *they* must handle the problems of the congregation.—Titus 1:5; Gal. 6:5.

⁴ A mature minister will have a ready willingness to apply counsel. He knows from experience that Jehovah's blessing will be upon the congregation when the brothers preach and teach together in unity; that all cannot stubbornly have their own way about things. (Ps. 133:1) So he has learned to submit his will to the divine will and to accept counsel, rebuke and chastisement from Jehovah and to get on with the work. He knows that God's way is better than his way, and he is, therefore, glad to make adjustments to conform thereto. On the contrary, a novice tends to reject counsel and to be fatally wounded by chastisement. He has not

3. (a) What does it mean to have maturity? (b) Why is maturity the outstanding qualification for Christian overseers?

4. Contrast the difference in attitude of the mature minister and the novice.

MATURITY

learned from experience that Jehovah's organization knows so much more than he does.—Prov. 13:24.

⁵ Progressing toward maturity is the goal of Christians, because it means efficient, strong organization. Paul recognized this need, as shown at Philippians 1:27, 28: "Standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents." Immature people run from trouble because they are easily frightened. They do not have sufficient depth to stand firmly for right principles. Furthermore, immature people retreat from trouble simply because they do not know how to wage the fight when an issue arises. But mature people stand their ground; they know how to fight and are not frightened by the enemy.—Eph. 6:12, 14; 2 Ki. 6:15-17.

⁶ We want to be mature, moreover, because it means being happy, contented servants of God, knowing that 'godly devotion is a means of great gain along with self-sufficiency.'—1 Tim. 6:6.

⁷ There is a very great need for maturity in the Christian congregation today for three basic reasons: (1) the great expansion work yet ahead of us will require many teachers; (2) continued growth of the congregation requires productive ministers; (3) there is a real need for capable

overseers. We will consider these needs separately.

TEACHERS REQUIRED

⁸ In regard to the matter of teachers, there are two

things about teaching that are absolutely necessary. One is to have an accurate knowledge of the subject; and the other is the ability, coupled with the desire, to impart that accurate knowledge to others. As for the need to acquire accurate knowledge, Paul recognized a deficiency in this regard with our brothers among the Hebrew converts. He wanted to explain a deep point of doctrinal truth to them about Melchizedek, but they were so backward about learning that it delayed him in going into an interpretation. He knew that their knowledge of the truth was so shallow that they would not be able to follow his argument. And so with good reason the apostle wrote: "Concerning him [Melchizedek] we have much to say and hard to be explained, since you have become dull in your hearing. For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:11-14.

⁹ Where do you stand with regard to the matter of teaching? Do you conduct Bible

5. Why are immature persons easily frightened by opponents?

6. What contentment does maturity bring?

7. Why is there a need for maturity in the theocratic organization today?

8. (a) What is necessary in order to be a good teacher? (b) What deficiency among Hebrew converts did Paul recognize?

9, 10. How might a Christian analyze his personal participation in the global teaching program?

studies with your neighbors? (Mark 12: 31) Have you conducted an average of one such study meeting weekly each month during the last six months? No? Then you are evidently lacking in teaching ability or in the desire to teach, and you need to work hard to acquire a better knowledge of the Bible. You should sharpen your ability to use good teaching methods. What seems to be your problem? Do you make Bible study interesting for people? Do you flavor it with illustrations and examples as Jesus did? (Matt. 13:34) Are you patient in repeating, emphasizing and explaining? Do you show your students the practical value of what they are learning? These are the things a teacher must do in order to hold the interest of his students.

¹⁰ In order to be a successful teacher you must *want* to teach. You must put your heart into it and take an interest in your students. Do you have this desire? Do you find joy in seeing others progress? There is such a great need for teachers today, because so many people are just hungering for the truths of the Bible to be taught to them. Every dedicated Christian has the privilege and responsibility of sharing in this global teaching campaign. Therefore, each one must progress toward maturity in order to become more effective in his teaching.—Eccl. 12:9, 10; Matt. 9:37, 38.

PRODUCTIVITY FOR GROWTH

¹¹ The second reason why maturity is needed is that continued growth of the congregation requires *productive* ministers. It is not reasonable to expect real production to come from immature ones. They are still learning how to carry on the work. They are still asking questions. They have not learned to be teachers. They

are babes. They must still be taught. Young children are not producers; they make many mistakes, they are full of questions, often find it necessary to play, and are so easily diverted from their work. They have not learned to be efficient and enduring in their work. Accomplishment comes from mature, steady workers. Are you a mature, steady worker? The mature, steady workers are those who are regular in the ministry, those engaging in the preaching and teaching work every week. These are the ones who get results in the work. They are not easily diverted from their work by enticing recreational pleasures. While they know that there is a time for all things, they also know that the time for Kingdom work is not the time for play. (Eccl. 3:1) Productive ministers are not forever asking questions and never learning the answers. No, they use the answers and demonstrate progress toward maturity.—2 Tim. 3:7; 1 Tim. 4:15.

¹² Children want to quit when their work becomes strenuous or difficult. They look for excuses and cry for sympathy. They are simply not productive! But mature people cannot quit or go around complaining about their work, because they have responsibilities. They must solve problems and get on with the work at hand. Quitting neither solves the problems nor gets the work done, but it could lead to starvation. Whining and complaining might mean the loss of a job. In Jehovah's work a mature person will not be discouraged but will be able to weather storms of opposition. He understands the issue; he knows that there will be hardships along the way, but that complaining will only bring the disfavor of his great employer, Jehovah, the God of production. (Lam. 3:39, 40; John 5:17) So the mature person accepts responsibility, works steadily and is re-

11. Who are the productive ministers in Jehovah's organization? Why?

12. Why will mature people not quit or complain?

warded with the satisfaction of seeing the congregation grow.—1 Cor. 3:6-9.

