



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1963

Semimonthly

**FLEE FROM DESIRES
INCIDENTAL TO YOUTH**

MAINTAINING PERSONAL INTEGRITY

**THE PRICE FOR BREAKING
GOD'S LAW**

**ROSICRUCIANISM—COMPATIBLE
WITH CHRISTIANITY?**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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Announcing JEHOVAH'S KINGDOM

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Take it with LOVE

HAPPY are they
that can take it!

In this old world we all
at times are likely to rebel
or chafe a little at what we

may be compelled to endure. It may be discipline, or disaster, or racial discrimination, or it may be just the plain monotonous routine of earning a living or caring for a home and family. Do you want to be able to take whatever your lot in life offers without rebelling or chafing? Then take it with love and you will be able to take it!

Of course, it might seem that it would be far simpler if you could escape by running away from it all. Not a few family heads do that very thing, which accounts for so many deserted wives and children. Others, again, try to escape mentally so as to forget, for the time being, their lot in life. Such is termed "escapism," and it is defined as "diversion of the mind to purely imaginative activity or entertainment to escape from reality or routine; especially habitual diversion of this kind." Among such "escape mechanisms" are indulging in fantasies that flatter one's vanity, an extreme case of which is the mentally sick person who imagines he is Napoleon or some other "great" man. Another form this takes is withdrawing into a shell of self-pity or developing a martyr

complex. All such escapism is a sign of immaturity and obviously does not solve the problem.

The mature, the right and wise way to take these things is to take them with love. Not that

faith and hope cannot help you. No doubt about it, they can and will. But even more so will love, for "the greatest of these [three] is love."—1 Cor. 13:13.

Whatever you may be required to take, love will help you to take it. Discipline, for example. If youths love their parents, their teachers, their instructors, their elders; if old and young alike love those who are set over them, regardless of where or who they may be, then they will be able to take counsel, discipline and correction without chafing or rebelling. Then they will feel like David when he said: "Should the righteous one strike me, it would be a loving-kindness; . . . which my head would not want to refuse."—Ps. 141:5.

Often misunderstanding is hard to take. You may feel that the other one should know better, is laboring under false impressions or is acting inexcusably selfish. Love, however, will enable you to make allowances for that one, to exercise patience and try to straighten out the matter. Love will keep you from being unduly sensitive in your relations with others, thus

making it easier for you to take it. It will enable you to "continue putting up with one another."—Col. 3:13.

Then, again, disaster may strike suddenly, in the form of loss of job, home or loved one. How will you take it? "Curse God and die," as Job's wife foolishly counseled her husband? Or take it with love, thankful for what has been spared? As Job himself said: "Shall we accept merely what is good from the true God and not accept also what is bad?"—Job 2:9, 10.

Or are you the victim of some prejudice—cultural, economic, national or racial? Are you suffering religious persecution? Love will keep you from chafing, from becoming bitter, from seething inside with schemes of vengeance or retaliation. Rather, it will make you feel like Jesus did when he prayed: "Father, forgive them, for they do not know what they are doing."—Luke 23:34.

Or perhaps you are among the many family heads whose lot it is to do monotonous work day in and day out in order to provide for those dependent upon you. Love for your family, however, should enable you to bear this burden without undue chafing. Remember, your family is looking to you to provide for them, they are of your flesh and blood and are *yours*! Is not the fact that you are able to provide for them far more important than the particular way by which you may get the necessary means? Surely!—1 Tim. 5:8.

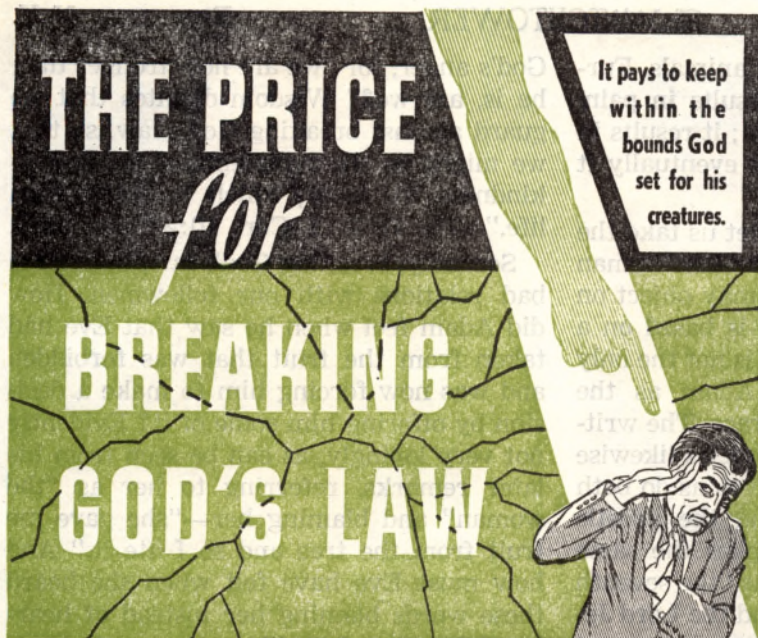
The same, of course, applies if you happen to be the wife and mother. Without love the daily routine of making beds, cooking meals, washing and ironing, cleaning and shopping and otherwise caring for your brood, may be O so dreary. But if you have love in your heart for your husband and provider, for your children that you conceived and, by the miracle of birth, brought into the world, then you will ap-

preciate how much your efforts contribute to their well-being and happiness, and it will not be too hard to take.—Prov. 31:10-31.

Yes, regardless of what it may be—perhaps weighty responsibilities that you cannot conscientiously get out from under—take it with love and you will be able to take it. Interestingly, men of science are at last becoming aware of the importance of this need of love. Says anthropologist Ashley Montagu in his latest book (1962), *The Humanization of Man*: "This is not a new discovery in the world, what is new is that scientists should be rediscovering these truths by scientific means. Contemporary scientists working in this field are giving a scientific foundation or validation to the Sermon on the Mount and the Golden Rule: To do unto others as you would have them do to you, and love your neighbor as yourself."

Some 3,500 years ago Moses was inspired to write, "You must love your fellow as yourself," and more than 1,900 years ago Jesus showed that love sums up the whole duty of man—love of God and love of neighbor as of oneself. They appreciated the importance of love.—Lev. 19:18; Mark 12:30, 31.

And in particular does the apostle Paul show us what love is like: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." Since love can do all these things, is it any wonder that if you take it with love you can take it?—1 Cor. 13:4-8.



possessed the required intelligence. . . . There is nothing about a snout that prevents its possessor from speaking; but there is something about the brain that goes with a snout that makes speech impossible." It also makes appreciation of moral values beyond the reach of a beast.

Modern man appears to try to escape from the responsibility of facing moral issues, and not a few psychologists would persuade him that moral questions are unimportant, but more and more the fact is being driven

WE CANNOT escape it. We are moral creatures subject to God's law. We were created with the faculty of conscience, of distinguishing between right and wrong, and so are accountable to God the Creator for our actions.

If we violate God's law we pay a price, even as His Word warns: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Gal. 6:7-9.

In this man differs radically from the brute creation. Moral issues do not exist for them. Ability to think or reason and the ability to speak go hand in hand, and brutes have neither. As evolutionist Hooten admits in his book *Up from the Ape*: "All of the anthropoid apes are vocally and muscularly equipped so that they could have an articulate language if they

home to them that for man's own well-being he must make peace with his moral nature. It is even as God's Word tells us: "Whenever people of the nations that do not have law [that is, people that do not have God's law through Moses] do by nature the things of the law, these people, although not having [God's] law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2: 14, 15.

