# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

FEBRUARY 15, 1962
Semimonthly

MAKE FRIENDS FOR YOURSELVES

PROVING OURSELVES GOD'S FRIENDS

GOOD NEWS FOR ALL MANKIND

WHY THE NAME "JEHOVAH'S WITNESSES"?

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

## THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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


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

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# ARE YOU CONSCIOUS OF YOUR SPIRITUAL NEED?

THERE is no mistaking the need indicated by an empty stomach. If you persistently ignore it, the function of your body is impaired; even death can ensue. No less serious is your need for spiritual nourishment. The reaction may not come as fast, but failure to care for it can warp your thinking, impair your mental health and shorten your life. In a nation the cumulative result of this neglect is manifest most prominently in moral breakdown.

Modern society is sick because it is not conscious of its spiritual need. This is evident from the rising crime rate, the increasing rate of marriage failures, juvenile delinquency, disregard for high moral standards and failure of people to live together in peace. In its feverish pursuit of material things and its idolizing of scientific achievements, it has lost sight of its spiritual need.

Man's efforts to build an artificial world in which he stands as the only guiding intelligence are certain to fail. More and more he finds that he is incapable of sanely controlling the awful forces of destruction he now possesses. As Professor O. H. Mowrer wrote in *The Atlantic Monthly:* "As man, through science, acquires more and more control over the external world, he has come to feel less and less capable of controlling himself, less and less the master of his own soul and destiny. . . . We remain optimistic about what man can continue to do through science by way of dealing with his environment, but we have become extremely pessimistic about man."

Although modern society is thus spiritually impoverished, you do not need to be. You do not have to go along with it in exalting men and ignoring God, reaping the fruitage of its moral decay. If you are conscious of your spiritual need, you will rely on God; you will take the initiative to study the Bible and gain understanding of God's will. Molding your life by that divine guide, you will find contentment, security and spiritual health. Regarding those who do so Jesus said: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them."—Matt. 5:3.

How concerned are you about your spiritual need? Do you study your Bible regularly and understand it? Do you know who God is and what he requires of those who worship him? Do you use that knowledge to help satisfy the spiritual needs of others? It means life, everlasting life, for you to do so.

WHEN World Wars I and II ended, the world rejoiced, for that was indeed good news, but the ending of those wars was not the greatest news to mark this generation. In 1955, when Dr. Jonas E. Salk discovered a vaccine that was effective in preventing paralytic polio, that, too, was received by millions as good news, but neither was that the top news story of our time.

The event that rocked the world, and either directly or indirectly affected the lives of men everywhere, received wide publicity in heaven, but on earth it went almost completely unnoticed. What is perhaps even more surprising is the fact that while the event continues to be the chief story of our time, still there are only comparatively few people that even know about it. For instance, Are you yourself aware of this unprecedented phenomenon?

We call good news some happening or event that fulfills a keen desire of ours in life, such as finding the right job, having a child or surviving a serious operation. Individually we hear of good news quite often, but for the nations good news becomes less frequent. And seldom, if ever, do people in all parts of the world respond to a news release with the same interest and enthusiasm. Take, for example, the big news stories of the space flights of cosmonauts Yuri A. Gagarin and Gherman S. Titov of the Soviet Union and those of the United States astronauts Alan B. Shepard and Virgil I. Grissom. Their accomplishments were thrilling, not only to themselves, but to people in politically allied countries the world over. However, we would not be so naïve as even to suggest that the hungry, downtrodden people of Asia, Africa and other parts of the world were equally as concerned and thrilled with those events as were the people of the Soviet Union and the United States. No doubt, to the oppressed a news release of an arriving shipment of food, medical and farm supplies would have been far more exciting and meaningful.

In order for news to be good for all mankind it must of necessity appeal to all mankind. An agency that would effectively meet the needs and cope with the problems of people everywhere would most certainly be good news. But what agency is there today that would be able to tackle so great a task as that? There is one and it has been in operation for almost half a century. The establishment of that agency was the greatest news story of our time, but unfortunately few have become aware of it. Have you?

### POINTING FORWARD TO THIS EVENT

Nineteen hundred years ago when Jesus Christ walked the face of the earth, his presence was good news. For Jesus was not only a great physician, but also a great teacher and a great preacher. Note how Matthew reports this fact: "Jesus set out on a tour of all the cities and villages, *teaching* in their synagogues and *preaching* the good news of the kingdom and *curing* every sort of disease and every sort of infirmity." (Matt. 9:35) News about a man who can cure "every sort of disease

and every sort of infirmity" is good news indeed! While Jesus' healing work doubtlessly created great hope in men, it was extended only to a limited few, whereas Jesus' teaching and preaching contained a message that extended hope to all mankind. What was that message?

According to Matthew and the other Gospel writers, Jesus taught and preached "the good news of the kingdom." (Matt. 9:35) By his marvelous acts of healing *and* raising the dead, Jesus was instructing men as to what would take place on a much grander scale on earth under the kingdom of God. His miraculous deeds were meant to underscore the importance of the Kingdom in the minds of men of good will, because it is by means of the Kingdom that all God-fearing mankind will be blessed.

Therefore, Jesus made the theme of his ministry God's kingdom. He urged men to 'keep on seeking first the *kingdom* of God and his righteousness.' (Matt. 6:33) He taught men to pray for God's kingdom, saying: "Let your *kingdom* come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) A goodly number of his parables were about the kingdom. (Matt. 13:24-51) Jesus himself labored tirelessly to make known the kingdom of God to men. He said: "Also to other cities I must declare the good news of the *kingdom* of God, because for this I was sent forth." (Luke 4:43) He was acclaimed King of God's kingdom—"the One coming as the *King* in Jehovah's name." (Luke 19:38) When he sent out his apostles, he instructed them: "As you go, preach, saying, 'The *kingdom* of the heavens has drawn near.' " (Matt. 10:7) When he sent out his seventy disciples, he told them that they should go on telling the people: "The *kingdom* of God has come near to you." (Luke 10:9) During the forty days after his death and resurrection, Jesus taught his disciples "things about the *kingdom* of God." (Acts 1:3) So it was not the sabbath, or the resurrection of the dead, or hell or heaven that Jesus stressed, but the kingdom of God. That was his theme, and it is the principal doctrine of the Bible.

### HOPE FOR ALL MANKIND

The reason for this great emphasis on the Kingdom and for calling it good news can be understood only when we appreciate its assigned purpose. First, it is to vindicate God's name in all the earth. Second, it is to restore the earth to a paradise garden inhabited by perfect human creatures. In so doing it will fulfill all the Scriptural promises and prophecies concerning our earth. That is good news indeed!

For example, you may wonder how the kingdom of God will deal with worldly governments that are in opposition to it. The prophet Daniel answers: "It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) One government will rule the earth—God's heavenly kingdom government.

For those who are concerned as to its rulership the prophet Isaiah answers: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself." (Isa. 32:1) People will enjoy just and righteous government.

If you have been oppressed by harsh rulers and deprived of the necessities of life, listen to this Kingdom promise: "O God, give your own judicial decisions to the king, and your righteousness to the son of the king. Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauder. In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the Riv-

er to the ends of the earth."—Ps. 72:1, 4, 7, 8.

If you have lived on a parched earth and have longed for increase, free from any fear of war, then you will find these Kingdom promises good news: "The earth itself will certainly give its produce; God, our God, will bless us." "He is making wars to cease to the extremity of the earth." "You are opening your hand and satisfying the desire of every living thing." —Ps. 67:6; 46:9; 145:16.

No more will earth's inhabitants suffer. No more will they engulf themselves in tears. No more will death rule over them. Do you believe this? Listen: "[Jehovah] will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces." "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Isa. 25:8; Rev. 21:3, 4.

For you whose hearts are or have been heavy because of loved ones that have died the Kingdom promise is: "All those in the memorial tombs will . . . come out." For "there is going to be a resurrection of both the righteous and the unrighteous." (John 5:28, 29; Acts 24:15) Jesus said to Martha: "He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all. Do you believe this?" Martha said she did. Do you believe Jesus' words?—John 11:25-27.

Are you an animal lover? Then there is a Kingdom promise for you too: "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them."—Isa. 11:6-9; 65:25.

Are you disabled in any way, infirm or suffering from a disease? The Kingdom, then, is your hope. For the fulfillment of prophecies concerning spiritual health now gives promise of such blessings in a physical way in God's new world. Says the prophet: "At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness." "And no resident will say: 'I am sick.' " —Isa. 35:5, 6; 33:24.

Would you like to own your own home and eat the fruitage of your own planting? For you, then, is the Kingdom promise: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. . . . the work of their own hands my chosen ones will use to the full."—Isa. 65:21, 22.

There is a Kingdom promise for each of these problems that afflict men. Little wonder, then, that Jesus showed God's kingdom to be the remedy for world distress and mankind's only hope.—Matt. 6: 10, 33.

### THE BIG QUESTION OF WHEN

Quite naturally, the disciples of Jesus were anxious to know when all these promises would be fulfilled. They had hoped that Jesus would set up an earthly kingdom and deliver Israel from Roman bondage, but they were disillusioned by his death. (Luke 24:21) However, after the death and resurrection of Jesus, the disciples were motivated by Jesus' instruction concerning the Kingdom to ask him: "Lord, are you restoring the kingdom to Israel at this time?" (Acts 1:3, 6) Jesus told them that they would first have to be his witnesses "both in Jerusalem and in

all Judea and Samaria and to the most distant part of the earth," thereby indicating that the establishment of God's kingdom was a long way off.—Acts 1:8.

On another occasion the disciples asked a similar question and Jesus replied by giving them a long-range prophecy that pointed to our very day as the time for its fulfillment. He said: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress." (Matt. 24:7, 8) Bible prophecies and physical facts unite to declare A.D. 1914 as the year when that prophecy began to be fulfilled. It was the first time in history when the major nations of the world engaged in total war against each other—nation against nation and kingdom against kingdom. Great famines, earthquakes and woes have followed. Those events, said Jesus, would mark the end of "the appointed times of the nations." He said that they would also mark the time of his coming into Kingdom power in heaven. God's kingdom is heavenly, not earthly. Jesus said: "My kingdom is no part of this world." "The world will behold me no more."—Luke 21:24; John 18:36; 14:19.