NEED FOR OVERSEERS

¹³ The third reason why we need maturity is that there is such a demand for good overseers. Maturity is the outstanding qualification of such Christian overseers, because they must be men of sound judgment and deep knowledge. They must be examples in Christian conduct and service. (Titus 1:5-9) Overseers have the responsibility to keep Jehovah's organization clean. Christians cannot look to immature, inexperienced persons for such leadership, because such persons are not equipped to handle these matters. For example, in the matter of disfellowshipping the overseer must not be hasty in making decisions, but must be ready to show mercy where possible. In fact, if he is an awake minister, many times he will be able to prevent his brothers from going so far that they actually get into serious difficulty. Galatians 6:1 says: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted."

¹⁴ When difficulties arise, however, the congregation's service committee must hear the matter and render a just decision; they must weigh the testimony of witnesses to see if it is creditable; they must determine the degree of guilt, if any, and consider how mercy should be extended in line with Jehovah's justice and mercy. Where it becomes necessary, they must disfellowship. It is a serious thing to disfellowship a person, because it means that the person is cut off from God's organization, from life. On the other hand, it is

just as serious to fail to disfellowship when it should be done. Why? Because it manifests insubordination on the part of the servants, a failure to respond to the divine decisions recorded in the Bible. It permits further corruption of the organization, endangering the faith of the brothers and vitiating the work of the congregation. Making such decisions requires maturity of discernment. Christian lives can be entrusted, not to novices, but only to mature men!

¹⁵ Stop and analyze yourself. Regardless of whether you have been associated with Jehovah's work for a few months or a few years, scrutinize yourself and see if you are progressing toward maturity. Are you a teacher? Do you find it possible to start Bible studies and keep them going? Are you a productive minister? Do you share in the ministry each week? Do you have interesting experiences in making return visits on interested persons? Have you been successful in directing another person to the local Christian congregation? Are you qualified to be an overseer? Are you stable, reliable, awake, balanced? Do you have sound judgment and deep Scriptural knowledge? After making this self-analysis, you will probably want to progress toward a higher degree of maturity. But how?

HOW TO PROGRESS

¹⁶ One way is by being spiritually-minded. Today there is a battle for the control of men's minds. We are bombarded with vying political and economic philosophies, competing religions and commercial advertisers. But who is directing this insidious campaign of propaganda, the billions of words that pour over television,

13. Why cannot Christians look to immature persons for theocratic leadership?

14. Why must members of a congregation service committee have maturity of discernment?

15. How might one analyze his need for progressing to greater maturity?

16, 17. (a) Why is it so important to be spiritually-minded? (b) Contrast Jehovah's feeding program with the Devil's propaganda campaign.

radio and the printed page every day? The Devil! (Rev. 16:13-16) Be on guard against this arch deceiver! (Rev. 12:9) Many of his schemes appear ever so innocent, but they may accomplish his purpose of consuming your time and controlling your mind. His design is to keep people so busy watching trite comedy programs, western movies, and reading newspapers, comics and immoral novels that they do not have time to learn about Armageddon, where he is leading them! Do not let him deceive you. Do not feed your mind on his propaganda! It will only undermine your faith, not build your pattern of integrity-keeping. Do not permit your mind to be fed on the wrong motives of killing, fighting, grudges and revenge, which are glorified in the ever-popular western movies. Do not feed your mind on the disgusting wrestling and boxing matches that television offers! Do you think that men will abuse their bodies in that fashion in God's new world? Do you think that it was God's will at creation for man's body to be punched, jabbed, hooked, gouged and headlocked? Of course not!—Phil. 4:8.

¹⁷ So if you want to progress toward maturity, you must begin by not feeding your mind on the wrong motives. Spend your time mastering your Bible study lessons for the week or for the next written review in the theocratic ministry school. This will build your faith, not destroy it. You see, Jehovah too has a feeding program designed to keep people busy in these last days. The point is, we individually must stay awake and continually, daily analyze and make the choice between that which will build our faith and that which will tear it down, between Jehovah's feeding program and the Devil's propaganda. There is plenty of material from either Jehovah God or Satan to control your thinking and occupy your time. You must

make the choice every day as to whom you will permit to permeate your life. —Rev. 16:15.

¹⁸ Learning to be dependable will also aid growth to maturity. It is so disappointing when people are given assignments and do not perform. For example, a person might be given the job of counting attendance at congregation meetings, but when he is asked for the report he may say that he forgot to take care of his assignment. Another person may volunteer to clean the congregation meeting place, but when the congregation assembles for a meeting it is discovered that he did only a halfhearted job. Such people are not dependable. Others call up the congregation overseer at the last minute and advise him that it will be impossible to care for their part on the program that evening. How inconsiderate! How immature! Others are assigned to work together in a training program; but when asked how they are progressing, they report that they have not even worked together. What a disappointment! What a dim view of Christian privileges! Others make excuses when given the opportunity of working with an experienced minister, such as a circuit servant, for the purpose of receiving expert training in the ministry. The mature attitude would be to work with him at every opportunity. The more a Christian is able to receive expert instruction in the art of preaching and teaching, the quicker he will progress toward maturity and become expert himself. Take advantage of every such opportunity, yes, even seek out such opportunities. Learn to be dependable. —Matt. 25:14-30.

