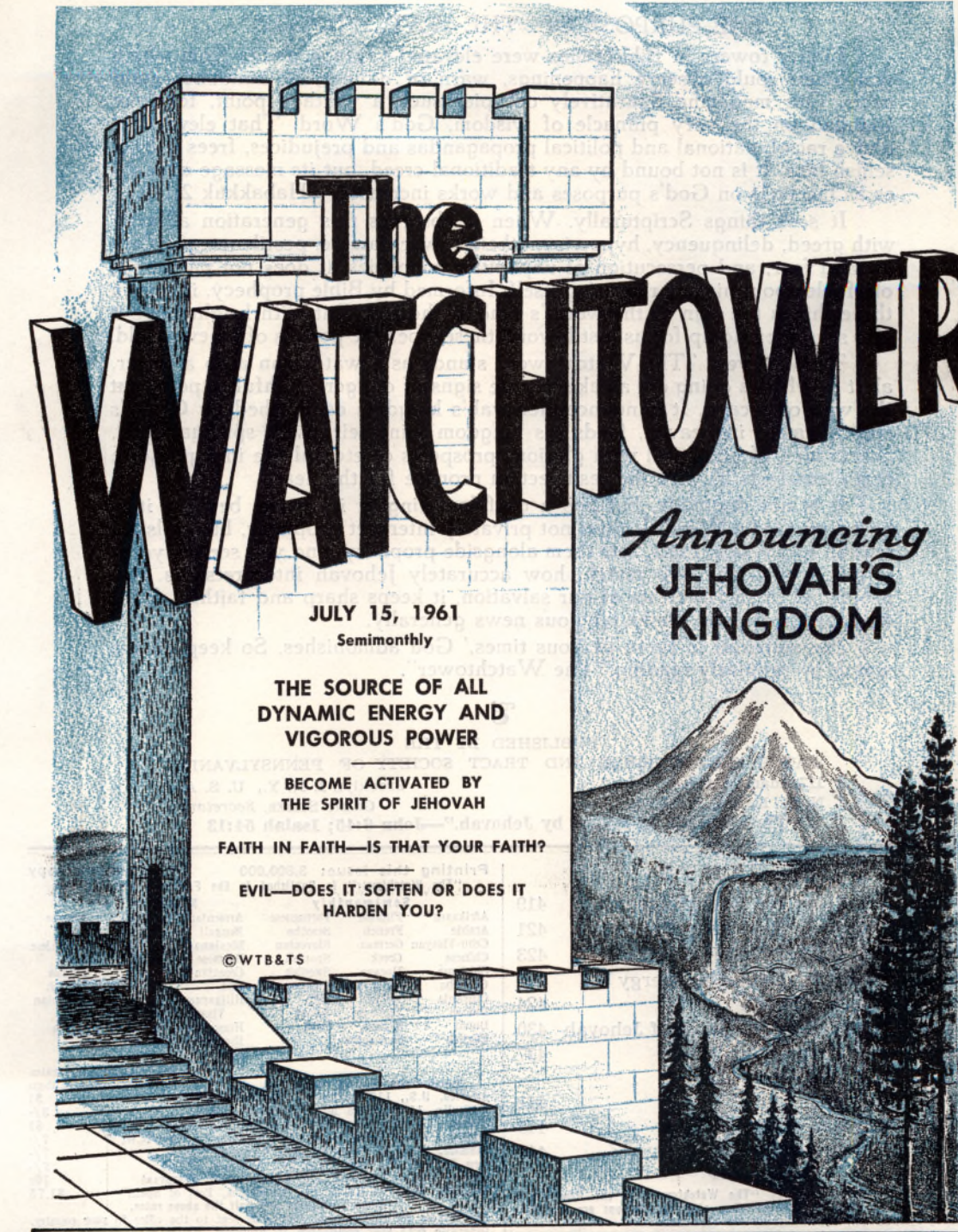




The WATCHTOWER

JULY 15, 1961

Semimonthly

THE SOURCE OF ALL
DYNAMIC ENERGY AND
VIGOROUS POWER

BECOME ACTIVATED BY
THE SPIRIT OF JEHOVAH

FAITH IN FAITH—IS THAT YOUR FAITH?

EVIL—DOES IT SOFTEN OR DOES IT
HARDEN YOU?

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Announcing
JEHOVAH'S
KINGDOM

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street

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Brooklyn 1, N. Y., U. S. A.

GRANT SUITER, *Secretary*

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

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

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

Printing this issue: 3,800,000

Five cents a copy

"The Watchtower" is Published in the Following 58 Languages

Semimonthly		Monthly	
Afrikaans	Finnish	Portuguese	Armenian
Arabic	French	Sesotho	Bengali
Cebu-Visayan	German	Slovenian	Bicolano
Chinese	Greek	Spanish	Burmese
Chishona	Ilocano	Swedish	Croatian
Cibemba	Indonesian	Tagalog	Ewe
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			Siamese
			Silosi
			Singhalese
			Tamil
			Tswana
			Turkish
			Ukrainian
			Urdu
			Yoruba

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Yearly subscription rates for semimonthly editions

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

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

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

Printed in U.S.A.



Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXXII

July 15, 1961

Number 14

A TIME AND PLACE *for* EVERYTHING

"FOR everything there is an appointed time, even a time for every affair under the heavens," wrote wise King Solomon under inspiration of Almighty God. So it has been found to be. There is "a time for birth and a time to die; . . . a time to kill and a time to heal; . . . a time to weep and a time to laugh; a time to wail and a time to skip about; . . . a time to love and a time to hate; a time for war and a time for peace."—Eccl. 3:1-8.

During the past nearly 6,000 years this earth has been a place resounding with the cries of weeping and wailing as men filled with hate have warred against one another, killing and causing death. Laughter, skipping about with joy, love and peace have certainly taken a second place. Will it always be this way? Can it be that even in the lives of God's servants there is a time and place for weeping and wailing, for hatred, and for war and killing and death?

Originally it was not God's will that man should die or ever experience war and killing. It was his original purpose that humans should live endlessly in perfect peace,

never experiencing a time of weeping. However, rebellion against God's rulership by the first human pair meant alienation from God. Sin and death resulted; and so war, killing and hatred have become the order of the day. God's servants have found themselves living amid this wicked world opposed to God, and, therefore, under such circumstances, they find that the words of Solomon in Ecclesiastes apply in their case.

But how is this so? Should not God's servants laugh and skip about instead of weep? When would they ever wage war and kill, or hate another?

Solomon said: "Better is vexation than laughter, for by the crossness of the face the heart becomes better." The one greater than Solomon, Jesus, said: "Happy are you who weep now, because you will laugh." And again, "Woe, you who are laughing now, because you will mourn and weep." In these perilous, wicked days the peoples are beset by woes, and face sobering dangers. Foolish ones, in a splurge of riotous living, laugh them off as normal, but sensible persons find no pleasure in them.

They sigh and groan over all the detestable things being done. They find no cause for joy in this old world but only in God and his righteous new world.—Eccl. 7:3; Luke 6:21, 25; Ezek. 9:4.

War and killing are not foreign to God's servants. They have found there is a time for them. Abraham waged war to rescue his nephew Lot from wicked captors. David, God's beloved, was mighty in warfare, 'striking down tens of thousands.' Unlike servants of God in the past, Christians "do not wage warfare according to what [they] are in the flesh," but theirs is a spiritual warfare, "overturning reasonings and every lofty thing raised up against the knowledge of God."—Gen. 14:14-16; 1 Sam. 18:7; 2 Cor. 10:3-5.

Jesus encouraged his followers to love their enemies, but God's Word also says to "hate what is bad." When a person persists in a way of badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of his make-up, then in order to hate what is bad a Christian must hate the person with whom the badness is inseparably linked. Indicating that Jesus did not mean for us to love the hardened enemies of Jehovah, David expressed this God-approved attitude: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies."—Matt. 5:44; Amos 5:15; Ps. 139:21, 22.

God's servants look forward to everlasting life. Still there may be a time to die, even for a Christian. For those who will inherit heavenly life as kings and priests with Jesus Christ death is inevitable. There is a time for it. It is necessary in order to realize their heavenly reward. Even though many Christians today entertain the hope of living through the end

of this wicked system of things into God's new world without ever dying, still there may be a time for them to die. Faced with the choice of faithfully obeying God's law and dying because of it, or of compromising and gaining a temporary extension of life, a servant of God will be faithful until death. Such is the time for him to die! —Matt. 16:25.

Hate, war, killing and death along with weeping and sorrowing are inseparably linked with this wicked world—it has proved to be the place for their existence. As long as this old world remains there will be a time, even in the lives of God's servants, for the bitter experience mixed with the sweet. But the happy promise of God's Word is that soon now, "the world is passing away and so is its desire." Those doing the will of God will survive into a new world of God's making where he "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." God promises that "he is making wars to cease to the extremity of the earth," and there will be an "abundance of peace until the moon is no more."—1 John 2:17; Rev. 21:4; Ps. 46:9; 72:7.

God's new world will be the time and place for enjoying these blessings of Jehovah and he will add no pain with them. The earth will be a place filled with laughter and love, healed ones will skip about, and peace will be endless. *The sound of weeping will not be heard and never again will men wage war and kill, or hate one another.*—Prov. 10:22.

For all who desire to live then, now is the time to become acquainted with Jehovah's requirements for life, and live by them. Only in that way can one be assured of a place in God's new world, to enjoy his blessing, "even life to time indefinite." —Ps. 133:3.

HAVE you
 Ever heard
 the statement
 or perhaps
 made it your-
 self: "What a man
 believes is not impor-
 tant just so long as he be-
 lieves"? If so, did you know
 that that is the very teaching
 of certain leading Oriental re-
 ligions? Yes, they hold that doc-
 trine or teaching is not impor-
 tant but that religion of itself,
 any religion, is a good thing.

Commenting on this cur-
 rent trend, a feature writer in
 the American monthly *Cosmopoli-
 tan* once stated: "We have evolved a
 strange sort of religious utterance, what
 sociologist Will Herberg calls 'faith in
 faith.'" Then calling attention to the ones
 that testified on the radio program "This
 I Believe," and in the book by the same
 name, he goes on to observe that "few if
 any say *what* they believe, but everyone is
 heartily in favor of believing. The closest
 they get to a concrete statement is reflect-
 ed by such remarks as 'I believe in people,
 in sheer unadulterated humanity.' Others
 make statements like 'I take heart in the
 promising fact that the world contains
 food supplies sufficient for the entire popu-
 lation.' Others affirm their devotion to . . .
 'The Great Whatever,' otherwise referred
 to as that Power, that Presence, that Su-
 preme Being, that Life Force, that Great
 Artist, whom some call Nature and some
 call Inspiration and some call God."

But faith in faith is no faith! Faith can
 no more rest in or upon faith than we can
 walk upon our feet or a tub can rest upon
 its own bottom if there is nothing else be-
 neath them. Faith in faith is merely a mat-
 ter of feeling, a habit, an emotional state.
 It is a close cousin to credulity and super-

FAITH IN FAITH

Is That Your Faith?