Regarding that grand event, we are informed by the Revelation account that there was great rejoicing in the heavens; also that the following declaration was made: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." Further, the account makes plain that this momentous occasion would be marked by a time of trouble on earth, as was the case. It says: "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. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." This declaration concerning the Kingdom took place on schedule A.D. 1914, according to and in fulfillment of Bible prophecy. —Rev. 11:15, 17, 18.

### THE GREATEST NEWS OF OUR TIME

The establishment of God's kingdom in the heavens being, as it is, an absolute fact makes it the greatest news event of our time. Why, then, has it not been made known? It has, but not by the news outlets of this world, because they do not believe in God's kingdom. They, along with their religious, political, commercial and military supporters, cry out as did the Jewish leaders of Jesus' day: "We have no king but Caesar." (John 19:15) Nevertheless, there are witnesses to the Kingdom, as Jesus declared there would be: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." —Matt. 24:14.

Today over 950,000 Kingdom newsmen are carrying forth news of God's kingdom in 185 lands and islands of the sea by every means possible in 158 different languages. People are hearing and taking their stand on the side of God's kingdom before God will, by means of his kingdom, "bring to ruin those ruining the earth" in his war of Armageddon.—Rev. 11:18; 16:16.

Supporters of God's kingdom know that human efforts have failed to bring about a better world, and they are assured by God's Word that his kingdom will succeed. So, if you have prayed for God's kingdom, if you have hoped for good government, then rejoice, because God's kingdom rules in the heavens, soon to take full possession of our earth. That fact is good news for all God-fearing mankind indeed! It is news on which to act, news to tell others.

# Make Friends FOR YOURSELVES

*"Also, I say to you, Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places."*
—LUKE 16:9.

THE Holy Bible is the only Book that tells people how to make the right kind of friends and how to keep them. Worldly books in considerable numbers have proffered advice on how to make friends; but the friend-winning advice of these books has not helped people win the happiness they seek. Only by going to the Book that is *the* Authority on making friends can we find genuine happiness that comes from having the right kind of friends.

[2] Since it was none other than Jesus Christ, the Son of God, who said: "Make friends for yourselves," we can be certain that this is a vital matter. Appropriately it was Jesus himself who set the example as to friendship: "No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:13) Having laid down his perfect human life as a ransom sacrifice for the benefit of all men who obey him, Jesus made it possible for such persons to come into a friendly state with his Father in heaven, whose name alone is Jehovah. Jesus proved his loyal friendship to Jehovah God by thus laying down his life and he also proved his friendship toward all those who have the same loyal devotion to his heavenly Father.

[3] What is a real friend? From Jesus' example we see that a friend must be loyal, that he must never allow selfishness and covetousness to undermine that loyalty. Judas Iscariot is one who allowed covetousness to undermine his loyalty. When faced with the opportunity of making money, he turned against his best friend, the Lord Jesus, betraying him into the hands of Jesus' enemies for thirty pieces of silver, doing this by a hypocritical act of friendliness: "Going straight up to Jesus he said: 'Good day, Rabbi!' and kissed him very tenderly. . . . Then they came forward and laid hands on Jesus and took him into custody." (Matt. 26:49, 50) What a false friend! His love of money separated him from his best friend and placed Jesus in the hands of those who wanted to bring about his death. It is as the Bible declares: "There exist companions disposed to break one another to pieces, but there exists a friend sticking closer than a brother." —Prov. 18:24.

[4] A real friend, then, sticks closer than a brother and is constant in his loyalty and friendliness. He is not warm and friendly one day and cold and aloof the next; as Proverbs 17:17 says: "A true

1. Where may one find the reliable advice on making friends, and with what result?
2. What did Jesus say about friendship, and what benefits result from the example he set?
3, 4. (a) What qualities are needed in a true friend, and wherein did Judas fail? (b) What example shows there exists a friend "sticking closer than a brother"? How so?

companion is loving all the time, and is a brother that is born for when there is distress." A real friend comes to the aid of his companion that is in distress. In this regard we can learn much about friendship from the example of Jonathan and David. Those qualities of love, loyalty and unselfishness and others that make up true friendship are all found in this outstanding example: "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul. And Jonathan and David proceeded to conclude a covenant, because of his loving him as his own soul. Further, Jonathan stripped himself of the sleeveless coat that was on him and gave it to David, and also his garments, and even his sword and his bow and his belt." (1 Sam. 18:1, 3, 4) Later, after Jonathan's death at the battle of Mount Gilboa, David deeply lamented the loss of his friend and said: "I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women." (2 Sam. 1:26) From this example it is clear that "there exists a friend sticking closer than a brother."

5 But, now, what made such an outstanding friendship possible? Mutual love for and devotion and loyalty to Jehovah God! Hence it has been said: "No friendship on pagan soil can rival the qualities displayed by Jonathan and David: 'the best that Greece and Rome have to show of friendships looks pale beside this.' "* The unselfishness and loyalty shown by Jonathan arose out of his putting Jehovah God and His will first. Being Saul's son, Jonathan was in line for the kingship. Yet when Jehovah removed his favor from King Saul and placed it upon David, bypassing Jonathan, the natural heir to the throne, Jonathan did not hate David, viewing him as a rival to be eliminated, as did Saul. But, recognizing that Jehovah's favor was on David, Jonathan theocratically submitted to the divine arrangement. Only by both David's and Jonathan's putting loyalty to Jehovah God first was their marvelous friendship possible. It is true, then: Without that primary love for and loyalty to Jehovah God, the foundation for any human friendship lies on sandy ground.

6 David also had experience with false friends. Ahithophel, David's astute counselor, was among those "companions disposed to break one another to pieces." (2 Sam. 15:12; Ps. 41:9; 55:12-14) Those friends of David who turned disloyal lost their love and exclusive devotion to Jehovah, the real King of Israel. On the other hand, because of having these very qualities, Ruth, the Moabitess, displayed loyal friendship for Naomi. "As for Ruth, she stuck with her." (Ruth 1:14) Unswerving devotion to Jehovah God must be the underlying foundation for every lasting and reliable friendship.

### SELECTING THE RIGHT FRIENDS FOR OURSELVES

7 The right kind of friend, then, should be one that encourages the Christian in being loyal to the Most High God. Only lovers of Jehovah can do this. Let us learn a lesson from the mistake made by King Jehoshaphat of Judah. This king, upon whom Jehovah had bestowed his friendship, made the mistake of associating with one who was no friend of God, King Ahab of Israel. This wicked king asked Jehoshaphat to join him in an expedition for the recovery of Ramoth-gilead. Jehoshaphat agreed. Though the prophets of Baal predicted success for the expedition, Micaiah, the only prophet of Jehovah obtainable,

* Hastings' *Encyclopœdia of Religion and Ethics*, Vol. VI, p. 132.

5, 6. What must be the underlying foundation for every reliable friendship, and what examples show this?

7. (a) What should the right kind of friend be able to do? (b) What mistake regarding friendship did King Jehoshaphat make, and with what consequences?

foretold the death of Ahab. Going into battle, Ahab disguised himself; but he had proposed that the king of Judah should put on his royal robes, thus becoming a mark for every missile. In the thick of the battle royally attired Jehoshaphat found every warrior of Syria turned against him, thinking him to be the king of Israel. "Jehoshaphat began to cry for aid, and Jehovah himself helped him, and God at once allured them away from him." (2 Chron. 18:31) True to the words of Jehovah's prophet, Ahab met his doom, a certain man bending his bow in his innocence and shooting an arrow into the king of Israel, so that he died. When the king of Judah returned to Jerusalem, Jehu the son of Hanani the visionary said to King Jehoshaphat: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah."—2 Chron. 19:2.

[8] Jehoshaphat made a bad mistake, cultivating a friendship with and giving aid to one who hated Jehovah God. In selecting friends, the Christian does well to keep those words of the prophet in mind: "Is it for those hating Jehovah that you should have love?" How the servant of God must guard against improper friendships! Whether we will receive God's favor or his indignation against us depends to a large extent on the kind of friendships we form. It should not surprise us that the Most High God views any of his servants as guilty who associate with persons of whom he does not approve. We cannot associate with those whom God does not approve and gain his friendship.

[9] The corrupting influence of bad friends is something that removes one from the realm of dependability, for it is something that will inevitably produce adverse results: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) Had it not been for God's intervention, Jehoshaphat's dealings with stupid Ahab probably would have cost him his life.

[10] Besides benefiting from the mistake Jehoshaphat made, we can also learn from the good example set by David, who could say: "I have not sat with men of untruth; and with those who hide what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit. I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah." (Ps. 26:4-6) David speaks as if he were on the witness stand, giving testimony as to his private life to show his innocence in regard to friendships. He declares his innocency as to associating with those who have no love for God and his righteous commandments. May every true worshiper of Almighty God Jehovah be able to affirm similar innocency as to his friendships!

### SELECTING THE RIGHT SLAVE-MASTER AS FRIEND

[11] We must be careful not only in selecting individual persons as friends, but we must also guard against improper friendships with groups, clubs and organizations that do not encourage us in the worship of Jehovah but rather foster slavery to the god of this world, Satan the Devil. (2 Cor. 4:4) Jesus Christ therefore turned down a democratic draft to become a local political ruler. (John 6:15) Indeed, Jesus not only turned down local kingship but world kingship of Satan's organization! The Devil "showed him all the kingdoms of the world and their glory, and he said to him:

8, 9. How can the Christian benefit from Jehoshaphat's mistake, and why should God's disfavor toward a person arise out of wrong friendships?

10. What example did David set for the servant of God?
11. (a) Besides persons, what other improper friendships must we guard against? How did Jesus set the right example? (b) Why is it folly for a Christian to make the world his friend?

'All these things I will give you if you fall down and do an act of worship to me.'" (Matt. 4:8, 9) Jesus rejected all such worldly offers, for he prized God's friendship above all things. To have accepted the Devil's offer would have made Jesus God's enemy. It is asking for Jehovah's enmity if we cultivate friendship with the world. The divine rule is inflexible: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) This wicked world is doomed to destruction at God's war of Armageddon, and the friends of this world will pass away with it. (1 John 2:15-17) As the prophetic victory song of Barak and Deborah foretold: "Let all your enemies perish, O Jehovah, and let your lovers be as when the sun goes forth in its mightiness."—Judg. 5:31.