¹⁹ Mature persons have perspective about their work. They never forget that they must work with a purpose, that service to God is not just a matter of putting in so

18. Why should a person learn to be dependable?
19. How should we have perspective about our work?

many hours. For example, when doing house-to-house preaching in rural districts, mature ministers organize matters so that there is a minimum of time spent in traveling and waiting, and a maximum of time actually spent in preaching and teaching. They will not avoid the more populous areas, but will recognize that there is where the most productive witnessing can be done.

²⁰ Another way to progress toward maturity is to develop a proper mental attitude. Paul had the right attitude as expressed at Philippians 3:14, 15: "I am pursuing down toward the goal for the prize of the calling above and which God extends in Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you." Can you honestly say that you are pursuing the goal of everlasting life? Or are you pursuing the things of the old-world society? (1 John 2:16) What is your immediate goal? To buy a new automobile, or to buy out opportunities to serve Jehovah? (Eph. 5:16) To spend money on an expensive vacation, seeing the sights of the dying old world, or to become a vacation pioneer, locating new friends, yes, everlasting acquaintances to join with you in the New World society? To retire and settle down in a place where there is a ratio of one witness of Jehovah to less than one thousand of the population, or to serve where the need for Kingdom witnesses is really great? If you are really pursuing everlasting life, then your record of field ministry should indicate that. Do you spend at least ten hours each month preaching and teaching the Bible truth to others? Can you imagine Paul being contented with less than ten hours a month even when he found it necessary to work full time making tents?

20. How can one show the proper mental attitude?

What do you suppose he was doing on weekends, evenings? Studying God's Word, doing God's work, or attending a contest between the gladiators in the local coliseum, saying he had no time for the ministry?—Acts 18:3, 4.

²¹ Another indication of maturity is to forsake pride and looking after just your own interests. A proud person shows immaturity. A person that pushes his way past others, who makes disturbances when others are assembled for Christian instruction, or one who refuses to acquire the habit of good manners is a most inconsiderate person. It is to be expected, however, that some persons associated with the New World society will be proud, ill-mannered and inconsiderate, because this is an expanding society. Every year scores of thousands of persons are coming into the New World society from the old-world society where such practices are part of the daily routine. But the point is that such new persons and the rest of us will recognize that they are spiritual babes, immature, and that in time, as they progress toward maturity, they will abandon the practices and attitudes of the old world and progressively 'make their minds over' for New World living. (Rom. 12:1, 2) Rather than being stumbled by immature persons, help them to progress toward maturity. You have so many fine examples of Christian living. Think of the many overseers, traveling servants, and others who are mature, who do set the right example in Christian living for the whole congregation. Follow them as they follow Christ.—1 Cor. 13:4-6; 11:1.

²² A mature person does not fight with words over senseless questions. If by research the answer can be obtained, he will make a reasonable effort to find it, but he

21. What view should those in the New World society take of displays of pride and bad manners?

22. Why will those in the New World society *not become* involved in foolish questionings?

will not get himself involved trying to find the solution to every problem, such as, 'When is Armageddon coming?' or, 'Do you think man will ever live on Mars?' Paul said at Second Timothy 2:23: "Further, turn down foolish and speculative questionings, knowing they produce fights."

²³ Immature people carry grudges, but a mature person will progress to the point that he will be quick about settling disputes. Paul advised: "Be angry, and yet do not sin; let the sun not set with you in a provoked state."—Eph. 4:26.

²⁴ Show your progress toward maturity by accepting responsibility. Have you dedicated yourself to Jehovah? Then do not hold back when you are asked to take responsibility. Do not be like Jonah, who tried to flee to Tarshish rather than accepting the responsibility of going to Nineveh, his God-given assignment.—Jonah 1:1-3.

REWARDS

²⁵ The rewards of maturity are indeed rich. A deep and accurate knowledge brings inner satisfaction that money cannot buy. Such deep knowledge enables you to be an effective teacher. Were you happy

23, 24. How is maturity shown in connection with settling disputes and accepting responsibility?
25-27. What are the rewards of maturity?

when you came to an accurate knowledge of Bible truth? You will be much happier when you will have progressed to maturity and are regularly bringing others this precious truth. Those who have had this experience can testify that there is greater happiness in giving the truth than in receiving it.—Col. 2:2; Acts 20:35.

²⁶ Another reward of maturity is that productivity brings the blessing of Jehovah. Paul said: "I planted, Apollos watered, but God kept making it grow." (1 Cor. 3:6) Imagine the exhilarating satisfaction in knowing that you are God's fellow worker, as if God needed you! So when you see the work of your hands, yes, someone that you have taught taking his stand in the New World society, you will know that God is pleased with you and is working with you. Jesus said, as recorded at John 6:44: "No man can come to me unless the Father, who sent me, draws him."

²⁷ Finally, maturity qualifies one for expanded opportunities of service. Prepare yourself to take on such expanded privileges. Do not dodge the responsibility, but thank God for his undeserved kindness, accept the responsibility, and keep on growing in that undeserved kindness and never miss its purpose. *Yes, keep on progressing toward greater maturity.*—2 Pet. 3:18.

FROWNS AND OBSTRUCTION

● After resigning from the Church of England, cleric Wilkinson-Fox of Lincolnshire Village of Wragly explained why to a reporter for Australia's Sydney

Morning Herald: "The Church will not allow me to do the work I joined it to do.

... The clergy are merely fighting themselves, rushing around madly trying to justify their existence by doing myriad little jobs. ... The mothers' meetings, the bazaars, the endless committees! Time and again I have begged to be allowed to get on with the job but my pleas have brought not only frowns but downright obstruction. Several years ago on a curate's salary of £350 a year I bought an old car on time-payment. I toured about the country, collecting candidates for confirmation, bringing the word of God to people in isolated houses. I got results but when the car broke down the Church considered the cost of a pair of springs too high a price to pay for doing God's work."