Why is this so? Because man alone was created in God's likeness, being endowed with a measure of those attributes that his Creator has in their infinity and perfection, namely, love, justice, wisdom and power. These qualities make man accountable to God, and so when man violates any of God's laws he pays a price therefor in one or more ways. Thus when man breaks God's law it makes for bad relations with his Creator, with his fellowman, with him-

self and even with the lower animals. Further, breaking God's law results in pain, mental, physical or emotional; it results in harm to his personality and eventually it brings about his death.

For an initial illustration let us take the very first instance, that of the first human pair, Adam and Eve. Some may object on the ground that the record is based on a myth. But note that Genesis is not the only Bible book that presents Adam as the primogenitor of the human race. The writer of the book of First Chronicles likewise gives him that distinction, even as do both the Gospel writer Luke and the apostle Paul. The disciple Jude implies the same thing in speaking of Enoch as "the seventh man in line from Adam." And the Lord Jesus himself referred to the Genesis account concerning Adam and Eve as authoritative.—Gen. 3:17; 1 Chron. 1:1; Luke 3:38; 1 Cor. 15:45; 1 Tim. 2:13; Jude 14; Matt. 19:4, 5.

BAD RELATIONS WITH GOD AND WITH FELLOWMEN

What happened in the case of that first human couple? When Adam and Eve sinned they lost God's favor, it brought about bad relations with their God. This is apparent from the very tone of the words God addressed to Adam and Eve upon their transgression: "From the tree from which I commanded you not to eat have you [Adam] eaten?" And, "What is this you [Eve] have done?"—Gen. 3:11, 13.

We cannot escape it. Breaking God's laws brings with it bad relations with our Maker, Jehovah God, and especially so when there is negligence or even willfulness, as in the case of Adam and Eve. Well did the psalmist state: "You—fear-inspiring you are, and who can stand before you because of the strength of your anger?" It is the utmost folly to incur

God's anger, for "we are not stronger than he is, are we?" Wisdom dictates that we guard against breaking God's law, so that we might be the recipients of his loving-kindness, his favor, which "is better than life."—Ps. 76:7; 1 Cor. 10:22; Ps. 63:3.

Secondly, breaking God's laws makes for bad relations with our fellowmen. How did Adam feel when he saw that Eve had taken from the fruit that was forbidden and was now forcing him to make a decision by offering him some of it? Evidently not very lovingly, as can be seen from his later remarks, referring to her as "the woman" and blaming her—"she gave me fruit from the tree and so I ate it." And how must Eve have felt when she heard these words blaming her instead of hearing Adam stand up like a man and shoulder his own blame? Truly their mutual transgression had resulted in poor relations with each other.—Gen. 3:12.

So it has been ever since. Transgressors of God's laws often pay the price of bad relations with their fellowmen in that they get on one another's nerves, or become bitter toward one another. Also, society or their particular group may take action against them as when they are fined, put in prison or are excommunicated. If not always such extreme penalties, there invariably is dishonor, shame or disgrace. The one breaking God's laws may try to keep it secret, but in vain, for "there is nothing . . . secret that will not become known." "Honor is what the wise ones," who keep God's law, "will come to possess, but the stupid ones are exalting dishonor."—Matt. 10:26; Prov. 3:35.

BAD RELATIONS WITH ONESELF AND WITH BEASTS

Bad relations with oneself in the form of a guilty conscience are a further price paid by the one breaking God's law. Both Adam and Eve immediately had guilty

consciences upon breaking God's law; that is why they hid themselves. "All things are clean to clean persons," but they no longer felt clean, due to their sin. (Titus 1:15) When man knowingly breaks God's laws he, in effect, rebels at the degree of freedom God grants him and goes beyond that, only to become a slave to a bad conscience, so having less freedom than before.—Gen. 3:7.

Very frequently willful breakers of God's law overlook this matter of keeping good relations with themselves. As a result they suddenly find themselves plagued with a guilty conscience and frequently seek means to relieve themselves of it, by punishing themselves in various ways, or by confessing to a clergyman or a psychiatrist or by prayers or offerings made to a deity. The Bible shows that being concerned about good relations with God leads to good relations with oneself. To get those good relations requires sincere repentance and faith in the cleansing blood of Jesus Christ, provided for that very purpose. However, depending upon the degree of willfulness involved, there will be more or less punishment. "That slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes. But the one that did not understand and so did things deserving of strokes will be beaten with few." But for willful practice of sin after one's having been enlightened there is no forgiveness.—Luke 12:47, 48; Acts 3:19; 1 John 1:7; Heb. 10:26.

Breaking God's law even results in bad relations with the brute creation. At least, that was the effect upon Adam and Eve. As perfect humans they had perfect control over the lower animals, in keeping with God's mandate to them: "Have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth."

An expression of that dominion over the lower animals was Adam's naming of them. Yes, Adam and Eve came in close touch with the animals, both domestic and wild, with no danger. But today, what enmity exists between man and his lowly, dumb subjects! On the one hand, man in wanton slaughter has decimated if not wiped out many species, and, on the other hand, the beasts have taken the lives of many of their human rulers. However, God's Word assures us that in His new world the brute creation will again be in subjection to man.—Gen. 1:28; 2:19, 20; Isa. 11:6-9.

CORRUPTION, PHYSICAL AND MORAL

The breaking of the law of God also brings with it corruption of mind and body, aches, pains and psychosomatic ills. Before Adam and Eve broke God's law life was an uninterrupted pleasure, but now they were to suffer pain. Said God to her: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children." And to Adam God said: "Cursed is the ground on your account. In pain you will eat of its produce all the days of your life."—Gen. 3:16, 17.

What hardship has been the lot of man and woman ever since then! Not only because of the need to eke out a living from the ground, but also because of bodily infirmities and ills. What ills man suffers that can be laid directly to his folly, such as venereal diseases, alcoholism, drug addiction and lung cancer! More than that, call to mind the harm to the body and its health that such injurious emotions as envy, greed, selfish ambition, hate, fear and worry cause. Yes, the body is one, and therefore what affects the body affects the mind, and what affects the mind affects the body; all in keeping with what is known as the psychosomatic principle. The Bible itself recognizes this principle: "A heart that is joyful does good as a curer,

but a spirit that is stricken makes the bones dry." "The spirit of a man can put up with his malady; but as for a stricken spirit, who can bear it?" "The wicked do flee when there is no pursuer, but the righteous are like a young lion that is confident."—Prov. 17:22; 18:14; 28:1.

Just as breaking God's law brings with it physical corruption, so it also brings with it moral corruption. To the extent that a person indulges in sin he becomes gross, coarse, hard and tough. He blunts his sensibilities; he cuts down on the ability or capacity for appreciating the beautiful, the clean, the fine and noble things of life. How rapidly Adam deteriorated upon his breaking God's law! How rank his ingratitude, blaming God, who had given him everything he had, and his wife, with whom he was "one flesh"! Recognizing this tendency, sociologists, even those who have no particular interest in Biblical standards of morality, nevertheless advocate chastity before marriage because the prospects for happiness in marriage are the greatest when both enter it in the virgin state. Yes, sin "conditions" the personality so that once having deliberately committed a gross violation of God's law one is not likely to be the same even though the repentance may be sincere.