[12] Nor are riches the kind of friend Christians should make for themselves. When discussing this matter of making the right kind of friends, Jesus said: "Make friends for yourselves by means of the unrighteous riches." Though riches can be used to help make friends, riches in themselves are not to be viewed as though they were man's only friend, for, explained Jesus: "No house servant can be a slave to two masters; for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches."—Luke 16:9, 13.

[13] Jesus thus stated a fundamental rule: No one can be a slave to two masters. The two masters, it is understood here, are in opposition to each other, one being good and the other bad. Jesus showed that if a person holds to one of these, he will despise the other, loving one and hating the other. The contrast between the rulers is so great that one cannot be for both. Jehovah God is the prime Slave-master; he is the prime Owner of all creatures by right of his creatorship. And if we wish to be friends of his, we must loyally serve him, giving him our exclusive devotion, dedicating our lives to him and giving our all in his service, becoming followers of his beloved Son, Jesus Christ. Further, Jehovah does not allow his servants to serve him part of the time and his hated enemy the other part of the time. Jesus expressed it this way, to the congregation in Laodicea: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:15, 16) Those who are neither hot nor cold are vomited out, rejected with disgust. Thus the Christian, in seeking the friendship of God and his Son, cannot be divided in his heart between Jehovah and the opposite master, Satan the Devil, "the god of this system of things."

[14] Jesus made it clear that the one desiring friendship with God cannot be a slave to worldly riches and thus a slave to the wrong slave-master. We must not be like the rich young ruler who, though he wanted to be a friend of God, would not relinquish slavelike ties with this world. Jesus told him to sell what he had and give to Jehovah God's poor, and "you will have treasure in heaven, and come be my follower." (Matt. 19:21) In saying this to the young ruler, Jesus was applying the rule: No one can be a slave to two masters. Exclusive devotion to Jehovah God was the thing. Would the rich ruler give Jehovah what belonged to him, or would he prefer slavery to riches? He made the

12, 13. (a) Why are riches not the kind of friend Christians are to make? (b) What choice is there between slave masters, and why can no Christian be a slave to two masters?

14. (a) As to friendship, wherein did the rich young ruler fail? (b) Why is the proper use of riches so important?

wrong decision and lost out on gaining the treasure of being a friend of God. Riches are useful, and the proper use of them, Jesus shows, is in making friends with God and his Son. Knowing this, the servant of God will never let riches become master over him, but will master them and use them in the ministry of Jehovah God. Otherwise, if riches become master over us by reason of our having made them our friends, we enter into a state of enmity with Jehovah God, for we have become a friend of this world and a slave to his hated enemy, the god of this world.

15 The proper friends for those truly seeking everlasting life are the prime Slave-master, Jehovah God, and his Son "whom he appointed heir of all things." (Heb. 1:2) In becoming a slave of God and of Jesus Christ one does not come into a hated position, one in which he is oppressed and trampled underfoot and kept in ignorance as to his master's purposes. No, but by becoming loyally obedient slaves of God and of his Son, one becomes their friend. It is uplifting to reflect upon Jesus' words to his loyal followers: "You are my friends if you do what I am commanding you. I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you." (John 15:14, 15) Unlike the usual cold and formal master-slave relationship, those who follow Jesus, while slaves, are also his friends. Jesus Christ proved his friendship by surrendering his soul "in behalf of his friends." (John 15:13) The price Jesus paid was his own precious blood; thus this friendship does not nullify the fact that Christians are slaves of God and of Jesus Christ. If they wish to maintain their friendly slave-and-master relationship, Christians must guard against making friendly ties with this world and its satanic slave master, the Devil. No one can be a slave to two masters.

16 How can we make friends with Jehovah and his Son, and why is it urgent to do so now? In the book of Luke, the sixteenth chapter, Jesus spoke a parable about a house servant, a steward who was about to lose his job and who showed practical wisdom in making friends with riches. The steward in Jesus' parable did not receive a salary, as is the custom today. When dismissed from his job, he would have to beg or do menial work such as digging. Not being strong enough to dig and not wishing to beg, the steward reduced various debts that men owed his master. When he lost his stewardship, he thus had people who would welcome him into their homes; for he had made friends with them by means of riches. Now he would not have to earn a living in the hated way by digging or in a humiliating way by begging. He had a good eye to the future, and he acted with practical wisdom in using wealth or material goods for making friends. So Jesus Christ says that Christians should act with similar practical wisdom: "Also, I say to you, Make friends

15. (a) Who are the proper friends for us to make, and why is there no odium connected with being their slaves? (b) How did Jesus prove his friendship for those who obey him, and what is thereby not canceled?

16. What parable did Jesus relate about a house steward, and what point did Jesus make?

for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places."—Luke 16:9.

[17] Jehovah God and Jesus Christ are the only possessors of "everlasting dwelling places." They will receive into these "everlasting dwelling places" only their friends. In this day and age when many persons are deeply concerned and disturbed over housing shortages, the high cost of housing and high taxes on homes, they are likely to give little thought to the matter of securing for themselves everlasting dwelling places in God's new world of righteousness. Not only is it a new world in which "righteousness is to dwell," but it will be a world of which God assures us: "Death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (2 Pet. 3:13; Rev. 21:4) This is what God has promised in his Word. Do you believe it? Jehovah's words never fail, as Joshua told the Israelites: "You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed." (Josh. 23:14) Having God's unfailing promise of a righteous new world, why, then, seek permanent dwelling places in this world? It would be futile even if we should try, for not only may riches vanish overnight, but one's life is just as uncertain. So the course of practical wisdom is to use our material possessions in such a way as to make friends with the Builder of all things and Jesus Christ his Son, who said to his followers: "In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you." (John 14:2) Then when riches fail us, we can be assured of a loving welcome into the "everlasting dwelling places" of the new world.

[18] Does this mean that God accepts bribes or that we can buy off God's wrath? No, not at all. Ananias and Sapphira thought that they could buy God's favor to the extent of having a big reputation. They failed to understand that handing over money to buy something for a selfish purpose could not be a friendly act toward God. Further, Simon, the one-time practitioner of magical arts, thought that he could buy the favors of God by the exchange of money. He found out otherwise, as Peter told him: "May your silver perish with you, because you thought through money to get possession of the free gift of God." (Acts 8:20) No, money cannot buy God's gifts; if that were so, then the rich would be at an advantage and could buy up reservations in God's new world. But God is not mercenary; he is not partial. Anyone can make friends with God and His Son, even though his material possessions be small and insignificant.

[19] How, then, do we use riches or material goods to make friends with God? Not to bribe God but to *glorify* God! God owns the whole world, and "the silver is mine, and the gold is mine," says Jehovah. "To me belongs every wild animal of the forest, the beasts upon a thousand mountains." (Hag. 2:8; Ps. 50:10) So we could not enrich God materially, but we can use our resources to glorify God, by telling others of his purposes, by giving him exclusive devotion and loyal love. When we encourage other persons to study the Bible, when we bring to them Bible-study aids, when we talk with them and help

17. (a) Of what are Jehovah and Jesus Christ possessors, and to what do many people fail to give thought? (b) In contrast with the uncertainty of riches and life in this world, what knowledge concerning God's promises should prompt us to take the course of practical wisdom?

18. Why does money not buy God's gifts, and who can be God's friends?

19. (a) How can money or material goods be used, then, in winning God's friendship? (b) What is the proper use of one's resources?

them understand God's purposes and promise of a righteous new world—we are using our resources to glorify God.

[20] By using our resources to glorify God, we are laying up heavenly treasure and making friends with those who will never forsake us, never abandon us and who can give us the gift of everlasting life under the kingdom of heaven. This matter of making friends with God and his Son is urgent because this world is now in its "time of the end," and will soon pass away at God's war of Armageddon. Now is the time to show that we are friendly toward God. Now is the time to get all the help we can in winning God's friendship. That is why we need to associate regularly with those who love and obey God, those whom Jesus Christ called "my friends." (Luke 12:4) By associating with the New World society of Jehovah's witnesses, thousands of persons are learning the course to take to make friends for themselves 'by means of the unrighteous riches, so that, when such fail, they may receive them into the everlasting dwelling places.'—Luke 16:9.

20. Why is it urgent to make friends with God now, and with whom should we associate?

# PROVING OURSELVES GOD'S FRIENDS

*"O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart."*
—PSALM 15:1,2.

NO ONE will gain entrance into God's new world, there to reside permanently as God's guest, unless he is a friend of God. Since God gathers around him only the pure and the good, there are requirements for being a guest in Jehovah's tent. What these requirements are should be the interest of every true Christian, for only by meeting them may he attain the blessed realization of everlasting life in a dwelling place of which the Bible declares: "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away . . . I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them.' "—Rev. 21:1, 3.

1. How does the Bible describe God's new world, and what requirements should interest us?

[2] The psalmist David was inspired to set down the requirements for being God's guest, hence God's friend: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance. In his eyes anyone contemptible is certainly rejected, but those fearing Jehovah he honors."—Ps. 15:1-4.

[3] That the Almighty God takes into his

2. What divine description is given of the friend of God?
3. Why is Jehovah rightly careful about those who will be his guests, and how was this carefulness shown in David's day?

tent as guests only certain ones is not surprising. Whoever has a home of his own does not receive into it as a guest just anybody; he does not entertain all persons. Many home owners would not have bad persons staying with them even for a short time. The same principle applies with Jehovah God. He does not receive everybody into his tent: "No one bad may reside for any time with you." (Ps. 5:4) This was true in David's day, in regard to the tent of God. David had brought the ark of Jehovah from the house of Obed-edom to Jerusalem: "So they brought the ark of Jehovah in and set it in its place inside the tent that David had pitched for it." (2 Sam. 6:17) To enter this tent was to enter into the presence of the Most High. David selected certain ones to serve at this tent, Asaph being among those so privileged. (1 Chron. 16:4-6) Only those who walked faultlessly and who were pure and upright could be in constant attendance in Jehovah's tent on his holy mountain.