"The Vatican of Babylon"

IN HIS book *Lost Cities*, Leonard Cottrell tells of the excavation of the ruins of Babylon, begun by the German Oriental Society under Robert Koldewey: "One by one the principal buildings were revealed by the Germans' patient methods; the Temple of Nimach, the Moat Wall of Imgur-Bel, and the sacred precinct which enclosed the Ziggurat (Tower) Etemenanki, 'the foundation stone of heaven and earth'—The Tower of Babylon itself. It consisted of a huge rectangular courtyard, surrounded by buildings, some perhaps intended to house pilgrims who came to the shrine of the god, others the rich and spacious homes of the high priests. This was, as Koldewey says, 'the Vatican of Babylon,' the place which Herodotus described as 'The brazen-doored sanctuary of Zeus Belus.'"

◆ "From one end of the courtyard rose the tower itself, in eight stages, though to what height it originally climbed we cannot be certain. Both Nebuchadnezzar and his father Nabopolassar have left inscriptions which emphasize its height. Nabopolassar says: 'At this time Marduk commanded me . . . ; the tower of Babylon, which in time before me had become weak, and had been brought to ruin, to lay its foundations firm to the bosom of the underworld, while its top should stretch heavenwards.' And his son boasts that 'To raise up the top of Etemenanki that it may rival heaven I laid my hand'. . . . Babylon itself, after a brief resurrection, has returned once more to the shapeless mass of ruins which Rich and Layard saw, for mud-brick walls, once exposed, soon crumble, and since the Germans left the Arab builders of Hillah have quarried away practically every brick of the Ziggurat of Etemenanki. It exists only in the pages of Koldewey's book."

◆ A recent visitor to the ruins of Babylon, Peter Bamm, says in his book *Early Sites of Christianity*: "The excavations are a bewildering and almost impenetrable field of ruins. . . . On entering the excavation site one first comes on the celebrated Gate of Ishtar. Ishtar was the goddess of fertility. She later fused with the Greek Demeter. The Gate of Ishtar is an extensive structure deeply embedded in the earth. I passed between high brick walls, fifty feet high, on which one can still make out the shapes of enormous bulls, dragons, and lions, which were distributed at regular

intervals. The reliefs were composed of brilliantly colored glazed tiles. All this magnificent work was taken to Berlin fifty years ago. Part of the Gate of Ishtar was filled up by Nebuchadnezzar himself in order to build a processional avenue on a higher level.

◆ "Most of Nebuchadnezzar's processional route, which was paved with great stone slabs, has been laid bare. It is several miles in length. It begins at the Gate of Ishtar and ends at the Ziggurat, the tower on the summit of which stood the Temple of Marduk, the god of Babylon. In solemn processions the statues of the gods were carried by the priests along this road. The sacred route was lined with palaces on both sides, and the foundation walls that have been excavated still give one an idea of their grandeur. The road must have looked rather like the Champs Élysées in Paris, between the Louvre and the Arc de Triomphe."

◆ Archaeologist Koldewey, who called the temple area "the Vatican of Babylon," published his impressions in the book *The Excavations at Babylon*: "For what is written information in comparison with the clearness of the evidence we gain from the buildings themselves, ruined though they are? The colossal mass of the tower, which the Jews of the Old Testament regarded as the essence of human presumption, amidst the proud palaces of the priests, the spacious treasuries, the innumerable lodgings for strangers—white walls, bronze doors, mighty fortification walls set round with lofty portals and a forest of 1,000 towers—the whole must have conveyed an overwhelming sense of greatness, power and wealth, such as rarely could have been found elsewhere in the great Babylonian kingdom."

◆ "I once beheld the great silver standing statue of the Virgin, over life-size, laden with votive offerings, rings, precious stones, gold and silver, borne on a litter by forty men, appear in the portal of the dome of Syracuse, high above the heads of the assembled crowds. . . . After the same fashion I picture to myself a procession of the god Marduk as he issued forth from Esagila, perhaps through the peribolos, to proceed on this triumphant way through the Procession Street of Babylon."

FOR the people of Israel the seventh day of the week was no ordinary day. Unlike the other days, its approach was heralded by six loud trumpet blasts, and then as the sun dropped out of sight below the horizon everyone began a period of rest from secular and servile work. From sunset on the sixth day to sunset on the seventh day no work was permitted, not even the gathering of sticks or the lighting of a fire.

It was by divine law that they set aside this day for a period of rest. The law is expressed in the fourth of the famous Ten Commandments, which were given Moses at Mt. Sinai. The people were commanded to remember it throughout their generations. "Remembering the sabbath day to hold it sacred, you are to render service and you must do all your work six days. But the seventh day is a sabbath to Jehovah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your temporary resident who is inside your gates. For in six days Jehovah made the heavens and the earth, the sea and everything that is in them and he proceeded to rest on the seventh day. That is why Jehovah blessed the sabbath day and proceeded to make it sacred."—Ex. 20:8-11.

Although no work was to be done on the seventh day, that does not mean it was a day of total idleness. Since religious activity was compatible with the day, the priests continued with their sacrificial work as on other days, with the exception that they offered two lambs instead of one. They replaced with fresh bread the twelve

The 7th DAY

a sabbath of rest

To whom was it given?
How was it observed?
Why was it significant?

loaves of showbread in the Holy of the temple and performed circumcisions on any infants whose eighth day fell on the sabbath. This was also the day when a new division of priests took their places at the temple for a week of service. So while it was a day of rest from work for the people, it was a day of activity for the priests. Their performance of even laborious religious services was harmonious with the sabbath arrangement.