Faith is
 important, but
 faith in what? In itself,
 or in God and his
 Word the
 Bible?

stition. Neither faith in faith nor
 credulity nor superstition depends
 upon the existence of facts or
 the exercise of reason. But
 genuine faith does. That is
 why the apostle Paul stated
 that knowledge must pre-
 cede faith: "However,
 how will they call
 upon him in
 whom they have
 not put faith?
 How, in turn, will they
 put faith in him of whom
 they have not heard? . . .
 So faith follows the report.
 In turn, the report is through
 the word about Christ."—Rom.

10:14, 17.

THE FIRST STEP

Thus we take our very first step of faith
 when we take note of the facts of the in-
 finite universe, its design and order, its
 power and beauty and then reason upon
 this evidence. Doing so, we come to the in-
 escapable conclusion that God's "invisible
 qualities are clearly seen from the world's
 creation onward, because they are under-
 stood by the things made, even his eternal
 power and Godship, so that they are inex-
 cusable" in their denial of the existence of
 the Creator, Jehovah God.—Rom. 1:20.

But God does not expect us to rest our
 faith solely in what his visible creation,
 called "Nature," reveals regarding him.
 Nature cannot tell us why we are here or
 what our destiny will be. Neither can it
 enlighten us as to God's name or regard-
 ing his justice, mercy and love. Knowledge
 regarding these may be said to be even
 more essential to our faith, and therefore
 God provided us with a written Book, the
 Bible. To be pleasing to God we must be-
 lieve not only that he exists but also that
 he "becomes the rewarder of those ear-

nestly seeking him." We earnestly seek God when we study his Word and try to bring our lives in line with its righteous principles.—Heb. 11:6.

In the New World Translation of the Bible the very first reference to faith shows that Abraham exercised faith. In what? In faith? No, but faith in God, in what God promised to do for Abraham. God promised, and Abraham acted on that promise. Why? Because he had knowledge; he knew that God was dependable and possessed the means for making good his promises, even to the raising of Isaac from the dead if need be. That was faith, and for it Abraham was called "the father of all those having faith," as well as being given the promise that "by means of your seed all nations of the earth will certainly bless themselves."—Gen. 15:6; Heb. 11:17-19; Rom. 4:11; Gen. 22:18.

So also with us. We must have knowledge as a basis for our faith. Would we think of paying out money in exchange for a check made out by a stranger wholly unknown and even unseen by us? Of course not! We would require some information about him before we would put our faith in him to the extent of cashing his check. Even so we cannot truly exercise faith in Jehovah God unless we "know" him.

A study of God's Word not only gives us a sound basis for faith in him and in his promises but it also weans us away from putting faith in feeble, imperfect man. As the psalmist counsels: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs." Why not? Because "his spirit goes out, he goes back to his ground, in that day his thoughts do perish." Likewise it is folly to put faith in material goods. Not only do riches 'make wings for themselves and fly away like an eagle,' but in the day of God's fury, so near at hand, such "valuable things will be of no benefit." However,

those who put their faith in God and in his Son-King, Jesus Christ, "will by no means come to disappointment."—Ps. 146:3, 4; Prov. 23:4, 5; 11:4; 1 Pet. 2:6.

Regarding faith Paul tells us that it is "the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Note that faith is not reflexive, not faith in faith, but that it goes out, to persons and things. It is convinced of things even though they are unseen; either because the object of one's faith is spirit and therefore invisible, or because the things in which one has faith still lie in the future. We might therefore say that faith extends vertically, into the heavens, where it sees Jehovah God, Jesus Christ and the myriads of other spirit creatures in the heavens; and that it extends horizontally, backward to the beginning of creation and forward to the fulfillment of God's promises in the far-distant future; namely, the complete vindication of God's name and the full realization of his purposes regarding the earth and man. And faith itself, says the apostle Paul, is the evident demonstration of these things.—Heb. 11:1.

A SOUND BASIS

God's Word gives us sound basis for our faith by revealing to us God's name, Jehovah, and what his cardinal qualities or attributes are: power, wisdom, justice and love. And not only does his Word tell us that God has these qualities, but it tells us of his dealings with his creatures wherein he continually demonstrated these attributes so that we may have full confidence in him.—Ps. 62:11; 89:14; Prov. 2:6; 1 John 4:8.

Showing that we must also have faith in God's Son, Jesus said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be de-

stroyed but have everlasting life." And again, "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 3:16; 17:3.

And since faith is also "the assured expectation of things hoped for," it follows that we must also have knowledge of what are the things we may and should hope for. Again, God's Word provides us with the needed knowledge. It assures us that paradisaic conditions will be restored to this earth, and that on a world-wide scale, and that this restoration work can be expected to begin within the present generation. Then no one will "do any harm or cause any ruin . . . because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." All mankind will be united in the worship of the one true God, Jehovah. Then also God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." Then truly all things will be made new.—Isa. 11:9; Rev. 21:4, 5.

Yes, we have not only God's book of nature to tell us about God but his written Word, the Bible, so that we may have a solid basis for our faith, as did the Bereans of old, who carefully examined the Scriptures daily to see whether the things brought to them in the name of Christianity were indeed supported by God's Word or not. That is why the apostle Paul wrote

"Return Evil for Evil to No One"

Not returning "evil for evil" tends to destroy opposition. One man turned his dog loose on a Witness, in Tobago, West Indies, but she calmly stood her ground until the man's wife came and called the dog off. The wife accepted some Bible magazines and invited the Witness to come back. When later meeting the same man on the street, the Witness gave no evidence of a grudge but greeted him as if nothing had happened. When the Witness made her return call on his wife she said that her husband admitted: "These people have what it takes. I treated her badly at my house, but she still speaks to me on the street." He now listens and even reads some of the magazines.

Timothy: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." Obviously, in this Scriptural testimony there is no room for a religion of mere feeling or for a faith based on the mental attitude of faith.—Acts 17:11; 2 Tim. 3:16, 17.

BY THEIR FRUITS

The folly of a faith based on faith is to be clearly seen in Christendom and this is especially true of the United States: never so much profession of religion and yet never so little evidence of Christianity in the lives of the people.

Would you have a real live faith that is built on a solid foundation and that will help you to bring forth the fruits that will win you God's approval and blessing? Then take in knowledge of God's Word, study it with the aids that God has providentially made available. Act upon that knowledge as did the wise man who built his house upon a rock-mass. Bring your life in line with God's righteous requirements. Associate with those who are of this same frame of mind, and then, as you have opportunity, tell others about the things you have learned. Doing so, you will prove that you have a live faith; and, remember, "he that does the will of God remains forever."—1 John 2:17.

The SOURCE of ALL DYNAMIC ENERGY AND VIGOROUS POWER

PHYSICALLY man is a very weak creature. A dwarf he is in muscular power when compared with gorillas, bears, elephants, whales and a host of other creatures. The 'strength of a bull' is proverbial. Even the lowly insects, spiders and ants, for example, are able to lift fantastic loads in ratio to their own body weights. In one instance it was observed that an ant suspended by its hind feet was able to hold in its jaws a dead weight measuring 1,100 times the weight of its own body. For a 150-pound man to equal this phenomenal feat he would, while hanging high in the air by his feet, have to hold in his teeth more than eighty-two tons! Certainly human creatures have no reason to boast in their limited physical strength.

² To make up for this shortage of muscular power men from the earliest times of history have sought to harness and use outside sources of energy. They have depended very heavily on such creatures as horses, oxen, camels, yaks, buffaloes, dogs, elephants, llamas, burros and other beasts

1. How does the muscular strength of humans compare with that of other creatures?
2. What are some of the physical sources that men have tapped to supplement their limited strength?

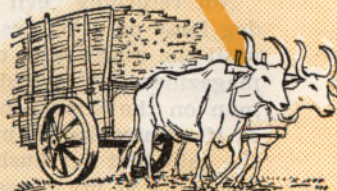
of burden. To increase and multiply the loads they can move, men have in countless ways applied the principles of the lever and fulcrum, the pulley and the wheel. The invisible forces of the wind, the power of rivers and waterfalls, and the surging strength of the tireless tides have all been utilized by men. Many types of steam generators and many designs of internal combustion engines have

also been built. Electricity too has been freely exploited. And, more recently, the sun's radiation and the controlled release of atomic energy have been regimented and pressed into the service of humankind.

³ Many people, however, seem to be blinded by the brilliance of such scientific progress

and technological achievements. Losing sight of their proper place in the universe, some of these confessed physical weaklings suddenly view themselves and other men as great mental giants with overpowering intelligence. Especially is this perverted mental concept found among the more educated classes and prominent world leaders, many of whom are disgustingly obnoxious in their boastful arrogance and overbearing self-confidence. Bloated with pride, they wantonly brag of man's accomplishments in this jet-powered, electronic, atom-smashing age. As men zoom to new heights of success in their rocket program they imagine and

3. (a) What perverted mental conception have many people acquired? (b) As a result, what are the masses of mankind led to believe?



predict in great swelling words that humans are on the very threshold of becoming conquerors and masters of outer space, of establishing themselves in what they think is the "ultimate position" in the universe. As a consequence the general masses of mankind are constantly urged and pressured into putting their complete trust and confidence in the mental powers and thinking ability of these world leaders for guidance, protection and security.

⁴ But is there any truth, in actual fact, that gives these human creatures the license and freedom to glory and boast in their accomplishments or in the security of human strength? It is granted, men through the fertility of their brains and the ingenuity of their hands have contrived not only simple oxcarts and water wheels but also giant turbines and intricate nuclear machines of great power. But certainly this gives no reason or excuse for praising and worshiping these mortal creatures as if they were gods. Really, man's most complicated machines are based on simple fundamental laws and principles of mechanics, not one of which he has created or originated. Men of science and learning have merely discovered and applied principles and forces of energy that were in existence long before man made his comparatively recent debut on this planet.

⁵ The pounding hoofs and the snorting nostrils of a charging cavalry of horses may be rated by some people as a thrilling display of vigor and strength, sending shivers down the spine. Yet long ago the psalmist warned against trusting in such false strength. "The horse is a deception

4. Are human creatures justified in boasting of their accomplishments?

5. So how are we to view the physical and mental strength of creatures?

for salvation, and by the abundance of its vital energy it does not afford escape." (Ps. 33:17)

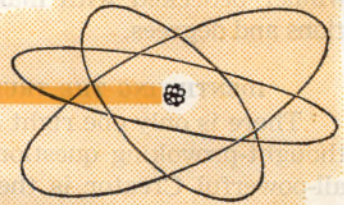
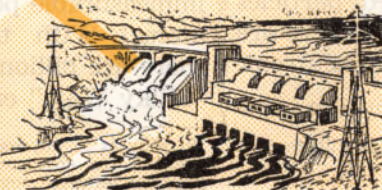
With like force of reasoning it

is foolish and ridiculous to put trust and confidence in men, who are much weaker than horses. The bulging muscles of an athlete or the thunderous lung power of a political dictator are just as deceiving. To put trust and hope in the strength of earthly men, even though they elevate

themselves to a princely status among their fellows because of their "brainy" accomplishments—this too was long ago described as futile. "Salvation by earthling man is worthless." (Pss. 60:11; 146:3) Of a truth both men and horses are deceptive sources of true strength.