[4] Jehovah is very careful about those who stay in his holy presence. If the requirements in David's day for being a guest in Jehovah's tent there on his holy mountain were strict, then how much more so must be the requirements for abiding in Jehovah's tent as a permanent guest, as a member of his holy family! That we may be accounted worthy of this incomparable privilege and be able to say with David, "I will be a guest in your tent for times indefinite," we must prove ourselves God's friends. Since "His intimacy is with the upright ones," it is absolutely imperative that those who would enjoy his protection and hospitality forever learn what God requires for being upright in his eyes. (Ps. 61:4; Prov. 3:32) Hence every Christian should ask himself these questions: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain?" And every Christian should be thoroughly familiar with what the psalmist answered: "He who is walking faultlessly and practicing righteousness and speaking the truth in his heart."—Ps. 15:1, 2.

4. What is said about the requirement for staying in God's presence, and so what should be the Christian's attitude?

### WALKING FAULTLESSLY

[5] To walk faultlessly, in God's eyes, the Christian must trust Jehovah God implicitly and prove that trust by being obedient to his commands. Adam, the first man, was God's guest in the Paradise of Eden. Adam could have enjoyed that Paradise as an everlasting dwelling place, one blessed with God's presence. But Adam failed to prove himself God's friend. Because of Adam's failure to obey his heavenly Father and Host, he lost his Paradise dwelling place and disqualified himself for being a guest in "the garden of God." (Ezek. 28:13) Adam failed to walk faultlessly, and so could not be God's friend.

[6] But the Bible abounds with examples of those who succeeded in proving themselves God's friends. A list of those who proved themselves friends of God is found in the book of Hebrews, chapter eleven. Mentioned in that chapter is Abraham, of whom James wrote: "The scripture was fulfilled which says: 'Abraham put faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend.'" (Jas. 2:23) What a privilege to be called "Jehovah's friend"! Are we, like Abraham, willing to meet the requirements for being Jehovah's friend? We cannot be God's friends by merely wishing it to be so; we must prove ourselves friends of God. Abraham demonstrated his faith and trust in God by obeying Jehovah's command to leave Ur of the Chaldees and later in attempting to offer up his only son by Sarah, his beloved Isaac.

5. How did Adam fail to walk faultlessly, and so what did he lose?
6. Who was called "Jehovah's friend," and why?

Thus the writer of Hebrews states: "By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son, although it had been said to him: 'What will be called "your seed" will be through Isaac.'" (Heb. 11:8, 17, 18) Abraham walked faultlessly, proving his faith and trust in God by his obedience; "and he came to be called 'Jehovah's friend.'"

7 Can any satisfaction compare with that of being Jehovah's friend? What is so-called success in this world's commercial enterprises compared to earning God's friendship? Nothing can bring the happiness and satisfaction as that which comes from being "rich toward God." (Luke 12:21) Men expend tremendous efforts to learn how to be a success in the commercial world; learning how to walk faultlessly in God's eyes so as to become his friend is worthy of far greater efforts.

### CONSTANCY IN FAULTLESS WALKING

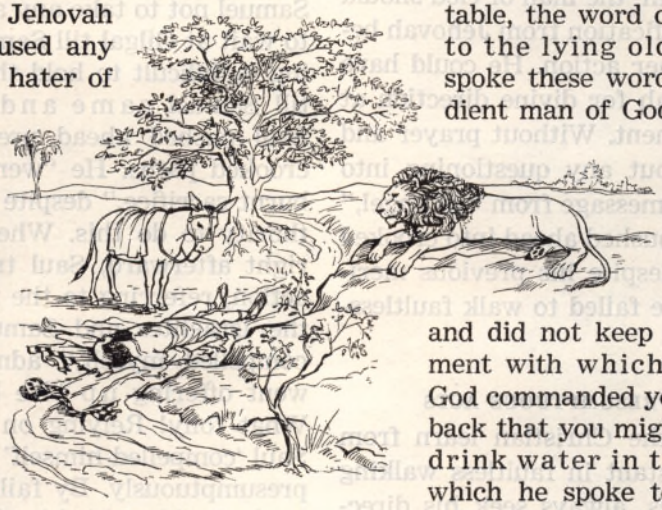
8 When we examine the lives of those who proved themselves God's friends, we find that they were constant in walking faultlessly. "Enoch *kept walking* with the true God." "Noah was a righteous man. He *proved himself faultless* among his contemporaries. Noah walked with the true God." (Gen. 5:23, 24; 6:9) The prophet Daniel was constant in his faultless walking. At critical moments in his life he did not rely on human wisdom; he turned to God for direction. This, in turn, was because he constantly depended on Jehovah God. Daniel communed with his God even when it was against the law; he prayed regularly, showing constancy in his dependence on his greatest Friend. Daniel was thrown into the pit of lions because of his loyalty to Jehovah, and even the pagan king Darius observed Daniel's constant reliance on his God: "Your God whom you are serving with *constancy*, he himself will rescue you." (Dan. 6:16, 20) By his constancy in faultless walking Daniel came to be greatly beloved of God, and Jehovah's angel Gabriel told Daniel: "You are someone very desirable."—Dan. 9:23.

9 To be constant in faultless walking as were Enoch, Noah, Abraham and Daniel, we must take notice of Jehovah in all that we do, as Proverbs 3:5, 6 states: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." No one can ever be a friend of God who is not willing to follow this counsel. No one, in fact, can really make a dedication to God unless he obeys this injunction to trust in Jehovah and to seek his divine direction so as to walk constantly in straight paths.

10 What folly not to take notice of Jehovah in all our ways—especially for the servant of God! Easily disaster can overtake one who leaves Jehovah out of the picture, especially at a critical moment, as it did for a certain prophet. The thirteenth chapter of First Kings tells us about "a man of God that had come out of Judah by the word of Jehovah to Bethel, while Jeroboam was standing by the altar to make sacrificial smoke." The man of God, whose name is not mentioned, then spoke a remarkable prophecy concerning the ruin of the altar and of those idolaters who sacrificed upon it. Wicked King Jeroboam

7. What is the proper evaluation of being God's friend?
8. (a) What examples are there of those who were constant in walking faultlessly? (b) How is faultless walking possible, as shown in the case of Daniel?
9. What is a vital requirement for walking faultlessly?
10, 11. (a) What can happen if one leaves Jehovah out of the picture? (b) What critical moments entered the life of a man of God, and how did he meet them?

was furious. He stretched out his hand and ordered the courageous prophet arrested. Immediately the king's hand stiffened and became dried up; and the altar was split asunder. Jeroboam besought the prophet's prayer, that his hand could be restored to soundness. The prophet agreed; and the king's hand returned to a healthy state. Crafty Jeroboam, for selfish reasons, then invited the prophet to his royal table. This was a critical moment in the prophet's life. *Would* he walk faultlessly? He did; he obeyed Jehovah and decisively refused any association with a hater of Jehovah and an idol worshiper, though a king: "The man of the true God said to the king: 'If you gave me half of your house I would not come with you and eat bread or drink water in this place. For that is the way he commanded me by the word of Jehovah, saying, "You must not eat bread or drink water, and you must not return by the way that you went." '"



11 If that man of God had kept on walking faultlessly in Jehovah's eyes, all would have been well. But almost immediately another critical moment entered the prophet's life. On his way out of the town, the man of God was intercepted by "a certain old prophet" who was dwelling there. This old prophet invited the man of God to go with him to his house and eat bread. "I am not able to go back with you or to come in with you," replied the man of God. "For it has been spoken to me by the word of Jehovah, 'You must not eat bread or drink water there.' " At this the persistent old prophet told a lie, though his motive for doing so is not mentioned: "I too am a prophet like you, and an angel himself spoke to me by the word of Jehovah, saying, 'Have him come back with you to your house that he may eat bread and drink water.' " Contrary to Jehovah's specific commandment, the man of God went back to eat bread and to drink water. This led to disastrous consequences.

12 While they were sitting at the table, the word of Jehovah came to the lying old prophet, who spoke these words to the disobedient man of God: "This is what Jehovah has said: 'For the reason that you rebelled against the order of Jehovah and did not keep the commandment with which Jehovah your God commanded you, but you went back that you might eat bread and drink water in the place about which he spoke to you: "Do not eat bread or drink water," your dead body will not come into the burial place of your forefathers.' " This time the old prophet had really spoken Jehovah's word. The man of God got on his way, riding an ass. "Later a lion found him on the road and put him to death, and his dead body came to be thrown onto the road." The lion devoured neither the human carcass nor the ass, but stood guard over both, thus providing a sign that what had happened was not accidental but was a visitation from God.—1 Ki. 13:1-28.

13 What tragic consequences for failure to walk faultlessly! The man of God had had

12. Why did the man of God fail to walk faultlessly, and with what consequence?
13. To have walked faultlessly, what should the man of God have done?

enough knowledge to avoid walking in crooked pathways; he had received direct orders from Jehovah on how to walk. What if the lying old prophet had said "an angel" had changed these orders? The man of God should not have accepted a second-hand message in contravention of the direct one he had received from Jehovah. What should the man of God have done? He should have obeyed Jehovah's commandment. Rather than disobey direct orders from Jehovah, the man of God should have sought clarification from Jehovah before taking further action. He could have prayed to Jehovah for divine direction at this critical moment. Without prayer and apparently without any questioning into the second-hand message from "an angel," the man of God pushed ahead into crooked pathways; and despite his previous meritorious record, he failed to walk faultlessly with God.

### AVOIDING PRESUMPTUOUS ACTS

14 What does the Christian learn from this? To be constant in faultless walking in Jehovah's eyes, always seek his direction, especially at critical and perplexing moments in life. Never push ahead presumptuously either on our own ideas or upon the urgings of someone else, even though that person may occupy a responsible position or claim to occupy such a position in God's organization. By seeking Jehovah's direction, we avoid being misled by impostors or by those who may mean well but who are acting upon their own understanding. By doing this we continue to walk faultlessly and in straight paths so as to avoid ruin such as came to the man of God who "rebelled against the order of Jehovah."—1 Ki. 13:21.