Instead of being totally idle, the people were required to have a holy convention or assembly by coming together for public worship and instruction. In fact, the day was not properly kept unless it was devoted to the duties of private and public worship. When synagogues were established these assemblies were held there. Each sabbath when the people assembled together, they were edified by the public reading of God's written Word. Referring to this practice, the apostle Paul said: "From ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:21) By ceasing from their secular work on the seventh day the people of Israel were free, not only to rest, but to pray, be instructed in the Scriptures and to meditate on the Creator and his magnificent works.

MORE THAN ONE SABBATH

Consideration of the sabbath would be incomplete without mentioning the sabbaths in addition to the seventh-day sabbath that God commanded his chosen people to observe. To keep the weekly sabbath and not keep the others would be a violat-

ing or ignoring of God's law. In addition to the weekly sabbath the Israelites were required to observe the Passover once a year, on Nisan 14. The day after the Passover was a sabbath day that began the week-long festival of unleavened bread. The last day of that festival was also a sabbath. Fifty days from the day of offering the first fruits (Nisan 16) another sabbath rest day was to be observed, the feast of weeks or Pentecost.

The seventh month was an outstanding month in Israel. Its first day was a sabbath, and then on the tenth day, the day of atonement, there was another sabbath. This was followed by still another rest day on the fifteenth day of the month, when the festival of booths began. The day following this week-long festival was another sabbath when no work was done. But that was not all. Every seventh year and every fiftieth year were year-long sabbaths for the land, when it was allowed to rest. These many sabbaths were all part of the sabbath observance that God's law required of the nation of Israel. "Especially my sabbaths you are to keep."—Ex. 31:13.

WHEN GIVEN

Instructions on sabbath observance were given to the Israelites in Egypt just before they were freed from Egyptian bondage. When God gave them instructions regarding the first Passover he said: "On the first day [fifteenth of Nisan] there is to take place for you a holy convention and on the seventh day [Nisan 21] a holy convention. No work is to be done on them. Only what every soul needs to eat, that alone may be done for you."—Ex. 12:16.

Not until the Israelites were outside of Egypt and on their way to Mount Sinai did God indicate that they were to observe one day a week as a sabbath rest. This occurred when he began providing daily food

for them in the form of miraculous manna. "Jehovah said to Moses: 'Here I am raining down bread for you from the heavens, and the people must go out and pick up each his amount day for day . . . And it must occur on the sixth day that they must prepare what they will bring in and it must prove double what they keep picking up day by day.'" To the people, Moses said at that time: "Mark the fact that Jehovah has given you the sabbath. That is why he is giving you on the sixth day the bread of two days."—Ex. 16:4, 5, 29.

God's instructions here about sabbath observance and what he said in Egypt in connection with the Passover served to introduce sabbathkeeping to the nation of Israel. Later when the sabbath law was given at Mount Sinai, they received more detailed instructions about the observance of these rest days.

GOD'S REST DAY

Because the fourth of the Ten Commandments, which speaks about the seventh-day sabbath, mentions how God rested on the seventh creative day, some persons conclude that weekly sabbath observance existed from the time of the first man. They base their argument on the fact that God rested, blessed and made sacred the seventh creative day, which they believe was a literal twenty-four-hour day. The scripture they lean heavily upon to support their contention is Genesis 2:3, which says: "God proceeded to bless the seventh day and make it sacred, because on it he has been resting from all his work that God has created for the purpose of making." Regarding this scripture, Robert Jamieson, in his *Critical and Experimental Commentary*, said: "This passage we regard as the magna charta of the Sabbath and as clearly establishing the fact that its institution was coeval with the creation of man."

But where in this scripture is there any command to mankind to observe the seventh day of the week as a sabbath? Where is there even a suggestion that man is involved with what is said here? What we find is a statement of what God did when he came to the seventh creative day, not a statement of any law to man. Neither this scripture nor any other Bible text says, or even suggests, that sabbath observance was enjoined upon Adam or that he ever kept the seventh day of the week as a sabbath.

There can be no doubt that God established a pattern for the weekly sabbath law that was given to Moses, but how could anyone be expected to obey such a law before it was given? It is not surprising, therefore, to find no record of anyone's keeping a sabbath before the days of Moses.

It is a mistake to assume that God blessed and made sacred a literal twenty-four-hour day at the time he rested. By speaking about entering into God's rest thousands of years after it had begun, the apostle Paul indicated that God's rest day was still continuing in his day and so is a great period of time. "For in one place he has said of the seventh day as follows: 'And God rested on the seventh day from all his works,' and again in this place: 'They shall not enter into my rest.' Let us therefore do our utmost to enter into that rest."—Heb. 4:4, 5, 11.

The number seven is used frequently in the Bible and carries with it the thought of completeness. *The Popular and Critical Bible Encyclopedia* points out that the root for the Hebrew word for seven suggests "the idea of sufficiency, satisfaction, fullness, completeness, perfection, abundance." Thus there being seven days of the creative week indicated completeness or perfection. Since the seventh creative day has proved to be thousands of years in

length, nearly 6,000 years having elapsed since Adam's creation, and since Bible prophecy proves that we are living in the time of the end of this wicked system of things immediately preceding the restful 1,000-year Kingdom reign of Christ, it is reasonable to conclude that this great rest day would be complete with 7,000 years. The 1,000-year reign of Christ would logically be included in this 7,000-year rest day of God. This means the seventh creative day is in itself a week of 1,000-year days. Because Jehovah's name will be vindicated during this time and his purposes for the earth and for man completely fulfilled, the day is sacred. His blessing of it will be manifested in the 1,000-year reign of the Messiah.