THE ULTIMATE PRICE—DEATH

Finally, there is the ultimate price for breaking God's law, death. For doing so Adam was to return to the ground from which he had been taken: "Dust you are and to dust you will return." God had warned: "In the day you eat from [the forbidden fruit] you will positively die," and Adam and Eve found that warning

true. In one of God's thousand-year days Adam and Eve died, he living to be 930 years old. All their offspring are born sinners and all are dying.—Gen. 3:19; 2:17; Rom. 5:12; 2 Pet. 3:8.

Nothing was said to Adam about his soul's going to heaven or to a fiery hell, for Adam *was* a soul, he did not *have* a soul. "Jehovah God proceeded to form the

man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." "The soul that is sinning—it itself

will die." "The wages sin pays is death." Where we read of fire in connection with punishment for sin the context invariably shows that it is used as a symbol of destruction.—Gen. 2:7; Ezek. 18:20; Rom. 6:23.

Truly the Creator, Jehovah God, is vindicated as the One who is the Sovereign Lawgiver and Judge in his giving his creatures righteous laws and then requiring them to obey these laws. Breaking them results in a bad harvest. Observing God's laws is the course of wisdom, because it takes note of God's right to dictate to his creatures by reason of his being their Creator and Owner and by reason of his power. It also gives God credit for knowing what is best and unselfishly wishing what is best for them. Such is the course of true wisdom, for concerning the obeying of God's commandments and laws we read: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." And with those years of peace goes happiness. "Happy is the man that has found wisdom," and "those keeping fast hold of it are to be called happy."—Prov. 3:1, 2, 13, 18.

ARTICLES IN THE NEXT ISSUE

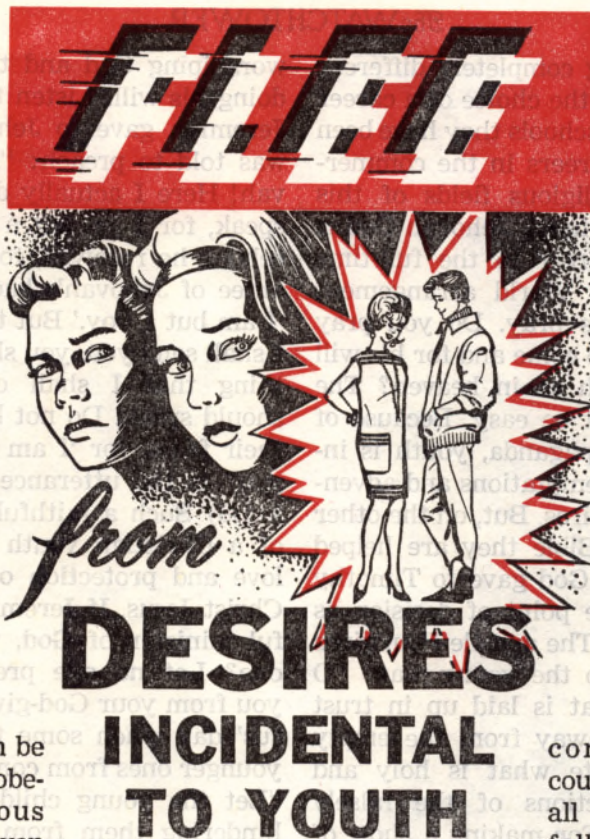
- Maturity, a Christian Requirement.
- Seeking Maturity in the New World Society.
- Does God Favor a Union of All Religions?
- Did You Live Before You Were Born?

WILLINGNESS to flee is usually regarded as the mark of a coward. To see a man run from danger generally stirs up in one a feeling of loathing. Especially is this true of the misguided youngster of today with his false sense of courage who, even when he is wrong, prefers belligerently to stand his ground and fight. But courage is not necessarily demonstrated by such a course. It can be shown in a quiet obedience to righteous principles. It can even be shown in fleeing if one takes flight in obedience to instructions from the right person and for the right thing. Joseph's fleeing from Potiphar's wife, Lot and his family fleeing from Sodom and Gomorrah, early Christians fleeing Jerusalem prior to its destruction in A.D. 70, all of these are examples of courageous flight by God's obedient servants.—Gen. 39:11 12; 19:20; Matt. 24:16.

² So it is today that youths in a Christian family have the opportunity to demonstrate courage in fleeing from the accepted worldly course of satisfying oneself

1. When is fleeing a sign of courage, and what examples do we have?

2. (a) How can youth in the New World society demonstrate courage, and what makes it possible? (b) Why must they show courage today?



"Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—2 Tim. 2:22.

young Christian to grasp fully the meaning of Paul's admonition and follow the direction in which he is pointed by it: "So, flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—2 Tim. 2:22; Prov. 4:18.

³ "Pursue righteousness," counsels Paul. How well that outlines the course open to youthful Christians today with their whole future before them! What will their future be? Before them are two distinct worlds, worlds of completely different

3. What choice must be made by youth today, and what will aid in making the right choice?

with every fleshly desire. It takes a clean heart to follow righteous principles so as to live a clean life devoted to the service of God and man. The opportunity is theirs now because the truth concerning what is required of them in the matter of righteous living has been made crystal clear through God's Word. Courage in youth is required because pressure to conform to an evil course is exerted from all sides in the young folks' environment of schoolmates, neighborhood friends and work associates. What a privilege, then, for the

makeup and offering completely different destinies. They have the choice of a career in either one. In the schools they have been promised glowing careers in the commercial, political or religious fields of this world. On the other hand, Jehovah God is offering youth a career in the full-time service in the New World arrangement for which Christians pray. Do you pray for God's kingdom to come and for his will to be done on earth as in heaven? The right choice will not be easy. Because of this old world's propaganda, youth is influenced by strong temptations and adventurous, deceptive desires. But, on the other hand, through the Bible they are helped by the counsel that God gave to Timothy when he was at the point of decision as all youth are today. The apostle Paul gives these instructions to the young man: "O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith." (1 Tim. 6:20, 21) Parents and children, think carefully on these points! Weigh the rewards offered by a dying old world compared with God's new world of righteousness. Then with wisdom and courage make the decision that young Timothy made. He chose serving God's Kingdom interests.

⁴ Christian youths have a special responsibility among all the others in the world today because of their love for Jehovah God and the ministry that God has assigned to them. They must care for their special responsibility as youths because they are the future overseers of God's congregation. Just because they are young in years does not mean they are exempt from

worshiping God and the responsibility of doing his will. Listen to the excuse young Jeremiah gave to Jehovah God when he was told to preach: "Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." Listen to the rebuke he received, followed by the guarantee of Jehovah's backing: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for 'I am with you to deliver you,' is the utterance of Jehovah." (Jer. 1:6-8) Such a faithful course on the part of a Christian youth will bring him the love and protection of Jehovah God and Christ Jesus. If Jeremiah could be a faithful minister of God, why cannot you be one? Let no one prevent or discourage you from your God-given privileges. In Jesus' day when some tried to prevent the younger ones from coming to him, he said: "Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." (Matt. 19:14) At another time he said: "Out of the mouths of babes and sucklings you have furnished praise." (Matt. 21:16) What a favored position obedient youths have in the eyes of Jehovah God and his Son, Christ Jesus!