⁶ Stop and think! Who gave the horse or the athlete his vitality and strength? Who generated the power of gravity by which the rivers flow and the waters fall? Or who set the ceaseless tides in motion to time indefinite? Who created the fabulous furnace of the sun with its internal temperature estimated at more than 40,000,000 degrees Fahrenheit? And who concentrated such incomprehensible energy as is bound up in minute atoms, the invisible particles of all physical matter? Surely no withered and dying weakling like a mere man, no, not even though he be honored and praised to the high

6. What questions make it obvious that dynamic energy does not originate with man?



heavens as an international Nobel prize winner bedecked with many college citations and degrees.

IDENTIFYING THE TRUE SOURCE

⁷ There is only one right answer to these thought-provoking questions. Jehovah the all-powerful Creator is the only true and original Source of all dynamic energy and vigorous power. How do we know this is so or how can we prove that this is true? The Bible tells us how when it says: "For [Jehovah's] invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Rom. 1:20) So by a study of "the things made," the visible tangible physical matter all about us, we can understand and appreciate to some small degree the invisible and eternal power and strength of the great Jehovah God.

⁸ Physical matter may be defined as anything that occupies space and has weight. The material houses we live in, the physical food we eat, the clothing we wear, the earth upon which we walk, are all examples of 'the things that are made.' An analysis of these hundreds of thousands of different material things surrounding us discloses that they are actually made up of molecules of a comparatively few, only about a hundred, basic substances called elements. In turn the molecules of these elements are composed of atoms, so called because the ancient Greeks thought that the atom was the smallest indivisible particle of matter.

⁹ But what give atoms their weight and cause them to occupy space? Within the atoms are electrically charged particles called protons and electrons, and there are also other particles known as neutrons.

7. How is it possible for us to identify the true Source of all power?

8. What are the "building blocks" of 'the things that are made'?

9. Of what are atoms composed?

Now due to the fact that all the protons in the core of a single atom carry the same positive electrical charge, they would repel rather than attract one another were it not for the fact that some unexplainable and mysterious force called "nuclear cement" binds and holds them together. Men of science are unable to explain the source of the force that holds these particles of the atoms together, yet they are able to measure this force, and under certain conditions are able to release it. This is what happens when atom bombs explode, such as those dropped on Hiroshima and Nagasaki during World War II. In such instances, surprising as it may seem, comparatively few atoms are actually split apart.

¹⁰ Consider these figures for a moment and perhaps you can get a better idea of the tremendous power and energy that hold the atoms of all matter together. If all the energy binding together the atoms in a single pound of matter were released it would take a force equal to a billion, billion, billion pounds! Writing out such a figure one puts down the figure 1 and follows it with 36 zeros. If this is the amount of power necessary to hold together just a single pound of matter, try to visualize, if you are able, the enormous energy and power required to hold all the atoms of this earth together, a globe weighing sextillions of tons! Or try to imagine the power and energy holding the sun together, for it has a volume equal to 1,300,000 earths! Yet there are stars in our galaxy or "Milky Way" many times larger than the sun, as for example Antares, with a diameter 390 times that of the sun. What immeasurable power is bound up in all its atoms! With telescopes disclosing that there are billions of galaxies like our own "Milky Way," each made up of billions of

10. Why is it impossible for the human mind to comprehend the enormous energy and power holding the physical universe together?

individual stars, can you appreciate the enormity of the power and force that binds all this physical matter together? Impossible! for it staggers and numbs the feeble human mind to comprehend even a minute fraction of this awesome power.

ONLY ONE ALMIGHTY

¹³ Thus, stripped of all cause for boasting of man's greatness and power, sensible and sane individuals are greatly humbled in the estimation of themselves and other men. They have a proper view of the insignificant size and strength of human creatures in this vast universe, and they quickly attribute greatness to the truly Great One. In an unrestrained outburst of praise they hail none other than Jehovah God, the Creator of heaven and earth, as supremely all-powerful, the only Almighty One in all the universe.

¹¹ What, then, can be said of the One who created and harnessed such forces of the material universe? Surely His power and energy are far greater than these things that he made. "Raise your eyes high up and see. Who has created these things? [A mere earth-bound atom-smashing scientist? Oh no!] It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. [All the astronomers together cannot so much as count or number the stars, much less call them all by name.] Due to the abundance of dynamic energy, he [Jehovah] also being vigorous in power, not one of them is missing." (Isa. 40:26) Ah yes, not only by Jehovah's dynamic energy and vigorous power did he create and fashion the whole celestial cosmos into one grand and harmonious unity, but he also controls and uses it to suit his sovereign will and glorious purpose. What an awesome display of almightiness!

¹² So, by any and all comparisons that we might choose to make, what is man for all his vaunted might? Absolutely nothing! Like a little baby who is able to smash up a delicate watch but who is completely lacking in the mental and physical ability to assemble and restore such a timepiece, so it is with the atom-smashing scientists. They may trigger the explosion of a few atoms, but they are totally helpless in both mental and physical strength and ability, if called upon, to bring together and assemble the forces necessary to create just a single simple atom.

¹⁴ Some such reasonable men lived long ago, men, incidentally, who knew nothing of the forces holding the proton particles of atoms together, yet men who were intelligent enough to recognize and praise Jehovah for his greatness and power. For example, King David in his memorable farewell speech before the congregation of Israel shortly before his death said, among other things: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the eminence and the dignity, for everything in the heavens and in the earth is yours. . . . you are dominating everything, and in your hand there are power and mightiness and in your hand is ability to make great and to give strength to all." (1 Chron. 29:11, 12) After the return from Babylonian captivity and after the walls of Jerusalem had been rebuilt in the days of Nehemiah, the priests and Levites of Israel in a seal-bound statement attested to Jehovah's exclusive almightiness, saying: "You are Jehovah alone, you yourself have made the heavens, even the heaven of the heavens, and all their army, the earth and all that is upon it, the seas and all that is in them, and you are preserving all of them alive, and the army of the

11. How does Jehovah by his prophet Isaiah impress upon us that He alone is the Source of all dynamic energy and vigorous power?

12. What illustrates the littleness of human strength and thinking ability?

13. Having a proper view of themselves, whom do reasonable persons gladly hail as the Mightiest One in all the universe?

14. To whom, and how, did reverent men long ago ascribe almightiness?

heavens are bowing down to you. You are Jehovah The true God . . . the great, mighty and fear-inspiring God.”—Neh. 9: 6, 7, 32.

¹⁵ Likewise the prophet Jeremiah in reverent prayer declared: “O Lord Jehovah! Here you yourself have made the heavens and the earth by your great power and by your outstretched arm. The whole matter is not too wonderful for you yourself.” Yes, indeed, it is all too awesome, fear-inspiring and wonderful for us lowly human creatures to comprehend and understand fully, but not so for the great Almighty Creator Jehovah.—Jer. 32:17.

¹⁶ Even though there is a flood of satanic propaganda aimed at turning all creatures away from their Creator, yet there are today many people living, who, like those ancient men of reverent fear and faith, have enough good sense to give all praise and honor to the only true Source of all dynamic energy and vigorous power, the One alone whose name is Jehovah. Numbered among these sensible ones are some few thousands of the modern-day spiritual Israelites who returned from captivity in Satan’s Babylonish organization A.D. 1919, the remnant of the anointed members of the body of Christ still on earth; and as part of the “twenty-four persons of advanced age” mentioned in Revelation 11:16, 17, these keep on saying: “We thank you, Jehovah God, the *Almighty*, the one who is and who was, because you have taken your great power and begun ruling as king,” that is, from and after A.D. 1914. Joining in this hallelujah chorus of praise to the almightiness of Jehovah are the voices of over 900,000 other individuals, who are indeed a “great crowd,” and these keep on saying with ever-increasing effectiveness in all parts of the

inhabited earth: “Praise Jah, you people, because Jehovah our God, the *Almighty*, has begun to rule as king.”—Rev. 19:6.

¹⁷ Such momentous news as this, namely, that Jehovah, who is the Almighty, the very Fountainhead of all dynamic energy and vigorous power, has taken up and is now exercising his great power as Sovereign Ruler of the universe, raises this important question in the minds of many thinking persons: Is it possible to receive power and strength directly from this most holy Source? As already considered, human creatures have been using the forces and energies of Jehovah’s material creation for a long time and in a number of ways, whether they recognize and admit it or not. But is there a more direct way for weakling man to draw on this inexhaustible Source to supplement the very limited natural strength of the fleshly body and mind?

¹⁸ Praise be to Jehovah, there is! Listen! By the mouth of his prophet Isaiah, the Almighty himself says: “Have you not come to know or have you not heard? Jehovah, the Creator of the extremities of the earth, is a God to time indefinite. He does not tire out or grow weary.” Moreover, if you have not already heard, this eternally Tireless One says that he is able to sustain weak and weary ones and to supply them with an abundance of vigorous power. “[Jehovah] is giving to the tired one power, and to the one without dynamic energy he makes full might abound. Boys even may tire out and grow weary, and young men themselves will without fail get to stumbling, but those who are hoping in Jehovah will regain power. They will mount up with wings like eagles. They will run and not grow weary; they will walk and not tire out.”—Isa. 40:28-31.

15. How does the prophet Jeremiah show the superiority of Jehovah in power, knowledge and wisdom?
16. What two classes today are praising the almightiness of Jehovah?

17. Such momentous news as this raises what important question?

18. What does the Almighty One himself say in answer to this question?

MADE MIGHTY IN POWER THROUGH SPIRIT

¹⁹ But how is such a thing possible? By what means does Jehovah impart dynamic energy and vigorous power to mere human creatures? Obviously not everyone can receive such divine power. Godless scientists and worldly leaders who trust in their own or other men's power and strength can never hope to tap this heavenly Source of energy, for only "those who are hoping in Jehovah will regain power," we are told. It was to such individuals in Ephesus whose trust and confidence and hope was in Jehovah that the apostle Paul wrote: "I bend my knees to the Father . . . to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit." So this power to make one mighty and strong is imparted by and through Jehovah's spirit, and because it is from a holy Source it is correctly spoken of as "holy spirit."—Eph. 3:14-16.

²⁰ To have a better understanding of what the Bible reveals about God's holy spirit it is helpful to know the meaning of the Hebrew word *ru'ahh* and the Greek word *pneu'ma*, which are translated into English as "spirit." Both of these words have the elementary meaning of "breath," "blast" or "wind"; not just still, stagnant air, but rather air in forceful motion. While the Bible writers use these words in several different senses,* yet in all instances the basic characteristics of a blast of wind are conveyed, namely, *invisibility* and *force*. We cannot see the wind but we can certainly see what it does. We cannot see the wind that fills the sails of a boat,

yet we see that the boat is driven over the water and we know that a powerful force is at work. Thus we see a visible, perceptible effect produced by an invisible force.