14. What lesson in walking faultlessly does the Christian learn?

15 Proving ourselves God's friends thus requires that we seek God's help in holding us back from presumptuous acts. May the Christian's prayer be that of the psalmist: "From presumptuous acts hold your servant back; do not let them dominate me. In that case I shall be complete, and I shall have remained innocent from much transgression." (Ps. 19:13) Let the Christian not copy King Saul in his presumptuousness. In the war against the Philistines, King Saul had been told by the prophet Samuel not to take any advance action but to wait at Gilgal till Samuel arrived. Finding it difficult to hold the people together till Samuel came and offered sacrifice, Saul pushed ahead presumptuously into crooked paths. He "went offering up the burnt sacrifice," despite his having no authority to do this. When Samuel arrived right afterward, Saul tried to justify his action, referring to the fearful attitude of the Israelites and Samuel's delay. "So I compelled myself," admitted Saul, "and went offering up the burnt sacrifice." What folly! Relying on his own wisdom, Saul 'compelled himself' and pushed ahead presumptuously. By failing to walk faultlessly Saul lost his kingdom and Jehovah's friendship. "Now your kingdom will not last," declared Samuel. "Jehovah will certainly find for himself a man agreeable to his heart."—1 Sam. 13:8, 9, 12, 14.

16 God holds us back from presumptuous acts by means of his Word and by means of prayer. We can study God's written Word, the Holy Bible, and learn the principles by which Jehovah wants us to walk. We must consult his Book of wisdom. Prayer holds us back from presumptuous acts, for by means of it we can take notice of Jehovah in whatever we do. God holds

15. (a) What should be the prayer of the servant of God, and why? (b) In this regard how did King Saul fail to walk faultlessly, and with what result?
16. (a) How does God hold us back from presumptuous acts, and how did the apostle Paul show faultless walking? (b) When in doubt what should the Christian avoid?

us back from presumptuous acts, too, by counsel from his organization. When a dispute arose over the matter of circumcision for Gentiles, Paul and Barnabas did not push ahead presumptuously. Paul knew what was the right decision in the matter, but he did not push it! He went to Jerusalem, and there a counsel of apostles and older men examined the matter. A decision was reached, one having the approval of the holy spirit. An organizational letter was prepared and this authoritative pronouncement could be read to the congregation. Paul proceeded only after getting organizational authority. (Acts 15:1-31) So the Christian today is held back from presumptuous acts not only by prayer and by God's Word but also by counsel from God's organization. When in doubt as to which way to go at a crucial moment in life, let there be no going ahead solely by human wisdom; refrain from such action, awaiting clarification from Jehovah God by studying his Word. Then we will advance in straight paths and be constant in walking faultlessly.

### PRACTICING RIGHTEOUSNESS AND SPEAKING THE TRUTH

17 To be Jehovah's friends we must at all times be "practicing righteousness." (Ps. 15:2) The Christian's personal life must conform to the righteous standards of God's Word; his conduct must be holy: "Do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:15, 16) Because Jehovah is holy he does not bring into his tent as guests those who are bad, those who deal unrighteously with their fellowmen and their Christian companions. To practice righteousness one cannot deal dishonestly with his friends or defraud them, nor can he slander them with his tongue. "For you are not a God taking delight in wickedness; no one bad may reside for any time with you. No boasters may take their stand in front of your eyes. You do hate all those practicing what is hurtful; you will destroy those speaking a lie. A man of bloodshed and deception Jehovah detests."—Ps. 5:4-6.

18 It is a delusion to think that God will take into his tent as a guest any who sully themselves with unrighteous practices. Note the description of God's friend: "To his companion he has done nothing bad." (Ps. 15:3) This includes little things as well as big, for "the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) The Christian who borrows from his companion and refuses to repay, for example, is not excused by God because the amount or item involved may not be large. "The wicked one is borrowing and does not pay back." (Ps. 37:21) It seems difficult for many persons to repay what they borrow; but if they are truly "practicing righteousness" they will seek to repay what they borrow, even though they cannot repay all at once and even though the time lapse may be considerable. Making the effort to repay shows that one is "practicing righteousness" in his heart.

19 "Speaking the truth in his heart"—this is another requirement for one who would be God's guest. (Ps. 15:2) The one speaking the truth in his heart is honest with others and with himself. If he speaks the truth in his heart, he will also speak the truth with his mouth. Not only will he avoid falsehood but he will be a preacher of truth, God's truth. The truths that God requires Christians to speak are found in

17. What else does God require of his friends, and what does this entail in regard to dealings with one's companions?

18. (a) What is said about little acts of unrighteousness? (b) What is the Christian's obligation in regard to borrowing?

19. (a) Explain what it means to be 'speaking the truth in one's heart.' (b) What did Jesus say about proving our friendship, and how is this related to speaking the truth?

his Word and they include the commandments of Jesus Christ, the Son of God, especially those concerning the preaching of God's kingdom. Said the Lord Jesus when on earth: "You are my friends if" —if what? "If you do what I am commanding you." (John 15:14) And what is it that the Lord Jesus commanded his followers during this "time of the end" to do? Why, speak the truth concerning God's kingdom and its establishment! "This good news of the kingdom," foretold Jesus, "will be preached in all the inhabited earth for a witness to all the nations."—Matt. 24:14.

[20] This great work of speaking Kingdom truths, then, is something in which everyone who would be a friend of God and his Son will want to share. By means of the truths concerning God's kingdom thousands of persons who were once enemies of God have now become his friends. Yes, converting many who are God's enemies into his friends—this is the grand privilege and obligation of every true Christian. To do this he must be a preacher of truth. Everyone who is "speaking the truth in his heart" will speak the truth with his tongue, teaching others about God's kingdom. Concerning the Christian obligation of turning God's enemies into his friends by means of the truth, the apostle said: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' "—2 Cor. 5:20.

[21] The new world of righteousness is at hand, a world in which "the tent of God" will be with humankind. "O Jehovah, who will be a guest in your tent?" May we be diligent, then, in telling others of God's Kingdom truths by which they may become reconciled to God. Let us speak from a heart filled with truth, all the while practicing righteousness in our dealings with all mankind. And may we in constancy ever walk faultlessly with our God, as did Enoch, Noah, Abraham and Daniel, seeking always divine direction in what we do. O may we prove ourselves, down through this world's end and into the glorious new world, to be God's loyal friends! Then we may exult with the psalmist: "I will be a guest in your tent for times indefinite," for we will be guests of God, privileged to abide in Jehovah's tent forever.—Ps. 61:4.

20. What results from speaking Kingdom truths, and so what obligation rests upon every Christian?

21. With the new world at hand, what should be our course of action, and with what blessed result?

## TWO MAGAZINES—FOUR NEW WITNESSES

A Venezuelan woman obtained a copy of *The Watchtower* and *Awake!* from a Witness going from door to door. She laid them aside and forgot about them. Then one day her husband noticed them among his musical records and read them. He so much appreciated what he read that he at once visited the Society's branch office and subscribed for both magazines and obtained other Bible study literature. An invitation was given to him to attend a public lecture at the Kingdom Hall, and a few weeks later he came with his wife. He greatly enjoyed the talk and was impressed by the friendliness of the Witnesses.

Arrangements were made with him to have a Bible study in his home. Shortly his two sisters-in-law came from the Canary Islands and joined in the Bible study and in attending the meetings at the Kingdom Hall. Within five months all four were having a share in preaching from house to house. And it all started with two magazines.

# Why the name "JEHOVAH'S WITNESSES"?

"WHAT'S in a name? That which we call a rose by any other name would smell as sweet," said Shakespeare. True, but still it would need a name to distinguish it from other flowers.

Names are important. Without them we could not properly identify specific persons, places or things. A name, according to *Webster,* is "a word . . . by which an individual or class of individuals (persons or things) is regularly known or designated. . . . A distinct and specific designation." Among some very primitive peoples individuals are not given specific names but merely identified by some physical peculiarity as to height, size and suchlike. But what happens when two or more persons greatly resemble one another? To try to do without names does present difficulties.

God, in his Word, the Bible, repeatedly stresses the importance of names, especially that of his own name Jehovah. That he also considers the names of his servants important can be seen from the fact that at times he himself changed their names: Abram to Abraham, Sarai to Sarah, Jacob to Israel. And Jesus changed Simon's name to Cephas, which is translated Peter. Nor may we overlook the fact that it was "by divine providence" that the disciples at Antioch were called "Christians."—John *1:42; Acts 11:26.*

So long as the Christian congregation numbered comparatively few thousands and the apostles were alive, the name "Christian" was sufficiently distinctive and specific. All who professed to be Christians but whose beliefs or conduct belied their claim were forthwith excommunicated from the Christian community. In those days the name "Christian" had an unequivocal, unambiguous meaning, for it was limited to the sincere, enlightened, dedicated, genuine followers of Jesus Christ.

But after the death of the apostles an enemy, Satan the Devil, sowed seeds of imitation Christians in the field, and so before long it became a field of apostates and counterfeits, yet bearing the name Christian, Christendom. (Matt. 13:24, 25) This, in turn, attracted still more non-Christians to its fold. Others became Christians in name only to escape persecution. Two striking examples of this were the old Saxons of Germany, forcibly converted by Charlemagne, and the Marranos of Spain, Jews who posed as Christians to avoid persecution by the state's Roman Catholic Church. Thus for many centuries in Europe a man was considered a Christian regardless of what his beliefs or morals were, so long as he did not claim to be a Jew, Moslem or atheist.

### DERISIVE NICKNAMES

This state of affairs posed a problem for the Reformers when they appeared on the scene. What should they and their followers call themselves, since the name Christian was used so loosely? How could they distinguish themselves from the rest? Unwisely they time and again followed the lines of least resistance by adopting the derisive nickname their enemies gave

them. How this came about in the case of the Lutherans a historian relates:

"The term 'Lutheran' was already used in Luther's time. Luther objected to this term, certainly not as a result of any special modesty, which he did not possess if his doctrine was at stake, but just because he thought that his theology was the only right and true Christian doctrine and that there was no way of being a real Christian except by being a 'Lutheran.' If he needed a term for describing his followers as distinct from Popish people (*Papisten*), he preferred the word 'Evangelicals,' followers of the Gospel. Later, however, he acquiesced in the use of his name, and he himself says: 'We so-called Lutherans.'" —*The Theology of Martin Luther,* H. H. Kramm.