WRONG DESIRES

⁵ Just as youthful Timothy no doubt had to put up a strong guard so as not to practice and follow the youthful customs of his day, so likewise today young Christian ministers must always be on guard against the unwholesome influences of this world. It is a very easy thing for Christian youths to allow themselves to copy and practice the fads so prevalent among those with whom they associate. Many a young per-

4. (a) Why are the youths in the New World society so different from all the other youths in the world? (b) Are those young in years exempt from the ministry, and what encouragement did Jesus offer to youths?

5. What are some of the fads Christian youths must guard against, and why?

son likes to live for excitement. They like thrills such as reckless driving of automobiles, dangerously taking risks and dares just to see how far they can go. But this is very hazardous. One little mis-move or a slight misjudgment could cause one to lose his life or even take the life of someone else. So they should refrain from letting these worldly fads become a part of their way of life. It is true that, when one does not conform to the crowd, the others are going to start calling him a sissy, weakling and killjoy; but who are the weak ones? Who are the killjoys? The ones that are not strong enough to resist daring temptations, those too weak to guard against the things the Devil wants them to do that will not only cause hurt to themselves but also may hurt other people. Flee from recklessness.

⁶ Youthful Christians want to guard against obscene and foolish talk that is so common among the youth of today and that God speaks against—"neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:4) The worldly youths may think it is smart. They may even think it makes them tough and that it must be done to gain popularity. Some may think it is a sign that they have grown up, but it is not. It is only an indication of weakness, a poor vocabulary and worldliness. If Christians begin to copy the worldly youths and talk their indecent, repulsive language, then they are soon going to begin to think the same way. Such thinking is not compatible with God's thoughts and, because of this, it will weaken their faith. If it continues, their faith will be completely gone. Then right desires will be gone. Everything will be lost, just from the seed of obscene talk.

6. Why must obscene and foolish talk be avoided?

⁷ Engaging in "practical jokes" is not becoming to any minister of God. These can be most harmful. The unscripturalness of such a practice is shown in Proverbs: "Just like someone mad that is shooting fiery missiles, arrows and death, so is the man that has tricked his fellow man and has said: 'Was I not having fun?'" (Prov. 26:18, 19) So for a moment's amusement one's resorting to what he calls a practical joke can be like arrows of death to another. Before playing a practical joke on someone, ask yourself, "How would I like to be the object of the joke?" We should never receive pleasure at the expense of someone else's embarrassment or hurt.

⁸ Another harmful desire that must be avoided is overindulgence in sports, either as a participant or a spectator. If this is allowed to happen, then on evenings when God's Word should be studied or meetings attended, the time will be spent at some sporting event. On weekends, when one is free from school and secular work, time will not be spent preaching from house to house, as did Jesus and the apostles, if sports take first place in one's life. A reasonable amount of sports can be beneficial, as Paul stated: "For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Tim. 4:8) The important thing is to hold it within its bounds. Do not let any pleasure become such a strong desire that it is all that can be thought of or talked about. If that happens, there is the danger that it may draw one away from devotion to Jehovah God, stop his spiritual growth, and his prospects of everlasting life will be endangered.

7. What Scriptural admonition is given against "practical jokes"?

8. What are the dangers of becoming too involved in sports?

⁹ The acquiring of wealth and worldly possessions is the desire and ambition of young people, but youths in the New World society know this is not the desire that leads to everlasting life. It is the beginning of the snare of materialism. Listen to what the heavenly Father admonishes: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:9, 10) These hurtful desires are not going to overtake anyone who does not allow his love and efforts to be toward gaining unnecessary material things. Remember, if materialism captures your thoughts, it has captured you.—Prov. 23:7.

¹⁰ We should not put ourselves in a position where we are sucked into the whirlpool of materialism. Why long for a hi-fi set or think about a high-priced sports car or dream about a home with a two-car garage if these things are beyond your means and you can get along without them? In looking and thinking the desire can become so great that a person will be working evenings and weekends to make money to pay for these things that are not necessities. By making these things your wants your worship of Jehovah God will be hindered because of missing meetings and serving and cultivating wrong desires.

¹¹ The desire to attract the opposite sex by immodestly displaying the body is great on the part of both males and females today. Do not excite the sexual passions by improper dress or self-display. The wearing of extremely tight-fitting and reveal-

ing clothing should be avoided. The young people of the world might think it is stylish to do so, but youth in the New World society should always be cognizant of their position and exercise proper conduct by proper dress. Young women especially should remember the counsel given by Peter on the matter of dress: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:3, 4.

¹² Courtship in many countries is a natural thing for youth, and it is a very important part of their life. It is something that must be guarded very closely. Youths may think they can make a date, court and associate with any boy or girl they like in their school or neighborhood, but this is not so. Their associations are limited. These words of counsel from Jehovah God say: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Young Christian ministers have developed good, useful habits because of the New World society's training based on the Bible. So God says that in order to hold onto these good habits youths should seek the companionship of only those who believe as they believe, those who have dedicated their lives to serve God and have symbolized that dedication by being baptized in water. This same counsel God gave to the nation of Israel when he told the parents not to permit their sons or daughters to marry or associate with the youths of the heathen nations around them: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your

9, 10. (a) What are the dangers of materialism, as stated by Paul? (b) How can youths resist the snare of materialism?

11. What should be avoided in our manner of dress?

12. (a) Are Christian youths limited when choosing their associates? (b) How were the Israelites warned against bad association for their children?

son." (Deut. 7:3) If the parents and children did not heed these words, there was the danger that the children would forget the worship due to God and, as a result, bring about their everlasting destruction. "For he will turn your son from following me, and they will certainly serve other gods; and Jehovah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry."—Deut. 7:4.

¹³ Proper conduct in courting is very important, because it is a dangerous thing to overstimulate the powerful sex impulses. It is something that is not to be trifled with. If one allows himself to become overly stimulated by petting and then realizes the restrictions placed upon him by the law of God and the sexual desires cannot be carried to a culmination, what is the situation? It causes one to be left in a very nervous and emotionally disturbed state. This causes harm spiritually, as well as mentally and physically, and therefore should be avoided. It may lead to immorality, and this God warns against when he says: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, . . . envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) Do not resort to these loose habits that can easily cause loss of life. Christian parents should always know where their children are, and teen-agers should never be ashamed to tell their parents where they were and what they did.

CULTIVATING RIGHT DESIRES

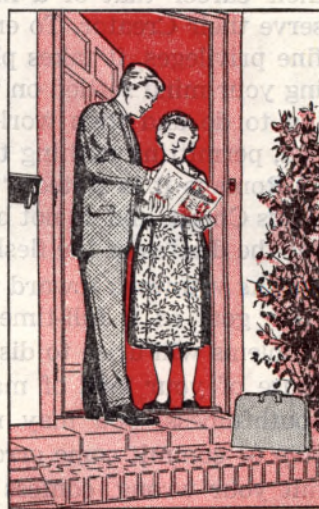
¹⁴ It is vital for youth to develop respect for others and be obedient to those over them as they go along in daily life. Show

13. What are the harmful effects and dangers of petting?
14. For whom must youths have respect?

obedience to parents, to Jehovah God's organization and to the overseers God has placed in his congregation. That is one thing that so many young people do not do, in spite of the Scriptural admonition: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' " (Eph. 6:1-3) Consider what happened in Elisha's day and see the results of disrespect on the part of those children. The prophet Elisha was going up to Bethel, and young boys came out from the city. When they saw Elisha, they kept saying to him: "Go up, you baldhead! Go up, you baldhead!" Finally he turned around and saw the young boys and he called down evil upon them in the name of Jehovah. Did Jehovah respond and show his displeasure because of their disrespectful conduct? He most certainly did. Out of the woods came two she-bears and they went tearing to pieces forty-two of those children. What a price to pay for not showing proper respect when it was due!—2 Ki. 2:23, 24; Prov. 30:17.