²¹ Now, Jehovah's holy spirit is his invisible active force; not just the power residing within himself, but his energy when projected out from himself for the accomplishing of his will and purpose. Being invisible and powerful, it is properly termed spirit.

²² Are we to conclude from this that all invisible active displays of force or energy are manifestations of Jehovah's holy spirit, for example, the gravitational pull of the earth or the violent release of nuclear power when atomic bombs are dropped? No, not at all. In creating this material world Jehovah certainly used his invisible active force as well as his infinite wisdom and knowledge in tenaciously binding together the great atomic forces of the physical universe. (Gen. 1:2) But it is altogether incorrect to speak of such phenomenal forces of nature as God's holy spirit. Jehovah's invisible active force is not a blind, wild, uncontrolled force. It is not a force or power that wicked men bent on the ruthless destruction of life can tinker with as a toy or plaything. At all times Jehovah has his holy spirit under his immediate control and direction. It is not a fixed force as the earth's gravitational pull, for God's spirit can be extended or withdrawn, increased or decreased, according to his holy will and pleasure. So God's spirit may be defined as his invisible active force, a very real projected power indeed, which Jehovah personally uses to accomplish his will and which he gives in abundance to creatures who worship and serve him.

* See *The Watchtower*, July 15, 1957.

19. Jehovah uses what means to impart sustaining power to those hoping in him?

20. (a) What is the basic meaning of the Hebrew and Greek words that are translated "spirit" in our English Bibles? (b) What two characteristics does the wind have that makes it a fitting illustration of holy spirit?

21, 22. (a) Jehovah's holy spirit is defined as what? (b) How does one distinguish between the invisible forces of the universe and the invisible active force of Jehovah?

²³ Here, then, is a Source of surpassing strength and power upon which those who are true worshipers of Jehovah and who are conscious of their limited physical and mental strength may freely draw with no fear of a power shortage. Concerning these fortunate people it is written: "Happy are the men whose strength is in [Jehovah] . . . They will walk on from vital energy to vital energy." (Ps. 84:5, 7) Upon seeing all the marvelous wonders of Jehovah's creative activity these energetic happy people exclaim: "For you have made me rejoice, O Jehovah, because of your activity; because of the works of your hands I cry out joyfully. How great your works are, O Jehovah! Very deep your thoughts are. No unreasoning man himself can know them, and no one stupid can understand this."—Ps. 92:4-6.

²⁴ Not only will the unreasoning and stupid ones fail to understand but they will continue to laugh at and ridicule the true Source of all strength and power. But let them continue to do so. Let the godless scientists and technologists of this old

23. What response do those make who are privileged to draw upon this surpassing Source of dynamic strength?

24. What is in store for those who dare to mock and ridicule the Almighty Jehovah?

world's system of things continue their ceaseless search for new sources of material fuel and power. Let the proud and arrogant researchers and explorers continue their probing of outer space. Let all these stupid ones, whether they are of the Eastern, Western or Neutral bloc of nations, continue to harden their stony hearts against the only true Source of all dynamic energy and vigorous power. Yet Jehovah says to them: "How dare you people say: 'We are mighty men and men of vital energy for the war?'" (Jer. 48:14) What war is He speaking about? Why, the fast-approaching war of Armageddon, "the war of the great day of God the Almighty," which is now so very near. It is then that Jehovah will answer the supplication of the righteous who pray: "By your vital energy make them wander about, and bring them down, O our shield Jehovah, for the sin of their mouth, the word of their lips; and may they be caught in their pride, even for the cursing and the lying that they rehearse. Bring them to an end in rage, bring them to an end, that they may not be, and may they know that God is ruling in Jacob to the ends of the earth."—Rev. 16:14, 16; Ps. 59:11-13.

*Become Activated
by the Spirit of Jehovah*

"THE TRUE GOD IS THE ONE GIRDING ME CLOSELY WITH VITAL ENERGY." "JEHOVAH IS MY STRENGTH."—PS. 18:32; 28:7.

FOR centuries men have struggled and died in an effort to bring permanent peace and happiness amid this war-torn world. Yet not a single organization has been able to achieve this coveted goal, with but one exception. That exception is the

1. What should thinking people of all mankind be interested in learning, and why?

group known as Jehovah's witnesses. Unity of thought and unity of action have also been greatly desired but not attained by any society of people except Jehovah's witnesses. Happily living and working together in peace and unity, Jehovah's witnesses have demonstrated a genuine love for one another regardless of their individual ra-

cial, national, social or religious extractions. This too is something long desired but never accomplished by any other group. Certainly, then, to learn how and by what power or force this one group has attained these most desirable conditions should be of the highest interest to thinking people of all mankind.

² So often religious leaders and others, while observing these accomplishments as well as the very rapid growth of Jehovah's witnesses, fail to recognize by what power this is brought about. For example, one clergyman, John A. O'Brien, University of Notre Dame, declared: "The witnesses achieved a staggering 2,300 percent gain in 25 years, as compared with an average gain of 74 percent for 254 other churches. . . . If we Catholics averaged as many, we would have won for Christ not only the hundred million churchless people of America but those of the whole world as well."—*Extension*, January, 1959; *Our Sunday Visitor*, December 16, 1956.

³ In all humility of mind and heart Jehovah's witnesses (ask any one of them) quickly confess that with their own thinking ability and in their own strength they never could have won this commendable reputation. Only by looking to Jehovah the Almighty for the necessary strength, and by receiving it from this true Source of all dynamic energy and vigorous power, has it been possible to do what the above-quoted authority said "is without a parallel in modern history." But how do these lowly Witnesses receive such divine assistance, strength and vitality?

⁴ Certain conditions must first be met in order to receive the strength of Jehovah; it does not come automatically. To start

with, one must have a good heart. No one can have God's spirit if the motives of his heart are selfish, if he seeks to exploit such spirit for commercial gain, or if he craves this spirit for the popularity it may personally bring him. (Acts 8:17-22) If one is proud or delights in acts of wickedness such a person cannot expect to receive spirit from this most holy Source. One must be humble and teachable.

⁵ Now with such a good heart condition one has the proper soil in which to plant accurate knowledge of Jehovah's will and purpose as revealed in his Word the Holy Bible. (Luke 8:5-8, 15) Moses and Jesus both declared that bread alone is not sufficient for life; to have vitality and strength from God one must feed the heart and mind on His Word. In order for Joshua to be "courageous and very strong" Jehovah told him: "This book of the law should not depart from your mouth and you must in an undertone read in it day and night." "The word of God," the apostle Paul adds, "is alive and exerts power." (Deut. 8:3; Matt. 4:4; Josh. 1:7, 8; Heb. 4:12) This life-sustaining Word of God makes the believer strong in faith, hope and love, and "the greatest of these is love." Thus equipped one is able to do mighty works and endure the tragedies of life. "Love never fails." It "bears all things" and "endures all things."—1 Cor. 13:7, 8, 13.

⁶ From a study of God's Word one appreciates that Jehovah does not dispense his dynamic energy through just any organization that chooses to label itself religious. Neither does God deal with individuals independently of his own wifely organization, the "mother" of all those dedicated to God. (Gal. 4:26) He has always had His channel of communication on earth through which his spirit operates. Remember how Miriam and Aaron

2. In observing Jehovah's witnesses what do worldly leaders overlook?

3. To what do God's people attribute their great successes?

4, 5. (a) Why is it important that one have a good heart? (b) How is a study of the Bible related to the receiving of strength from Jehovah?

6, 7. What examples prove that association with Jehovah's organization is essential to receiving his spirit?

tried to bypass this channel and almost lost their lives as a result? Only after Jesus had been baptized by Jehovah's representative did he receive holy spirit and strength to enable him to do his powerful works. (Num. 12:1-16; Matt. 3:16; Acts 10:38) By and through this holy spirit Jesus aided those associated with him so they could understand the truth, and so they too could receive power to "cure sick people, raise up dead persons, make lepers clean, expel demons." Thus is emphasized the importance of association with Jehovah's organization.—Matt. 10:8; Luke 24:45; 1 Cor. 2:10.

⁷ As in the past, so also today Jehovah has his visible organization on earth and by means of it an understanding of His will unfolds. This organization is also needed to integrate the efforts of all Christians throughout the many nations so there is no duplication of effort or disunity of action. For these added reasons, then, association with this organization is essential if one hopes to receive Jehovah's spirit.

⁸ But is this all? Is just the taking in of knowledge and association with Jehovah's visible organization sufficient for receiving holy spirit from God? No, more is required. "This alone I want to learn from you: Did you receive the spirit due to works of law or due to obedient hearing by faith?" (Gal. 3:2) So there must be an "obedient hearing," meaning a willingness to act upon what one hears. Not by dead works of the old law covenant, but by energetic activity stimulated by Christian faith, do we show Jehovah that we are worthy of having his spirit. So, as it was in the case of Jesus, we must dedicate our lives to Jehovah and be baptized to receive of his spirit.

⁹ At the same time that one is taking the above steps one must earnestly *ask* for Je-

hovah's spirit. Do not keep silent; make your request known. In this regard the faithful believer is most fortunate, for through prayer he can communicate directly with his Creator, the true Source of all strength. Said Jesus: "For everyone *asking* receives, and everyone seeking finds, and to everyone knocking it will be opened. . . . if you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those *asking* him!" So do not hesitate to beg the heavenly Father for sufficient power and strength to do his will, for he is able to "do more than superabundantly beyond all the things we ask or conceive." This is why Paul in seeking divine power for the early church did so through prayer. "I bend my knees to the Father," he wrote, "to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit."—Luke 11:10-13; Eph. 3:20, 14, 16.

¹⁰ Since the majority of the readers of this magazine are of the "other sheep" class mentioned by Jesus (John 10:16), they will be particularly interested in knowing whether Jehovah gives strength to those of the "other sheep" class as he gives it to the anointed "remnant" of the body of Christ. Both classes, the "remnant" and the "other sheep," face the same problems, do they not? Do not both classes have like responsibilities? Are not both partners in the same work under the same trying conditions? Both classes therefore have the same need for divine strength through holy spirit. It is unthinkable that the God of justice would handicap one class by withholding his spirit while at the same time giving it in abundance to the other class. Call to mind too how faithful men of

8. What does Galatians 3:2 show is also necessary if one is to receive holy spirit from God?

9. Is it proper to beg Jehovah to activate us with his spirit?

10. Does Jehovah pour out his spirit in abundance on both the "other sheep" and the "remnant"?

old, although they were not of the anointed "church" class, nevertheless, were so filled with holy spirit that they were able to write inspired Scriptures. They were also able to pull down pagan temples, slay lions and bears, cure lepers, and even raise the dead. Likewise today those of the "other sheep" class are privileged to perform many powerful exploits with the help of Jehovah's active force.