Other authorities give further details. The name was used in derision by Roman Catholics, the first ones to do so being the German theologian Johann Eck and Pope Hadrian VI. Among the reasons given for the followers of Luther accepting the name "Lutheran" was to distinguish themselves from the Protestants who followed the Swiss reformers Calvin and Zwingli and with whose theology they disagreed. However, in accepting this name they ignored the apostolic counsel: "When one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul?" —1 Cor. 3:4, 5.

Those who joined the eighteenth-century John Wesley in his reform movement while at the university at Oxford, England, were taken in a similar snare. Having noted the lack of spirituality on the part of most students, they came together "to deepen their spiritual life by prayer and study of the Scriptures. They were called 'Methodists' first in a taunting spirit, because they were unusually precise and 'methodic' in the observation of their religious duties, and in the regulation of their lives." Thus the followers of Wesley also let their foes give them their distinguishing name. —*Cyclopedia of Religious Knowledge,* Sanford.

Another example is furnished by the Society of Friends, more commonly known as Quakers. "The epithet of Quakers was given in derision, because they often trembled under an awful sense of the infinite purity and majesty of God, and this name, rather submitted to than accepted by them, has become general as a designation."—McClintock & Strong's *Cyclopædia,* Vol. 3, p. 668.

And then there are the Baptists. At first they were derisively nicknamed Anabaptists, or rebaptized ones, because they required that all who had been sprinkled in infancy be immersed upon accepting Christ due to their own convictions. They themselves did not acknowledge this term but insisted that they were to be known only as "Christians," "Apostolic Christians," "Brethren," and "Disciples of Christ." But in the end they also accepted their nickname, given in derision, as their proper name and called themselves Baptists.

### THE BIBLE STUDENTS

The facts show that the question of a name also faced those sincere Christian students of the Bible who began to gather together for the study of God's Word from about 1870 onward. At one time they had been Baptists, Congregationalists, Lutherans, Methodists, Presbyterians and Roman Catholics. But now by what name should they be known? Thus at one of their early assemblies a former Presbyterian deacon got up and told of having seen a goat in a shipping crate at a railroad station that could not be sent to its destination because the goat had eaten up its shipping tag.

"Now folks," he continued, "I'm like that goat. At one time I had a tag, but I ate it up," as a result of reading *The Divine Plan of the Ages,* "and now I don't know where I belong."

True, they were Christians and the Scriptures use the name "Christian," but with literally hundreds of millions claiming to be Christians, that name of itself could not serve to identify them specifically. Besides, there is a particular religious *denomination* that bears the name "The Christian Church," as well as one known as "The Disciples of Christ."

Others had derisively nicknamed them "Millennial Dawnists," "Russellites," "Rutherfordites," and "Watch Tower People." Wisely they refused to give official recognition to any such derisive nicknames. The truth about Christ's millennial reign was but one of their teachings; they were not following any human leader but only their Master, Jesus Christ; the *Watchtower* magazine was merely one of the publications they used to disseminate the truth of God's Word.

For the time being they kept referring to themselves as "Bible Students," one of their international organizations being known as the International Bible Students Association. But was that name sufficiently distinctive, specific and adequate? No, it was not. Why not? Because, on the one hand, they were not by any means the only Bible students. There were all manner of Bible students who were still bound by the various creeds of Christendom: Bible students who were Fundamentalists, Modernists, and some who were Deists. Yes, all these made a study of the Bible. More than that, there were some who had created divisions, such as those referred to at Romans 16:17, and who had separated themselves and still referred to themselves as Bible students. So the term Bible Student was far from being specific, distinctive.

But, even more important, the term Bible Students was not at all adequate. For one thing, it had no Scriptural precedent. Then also, these Christians were not only Bible students but they were Bible students who accepted the Bible as the inspired Word of God; Bible students who had dedicated themselves to do God's will and follow in the footsteps of Jesus Christ; Bible students among whom every last one was also a preacher of God's name and kingdom.

### JEHOVAH'S WITNESSES—WHY?

However, there was one name in the Scriptures that God had applied to his servants, which name no one else had taken, which name no one else wanted to take. It was a name that uniquely fitted them, namely, *Jehovah's witnesses,* based on Isaiah 43:10, 12: " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen.' " " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' "

That the followers of Christ were to be primarily a people for Jehovah God's name, the Scriptures unequivocally state. Thus the prophet Amos foretold that Jehovah God would restore all those "upon whom my name has been called." The apostle Peter "related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." And in the book of Revelation the anointed Christians are repeatedly shown as having the name of their God written in their foreheads, prominently displayed for all to see.—Amos 9:11, 12; Acts 15:14; Rev. 3:12; 14:1; 22:4.

Leaders of Christendom assert that the true God, the Creator, the God of the Bible, does not need a distinctive name. In this they err. Thereby they shut their eyes to the fact that there are many false gods that men have set up as rivals of the

one true God and that he therefore needs a specific designation to distinguish him from all the rest; even as the Scriptures clearly show: "On all the gods of Egypt I shall execute judgments. I am Jehovah." "All the gods of the peoples are valueless gods; but as for Jehovah, he has made the very heavens." "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." "For even though there are those who are called 'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords,' there is actually to us one God the Father, out of whom all things are, and we for him."—Ex. 12:12; Ps. 96:5; Isa. 42:8; 1 Cor. 8:5, 6.

**ARTICLES IN THE NEXT ISSUE**

- Two Pictures of Deliverance.
- A Close and Precious Relationship.
- God's New World in Our Generation.
- What Is the Love of Money?
- Why the Shortage of Ministers?
- The Horsemen of the Apocalypse.

But why should it be necessary for anyone to witness to the one true God? someone might ask. For at least four distinct reasons. In the first place, because Jehovah God is invisible; no one can see him and live. (Ex. 33:20) Visible creation does witness to Jehovah's existence and power and wisdom, but it cannot tell humankind what the Creator's name is and what his other attributes and purposes are. For making known these things Jehovah requires human, intelligent witnesses.

Secondly, because of the challenge of Satan the Devil to the sovereignty of Jehovah and the conditions Satan has brought about on the earth that reflect unfavorably upon Jehovah, it is necessary that He have witnesses to let all men know the truth about himself.—Gen. 3:1-6; Rev. 12:12.

Thirdly, in that Satan boasted that he could turn all men away from Jehovah God; to prove Satan a liar, God needs, perforce, to have faithful witnesses on the earth.—Job 1:6-12; Prov. 27:11.

And fourthly, the time is rapidly approaching when Jehovah will once and for all time vindicate himself as the Universal Sovereign by destroying all his foes and delivering his people. Because of these facts witnesses are needed to sound an urgent warning; so that lovers of righteousness can flee to safety and so that the wicked will know why they are being destroyed when Armageddon comes upon them.—Rev. 16:14, 16.

From their early beginnings the modern witnesses of Jehovah have witnessed to Jehovah's name. However, it was not until 1931 that they were specially moved by the fact that the words of Isaiah 43:10, 12, specifically apply to them, and so in that year, at a convention, they officially went on record as accepting this as their designation.

In taking that name, Jehovah's witnesses were not acting presumptuously. Had they not been witnessing to that name and were they not determined to continue to do so? Most assuredly! Others questioned whether the name would stick or not. Has it stuck? It has, for, thirty years later, the third edition of Webster's Unabridged Dictionary states: "Jehovah's witnesses: Members of a group that witness by distributing literature and by personal evangelism to beliefs in the theocratic rule of God, the sinfulness of organized religions and governments, and an imminent millennium."

Jehovah's witnesses are proud to bear their name and are concerned with measuring up to it at all times, not only by witnessing verbally, but also by conducting themselves so as to bring no reproach to Jehovah's name. It is indeed a name that sets them apart from all others professing to be Christians.

# LOVE for TRUTH

*As told by David Wiedenmann*

IS IT not a fact that people who have a natural love for truth are more ready to show interest in Biblical truth? The more effort they put forth in this direction, the more they develop a love for it, and one day, with Jehovah's help, they find that the truth has set them free from the ties of this perishing evil world. (John 8:32) Naturally they have to watch and fight very hard to remain in this happy condition and to deepen their appreciation for the truth. With this aim in view it is vital to tend and cherish this love for the truth. This has been my experience, and when I look back over the past twenty-five years I can see it as if in a moving picture projected before my mind's eye.

Not far from a little old Swiss town, with its proud castle and four hundred inhabitants, my father, now retired from business, had settled down to spend the evening of his life in a pleasant country home. As the youngest and recently married son, I shared my father's house and household expenses. Our comfortable home was surrounded by flower beds, a vegetable garden, some meadowland with fruit trees and a clear little rivulet along the eastern border.

### THE TRUTH KNOCKS AT MY DOOR

One Saturday afternoon I was deeply absorbed in the flower garden—my favorite occupation. From the road a man approached the hedge of our garden and exchanged a few friendly words with me: "It is very nice and peaceful here, and how wonderful it will be when the whole earth will be like this garden, and when all persons will enjoy the marvels of Jehovah's creation in peace, unity and never-ending happiness." "Your fantastic description is not bad," I answered, "but as nice as it sounds, I prefer a realistic outlook, and I like the truth as it is presented to us." This key word "truth" was immediately taken up by this man and he opened his briefcase and took out a book —yes, the Bible—and read John 17:17. I naturally accepted the explanation of this text that he gave me, as I was a zealous Protestant churchgoer.

During the conversation he touched on a sore point. "You surely admit it is the truth. Why, even Protestant circles confess that Protestants have almost completely stopped protesting against the unscriptural teaching of Catholicism," he said. My feelings somewhat ruffled, I tried to defend my "church" and involuntarily raised my voice. The neighbors started looking out their windows and whispered to one another, and finally my wife opened the door and called to us: "Please do come inside if you must talk together. It really isn't necessary for the whole neighborhood to know what you are discussing."