¹⁵ **Y o u n g**
ministers,
make your desire the serving
of your Creator and the
doing of his
work. As it is
stated: "Remember, now,
your grand

15. (a) When should one begin to serve Jehovah? (b) With proper desire and planning what expanded privileges of service are extended to youths in the New World society?



FIELD MINISTRY

Creator in the days of your young manhood, before the calamitous days proceed to come." (Eccl. 12:1) If you remember your Creator in your young days and serve him, then you are going to be using your youthful energy in the most joy-producing of all work, full-time preaching. Start doing this now by being a vacation pioneer. Then stick to it and you will see your privileges of service expand to regular pioneer work,

special pioneer work, or possibly circuit work, district work, or the grand prospect of serving in a Bethel home, the headquarters of the Watch Tower Society, in some part of the earth. There are many

fields of service open to those who make their career that of a minister and thus serve their Creator. To enjoy any of these fine privileges, it takes planning and having your mind settled on what you are going to do and then working toward that end, permitting nothing to turn you aside. In Romans it is stated: "Put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."—Rom. 13:14.

¹⁶ As you work toward the realization of your goal as a full-time minister, many problems will arise to discourage you. Because of your lack of maturity and your youthfulness, you may make some mistake or commit some error. If you do, admit your wrong, confess the error, go to

16. When one is faced with problems and obstacles, what course is open for overcoming such?



BETHEL SERVICE

your parents or to the congregation overseer and receive counsel that will be for your own benefit. God says: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

¹⁷ Make the new world of righteousness your desire. Make it your hope, your career, by remembering your Creator now; then Jehovah will certainly remember you in the calamity of Armageddon when God destroys the old wicked world. Now is the time to flee from the desires incidental to youth of this old world. Temporary sin with them certainly is a big price to pay for annihilation. Hold to the wholesome desire rooted in the New World hope and make the doing of God's will your career. By doing so you are going to have great gain and joy now by cleanness and contentment of mind and joy of heart. Furthermore, there will be great gain and eternal happiness as you live on into the New World paradise.

¹⁸ Youths, be a good influence for your generation. Talk to your friends about everlasting life in the new world. Show them that the Bible can be understood by young as well as old. Point out to your neighborhood associates and fellow school students that the most important things in life are not the latest dance step and the names of the latest television and movie stars, but that Jehovah God and Christ Jesus are the ones they should know and imitate. Prove to the world by your example and conduct that the only solution for delinquency of youth today is to teach them God's Word and to serve Jehovah God, the Creator. So youths in the New World society must flee from the old-world

17. (a) If youths remember Jehovah now, when will he remember them? (b) What joys and blessings can youths enjoy now and in the future by serving Jehovah?
18. How can the youths in the New World society be a good influence upon their generation?

amusements, its obscene talk, its jokes, its materialism, its immorality and other wrong desires that are nothing more than snares put there by the hater of youth, Satan the Devil. Look ahead to the most cherished ambition of obedient youths today, that of being a full-time minister of the good news. Being a Christian minister of Jehovah is the grandest career that

today's youths could occupy or be trained for. This is the course that leads to endless life and can be a channel through which others can also receive life. You young ministers, study diligently and work hard so that you can be better preachers and representatives of Jehovah's New World society, all to the honor and praise of Jehovah's name.

ARE you wholeheartedly devoted to Jehovah God, the Creator? Do you love him with all your mind and heart? Do you follow good moral principles in your relationship with all men? Do you

keep yourself free from the corrupt influence of this wicked world? If you can answer in the affirmative, it means you are one of the few persons on earth who have fulfilled the requirements for a person of integrity, for integrity means blamelessness, soundness in moral principles, uprightness, honesty, state of being whole, entire.

² Just because few people have integrity it does not mean that it is not worth the effort that one must put forth to have it and maintain it. It is true that being a person of integrity is not easy, because we are born imperfect, inclined toward sin. But the beneficial results of happiness now and the prospects of everlasting life make maintaining personal integrity worth all

Maintaining

PERSONAL INTEGRITY

"Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have trusted, that I may not wobble. Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart. For your loving-kindness is in front of my eyes, and I have walked in your truth."

—Ps. 26:1-3.

the effort that we put forth.
—Ps. 51:5.

³ King David, a servant of God, knew what integrity meant and he realized the importance of being a man of integrity. He was willing to appear before

God's judgment throne and be examined as to his pure, honest intentions and his faithful efforts to worship God alone as Creator. David said: "Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have

trusted, that I may not wobble. Examine me, O Jehovah, and put me to the test; refine my kidneys [or my deep emotions] and my heart. For your loving-kindness is in front of my eyes, and I have walked in your truth."—Ps. 26:1-3.

WHY PERSONAL INTEGRITY IS ESSENTIAL

⁴ There was more than one reason why King David thought it was important to walk in God's ways. It was not just because his own life was involved that he

1, 2. What identifies a person of integrity, and what are some of the benefits for keeping integrity?

3. How did David view the matter of keeping integrity?
4. What reason did David have for displaying integrity?

was so interested in keeping integrity, nor just for the good example that he would set for the Israelite nation over whom he was king. Nor was it only because he wanted to obtain a good report from the heathen nations around him. The primary reason was that the name of the God whom he loved and served was involved. David said: "O magnify Jehovah with me, you people, and let us exalt his name together." (Ps. 34:3) Regardless of what other men thought, regardless of the opposition of his enemies, David was determined to serve Jehovah wholeheartedly. Prayerfully he said: "As for me, in my integrity I shall walk. . . . Among the congregated throngs I shall bless Jehovah."—Ps. 26:11, 12.

⁵ Do we not owe our pure worship to Jehovah, who is our Creator and who promises to be our everlasting Preserver in his new world of righteousness that is so near at hand? We answer yes, because not only has God given us the life that we have at present, but he has given us the promise of life in the future. The apostle Paul had faith in this promise as a reward for serving Jehovah, because, when he wrote to Timothy, he said: "I have fought the fine fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness."—2 Tim. 4:7, 8; Rom. 6:23.

⁶ To maintain personal integrity one must appreciate that Jehovah will judge the person or the individual. It is true that today Jehovah deals with us through his visible organization. He teaches us through that organization. He corrects and chastises us through that organization. The good news of the Kingdom is being preached throughout the world by means of that organization. But, while he prom-

ises that the integrity of the organization will be preserved and maintained, this does not guarantee that just because we are associated with that organization we will maintain personal integrity.—Matt. 24:45-47.

⁷ Achan was a part of a whole nation that was faithful to God and was then keeping national integrity. But his being born into the nation of God's people, and his being associated with the nation that had just conquered the city of Jericho and was moving into the land of Canaan to possess it by means of God's spirit, did not guarantee for him that God would overlook his sin of covetous disobedience and bless him in that promised land of milk and honey. Achan had failed to keep personal integrity by stealing and then lying about it, and he suffered the penalty of being tracked down, exposed, humiliated and finally permanently disfellowshipped in being stoned to death.—Josh. 7:1-26.