¹¹ The factor, then, in determining whether one is qualified to receive holy spirit is not his destination, but, rather, his spiritual maturity and his mental attitude. One individual may be more willing to receive the spirit and follow its guidance than another who may be quenching the spirit by not walking wholly according to its direction. If a person goes contrary to this divine guidance it may be with him as it was with King Saul, concerning whom it is written: "And the very spirit of Jehovah departed from Saul." What a terrible thing to happen to anyone, to lose Jehovah's spirit! Saul, like Judas Iscariot, died a suicidal death. And it can happen to one whether of the anointed "remnant" or of the "other sheep" class if one is not careful.—1 Sam. 16:14.

MANIFESTATIONS OF JEHOVAH'S SPIRIT

¹² We cannot see energy itself; yet, when it is put to use, we can easily see the results it produces. When Jehovah's dynamic energy, though invisible, activates humans, we can readily recognize its effects. In this respect holy spirit from Jehovah has been likened to electricity, which may serve for illumination, or as a means of communication, or as a powerful force accomplishing great amounts of work. We cannot tell whether a person is filled with holy spirit by merely looking at him any more than

we can look at copper power lines and tell whether they are "alive" or not. By merely looking at a battery one cannot tell whether it is charged or not.

¹³ As electricity serves for illumination, so Jehovah's spirit can give enlightenment and clarification of God's Word in these dark times. (Ps. 119:105; Joel 2:28) That understanding and direction come only by holy spirit is evident when we observe the confusion and general lack of understanding and direction manifest in this world's various religious organizations. They are blind to the fact that God's kingdom is the only hope for mankind. They cannot see that the King of that kingdom has been installed in office and is now reigning in the heavens. They do not see the rapid approach of destruction of the present Devil-ruled system of things. They do not see that the promised literal paradise is very near at hand. They are altogether blind to such heart-cheering truths, for only by Jehovah's spirit are they revealed.—1 Cor. 2:9, 10.

¹⁴ Were it not for complicated electrical communication systems it would be impossible for commanding officers to maneuver great armies on a global scale. Similarly in the warfare in which Christians the earth around are now deployed. Were it not for Jehovah's spirit there would not be the continuous flow of instructions, nor would there be sufficient strength for the fierce hand-to-hand battles with the enemies.—2 Cor. 10:4-6; Eph. 6:11, 12.

¹⁵ Huge machines driven by electricity produce what man in himself is not able to accomplish. In like manner Jehovah's power can activate men to do what they could not otherwise perform. Under the

13. What evidence is there to prove that Jehovah's spirit is a powerful instrument of enlightenment?

14. In the universal and strenuous warfare in which Christians are engaged, what function does the holy spirit perform?

15. What feats of strength were Noah, Samson and others able to accomplish when energized with Jehovah's spirit?

11. What factors, then, determine whether one is qualified to receive Jehovah's spirit?

12. What three aspects of electricity nicely illustrate the power of the holy spirit?

guidance of God's spirit Noah and his sons, even though they were not shipbuilders by trade or training, were most successful in constructing a huge storm-proof shelter. Later, when it came time to build a sacred tabernacle in a wilderness, we read: "See, Jehovah has called by name Bez'al-el the son of U'ri the son of Hur of the tribe of Judah. And he proceeded to fill him with the spirit of God in wisdom, in understanding and in knowledge and in every sort of craftsmanship and for designing devices, for working in gold and silver and copper, and in working of stones to set them and in working of wood to make ingenious products of every sort." It was this same spirit of Jehovah that enabled an otherwise normal man named Samson to perform supernatural feats of strength.—Ex. 35:30-33; Judg. 13:25; 14:6, 19; 15:14.

¹⁶ How were Bible writers able to record prophecy without a flaw of inaccuracy? The apostle Peter answers, saying: "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." Without this guiding force from Jehovah it would have been utterly impossible for Daniel to foretell 2,500 years in advance events in this twentieth century, but when borne along by divine power of foresight this prophet of Jehovah described the "cold war" now being waged between the Eastern and Western blocs of nations with as much realism as the headlines of our daily newspapers.—2 Pet. 1:21.

¹⁷ If Jesus and the apostles were to prove the divine origin of Christianity they would have to demonstrate supernatural powers, and this they did. Concerning Jesus the historical record says: "Then great crowds approached him, having along with them people that were lame, crippled,

blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." (Matt. 15:30, 31) What a wonderful display of Jehovah's dynamic energy! This same divine power was also conferred upon the apostles. "He [Jesus] summoned his twelve disciples and gave them authority over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment. These twelve Jesus sent forth, giving them these orders: . . . 'Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free.'" Later on, at Pentecost, we read: "They all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Matt. 10:1, 5, 8; Acts 2:4.

¹⁸ Having accomplished the purpose of firmly establishing Christianity as from God, the imparting of miraculous gifts of the spirit for the physical curing of the people ceased with the death of the apostles, but Jehovah's holy spirit as a helper for his people has continued down to this day. Those who have been associated for many years with the New World society of Jehovah's witnesses are well aware of the operation of this spirit of God, for of a truth it has been the stimulating and driving force behind their work. No man or body of men can be given credit for the unified preaching work of Jehovah's witnesses on a global scale in 179 lands and territories. No humans can be credited with the marvelous flow of Bible truths. Decisions regarding theocratic organization, the operating of the Watchtower Bible School of Gilead, the Kingdom Minis-

16. What part did Jehovah's spirit play in the recording of Bible prophecy?

17. In the days of Jesus and the apostles how was Jehovah's dynamic energy miraculously displayed?

18. Through Jehovah's guiding spirit what are some of the things his people have accomplished during modern times?

try School arrangement, the establishing and enlarging of printing plants in many parts of the world—all these things and many, many more have certainly not been accomplished solely through the thinking ability and foresight of human creatures. The great legal victories that have become so numerous and that have defended and legally established true worship in the earth are really Jehovah's victories. His spirit has directed all this work, including the singular stand of his people against entrenched blood transfusers. Surely without God's guiding spirit it would be impossible to breast the rushing tide of ridicule, scorn and unfavorable "advice" of sincere relatives and respected professionals. No, such an adamant stand for the sacredness of blood is not due to mere human reasoning and leadership. All praise and credit goes to Jehovah's guiding spirit.

¹⁹ Other manifestations of holy spirit from Jehovah involve the disfellowshipping and executing of criminals, as, for example, Korah, Dathan, Abiram, Achan, Judas Iscariot, Ananias and Sapphira. In the case of the latter two the Bible says they 'played false' to the holy spirit of God. Great care should therefore be taken to see we never sin against God's spirit. In Jesus' day the Pharisees did just that by rejecting the divine miracles, thereby rejecting the open manifestation of the spirit's operation. Instead, one should gladly submit to, not oppose or resist, its direction and counsel. Never hinder or limit the spirit by working against its operation or by living contrary to its instructions.—Num. 16:1-35; Josh. 7:1-26; Matt. 27:3-10; Acts 5:3.

²⁰ "The fruitage of the spirit," says Galatians 5:22, 23, "is love, joy, peace, long-suffering, kindness, goodness, faith, mild-

ness, self-control." Where does one find such delightful fruit today? Among the many branches of societies of this world? Of course not! There one finds very rotten fruitage—hatreds, wars, prejudices, lying, stealing, immorality, and so forth. In contrast, one finds only the New World society of Jehovah's witnesses producing the beautiful fruitage of Jehovah's spirit. This is no secret. Worldly observers see this open manifestation of the holy spirit; yet, strange as it may seem, they are not moved to become a part of this unified, happy organization. Some who have been astounded at the peace, harmony and unity of Jehovah's visible organization have actually fought against what they see and marvel at and what only Jehovah's dynamic energy could have produced. They fall into the same category as the hypocritical Pharisees, sinning against God's spirit, and this is an unforgivable sin.—Matt. 12:32; Heb. 6:4-6; 10:26.

COMMUNISM CONQUERED IN THE STRENGTH OF JEHOVAH

²¹ Another evidence of God's spirit activating his people is the way they have been able to withstand the sustained persecution of totalitarian governments. In the words of the psalmist these persecuted witnesses of Jehovah sing: "God is for us a refuge and strength, a help that is readily to be found during distresses. That is why we shall not fear though the earth undergo change and though the mountains totter into the heart of the vast sea; though its waters be boisterous, foam over, though the mountains rock at its uproar."—Ps. 46:1-3.

²² In this warfare against godless totalitarian elements Jehovah's people continually draw on the heavenly Source of their strength, saying: "The true God is the One

19. What does it mean to sin against God's spirit, and why is this so dangerous?

20. Where does one find the fruitage of Jehovah's spirit, and why there?

21, 22. From where do Jehovah's witnesses receive the necessary strength to withstand Communist persecution, and with what results?

girding me closely with vital energy . . . you will gird me with vital energy for warfare." (Ps. 18:32, 39; 2 Sam. 22:2, 3, 40) Thus equipped, Jehovah's witnesses behind the Iron Curtain, although cut off from contact with their brothers in other parts of the world, nonetheless prove themselves far superior in endurance, vitality and dynamic drive than their brutal tormentors. Their God-given work continues to grow and prosper, to the utter dismay and consternation of tyrannical dictators.

²³ You thinking people of all mankind, look closely at Jehovah's witnesses. Observe how they have broken down all national, racial, social and religious barriers which divide. Note their oneness and unity in activity and form of worship. See how they are viciously opposed by the entire world, yet how they continue to maintain their integrity under trial. Look at their organizational prosperity and expansion in numbers. Observe their consuming zeal and love for Jehovah's kingdom of righteousness. Consider all this carefully and you are bound to know for a certainty that a powerful invisible force, yes, Jehovah's holy spirit, is activating this people. It is a demonstration of "the oneness of the spirit" on a grand global scale!—Eph. 4:3.

²⁴ Now, all of this is just as Jehovah long ago said it would be: "Not by a mili-

23. Now, after a careful consideration of Jehovah's faithful witnesses, what conclusion are thinking people bound to reach?

24. (a) If not by military force or human power, from where does the Christian's strength come? (b) For what surpassing reason must God's ministers depend on the strength that Jehovah supplies?

tary force, nor by power, but by my spirit, Jehovah of armies has said." This is why the apostle Paul attributed his own strength to Jehovah's power, saying: "For all things I have the strength by virtue of him who imparts power to me." So never

let a servant of Jehovah trust in his own strength or the power of other men, but, instead, "if anyone ministers, let him minister as dependent on the strength

which God supplies; so that in all things God may be glorified."—Zech. 4:6; Phil. 4:13; 1 Pet. 4:11.

²⁵ Because his dedicated ministers do all things that Jehovah may be praised and glorified, he, in turn, bestows upon them many blessings. Joy and happiness are among these blessings. Even though "you accepted the word under much tribulation," you did so "with joy of holy spirit," the Scriptures say. (1 Thess. 1:6) Furthermore, the promise is: "Happy are the men whose strength is in you . . . They will walk on from vital energy to vital energy." This joy and happiness is not a superficial mirth inspired by the world's "funny men." Rather, it is a genuine, deep, inward feeling of satisfaction and contentment enjoyed even if tears from physical pain are streaming down the cheeks because of being unmercifully beaten in a soundproof vault in a musty prison. It is the happiness that comes to those making Jehovah's heart happy, to those sharing in the vindication of his great Name and Holy Word.—Ps. 84:5, 7; Prov. 27:11.