To my surprise the man, who turned out to be a "Bible Student" (now known as Jehovah's witnesses), was ready to enter the sitting room. He went into detail, showing me many Bible texts and commenting on them. The majority were unknown to me, and while they were intriguing, they also rather stiffened my resistance, because we Protestants did possess the Bible, and to the best of our ability we endeavored to live in harmony with it. Concluding, he put the magazine *The Golden Age* into my hand and encouraged me

to read attentively a special article and to let him know my opinion on the subject on his next visit. I agreed because I had already resolved in my mind to study this matter thoroughly so as to be able to tell him the truth about it.

A week later there was a knock at the door and my wife called to me: "The Bible Student is here again." I was very confident, as with much effort I had been able to gather together several Bible texts as counterarguments. A certain conviction, if not outright triumph, rang in my voice as I started to give my Bible proofs. Quietly the Bible Student listened, and then he started to examine each verse. Is it really possible that I had not understood some of the texts in their context? I began to get more uneasy and even furtively to wipe the perspiration from my brow. Evidently he realized my embarrassing situation, for he led the conversation onto safer ground, commending me in having taken the time to get to the bottom of Bible truths and showing that it is very valuable to understand these and to defend them. He left copies of *The Watchtower* and *The Golden Age* with me.

The visits continued, but not as frequently as before, as I was busy with the purchase of a new and modern house that would be nearer to my place of work. On the other hand, I attended church more frequently, but no longer in the same frame of mind. I was ready to examine and observe more accurately and make comparisons with the Bible, because I now wished to know what really is the truth. I began to notice certain discrepancies. If we had a "good minister," as I had readily declared in our discussions, why did he not give us a clear explanation of the trinity, the immortal soul, why God permits evil, and so forth—all the more so inasmuch as the Bible Student lived next door to him and had often discussed these themes with him?

Although the change into the larger house occupied much of my time, love of the truth began to take root. This was not changed by the arrival of my parents-in-law. I even promised my Bible Student friend to accompany him to their little meeting place. Very modestly he explained that there were only a few gathering in a "nice basement" in the little town. So we went together. It was a really nicely arranged room. Involuntarily I thought of the catacombs in Rome, which were used by the first Christians, although, of course, there was no real comparison. In any case, I immediately felt at home among the eight persons attending, and I was conscious of the spirit of Jehovah prevailing, otherwise I probably would have turned back.

### LOVE FOR TRUTH OVERCOMES OBSTACLES

Some months later—it was a beautiful Sunday afternoon and I was comfortably seated in an easy chair under a sunshade on the balcony. I was reading the book *Reconciliation*. "Is it possible?" I thought. "Has God really done so much in such an unselfish way for the sinful descendants of Adam, giving up his dearly beloved Son in death on earth, so as to open up the way for reconciliation between Him and repentant persons?" Yes, there it was, explained Scripturally and from many viewpoints. No doubt remained. Jehovah really did reveal and confirm his immeasurable love to us long before we ever thought or did anything about it. I realized it was high time that I love, "because he first loved us." (1 John 4:19) Either I must devote myself wholeheartedly to Jehovah God or make a complete break and continue living according to the ways of the old world.

Deep in my heart the decision was al-

ready made. The former anxious questions, What will happen to my good position? my new home? my numerous relatives? my clubs? had been answered by increased knowledge of the Bible, which brought with it a deeper love of the truth. With the Bible and the book *Reconciliation* in my hands I hastened to my wife in the sitting room and joyfully explained some main points to her and concluded by saying: "Today I will write my withdrawal from the Protestant church." Understandably enough, this came as a shock to her. Until that moment she had not taken much interest in church matters, and now suddenly all the questions I had wondered about loomed up in her mind.

I succeeded in consoling her, showing her that I would certainly continue to be a good husband to her, which is my duty according to the Bible. To my great joy she began asking Bible questions during the following weeks, which showed me that she had been reading the Society's publications, and then one day she asked: "May I go to the meeting with you?" "There is nothing I would like better!" was my reply.

### REACTIONS TO OUR DECISION

My withdrawal from the Protestant church was followed by my resignation from the singing club and men's choir, the bicycle club and by my wife's leaving the women's choir. The storm broke! The vice-president of my choir made a visit. Very friendly, yet with the definite object in view of "bringing me to my senses," he delivered a comradely speech. It was certainly well meant. I witnessed to him about the step I had taken and why I had gone the full length and not only halfway. He was astonished; this he had not expected, and he tried to save the situation by saying: "Oh, but with such ideas you could have a very constructive influence on our other members." But how could I continue to attribute "salvation" to man-made institutions as is so often done in those songs we sang?

Then my aging father came to me, himself a veteran in both club and choir, and the problems were taken up and viewed from every angle. "Do you know what the conductor asked me? 'Since when has your son David gone crazy?' " I explained to him that this and similar hostilities could not be avoided. Jesus had to endure still more. Although my father did not understand the full sense of the truth, his final words were: "I rest assured that what you do is right."

### WEATHERING THE STORMS AT BUSINESS

Now it was my boss' turn. He called me to his office. I had never spoken to him nor seen him in such an agitated frame of mind before. "When the general manager hears you have joined the Bible Students, you'll be thrown out." "That may be," I replied. "I have taken all that into consideration, but I am also convinced that Jehovah will continue providing me with my daily bread." "Who gives you your bread? The business gives you your salary and bread," answered my boss. But his efforts at intimidation were without success.

A few weeks later I was in daily contact with the general manager on business. What had happened? This man, accustomed to voice his demands in an overbearing manner, now manifested a kindness that astonished me. Again my boss asked to see me in his office and greeted me with the words: "The general manager knows everything, and he respects your attitude." I had every reason to be thankful.

### INTERNATIONAL CONVENTION, 1936

With growing knowledge of the truth, our joy in the meetings and service in-

creased. The periodic visits by brothers from the Watch Tower Society's Berne office to give talks multiplied our joys. As the international convention of 1936 in Lucerne drew nearer, we had the privilege of showing hospitality to pioneers from countries to the east. A young, always joyful pioneer couple from Yugoslavia, Brother and Sister Platajs, were with us. Their heartwarming experiences in Kingdom service and their faithful, unselfish dedication to Jehovah, made a deep impression upon us. (Later Brother Platajs was violently put to death because of the truth, by Nazi terrorists.) Some days later we traveled to the memorable convention, where we were privileged to symbolize publicly by water immersion the dedication already made in our hearts. The numerous arrests caused by the intolerance of Catholic priests and difficulties with the local authorities climaxed in a prohibition of the widely advertised public lecture by Brother Rutherford, which could be held only as a closed meeting of Jehovah's witnesses.

Police forces took good care that the public was not permitted to enter the hall. The square in front of the *Kongresshaus* was filled with a great throng of persons of good will. No loudspeakers were allowed, and yet most of these people, who were indignant about the measures taken by the police, waited quietly and orderly for one and one half hours until we left the hall and gave them some information about the points discussed in the talk, together with literature. All this did not diminish our love for the truth. On the contrary, spurred on by the encouragement received at the convention and from the pioneers, I asked my wife: "Assuming that we would eventually be freed of our obligations toward our parents-in-law, do you think we could give up this assured position and our home and devote ourselves entirely to the service?" "Yes, why not?" replied my wife. "The home and garden take up so much time that I could certainly put to better profit in the preaching work." This knowledge alone filled my heart with great joy.

### GATEWAY TO PIONEER SERVICE

A year and a half went by. My wife and I were alone in our big home. My father-in-law, who had been in poor health for some time, had died, and my mother-in-law wished to live her remaining years with her widowed brother. We had no children yet, which was a grief to us to some extent, as we love children. What could hinder us then from putting into practice, with Jehovah's help, what appeared to us most precious—the pioneer service? Immediately, yet carefully and prayerfully, we weighed the pros and cons of our theocratic project. How could it be otherwise? Our choice was made!

During a business trip I informed my boss about my plans. He quietly listened and then he dropped a number of arguments onto the scales that, from a human point of view, might have changed my mind. But our decision was based on God's Word, and with the help of his spirit and love for truth we were able to hold firm. I found a buyer for my house, and on the morning of our departure for Paris via Berne the formal deed was signed.

### PIONEER SERVICE IN FRANCE

The brothers in Paris gave us a warm welcome. The office assigned us the *Département Hautes-Pyrénées,* and a few days later we left Paris with Brother Hausner, a Czech pioneer who joined us, and together we traveled toward our destination. We were to meet another pioneer, Brother Riet, in Tarbes, the main town of the *département.* On our arrival we found ourselves a small furnished room. What

a difference from our clean well-managed home! But we had taken this into consideration as well as the change in food. Without losing any further time we started preaching the good news, which brought us many more joys than in our previous more limited service.

"What's the matter, my dear? Why are you so restless?" I asked my wife a little anxiously. "Oh, nothing special; I only itch a bit," she answered. I put on the light and, oh! little red creatures that we had never met before hastily took to flight. No, in our ignorance, we had not reckoned with these. We cleaned the sheets and placed the four legs of our bed into containers filled with petroleum. That's the way to keep them away, we thought. But how mistaken we were! During the night they climbed up the walls and, probably guided by our warm breath, let themselves drop safely onto our bed. But Brother Riet, who had more experience with these little visitors, gave us some good advice. They just do not like bracken fern placed under the mattress. This we found true, and soon these unwelcome creatures turned their backs on us.

Hardly had we got over this little trouble, when I received a summons to go to the *préfecture.* The official received me rather harshly and said: "Didn't you say you were a tourist, and gave a world-famous firm as a reference? And now we find out that you are trying to place religious books with the inhabitants of this place." I replied: "I do not do this work for commercial gain, but I am using my free time usefully so as to aid sincere persons to gain a knowledge of comforting Biblical truths." He asked me to give him two books, and I was temporarily released with the strict injunction not to carry on with my work. They would summon me again. This too I had not calculated—at least not so soon. Could it be that we would have to stop our so recently started work and run the risk of being deported from the country? Great sadness came over our team of four, while we made out our unpleasant report for the office in Paris. Fervently we prayed to Jehovah to guide the authorities in such a way that they might decide in our favor. Nothing happened. Days went by. Our tension increased. Then, finally, a policeman came with a new summons. With mixed feelings I went to the *préfecture,* after asking Jehovah's guidance. The same official received me and his changed facial expression filled me with courage. He handed me back the two books and smilingly said: "You may continue working in your 'free time' on one condition—that you return to Tarbes every evening." With my heart overflowing with joy, my feet seemed scarcely to touch the ground as I covered the distance home. How happy and grateful we all were to our heavenly Father, whose guidance had been so evident!