⁸ In view of the many Bible prophecies, for a certainty we are near the end of this system of things, and if we desire to be saved from its destruction and to be shown God's favor by being protected through his battle of Armageddon and kept alive into the new world, we, too, must walk blamelessly as did David and Paul. Like these integrity-keepers, we are interested in magnifying Jehovah's name by our conduct and example to the world before our fellow Christians, just as the Thessalonians were good examples to the believers in Macedonia. Paul wrote concerning them: "You came to be an example to all the believers in Macedonia and in Achaia."—1 Thess. 1:7; Matt. 24:1-15; 1 Tim. 3:7.

HOW TO MAINTAIN PERSONAL INTEGRITY

⁹ The problem facing Christians in view of world conditions is how to continue

5. Why do we owe Jehovah our wholehearted devotion? 6, 7. (a) Does organizational integrity guarantee personal integrity? (b) How is this demonstrated in the case of Achan?

8. What will assure our escaping destruction, and whose example did Paul say we should follow?

9. What problems face Christians today, and what will help us?

walking in Jehovah's way. To be helped, we must be able to see ourselves spiritually as Jehovah God and others see us. To see how we appear to others physically we will stand in front of a mirror. That mirror will reflect to us in detail just exactly how we appear to others. We cannot be fooled in maintaining our personal appearance, because we have something to reflect to us that needs correction and by that reflection we are able to improve any defects or flaws.

¹⁰ To aid in maintaining personal integrity, Jehovah, the Giver of every good thing, has provided a spiritual mirror. This we read about in these words: "But he who peers into the perfect law that belongs to freedom and who persists in it . . . will be happy in his doing it." (Jas. 1:25) James says the one "who peers," no, not into a literal mirror, but into the perfect law or God's Word, the Bible. Being pleasing to our Creator can be done in no other way than by walking according to the truths and the principles he has set forth for Christians in his Word. If we want to be pleasing to God and receive the reward of everlasting life, we must be people who live by his righteous principles and not our own principles of what we think is right or wrong. If we think it is safe to follow man's principles, just take a quick look at the world, guided by its principles of dog-eat-dog and its law of survival of the fittest. That certainly should convince anyone that it is not a safe course to follow. —Jas. 1:17.

¹¹ One of the evil practices common to this old world is the immoral conduct of its people, a course that Christians cannot afford to imitate if they want Jehovah's approval. If we follow James' counsel to

peer into the perfect law, we will find this helpful admonition: "Therefore, become imitators of God, as beloved children, and go on walking in love . . . Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:1-4) Some may read that scripture and think, 'Well, that just applies to those who are not Christians or those lacking understanding of God's Word. I would never be guilty of these wrongs.' The records show that thousands who in the past kept integrity later succumbed to the influence of this system and were guilty of these immoral acts. We can resist them, but not on our own strength. It is divine guidance that is needed. When we rely on God's spirit to direct us, then we can recognize the influences of this system of things and survive this day of testing.—1 Cor. 10:6-11.

¹² No one should ever think that withstanding the influences of wickedness and maintaining integrity are going to be easy. Those who have not conducted themselves according to God's Word but have committed fornication or adultery have said, 'I just could not help my wrong course. The flesh is weak, and God knows my weaknesses.' Yes, God does know our weaknesses. That is why he is willing to help us. But are we always certain that we know our weaknesses? If we do, then we should recognize our need for help.

¹³ Now let us look further into this perfect law and see that, when we do something wrong, we just cannot always say, 'It is due to the weakness of the flesh,' and try to justify our wrong. Paul, in writing to the Corinthians, says: "No temptation has taken you except what is com-

10. (a) What did James say all integrity-keepers should do, and what would be the results? (b) Whose principles must we follow?

11. What course of conduct common to this world must Christians avoid, and what do the records show?

12, 13. (a) How do some try to justify their wrong? (b) Who did Paul say would help us in overcoming any weaknesses we have?

mon to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) The way out is not the way we think but the way Jehovah God provides. According to Paul, Jehovah is sure to help us so we can keep our uprightness of deportment before him and his people.

¹⁴ Another provision that God has supplied in maintaining integrity is his theocratic organization, a wholly devoted, clean, pure organization that gives us personal guidance so that we can maintain our faithful course. In this organization Jehovah has provided mature, properly trained, faithful overseers in every Christian congregation that are willing to help with any problem that we may have that interferes with our worship of God. They are ever ready to offer counsel from the Scriptures on how we should walk and the way we should talk so as to be identified as Jehovah's integrity-keepers. Let us note what our relationship to these theocratically appointed overseers should be as set forth in Hebrews: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Overseers must walk circumspectly before God, because Jehovah holds them responsible too. Of him that has much, more will be required.—Luke 12:48.

¹⁵ We have many examples of men and women who maintained their integrity when put to the test. In their lives we can see illustrated examples of wholeheartedness to Jehovah God. We recognize that a pupil learns faster by having what he hears demonstrated, and that was the way that

Christ Jesus taught his apostles and disciples. So if we watch the conduct of our overseers in the organization, then it will help us to maintain our uprightness.—Hebrews chap. 11; Matt. 11:1.

EXAMPLES ANCIENT AND MODERN

¹⁶ Job's life is one we would do well to imitate as to his integrity and endurance. Satan tried to destroy Job's integrity. Job lost first his material possessions, then his family whom he dearly loved. Finally he was plagued with disease and sickness. But in spite of Job's losses and the wrong influence brought to bear against him, he endured it and proved Satan the Devil a liar. Job's attitude was: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) So God blessed him. He restored his wealth, his health, and a family.—Job 1:11-19; 2:7; 42:10-13.

¹⁷ No one will escape having his integrity tested. Do not underrate the Devil. He knows our weakest spot. He knows what may shake our faith. For some it may be the loss of material things, which would cause them to work harder to make more money to regain what they had before or to get as much as someone else. He may strike through loved ones, turning them against you because of your love for Jehovah God. If because of our love for Jehovah we lose the love of those dear to us, it should not affect our pure worship to Jehovah God. It should simply deepen our appreciation of the wonderful promise from God to provide a hundredfold. Jesus said: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold."—Mark 10:29, 30; Matt. 10:37.

14, 15. (a) How does Jehovah's theocratic organization help us maintain integrity? (b) Whose conduct can we faithfully imitate?

16. What test of integrity did Job face, and with what outcome?

17, 18. In what ways may our integrity be tested today as was Job's?

¹⁸ Like Job, it may be physical affliction that will test us. Do not ever think of giving up. Draw strength from Jehovah God and remember what Paul said, that God would make the "way out" in order for you to be able to endure. Under these trying conditions we need the new world ever so much more; so, if anything, our faith in it should be stronger. Always make sure that under these circumstances you are doing your best in studying and preaching. Even invalids are required to keep integrity, and many have been helped to do this through letter writing, using the telephone and other means of preaching.

¹⁹ The greatest example for us in maintaining our integrity was the one who walked with the true God serving as one of his witnesses, one who always obeyed his instructions. He exercised faith of conquering power and showed great endurance under stress. This perfect example that we have to follow is God's Son, Christ Jesus. His course is without equal among Jehovah's creatures in maintaining integrity. To test to the limit the integrity of his Son, Jehovah God permitted him to suffer reproach and persecution and finally let him pass out of this life like a disgraced, condemned criminal. But Jesus proved his wholeheartedness to his Father and showed the Devil to be a liar. We should do likewise.—Mark 15:20.