25. What grand blessings do all those activated by the spirit of Jehovah now enjoy to the full?

"And in the last days," God says, "I shall pour some of my spirit out upon every kind of flesh."—Acts 2:17.

COMING IN THE NEXT ISSUE

- Right View of the Work Ahead.
- Enlarging Your Privileges of Service.
- How to Read the Bible.
- Satan—the Genius of Deception.
- Do Your Ears Hear with Annoyance?

Pursuing my Purpose in Life

As told by Sylvia Luning

LIFE seemed terribly empty. It seemed so vain to be thinking only of myself all the time. I knew that there was something wrong with this way of life, but what else was there? "Vanity of vanities," I often thought, "all is vanity."

Then one day in 1933 an Adventist came to my door in Baton Rouge, Louisiana. What he said about the fulfillment of prophecies recorded in the Bible intrigued me, and, although I did not have money to get the books he showed me, I determined to remember at least one scripture he mentioned so that I could read it after he was gone. The one that stuck in my mind was the twenty-fourth chapter of Matthew. As soon as he left I got out my Bible and read it. It was amazing! I could clearly see that it was talking about our day, that we were living in the last days, and I felt that I ought to get out and tell people about it. But there was no further contact with these people, and the cares of life soon drove these thoughts from my mind.

Not until about six months later did someone else come to my door talking about the Bible. This time it was one of Jehovah's witnesses, but that did not mean much to me, since I had never heard of Jehovah or of his witnesses. What was important was that she had books on the Bible that I wanted, and I took them.

Then I sat down to read. I really do not remember having done much of anything else for the next two weeks. What I read thrilled me and filled me. It was as if I had been dying of thirst and had found water—clean and satisfying. I drank deeply and began to come to life. No longer did life seem empty. Here was something real, something I could cling to, and my heart began to sing with joy.

Six weeks later I was actually out preaching to others, and from that day to this the truth from the Bible has never ceased to be marvelous to me. It became indeed like a flaming fire in my bones, and my one purpose in life became to serve Jehovah God with my whole heart, mind and body.

It was not easy. My husband did not go along with me. He set himself to oppose my course, but the more he opposed, the stronger the fire within me became and the harder I worked in Jehovah's service. I had always been afraid of my husband, but now I felt that I had to prove to Jehovah that I feared God more than I feared man. Many times I went out witnessing terrified at the thought of what might happen when I returned. Often the good news I preached and the message on the phonograph records we used in the service at that time did as much to reassure and strengthen my own faith as to help those to whom I preached.

The first large assembly I attended with Jehovah's people was in New Orleans, Louisiana, in 1938. I was there when we heard New Orleans Police Chief McNamara order his men to cut the telephone connections that had been installed to enable us to hear the Bible talk "Face the Facts" and when he told them that if anyone interfered they should shoot, and shoot to kill. It was a tense moment. I was also among those who later got a recording of

the talk "Face the Facts" and played it in dozens of homes.

HEARTACHE OVERCOME IN KINGDOM SERVICE

Came the year 1940 and difficult decisions. That was the year the United States Supreme Court ruled against us on the flag salute issue, resulting in intense persecution. It was also the year that I heard a judge pronounce me unfit to be the mother of my son, now twelve years old, because I was one of Jehovah's witnesses. I had just sued my husband for divorce on the ground of adultery, to which he admitted guilt, but I was the one adjudged unfit to have the child. Stunned, and yet filled with satisfaction at the knowledge that I had stood firm in my worship of God in spite of this trial of faith, I signed up for pioneer service, so that all my efforts could be used in the service that I knew was most important.

What lay ahead often proved hard to take. It was a time of personal anguish and heartache. In the mornings I waited by the school and at night I searched the local theaters hoping to find my boy and be with him for even a few moments. It nearly killed me, and yet I had the joy of being in full-time service to Jehovah. How many years I had longed for this! My one purpose in life was to serve Jehovah with all I had. Now that I had it in my grasp would I abandon it in grief over my child? True, I could have had him back by returning to my husband, but that would have required that I forsake my worship of Jehovah. That I could not do. I had made a vow of dedication to God and nothing must move me to break it. With fierce determination I set myself to stick to my decision, come what may. I felt that I was on the verge of a physical and nervous breakdown, but by my keeping my mind centered on Jehovah and keeping busy in

his service my wounds slowly began to heal.

For the next three years I pioneered in and around Baton Rouge, so it was possible to spend quite a bit of time with my boy. I continued to try to teach him the Bible truths, even though it had been forbidden. In the meantime I teamed up with Barbara Sleep and we had some wonderful times together, working hard to bring the good news to those in our assigned territory, and attending assemblies.

It was at a nationwide assembly in the summer of 1942 that Brother Knorr mentioned that some of the brothers would be trained for foreign missionary service. "How wonderful!" I thought. "But no doubt it will never apply to sisters." Something else that Brother Knorr said at that assembly deeply impressed me. In speaking of the trial of our faith before Armageddon he made the statement that it would be an endurance test. Many, many times down through the years I have thought of that. At times when I plodded on day after day, meeting only opposition or indifference, and wondering, "Lord, how long?" those words would come into my mind and I would remember that the trial of my faith was the real thing to consider. What if the people would not listen? What if they did slam the door in my face or chase me with a broom? Wasn't I enduring? And what else really mattered?

Of course, there were special joys that helped us to endure. One came when we found two long envelopes from the President's Office in our mailbox. Our joy was unbounded as we read the invitations to attend Gilead School to receive special training for foreign missionary service. We laughed and cried and bowed our heads in gratitude to Jehovah for this unspeakable privilege. But wait! It meant leaving my boy behind, perhaps never to see him

again. Thrilled as I was, I knew that I had another hard decision to make. I was terribly torn between my desire to go and the thought of leaving my boy, and I wondered just where my duty lay. After seeking counsel from my older brothers in the truth I made my decision—to go to Gilead.

September, 1943, saw both Barbara and me enrolled in the second class. What a marvelous experience! It was a taste of New World living. We were in a world set apart, where we could feast on the truths of God's Word and enjoy the constant companionship of our brothers. All too soon it was over. World War II was still raging and it was difficult to gain entry to many countries. Travel too was considerably curtailed. So we received temporary assignments; a group of us went to Perth Amboy, New Jersey, and I worked with the congregation there for the next two years. During the summers I was able to spend several weeks in Louisiana with my boy.

ON TO PANAMA

December 27, 1945, was another big day. It was then that we arrived at our new assignment, in Panama. We were assigned to Colón, a city of about 50,000 people located at the mouth of the Panama Canal on the Atlantic side of the Isthmus. With the help of one of our native brothers we found a suitable home, furniture, food and other things necessary to getting properly settled. We were delighted with our assignment and looked forward to our work among the people. Their homes, their foods, their way of life, all became subjects of intense interest to us.

The little congregation there had fifteen publishers when we arrived. We worked hard, averaging around twenty-two studies a month, and soon the congregation began to grow. It had a very happy family spirit about it. We dearly loved our brothers and wanted to help them in every way pos-

sible, and they felt the same way about us.

Our Spanish was very limited, but the Spanish-speaking people we met in our door-to-door work were very helpful. Many of them studied with us just to listen to us try to speak their language and to help us. Some of them understood English, but they never let us know it, and it was not until years later that we realized it. We appreciated their making us talk their language; it helped us to learn it.

In November, 1947, I was transferred to Panama City to help in the Society's branch office.

Up to this time I had grieved quite a lot over my boy. He had written very seldom during the two years since I had seen him and my heart often ached because of him; but now I began to realize that Jehovah was giving me many "sons," as He had promised to do, and not only sons, but daughters and fathers and mothers and houses. (Mark 10:29, 30) These became as dear to me as my own son. I dearly loved my work and my assignment. The thought of leaving it never entered my mind.

In Panama City I was assigned to work with the English congregation, and I found a number of brothers and sisters new in the truth who were asking for help. How happy I was that I could help them, and how eagerly they accepted suggestions and put them into practice! For ten years I was with that congregation. I saw it grow until it divided and subdivided, and now there are ten congregations in the territory it once served.

REWARDS OF FAITHFULNESS

What a thrill it has been to watch the brothers, many of whom I found and studied with, grow to maturity and take their place in the New World society, some as congregation servants, others as pioneers or special pioneers! What joy it brings to see them become capable servants, taking

over duties I once cared for, handling the details of an assembly organization, giving public talks and bringing new ones to the organization! Can you imagine the joy it brings to hear a blind man you found sitting hopelessly behind his house express over and over again his gratitude for the truth you patiently taught him and which he now zealously preaches to others, telling them that he used to be able to see but was blind and now is blind but can see? These are the things that make you glad you answered the call for pioneers years ago, the things that make you know you made a good decision when you decided to leave behind other interests and put your service to God first.

In 1950 I returned to the United States to visit my mother and my son, who was now married, and to attend the big 1950 assembly in New York.

Two years later my health took a turn for the worse and I had to undergo an operation. For a whole year I was away from my foreign assignment, but during that year, which I spent with my mother, I had the joy of seeing her and a niece embrace the truth as a result of my efforts. In 1953 my mother attended the New World Society Assembly with me, after which I returned to Panama, grateful that I was able to continue pursuing my purpose in life.

I took up work where I had left off in an isolated community, and in 1955 I helped to organize a small congregation in it. The next year brought joy to me when I married one of my fellow missionaries who had come to Panama in 1951 to work in the branch office, and sorrow when I received news of the death of my beloved mother.

Then came 1958 and the wonderful Divine Will International Assembly. Of course, we were there enjoying it to the full. After the assembly we had a lovely vacation visiting friends and family, and then back

to Panama and a delightful surprise—circuit work! My husband was assigned to serve the English circuit, the one that I had helped to build up. I had been in Panama now for nearly thirteen years, and the brothers I had been associated *with and* many I had helped to gain a knowledge of the truth live here and there in this circuit. Some of them I had not seen for years, so it brought me great joy to be able to visit them, to see how they were progressing and to give what help and encouragement I could as the wife of a circuit servant. We had wonderful experiences during the year we were on this assignment.

At present my husband is serving as congregation servant in a small congregation in the Canal Zone where the need is especially great for mature brothers who speak English. Besides this he works in the branch office, while I do missionary work in the congregation's territory and have a very interesting time doing it. Take it from me: A missionary's life is not dull!

Surely the one who sticks to his assignment in Jehovah's organization is a most blessed creature. True, the heartaches may be there, as in my case and that of many others who have left loved ones behind, but, oh, the deep and satisfying joys that have been there too! The rich spiritual blessings and privileges of service! I have come to realize that my happiness does not depend on the doing of my own will but on doing the divine will in the place that Jehovah has assigned me.

Now the years are beginning to take their toll in waning strength and aching joints, but my purpose in life has not yet been pursued to the finish. I look forward to full-time service to Jehovah right through the battle of Armageddon, sharing thereafter in cleaning up the earth and making it a paradise. I want to be here, still sticking to my assignment, when children are brought forth in righteous-

ness and the dead are welcomed back from the graves, when the final test by Satan comes, and when, with all aches and pains gone, it will be possible to stand before Je-

hovah in human perfection along with a great crowd of others, to receive from His hand the prize—justification to life!