That God's rest day consists of seven 1,000-year days was also observed by some Jewish rabbis several hundred years ago. In 1626 Henry Ainsworth quoted one of them in his *Annotations upon the First Booke of Moses Called Genesis* as saying: "If we expound the seventh day, of the seventh thousand of years, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all souls shall be bound in the bundell of life . . . so our Rabbins of blessed memory, have sayd in their commentarie; God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of years)." The world to come is the 1,000-year reign of the Messiah, a fitting climax to the symbolic week of 7,000 years that make up man's existence on earth during God's rest day. It will bring to mankind rest from slaving toil and from the bondage of sin.

Thus we see God's use of the perfect number seven. The creative week consisted of seven days that were made up, not merely of hours, but of 7,000 years each. This means that each creative day was, within itself, a week of 1,000-year days.

Following this master pattern, the nation of Israel was given a symbolic week of one-year days, with every seventh year being a sabbath rest for the land. This brings us down to the literal week of seven days, the seventh day of which was a sabbath in the nation of Israel. It was logical, therefore, that the fourth commandment should make reference to the great creative week of which the literal week is a small replica.

Since God's rest day was, as it should be, much greater than the twenty-four-hour rest day for which it is the pattern, it is a mistake to conclude that his blessing of his great rest day meant that all mankind was obligated to observe a sabbath rest every seventh day.

FOR WHOM

There is complete silence in the Scriptures about sabbath observance by any of the patriarchs before the days of Moses. The fact that they used weeks of seven days may be pointed to by some persons as evidence that they kept a sabbath, but how can that be accepted as a sound argument when there is not the slightest indication that the patriarchs considered the seventh day different from the other six? On this point consider what is said in *The Popular and Critical Bible Encyclopedia*: "On the other side it is again denied that the reckoning of time by weeks implies any reference to a sabbath. The division of time by weeks, as it is one of the most ancient and universal, so is it one of the most obvious inventions."

When God gave Noah specific commands after the Flood, they involved such details as respect for life, the eating of meat and the abstaining from blood. But no mention was made of sabbath observance. The obvious conclusion that must be drawn from the complete silence on the subject during the two and a half millenniums before Moses is that God did

not require sabbath observance during this time. It was not for the patriarchs.

Sabbath observance was given just to the nation of Israel as a sign between them and their heavenly Ruler, with whom they had come into covenant relationship. We have God's own statement to this effect: "Six days may work be done, but on the seventh day is a sabbath of complete rest. . . . Between me and the sons of Israel it is a sign to time indefinite." (Ex. 31:15, 17) No other nation of people before the days of Moses was sanctified or set apart for a holy purpose as were the Israelites. God required things of them that he required of no other people. "It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today." (Deut. 5:3) The sabbath was a special sign of their relationship with Jehovah and a reminder of his deliverance of them from Egyptian bondage. "The Lord your God brought you out from there by a strong hand and an outstretched arm; that is why the Lord your God has commanded you to observe the sabbath day."—Deut. 5:15, *AT*.

For the nation of Israel the seventh day of the week was a divinely given sabbath that was to be observed for an indefinite length of time. Each week when the trumpet blasts announced the approach of the seventh day it was a joyous occasion, because the sabbath meant refreshment for their bodies and their spirit. The wholesome instruction and encouragement they received from Scriptural readings, holy conventions and prayer on that day uplifted them spiritually. While being a continual reminder of their miraculous deliverance from Egypt and of their unusual relationship with God as his chosen people, the sabbath also drew attention to God's great rest day, the end of which will find his original purpose for man fully accomplished. As the apostle Paul pointed out,

the sabbath was a shadow of things to come. It pointed to the 1,000-year reign of Christ, which will bring to obedient man-

kind God's promised blessing of eternal life and peace in a restful new world.—Col. 2: 16, 17.

Pursuing my Purpose in Life

By C. E. Frost

BROOKLYN Bethel is my home, and I am happy to say that it has been for the past forty-seven years. This is the beehive of activity known as the international headquarters of Jehovah's witnesses. What a contrast with life on our family farm near Brazil, Indiana. That is where I was born in December, 1874, when Ulysses S. Grant was in his second term as president of the United States.

Mother and father attended the country Methodist church and taught us children that religion. When I was about twenty years old, a woman Holiness preacher held a revival nearby and I went to listen. She discussed sanctification and getting holy spirit so we could live free from sin and be sure of salvation. One statement in particular caught my attention: One could be a Christian without belonging to any religious sect. I felt the same way. Later I asked the Methodist minister to remove my name from his roll of probationary members. He replied that so long as I led a Christian life I could stay on as a probationary member indefinitely. Sometime afterward a new minister served our

church and I had a talk with him. He was losing interest in Methodism himself and agreed to remove my name from the roll. The minister joined the Holiness group.

DISCOVERING GOD'S WILL

My father decided that we would buy an additional farm about twenty-five miles from the homestead. His plan was to have us boys share ownership and help pay for it. I had no objection to farming, and they finally talked me into going in with them.

Still not a baptized church member, I told the Lord that if he would show me his will for me I would do it. A preacher of the United Brethren church happened to have some Bible literature from the Watch Tower Society, then called International Bible Students Association. He did not particularly agree with it, but it was my first contact with the Society's publications, and I remember speaking to his mother about it. Shortly after this my grandfather visited us. He brought with him a wonderful book written by the president of the Society. It was called "The Divine Plan of the Ages." What I saw in that book made me determined to read it from cover to cover. Although grandfather did not want to part with it, he did tell me where to write for one, and before long I had a copy. To my great delight, question after question was thoroughly answered. Understanding God's will for earth and mankind brought joy and satisfaction. My family also became very interested.