²⁰ Not only do we have Bible examples we can look to as a source of strength and encouragement but we have modern-day examples of integrity-keepers. Thousands of these examples are Jehovah's witnesses who went through the concentration camps and prisons during World War II. All manner of Satanic schemes were used to try to get them to renounce their faith in Je-

hovah God. The signing of a declaration renouncing Jehovah God and his organization would have permitted them to return to freedom. The record stands, "Few witnesses signed, in spite of beatings and starvation." How were they able to maintain their integrity under these conditions? Listen to what one wrote: "For it was in truth the spiritual food that could keep us alive. What an advantage if one had studied the Scriptures beforehand so as to be able to draw from that reserve now!"

²¹ What this Christian said under these integrity-breaking conditions should impress upon our minds the need to take in knowledge, not only through personal study of the Bible, but through organizational meetings. Who of us can go away from any assembly of Christians and not feel refreshed and strengthened and more determined to follow the path of the upright for having been there? This is true whether just a few are gathered together for Bible instruction in a private home, hundreds in a Kingdom Hall, or thousands in a stadium or auditorium. "Therefore keep comforting one another and building one another up, just as you are in fact doing." (1 Thess. 5:11) To hear others express their love and faith in Jehovah God is something that strengthens our determination to keep on performing right works and cultivating right desires.

²² To direct our thinking in the right way, the apostle John left this information: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John

19. How did Jesus prove to be the perfect example for keeping integrity?

20. (a) Who in this modern day have followed his faithful course? (b) What did one faithful servant say helped him to endure when in prison?

21. Regardless of their size, are we benefited by attending Christian assemblies?

22. What wrong desires did John warn against, and how did Paul say we could overcome such?

2:15, 16) Do we hoard any of these desires in our mind and heart? The desire of the flesh, the desire of the eyes, or the showy display of our means of life? If we do, it is dangerous. Get rid of them. Paul explained how we could, when he said, "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Paul's recommendation is to think on the good things that are found in God's Word. The goodness of God, the Kingdom, the blessings of the new world and our privileges of the ministry—these are the things that should occupy our minds and hearts.

RESULTS FROM MAINTAINING

PERSONAL INTEGRITY

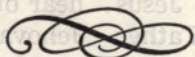
²³ Maintaining our integrity requires constant attention on the part of every dedicated servant, young or old. It is a full-time job. Consider the wonderful bless-

ings that result from following this faithful course. It is pleasing to Jehovah God to have strong witnesses serving him, able to withstand any opposition or pressure that may come from the inside or from outside the organization. It means closely knit, happy families, recognizing theocratic headship, assisting one another in their worship to Jehovah. These happy families will rejoice in Christian association at their Kingdom Halls, contributing toward healthy congregations. It will mean a clean New World society of Christians, actively praising Jehovah, standing blameless before him on a worldwide scale.

²⁴ We will be people of integrity if we peer daily into the perfect law and pray sincerely from the heart as David did when he said: "Judge me, O Jehovah, for I myself have walked in my own integrity." If our determination to maintain personal integrity equals David's, we can truly hope in Jehovah and entertain a sure expectation of living forever in his new world with a host of like-minded men of integrity, all a part of the universal family of the pure and holy God, Jehovah.

23. Who must maintain integrity, and what blessings will result from doing so?

24. What is the hope of those maintaining integrity to Jehovah God?



"Fastest in Growth"

● The Windsor Star recently published some information from the latest census. In a column written by Maurice Jefferies from Ottawa, Canada, the newspaper carried the headline "Jehovah's Witnesses Fastest in Growth." The brief note said: "CENSUS NOTE: The latest report on religious denominations shows that Jehovah's Witnesses make up the fastest-growing denomination in Canada. They doubled in numbers from 34,596 to 68,018 in the last decade." In view of the way census takers count religious adherents, that figure would include all children in families and likely many persons who are studying with Jehovah's witnesses and who name the Witnesses as the religious group with which they associate. Since that is the way most religious organizations count their membership, the census department looked at the Witnesses the way they look at others. The Witnesses themselves, however, count only those who are active ministers, and even of these there were 40,121 in Canada in 1962.

ON THE next to the last day of 1896 a son was born to Thomas and Mary Baxter. A few days later, in the Primitive Methodist Church in Greenock, Scotland, I was "christened" and named Wallace after one of Scotland's fighters for freedom.

My father was a deeply religious man of broad and liberal outlook. Family worship was conducted every morning. Frequently I was reminded that God supplies all our needs, and my mother would repeat the assuring words of one of my favorite psalms: "No good thing will he withhold from them that walk uprightly." (Ps. 84:11, AV) Another truth that greatly impressed me was that stated by Jesus when he said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12: 15) How true! If I had the necessities of life in reasonable measure and all my faculties, what more could I use, and of what value would things be to me if I could not use them?

Paternal love overshadowed my young days, directing and guiding me, yet allowing me considerable freedom of choice and action. I had access to a fine library covering a wide range of religious and educational literature. It seemed to me that education based upon truth, yes, upon God's Word, was the basic need for everyone if the race was to survive. I sensed that

Jehovah

WITHHOLDS NOTHING GOOD from His Servants

As told by
WALLACE BAXTER

people were changing. Hypocrisy, frivolity, immorality and selfishness were on the increase. Surely, I meditated, we are in the last days foretold in the Bible. I

attended one church after another, hoping to hear the outspoken message so urgently needed. Disappointed, I now spent each Sunday rambling over the moors and reading the Bible. With World War I raging in Flanders and spiritual apathy creeping over the people, I

became convinced that the prophet Zephaniah's stern pronouncements were uttered against this day: "The great day of Jehovah is near . . . a day of fury . . . a day of clouds and of thick gloom."—Zeph. 1:14, 15.

AT WAR

I had heard my uncle, who was a Bible Student, discuss the "Divine Plan" with my father, but I gave his views no credence. Soon I was called to the army and served in France as a telephonist with a battery of howitzer guns. One or two of my soldier chums ventured to voice the opinion that all war is wrong, even if fought by "Christian" nations. The heartrending sights I saw on the battlefield after an engagement convinced me that they were right. I had lived a very sheltered life and now, happily, I was with a group of men who respected me and my views. Mostly, however, I kept to myself and found suitable

companionship with the Bible my mother had given to me.

One night as I lay in my own little dugout an army chaplain moved away the piece of corrugated iron that served as a door and crept inside, smoking a cigarette. He wanted to rest for the night. Out of respect for his holy office, I gladly vacated the dugout, hoping to share breakfast and receive some spiritual word from him. I was terribly disappointed. By early morning he had gone, leaving the "door" open, things in disorder and the floor strewn with cigarette butts. I was disgusted and angry as I swept the place clean. I wondered how he could be so disrespectful as to use my Bible as an ashtray.

A few days later I received a letter from my brother drawing attention to King Solomon's prayer, as recorded at 2 Chronicles, chapter 6. I always had believed that the sincere seeker after God would find him. As I pondered these things, I knelt down in my dugout and solemnly vowed to God that I would serve him with my whole life, if I were spared to return home.

DAY DAWNS

In common with thousands of men at the war, I had narrowly escaped death several times, but the preservation of my life had a special and deep significance for me not shared by most of the others. November 11, 1918, brought the cease-fire on the Western Front and by early spring I was becoming rehabilitated. I purposefully visited my uncle, the Bible Student, now living in Edinburgh. Until well after midnight he answered my questions and rehearsed God's way of salvation. By next evening I had read with clear understanding about one-third of Pastor Russell's book, *The Divine Plan of the Ages*. This was the truth! I recognized that Jesus' words were true: "No man can come to me unless the Father, who sent me, draws

him." (John 6:44) It was all very wonderful! Upon my uncle's encouragement I contacted the little group of Bible Students in Greenock. I shall always remember with pleasure my first meeting.