Now, why don't you become a pioneer?



"BANG! Bang! Bang!" Three shots in the back and the fleeing father lay dead on the ground, murdered by his seventeen-year-old son. For several years this son had argued with his father and now had chosen this way to end these arguments once and for all. The evidence at the trial showed that the murder was "clearly premeditated." During the cross-examination he declared, "If I had to do it over again, I would." As the judge sentenced him, a mere five to twelve years for premeditated patricide, the youth "remained stony-faced."—*New York Times*, November 16, 1960.

This teen-ager had permitted evil to harden him. His father's treatment of him, whether just or unjust, appeared as an evil to him and he had let it harden him to the extent of premeditated murder. Repeatedly one reads of such murders, showing that this is an age of hardheartedness.

Evil, as already intimated, may be just or unjust. It is anything that causes pain, sorrow or distress. World Wars I and II were evils, unjust ones, caused by man.

The flood of Noah's day was an evil, a just one, sent by God. Yes, God at times creates not only good but also calamity or evil.—Isa. 45:7.

SOME BECOME HARD, SOME BECOME SOFT

We need not let evil harden us. It is all up to us. We can let it soften us, if we want to. Who knows how many other youths disagree and have arguments with their fathers without murdering them? How true this is can be seen as we examine that epic of human history, the Bible.

Adam may be said to have been the first one who let evil harden him. When faced with God's judgment of him, an evil, he hardheartedly blamed God and his wife. "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." How hard he had let his heart become in just a short period of time! —Gen. 3:12.

The ten plagues that God caused to come upon Egypt, to show Pharaoh who Jehovah is, were evils. No question about

that. But while they hardened Pharaoh and most of his subjects, there were some Egyptians who were softened by them. These exercised faith in the God of Moses, sought cover when warned about the seventh plague, of hail, fire and thunder; and many, as "a vast mixed company," also went up with the Israelites out of Egypt after the memorable night of Nisan 14, 1513 B.C.—Num. 33:1-3.

As we look about us today we see many who needlessly have let themselves become hard, to their own detriment. Some born with a defect such as blindness or lameness have let this make them bitter and hard. They resent the fact that, as the Bible expresses it, their 'teeth got set on edge' due to their 'fathers' eating unripe grapes.' But the man, whom the Bible tells about, who was born blind and who had his sight restored by Jesus had not let this affliction harden him; neither did the man crippled from birth whom Peter and John cured. They kept soft at heart and hoping, and so were in the right heart condition to respond to miraculous healing. Those who under like conditions today keep soft at heart are more likely to receive spiritual healing.—Ezek. 18:2; John 9:1-12; Acts 3:1-8.

Others permit some disaster to make them hard. They rebel that God lets "time and unforeseen occurrence befall them all." All such should consider the example of Job. What disasters he experienced all at once! Loss of all his ten children, all his possessions and even his health. Did he permit it to harden him? It hardened his wife, for she said to him: "Are you yet holding fast your integrity? Curse God and die!" But Job became soft and said: "As one of the senseless women speaks you *speak* also. Shall we accept merely what is good from The true God and not accept also what is bad?"—Eccl. 9:11; Job 2:9, 10.

Then again, many let social injustices, such as economic oppression and racial prejudice harden them. They begin crusading as if righting these wrongs were the most important thing in life and as if it contained no joys so long as these evils had to be endured. Some even swing to the extreme of becoming atheistic Communists. What folly! The apostle Peter counseled Christian slaves in his day to submit even to unreasonable masters rather than to rebel.—1 Pet. 2:18, 19.

The Samaritan of Jesus' illustration did not permit the discrimination he was suffering at the hands of the Jews to harden him. Far from it! He went out of his way to help a man, doubtless a Jew, who had been waylaid, beaten and robbed, and was the happier for it. Yes, just "because sentence against a bad work has not been executed speedily," that is no reason for our becoming hard.—Luke 10:29-37; Eccl. 8:11.

A common reason why some let their hearts become hard is the misuse or abuse of power by those in authority. That could have been the case with the teen-ager referred to above. Any in subordinate positions—wives, children, employees and also members of a Christian congregation—must be on guard here. Failing in this, the ten tribes of Israel let the position taken by Solomon's son, Rehoboam, unreasonable it is true, harden them. But how much better was the example of David, who did not let Saul's abuse of power make him hard!—2 Chron. 10:16; 1 Sam. 26:9.

A more or less common evil that has caused some persons to harden their heart is that associated with finding a mate. Due to inexperience or too trusting a nature, or due to dishonesty on the part of another, one suffers disappointment or frustration and may be deeply wounded. Because of this some become hard in all their rela-

tions with their fellows and particularly with those of the opposite sex. Jephthah's daughter could well have let herself become hard when, due to her father's vow, she found herself dedicated to a life of virginity, but she did not. She found happiness in serving Jehovah God full time.—Judg. 11:36-40.

Nor are such disappointments only limited to the matter of "love." Because their younger brothers were preferred above them, both Cain and Esau let their hearts become hardened so as to premeditate murder. How different the course of Jonathan! He did not let the fact that his intimate friend David was to succeed his father Saul to the throne of Israel harden his heart against him.—Gen. 4:4-8; 27:41; 1 Sam. 23:17.

Perhaps one of the greatest tests regarding evil that can come upon one as to hardening his heart is when he meets up with rebuke or the fruits of his sins. When Uziah was rebuked for presumptuously offering up incense, which was the sole prerogative of priests, he became hard and insisted on his willful course. And when Judas came face to face with the consequences of his betrayal of Jesus, he let it harden him so that he committed suicide.—2 Chron. 26:16-20; Matt. 27:5.

In striking contrast thereto, when David was brought face to face with his sin with Bath-sheba, he did not harden his heart, but let it be softened, saying: "I have sinned against Jehovah." Likewise Peter, when the seriousness of his having denied his Master was brought home to him by the cock's crowing, did not get hard, justify himself or make excuses, as did Adam, but "went outside and wept bitterly."—2 Sam. 12:13, 14; Matt. 26:75.

There is yet another evil against which we must guard ourselves lest it make us hard, and that is the evil coming upon

others. We must never become calloused at the misfortune of others or their plight, particularly not if we can do something about it. In Jesus' illustration about the neighborly Samaritan, the priest and Levite hardened themselves as they saw the plight of the one who had been beaten and robbed. But not the Samaritan; the misery of his fellow man softened his heart. Fittingly God commanded his people in ancient times: "In case some one of your brothers should become poor . . . you must not harden your heart or be closefisted toward your poor brother."—Deut. 15:7.

WHY NOT?

Certainly the foregoing Scriptural examples recommend letting evil soften instead of harden us. Letting evil harden us is rebelling against what God permits. It is not only wrong in principle but also harmful to all involved. It makes bad matters worse and so should be resisted. It amounts to rendering "injury for injury," instead of turning the other cheek. We should at all times avoid things that tear down, if for no other reason than that we cannot tear down others without also tearing down ourselves.—1 Thess. 5:15; Matt. 5:39.

Further, by letting ourselves become hard we are setting ourselves up as judges of those against whom we harden ourselves, acting presumptuously. We are told 'not to avenge ourselves,' but if we let ourselves get hard we are avenging ourselves, at least in thought, and may sooner or later do so in overt actions. Wisely and justly Jesus counseled: "Stop judging, that you may not be judged; for with what judgment you are judging, you will be judged, and with the measure that you are measuring out they will measure out to you."—Rom. 12:19; Matt. 7:1, 2.

Certainly, permitting ourselves to become hard is unloving. It violates the com-

mandment to 'love our neighbor as ourselves.' How can we always understand the reasons for a certain action? We cannot read the heart, can we? No, only God can. Suffering evil should soften us, make us more sympathetic toward others, more contrite toward God. If we let evil make us hard, then we are taking the side of Satan, for we are permitting evil to turn us away from God, which is exactly what Satan boasted he could accomplish by inflicting evil upon mankind.—Matt. 22:39.

ANTIDOTES

How can we keep from letting evil harden us, and, instead, let it soften us? One way is to bear in mind Scriptural examples of persons who suffered evil and yet did not permit it to harden them. The ancient Israelites in Egyptian bondage did not let evil harden them but rather called to God for help. He heard them and in his due time delivered them. (Ex. 2:23) Faith and prayer are therefore two of the greatest aids in letting evil soften instead of harden us. Yes, have faith that "just a little while longer and the wicked one will be no more . . . But the meek ones themselves will possess the earth."—Ps. 37:10, 11.

Today many unjustly suffer political, economic or social evils. But rather than let any or all of these things make them hard and cause them bitterly to devote their entire lives to fighting these evils, they let these evils soften them so as to look to God for help. Then when His witnesses call upon them they are ready to receive the good news of God's kingdom and as a result become happier even while enduring such evils than they ever could have been had they got out from under them but continued without the hope of God's kingdom.

Another great aid to having evil soften instead of harden us is humility. Humility

makes us soft, pliant, yielding, able to bend. Evil makes the proud hard, as was the case with Pharaoh, so that they cannot bend but crack and break under the strain. Evil robs the proud of all joy of living. How foolish! The humble, on the contrary, appreciate that life is worth while even with its evils, and so they pursue the wise course of making the best of circumstances. They keep gentle, mild-tempered and submissive.

Cultivating the fine qualities of patience, endurance and long-suffering will also help us to keep soft in spite of evils. Consider how long-suffering Jehovah God was with wayward mankind before the Flood, with the nation of Israel, and is now with the present wicked world. If Almighty God, able at once to end evils, is willing to put up with them, and they must grieve him far more than they do any of his imperfect earthly children, then surely we should seek to cultivate patience, endurance and long-suffering so as to put up with them uncomplainingly. Appreciating God's good reasons for permitting evil—the vindication of his name and the salvation of creatures—we can keep evil from hardening us.

But, above all, love is needed if we would have evil soften instead of harden us. Love for God will cause us to submit to all he permits to come to us in the way of evil. Love for our neighbor will cause us to make allowances for the ways he may have harmed us. And surely, if we are to 'love our enemies and pray for those persecuting us' we cannot let ourselves become hard toward them, can we? So let us never forget: "Love is long-suffering and obliging. . . . It does not keep account of the injury."—Matt. 5:44; 1 Cor. 13:4, 5.

To let evil soften us is the only wise course. It makes for contentment, peace of heart and mind, and peace and unity with our fellow man. On the other hand, to let

evil harden us is unwise, hurting us ourselves as well as others. It is the course of pride, presumption and selfishness. Faith, prayer, humility, patient endurance

and love for God and fellow man will keep us soft. Keeping soft, we will be the recipients of God's blessings both now and in his new world when evil will be no more.

Putting Kingdom Interests First

THE special training provided overseers of the congregations of Jehovah's witnesses in a one-month course at the Watchtower Society's Kingdom Ministry Schools has been received with keen appreciation. But for men with families to support, and at a time when employment is scarce, making arrangements to attend the school has called for strong faith.