Following this we had much joy and many blessings by sowing the truth and making back-calls. Yes, my marriage partner and I agreed that this was truly the happiest time of our lives. Our love for our heavenly Father and his beloved Son was greatly strengthened by these experiences.

### GREATER DIFFICULTIES OVERCOME

One day, after working in a neighboring village, we met on an open meadow to enjoy our midday meal together. It was a mild autumn day. Here and there we could see farmers driving their horse carts across the fields, most of them carrying a shotgun so they could shoot wild ducks and other animals if the opportunity presented itself. We watched one of these young farmers as he drove toward us. He drew in the reins; his cart stopped. He slipped the gun off his shoulder and jumped from

the cart. A shot, and the man sank to the ground. A woman screamed hysterically, and, startled, we joined the other farmers running to the place of the accident.

"Can I be of any help?" I asked. "Oh, yes, you have a car. Here is the address of the doctor in the nearest town; please fetch him as quickly as you can." Leaving my three companions behind, I sped toward the town. The doctor hurriedly picked up his bag and followed me in his own car. Unfortunately it was too late.

Two days later at five o'clock in the morning there was a loud knock at our door. "Open up; it's the police. You must come along immediately." I jumped into my clothes and opened the door. Two policemen were waiting to take me to the *Gendarmerie Nationale*. There, after waiting half an hour, I was introduced to the officer. "Where were you the day before yesterday at such and such a time?" was the first question. "What were you doing at that time?" One question after another I had to answer, and the longer the interview, the nicer the officer became. After twenty minutes I was led into another room, where, to my astonishment, I found Brother Riet. Hardly five minutes passed and Brother Hausner appeared after a short hearing. We were dismissed without receiving an explanation as to whether this had been in connection with the unfortunate death of the farmer. We had probably been denounced by someone, but our corresponding statements had thwarted the conspiracy. We could not foresee what advantages this closer contact with the police would bring us.

From this time on we began to call first at the police stations in our large territory and offer them our Bible literature. We wanted to say thereby, "Now you know we are here." Yes, they got to know us and so did not carry out the wishes of the fanatical Catholics and their priests who made phone calls to complain.

One exception worth mentioning was the case of the policemen who, obeying the orders of the sergeant, searched my car very carefully and found a small case and a heavy briefcase. "Open this case," ordered the sergeant. "Oh, it's a gramophone!" To my great pleasure I had to play them a few records. A good witness was given, and the matter was settled there and then.

After Brothers Riet and Hausner left for their new assignment in Algeria, my wife and I were left to work alone in Toulouse. The joy in Jehovah's work did not diminish, but increased as we found many persons of good will and started studying *The Watchtower* with some of them. An older couple witnessed at every opportunity among their friends, while two young persons started out in the service with us. There were good prospects of building up a congregation.

When we went to Switzerland at the beginning of August, 1939, to attend the assembly in Zurich, we left most of our personal effects with our friends in Toulouse and bade them farewell, with a happy *"Au revoir"* ("See you again"). But to this day we have not seen one another again. We had hardly crossed the frontier when it was barricaded with barbed wire, and World War II with all its terrible consequences was under way. We have since learned that strong congregations have been established in Tarbes and especially in Toulouse.

### FURTHER SERVICE IN SWITZERLAND

Despite everything, we continued our missionary work in our own country, and a year later we were called to serve at Bethel in Berne. This has been a grand privilege, and for the past twenty-one years here at Bethel we have been able to

show and strengthen our love for divine truth in favorable season and in troublesome season.

This proved useful to me at a larger gathering in the very same convention hall in Lucerne where Brother Rutherford had spoken, for apart from my work at Bethel I had the opportunity of being district servant. My talk was widely advertised, but Catholic Action did not remain inactive. The hall was filled to the last seat. During the first fifteen minutes nothing happened. Then as I gave Bible proof that the religious systems of Christendom had not taken up a position against the two world wars nor had they strongly opposed them, a voice from the farthest rows in the balcony shouted, "That's not true!" Immediately several young men in the middle and on the sides of the hall reacted and started to whistle. Jehovah gave me strength calmly to reprimand the disturbers and exhort them to be quiet. And they listened, with the exception of two or three persons who left the hall. But after twenty minutes things became more serious and a "whistling concert" began, and some young men got up from their seats. The attendants kept them in check for a while, but then I interrupted my talk and asked all present: "Do you agree with the behavior of these men?" A loud "No" was the answer. "Then I would like to suggest to those persons who do not agree with what I say that they listen to my talk to the end, that they take notes and then openly state their objections and questions." This had the desired effect, and the lecture continued to its conclusion. At the close of the talk it was heartening to see little groups of young men forming around mature brothers, who discussed the truth with them, and to watch them accept literature and leave the hall quietly and even a little ashamed. Several of them attended all the follow-up lectures.

Bethel continues to bring us a varied life, many privileges of service, inexpressible joys, but also trials in various respects. I have had repeated and enticing offers of employment from previous employers and relatives. We have asked ourselves: "Would it not be unreasonable and extremely unwise to leave the way of truth and with it the way of life, on account of such transitory things?" Each time we have decisively rejected these enticements. Who gives us the necessary strength? Jehovah, our kind heavenly Father who has led us in his love. We love his truth, and it is our wholehearted desire that, with his help, we may never let it go.

## Tradition versus Scriptures

The nineteenth-century archbishop of Dublin, Richard Whately, acknowledged the weakening effect of human tradition when he said: "Tradition, as held by the Romanists, is subordinate to Scripture and dependent on it, about as some parasite plants are on the tree that supports them. The former cling to the latter, and rest upon it; then gradually overspread it with their own foliage, till, by little and little, they weaken, and then smother it." (*The New Dictionary of Thoughts*) No wonder Jesus condemned human tradition when he said: "Why is it you also overstep the commandment of God because of your tradition?" —Matt. 15:3.

# COURAGEOUS MINISTERS DISTRICT ASSEMBLIES

Now is the time to start making your plans to attend one of the district assemblies being arranged by the Watch Tower Society to be held June through August, 1962. "Courageous Ministers" is the assembly theme, and what an appropriate theme it is in view of the crucial times in which we live! In numerous locations throughout the United States and Canada as well as other lands assemblies will be held, so it will be convenient for just as many as possible to be present.

Each one will be a three-day assembly, with sessions in the afternoon and evening on both Friday and Saturday, and a morning program on Sunday. Saturday morning will be devoted to the field ministry, inviting the public, and on Sunday afternoon, as the climax of the assembly, the public talk will be given, followed in half an hour by the concluding remarks. Arrangements will also be made for a baptism either Saturday or Sunday morning, depending on when facilities are available in each city.

In due time information concerning rooming accommodations, assembly sites, and so forth, will be provided. But right now study the list of assembly dates and cities given here and start making your vacation plans so that you will be present at one of the Courageous Ministers District Assemblies.

June 29—July 1: Casper, Wyo.; Shreveport, La.

July 6-8: Grand Island, Nebr.; Jackson, Tenn.; Johnstown, Pa.; Ogden, Utah; Worcester, Mass.; Yakima, Wash.; Moose Jaw, Sask.

July 13-15: Columbus, Ga. (tentative); Greensboro, N.C.; Hammond, Ind.; La Crosse, Wis.; Oakland, Calif. (tentative); Pomona, Calif.; Pueblo, Colo.; Saginaw, Mich.; Sheboygan, Wis.; Toledo, Ohio; Trenton, N.J., or Allentown, Pa. (tentative); Tucson, Ariz.; West Palm Beach, Fla.; Nanaimo, B.C.; Prince Albert, Sask. (tentative).

July 20-22: Cape Girardeau, Mo.; Helena, Mont.; Lexington, Ky.; Lima, Ohio; Northridge, Calif.; Springfield, Mo.; Timonium, Md. (tentative); Kamloops, B.C.

July 27-29: Bakersfield, Calif; Canton, Ohio; Eureka, Calif.; Fargo, N. Dak.; Jackson, Mich.; Orlando, Fla.; San Angelo, Tex.; Terre Haute, Ind.; Utica, N.Y.; Edmonton, Alta.; Quebec City, Que. (tentative).

August 3-5: Longview, Wash.; Manchester, N.H.; Hamilton, Ont. (tentative); Lethbridge, Alta.

August 10-12: Costa Mesa, Calif.; Brandon, Man.

August 17-19: Hutchinson, Kans.; Saulte Ste. Marie, Ont.

August 24-26: San Antonio, Tex. (Spanish only); Moncton, N.B.

Dates later: Charleston, W.Va.; Jersey City, N.J. (tentative); Mobile, Ala. (tentative).

# ANNOUNCEMENTS

### MEMORIAL

The annual observance of the memorial of the Lord's evening meal will occur this year on Tuesday, April 17, sometime after 6 p.m., Standard Time. Each congregation should start making arrangements for this sacred occasion. A qualified speaker, one of the remnant if available and capable, should be assigned to give the discourse.

### FIELD MINISTRY

By means of the wonderful works of God we come to appreciate Jehovah as the Creator. (Job 37:14) By means of his Word the Bible he teaches us his will, and *The Watchtower* enables one to read it with understanding. Throughout February Jehovah's witnesses will offer a one-year subscription for this excellent magazine, with three booklets, for only $1.

### YOUR DESTINY AND THE LORD'S PRAYER

"A name is to be chosen rather than abundant riches," says a Bible proverb spoken by a wise man who was inspired by God. Little wonder then that Jesus, centuries later in a prayer to God, said: "Let your name be sanctified." Do you know how and why God will sanctify his name? Do you know *how vitally* that purpose of God affects your own destiny? Read the 384-page book *"Let Your Name Be Sanctified."* Send only 50c.

### "WATCHTOWER" STUDIES FOR THE WEEKS

March 25: Make Friends for Yourselves. Page 104.

April 1: Proving Ourselves God's Friends. Page 110.