This good news from God's Word was too good to keep to myself. I ordered extra copies of the Society's books and began

to place them with friends and neighbors, keeping up my work on the farm as well. Some preachers encouraged their flocks to read the Society's books. Others warned them not to buy or read them, asserting that they were "full of error." This made placements harder. Then a timely article appeared in *The Watch Tower* in the summer of 1904, instructing readers on various methods of approaching people with the Bible literature. When interest was manifest we were to call back and arrange "Dawn Circles," or group Bible studies. Putting these methods to work brought the Lord's blessing.

That same issue of *The Watch Tower* told us there would be a convention of Bible Students in St. Louis, Missouri, October 1-3, 1904. I arranged to attend. Mixing with over a thousand men and women well versed in the Scriptures was a great pleasure. I especially enjoyed listening to Pastor Russell speak. After hearing his lecture on baptism, one hundred and forty-eight of us were baptized. From then on I was interested in taking up the colporteur work as my Christian vocation. The family agreed and gave me a generous parting gift for my work on the farm. A friend joined me and we began the colporteur work together in Indiana and Illinois. Many were the interesting experiences we had for eight years in that service, often swapping a book for our dinner. The literature was not hard to place, and we found great happiness in spreading the message of truth.

BETHEL AND THE PHOTO-DRAMA

Pastor Russell had said that if the friends ever came to New York they should consider Bethel their home while there. With the slow winter months coming on in 1913 I wrote to ask if there was any work I could do at Bethel for about three months. Indeed there was! Decem-

ber 27, 1913, found me a member of the Bethel family. However, just at that time the Society was preparing the unique Photo-Drama of Creation. Moving pictures were brand new and, of course, they had no sound track. The Society was preparing to synchronize recorded talks and music with picture slides and moving pictures—you might say it was a "talkie." There were four parts, each two hours long. It vividly portrayed God's purpose for mankind, from earth's preparation for Adam down to the end of Christ's millennium. About twenty complete sets would enable the Drama to be shown in eighty cities each day. I was assigned to a group showing it in America. It was also seen in such faraway places as Australia, New Zealand and in many parts of Europe. I enjoyed showing the Drama in America from January, 1914, to July, 1915, then I returned to Bethel.

To be happy at Bethel one does not have to be prominent. Helping keep the iron pots and pans clean was a necessary work, and I counted it a privilege of service to assist in this work in the kitchen. Being at Bethel in any capacity, hearing the morning Bible discussions shared by the president and the Christian governing body, as well as the comments from other members of the headquarters family—all this is part of the joy of Bethel life. I have always cherished it. Not that there are no tribulations and testings. All Christians are examined by Jehovah. Pastor Russell's death in October, 1916, made us wonder if the work was finished. Then after Brother Joseph Rutherford was elected the new president of the Society, a few self-seeking men sought to gain control of the Society for personal glory. Jehovah did not let them succeed in this and they soon left.

DEATH OF WITNESS WORK

As the first world war was in its fourth

year, in 1918, other clouds gathered. Long vexed by our work, certain religious leaders spread the false story that the Society was disloyal to the government. This was the same type of lie used against Jesus. Like him, we were completely neutral toward worldly conflicts and were interested only in obeying God's Word and preaching its heart-cheering message. Falsely charged with conspiracy to interfere with the draft, two of the Society's officers and some associates were given a prejudiced trial, convicted, illegally denied bail while making appeal, and thereby forced into the Federal prison at Atlanta, Georgia.

The rest of us were stunned by all this. Even Bethel was closed because of lack of coal. The office was moved back to Pittsburgh, and we were housed in private homes. We filled some orders for books and booklets, but for all practical purposes the work ground to a halt. Its death and the imprisonment of our faithful brothers made me very sad.

Then, after they had endured nine months of wrongful punishment, the brothers were released by an order of one of the United States Supreme Court justices, who instructed that bail be allowed along with an appeal. In April, 1919, a Federal circuit court reversed the erroneous convictions and completely cleared them. I rejoiced. As though by resurrection the witness work came to life. Once again I returned to my Bethel assignment, where there was much to do in the mailing room, wrapping parcels of literature and preparing cartons for shipment.

MEMORABLE EVENTS

Bethel life holds many exciting surprises. One was the birth of the new magazine *The Golden Age*. That was on October 1, 1919. This journal of fact and hope was well received. Under its present name "Awake!" its circulation in 1961 is 3,200,-

000 each issue in twenty-three languages. With other members of the headquarters staff it has been a privilege to wrap this journal and its senior companion, *The Watchtower*, for mailing. Its current circulation, you may have noticed, is 3,800,000 each issue in fifty-eight languages. Wrapping and mailing these Bible magazines has always been important to the members of the Bethel family, who know their great value.

One has need of determination to stay with any assignment and this determination comes by proper appreciation of one's treasure of service. A source of personal strength and appreciation has been the Society's conventions. I recall the 1922 convention at Cedar Point, Ohio. At the conclusion of Brother Rutherford's stirring discourse there was more than the usual applause. I was seated to the rear, behind the platform, and could not see the thirty-six-foot banner, the unfurling of which brought such approval. It was lettered in three colors with a portrait of Christ and the slogan "Advertise the King and Kingdom."

The organization proceeded to do just that. House-to-house placement of the books was expanded to Sunday. Soon the need was felt for more facilities in Brooklyn. It was a joy to see the new printing plant open at 117 Adams Street in 1927. Of course, this meant more manpower and housing would be needed. Confident that dedicated brothers would volunteer for Bethel service, the Society completed a new Bethel home in 1927. In came new members of the family to join us in the work.