Those who have attended have had a question to face. No, it was not a question of whether they would go to school; they knew the answer to that. But the question was, Would their secular employer be willing to let them off for a whole month or more and still have a job for them on their return? No matter what the answer, they knew that they would be doing the right thing by putting their service to God first.

Some employers, on learning that the congregation servant was to be given free training to equip him for more effective overseership, marveled at the interest shown by the organization in those who represent it. Just the thought that no charge at all was made for the training or even for room and board at the school amazed them. And what was the objective of the training? Not a commercial one; not so the overseer could make more money for some organization, nor even so he could make money for himself; but so that he could more effectively care for the spiritual needs of those in his congregation. The fact that the Watchtower Society gives the training free and the overseer is

willing to give of his time to receive it has made some employers feel that it is the least they can do to give a little co-operation.

In other places of employment there has been no spontaneous encouragement. It has proved to be a test of faith for the congregation servant, but a test that he has met with Jehovah's help.

A congregation overseer from Fort Worth, Texas, relates this experience that he had: "When I received my invitation to attend the Kingdom Ministry School at South Lansing, New York, I approached the owner of the business where I was employed and asked for a six-week leave of absence. The answer was a very definite No, and when I informed my employer that I was going anyway, he began to advertise for my replacement as a supervisor in his business organization. . . .

"The Monday before I was to leave, the owner sent interoffice memos to the sixteen department heads to contact me immediately if their business required contact with me, since I would be on *leave of absence* for the next six weeks.

"When I received my last pay check before leaving, I asked if I might have my vacation pay, since my family would be needing it. My employer replied, 'Suppose I just send your wife your next pay check and we'll save your vacation pay for this summer inasmuch as you will probably be going away again as you do every summer.' "

The overseer in Burlington, North Carolina, had this experience: "When I asked for a month off in order to come to the Kingdom Ministry School, my supervisor informed me that he would not stand in the way of anyone trying to serve the Lord. The next day, however, our personnel manager informed me that I would lose my seniority and insurance if I took an extended leave of absence, and in case an emergency arose they would have to hire someone to replace me. Nevertheless, I was determined to come to the school and so stated.

"Before my leaving for the school my supervisor came to me and told me that I should not worry while gone for the month, that my insurance would be in effect for myself and my family, and that I would have a promotion when I returned to work. I expressed my appreciation for everything he had done for me, but told him that I was more interested in my ministerial work than I was in assuming any more responsibility there, and also that due to my ministerial activity I would have to have two more weeks off during the summer to attend our assembly in Texas. He stated that he had always worked things out for me before, and he would work something out for this summer."

A congregation servant who is also a pioneer in North Carolina writes this: "My wife and I were overjoyed when my invitation came to attend the 17th Class of the Kingdom Ministry School at South Lansing, New York. We had been in regular pioneer work for several years, and I was very glad to receive training that would improve my ability to present Jehovah's Kingdom message.

"However, one problem loomed on the horizon. I had been working for the . . . company for about one and a half years, and the kind of jobs that enabled my wife and me to pioneer are scarce in this area.

When I approached my staff supervisor about attending the Bible school he was skeptical. He pointed out quickly that the last three men who took more than two weeks off had been 'canned.' In spite of this I approached the district manager about the school. I explained the educational value of the course, the public speaking classes, and the purpose of the training. When I explained that I would need four weeks off to attend, he thought for a few moments, and said: 'I know you take your religion seriously, and that is good for any man. I am going to make an exception and let you go because I like your work and because of your good record with us.' When I started to ask him about a week's vacation pay, he interrupted with, 'Don't worry about money. I will continue your regular pay on the condition that you don't tell it around the office. After all,' he said, 'this is a rare exception.'

"When I explained about the school to the manager of the trailer park where I live, he said that he wouldn't charge me a dime while I was gone, and to just leave the trailer where it was.

"So although sometimes our problems seem like mountains, if we trust in Jehovah and his ability to solve our problems for us, our only major concern will be to praise his name more and more."

The overseer at Beaumont, California, writes this: "When I received my invitation to come to the Kingdom Ministry School at South Lansing I was *having* trouble with my vocal cords, which the doctor described as 'preacher's sore throat.' The remedy, he said, was to quit doing so much talking. My only income was derived from selling and that had been practically nil for the past few months, with the usual accumulation of bills. But Jehovah's spirit entered in, and my wife suggested that maybe she could get a job.

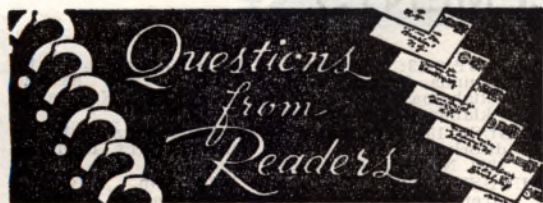
This she was able to do, and while her salary would not meet all expenses and pay for the trip, it did give us something. So she took up her pad and pencil as a secretary, and I took up her apron and saved my voice. With a contribution from the congregation to fill the gap, I am, by Jehovah's undeserved kindness, able to attend the Kingdom Ministry School."

A congregation servant from Brooklyn, New York, says that on three separate occasions he approached his employer to ask for time off to attend the Kingdom Ministry School. All three times he was turned down, and the third time the response was an angry one. Three days later it was time to leave for school, so the brother approached his employer again, this time requesting his pay in full, since he was going to have to say Good-bye. On this occasion, after a long conversation in which the purpose of the school was again explained, leave of absence was granted.

Some who have attended the school have lost their secular work when doing so, but even these do not feel as if the Lord had let them down. Not at all! He blessed them

far beyond their expectations with good things at the Kingdom Ministry School. Nor will He fail to hear their prayer in the days to come, when they ask: "Give us our bread for the day according to the day's requirement." (Luke 11:3) As Jesus himself assured, those who earnestly seek first the kingdom of God will find that all the other things necessary to life are added to them.—Matt. 6:33.

The example of these overseers in putting the Kingdom interests first is a fine one. They are, as the apostle Peter said they should be: "examples to the flock." (1 Pet. 5:3) Others associated with the New World society will emulate their good example. When confronted with circumstances in which secular work might make it impossible to attend a convention of Jehovah's people or when secular work begins to crowd out congregation meetings, they will remember the counsel found at Hebrews 13:7: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."



● Which occupy a higher position in Jehovah's organization, the seraphs or the cherubs? —R. J., United States.

It would appear that the seraphs occupy the higher position. Wherever the cherubs are mentioned in connection with Jehovah they are shown as being in a lower position, Jehovah either sitting upon or riding upon them. See 2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 13:6; Psalms 80:1; 99:1. However, the seraphs,

in the only place they are mentioned, at Isaiah 6:1-6, are shown as occupying stations above Jehovah's throne.

● Please cite authority for the statement appearing in paragraph 17, page 350, of "Your Will Be Done on Earth": "Great bodies of water . . . that mark our globe as different from the other planets of the solar system." —K. S., United States.

If you take any book on astronomy and read what it has to say about the planets of our solar system you can readily determine whether page 350 of "Your Will Be Done on Earth" is correct in its statement that great bodies of water mark our globe as different from the other planets of the solar system. The simple reason is that they are not the same distance

away from the sun that our earth is. Hence the temperatures of the various planets would vary according to their greater nearness to the sun or their greater distance from the sun.

For instance, Venus, on its side facing the sun, is hundreds of degrees above zero; whereas on the other side it is hundreds of degrees below. What effect this would have on H₂O can well be appreciated. So the earth, being located at the proper distance from the sun, is favored with just the right conditions for the life of man and the economy of nature upon which he depends.

● What does the S.P.Q.R. stand for that appears in the illustration at the beginning of chapter 6 in the book *"Your Will Be Done on Earth"*?—S. F., U.S.A.

The letters S.P.Q.R. stand for the Latin phrase "Senatus Populusque Romanus." Translated, this is "The Senate and People of Rome."

● Clergymen claim that Luke was a Gentile. *The Watchtower*, October 1, 1960, page 587, paragraph 14, states that all the Bible writers were Hebrews. What is the authority for this statement?—B. M., United States.

Those who hold that Luke was a Gentile have no clear Scriptural authority for their position. They read into Paul's words at Colos-

sians 4:11, 14 the thought that Luke was not a Jew. This is because in verse 11 Paul mentions some who were 'of the circumcision' and in verse 14 he mentions Luke. From this the implication is drawn that Luke was not of the circumcision and therefore not a Jew. But it does not at all follow that Paul intended to thus distinguish Luke. As McClintock & Strong's *Cyclopedia* states: "If this be not thought conclusive, nothing can be argued from the Greek idioms in his style, for he might be a Hellenistic Jew, nor from the Gentile tendency of his Gospel, for this it would share with the inspired writings of Paul, a Pharisee brought up at the feet of Gamaliel."

If there is no direct evidence as to Luke's being a Gentile, what is the basis for stating that he was a Hebrew or Jew? The basis is Paul's statement at Romans 3:1, 2 where he shows that God entrusted his inspired utterances to the Hebrews or Jews, giving them a distinct advantage: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God." Had Luke been a Greek he would have been the sole exception to this rule, and this would not be reasonable. So the logical conclusion is that he, the same as all the other penmen of the Bible, was a Jew, a Hebrew.

ANNOUNCEMENTS

FIELD MINISTRY

"How good and how pleasant it is for brothers to dwell together in unity!" exclaimed the psalmist. (Ps. 133:1) This godly unity will be promoted by Jehovah's witnesses during July as they offer to all people the Bible-study aid *"Your Will Be Done on Earth"* and a booklet, on a contribution of 50c.

WHEN ALL NATIONS UNITE

UNDER GOD'S KINGDOM

Would you like to see that time? Learn how you can! Hear the featured talk at all United Worshipers District Assemblies this summer. Five scheduled conventions are yet to be held so consult this list and start now!

AUGUST 8-13: **Oklahoma City, Oklahoma**, Fairgrounds Grandstand, 10th St. at May Avenue, Oklahoma City, Okla. Rooming: 5801 N. Shartel, Oklahoma City 18, Okla.

AUGUST 15-20: **Omaha, Nebraska**, Omaha Civic Auditorium, 18th & Capitol, Omaha, Nebr. Rooming: 2901 N. 30th St., Omaha 11, Nebr.

AUGUST 22-27: **Milwaukee, Wisconsin**, Milwaukee Arena-Auditorium, 5th & Kilbourn Sts., Milwaukee 3, Wis. Rooming: 1238 W. Atkinson Ave., Milwaukee 6, Wis. **Corner Brook, Newfoundland**, Humber Gardens, Corner Brook. Rooming: 34 Country Road, Corner Brook, Newfoundland.

AUGUST 29-SEPTEMBER 3: **San Francisco, California**, Candlestick Park Stadium, San Francisco, Calif. Rooming: 1619 Laguna St., San Francisco 15, Calif.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 20: The Source of All Dynamic Energy and Vigorous Power. Page 424.

August 27: Become Activated by the Spirit of Jehovah. Page 430.