Keeping pace with the expanding facilities was the ever-increasing light on Jehovah's Word and purpose. Adoption of the name "Jehovah's witnesses" was the high light of 1931. Four years later we first understood that the "great multitude"

of Revelation 7:9 (AV) is an earthly class of men and women who will live forever on earth in God's new world. For getting the message to these thirsting ones the Society adopted use of portable phonographs beginning in 1937. These were made here at the factory. People still talk about them.

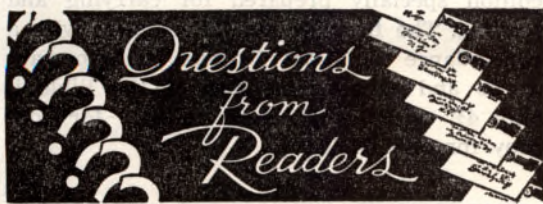
World War II did not stop the witness work, although it was under fire in many lands. While the war was still in progress the Society opened Gilead School upstate in New York. This brought many new faces to Bethel, going and coming from the school. In 1950 another new factory and Bethel addition were dedicated. Thousands of delegates came to visit us that year while attending the first Yankee Stadium convention.

Of course, the months just preceding big conventions are very busy at headquarters and filled with anticipation. Preparation of future convention releases is one of the many Bethel privileges, but confidence is kept among the respective departments so that only the ones directly involved are aware of what is being produced. It is not unusual for convention releases to take members of the Bethel family by complete surprise, so well does each one "study to be quiet and mind his own business."

In 1956 we welcomed completion of the new thirteen-story building for printing

The Watchtower and *Awake!* From my sunny room on Columbia Heights one could see that new structure until just recently. Now across the street from 124 Columbia Heights stands the Society's beautiful twelve-story dormitory, school and office building with its lovely green courtyard. Through that yard come members of the family and Gilead students hurrying to and from their assignments and studies. Now that Gilead has moved to Brooklyn and members of the family accompany them on tours of the city further joys and privileges come to us here at headquarters. Right now our household numbers over seven hundred.

Being at Bethel is its own reward in so many ways. None of my assignments have been particularly out of the ordinary. But it certainly has been a thrill to be among dedicated Christians for forty-seven years and have a share in the work. Like David, I would rather be a doorkeeper in Jehovah's house than to dwell in the tents of the wicked and support this dying system of things. Bethel is a "house of God." There is no question in my mind about that. Now I am in my eighty-seventh year. Younger hands are taking up the work here, but I thank Jehovah to be united with them in the joyful work of serving the Universal Sovereign and looking ahead to eternal happiness in God's new world.



● Why does the *New World Translation* at Judges 16:28, different from other translations, read: "Lord Jehovah, remember me, please, and strengthen me, please, just this once, O

God, and let me avenge myself upon the Philistines with vengeance for one of my two eyes." —E. B., United States.

The footnote of the *New World Translation* shows that the *Septuagint* and *Vulgate* versions read differently, as though Samson prayed for one avenging for his two eyes. This is the thought expressed in Roman Catholic and the *King James* versions. However, the translation "let me avenge myself upon the Philistines with vengeance for one of my two eyes" is the literal rendering of the original Hebrew and is

the rendering adopted by such modern versions as the *Revised Standard* and *Moffatt's*. Even the *American Standard* has this rendering in a footnote. And says the footnote of Rotherham's *Emphasised Bible*: "P.B. [Polychrome Bible] (Moore):

"avenge myself . . . for one of my two eyes."

Samson's thought is that even the damage he could cause to the Philistines by pulling down the temple of Dagon upon the heads of Dagon's worshipers would not fully compensate for the loss of both of his eyes, but for only one of them, relatively speaking. As the footnote on this verse in the Soncino books of the Bible says: "The text is capable of more effective rendering: 'the vengeance of one of my two eyes.' He feels that the vengeance which he contemplates taking will be only partial, but is all he can accomplish in the circumstances."

● Genesis 19:8 tells that Lot's daughters had not had intercourse with any man, yet Genesis 19:14 speaks of Lot's sons-in-law, hence the husbands of his daughters. I am sure there must be a reasonable explanation. Could you harmonize these verses in your Questions from Readers?—C. M., United States.

ARTICLES IN THE NEXT ISSUE

- Right Associations Lead to Life.
- Watch Your Associations in the Time of the End.
- Born to Believe in God.
- Neighbor Love No Substitute for Love of God.
- The Traitorous "Evil Slave."
- The Synagogue.

Genesis 19:8 quotes Lot as saying: "I have two daughters who have never had intercourse with a man." Genesis 19:14 tells: "Hence Lot went on out and began to speak to his sons-in-law who had taken his daughters . . . But in the eyes of his sons-in-law he seemed like a man who was joking." Apparently the two men spoken of as Lot's sons-in-law were only his prospective sons-in-law, and therefore only betrothed but not married to Lot's daughters. This is in harmony with the fact that Lot's daughters

were still in their father's house. Had they actually been married they doubtless would have been living in the houses of their husbands, for in ancient times the bridegroom took his bride from her father's house to his own.

In line with the foregoing is the explanation appearing in the footnote of the *New World Translation* at Genesis 19:14. It shows that the reference to Lot's sons-in-law "who had taken" his daughters could also be rendered "who were intending to take" them, because the Hebrew verb here is in the participial or verbal adjective form. This would underscore the fact that these two men were prospectively, not actually, sons-in-law, engaged to Lot's daughters but not as yet married to them.

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