Now I set out to read through the *Studies in the Scriptures* and the *Watchtower* magazine, and became completely absorbed in Kingdom interests. A spiritual brother who labored in a local shipbuilding yard became a most valued friend, and many a long evening we spent delving into the priceless treasures of the Word 'which is able to make one wise for salvation through the faith in connection with Christ Jesus.' (2 Tim. 3:15) In faith I dedicated myself, all of me, to Jehovah. Now I found delight in doing his will. The opportunity to present myself for water baptism came one Sunday morning in September, 1921, during a convention in Glasgow.

This vow to serve God remained undimmed in my heart. For years I kept watching for Jehovah's leading. At conventions I was exhilarated by many glowing talks on the prophecies of Isaiah, chapter 6; and "hearing" Jehovah calling, "Whom shall I send, and who will go for us?" I responded, "Here I am! Send me." (Isa. 6:8) Not only was the call clear and irresistible, but having dedicated myself to Jehovah, I delighted to obey. Full-time service in the field as a pioneer was the answer. No Scriptural obligations prevented me from doing that. In proof of this I enjoyed a short vacation in Ayrshire, preaching with two full-time "colporteurs."

BRINGING ENLIGHTENMENT TO THE WESTERN ISLES

A local brother employed as a post-office clerk joined me in witnessing throughout the Outer Hebrides, a chain of barren, treeless, windswept islands that stretches for 130 miles off the northwest coast of Scotland. The Watch Tower Society as-

signed us there, and we were thrilled at the prospect of bringing enlightenment to the poverty-stricken fisherfolk and tweed weavers.

My experiences during this first seven months of pioneering enriched me with treasure beyond the power of money to buy. In a practical way I learned that "no good thing will he withhold from them that walk uprightly." (Ps. 84:11, AV) What "good thing" would I receive next from Jehovah? More pioneering!

Upon receiving our report on coverage of the Western Isles and also Skye, the Society encouraged us to continue our good work in the Orkney and Shetland Islands. I thoroughly enjoyed working in those remote islands, and certainly Jehovah did not withhold anything good. Even the opposition encountered served to teach us how to use the "sword of the spirit" with greater skill. (Eph. 6:17) From day to day amid a profusion of charming wild flowers we trudged over all the inhabited islands that we could reach, often being on the road until late at night, for twilight and dawn were as one.

It was in this territory that I received a copy of the first *Yearbook* published by the Watch Tower Society. A gift of love! I found its daily texts and comments refreshing and upbuilding. These were especially appreciated because, where we were, there were no congregation meetings. Jehovah withheld nothing good from me and through his organization he fired me with zeal for His cause. The reports from distant lands around the earth thrilled me. I read and reread the report from Estonia, because I treasured the invitation that I had received from the Society to go there! Estonia needed pioneers! I was advised to begin learning German; it would be useful in the Baltic States. Instructions to proceed to Estonia reached me in the fall of 1928, after I had been working for

several months in Ireland. It was time to depart for eastern Europe!

IN ESTONIA

After a long journey I arrived at the university city of Tartu, Estonia. An English brother introduced me to the German landlady of the pension. Soon I began to feel at ease in the new surroundings. While learning to speak Estonian and German, I asked householders to read a Testimony Card in Estonian, German, or Russian, before offering them literature. Later I served in Pernau and in Tallinn, the capital of Estonia, where the branch office was located.

In April, 1930, I was appointed branch servant and for ten years I had the joy of cooperating with the brothers in preaching and teaching Kingdom truths. The Kingdom news was broadcast by radio throughout Estonia, over the sea to Finland and Sweden, and into Russia. The Russians and the clergy of Estonia did not like it. Dark days came when our two-year-old Society was liquidated, and the Society's office was sealed by the police. All literature at hand was confiscated. Undaunted, we pushed forward in the work, and, with Jehovah's blessing, that year proved to be one of the most fruitful.

In 1938 the book *Riches* and the booklet *Choosing* were given wide circulation before the remaining stocks of literature were confiscated. Then, only two kinds of booklets in Estonian were left for distribution. However, our translator and the Society's printery at Berne, Switzerland, had been busy, and we received the book *Enemies* just before the war prevented further importation. Russian political and military forces were now occupying the country. This brought swift and far-reaching changes. When I first met the Estonians they were bright and cheerful, but now the Russian invasion had changed

even their countenance. A depressing atmosphere of fear prevailed.

UNDER THEOCRATIC DIRECTION

The British consul in Tallinn urged all persons holding British passports to leave the Baltic States. I had no intention of leaving my post and told him so. However, on October 18, 1940, about ten days before the British evacuees departed from Riga, Latvia, I received instructions from the president of the Society to quit Estonia for a land where English is spoken. At once I informed the consul of my change of plans and became one of approximately two hundred refugees that set out for a destination then unknown.

I have experienced many a parting, but none so touching as when I took leave of my Estonian brothers. Often I had wondered how and when the good news of God's kingdom would get into Russia. It never occurred to me that what we were doing in the Baltic States was laying a solid foundation for future expansion in a vast land where the need was and is so great. I am persuaded that many of those dear brothers and sisters have been effectively preaching and teaching the good news of Jehovah's kingdom within Russia and probably in Siberia.

I traveled from Riga across Russia to the seaport of Vladivostok. Throughout the dreary, yet interesting eleven-day railway journey, I observed burned-out churches and queues of peasants waiting for bread. At Chita, in the railroad waiting room, I saw what could have been the living model for Hubert von Herkomer's picture "Refugees," as it is illustrated in the book *Creation*. However, to the visual scene must be added the stench that reeked from

the mass of unwashed humanity that crowded the ill-ventilated room. At last we boarded the steamship Hai Tan at Vladivostok and learned that we would be taken to Australia. A sense of relief filled us as Vladivostok sank beneath the horizon with the setting sun. At Hong Kong I saw the East with its appalling conditions for the first time, and in my heart I sincerely prayed, "Let your kingdom come!" (Matt. 6:10) Early in December, 1940, I reached the Society's headquarters in Australia. The brothers were most kind and made me feel at home.

Shortly after my arrival at Strathfield, Jehovah permitted his enemies to ban his witnesses, allowing them to seize and occupy their property. Of course, the witness work continued, more or less underground. I had a share in mimeographing *The Watchtower* and in distributing it to the brothers. Not an issue failed to appear, thus proving that Jehovah holds back nothing good from his servants. During the ban I served at the Society's depot at Brisbane. After the ban was lifted I filled a similar post in Melbourne. In 1948 I was recalled to the Bethel home in Strathfield, and I have served there till now.

Ever since Jehovah took me into his service I never have lacked any good thing, spiritual or temporal! After all my travels, varied experiences and opportunities for advancement in this world (and there have been many), the height of my ambition is to be found in Jehovah's service full time. "For Jehovah God is a sun and a shield; favor and glory are what he gives. Jehovah himself will not hold back anything good from those walking in faultlessness. O Jehovah of armies, happy is the man that is trusting in you."—Ps. 84:11, 12.

ROSICRUCIANISM

Compatible with Christianity?



“YOU can control your fate! Only one power controls your destiny, a strange force sleeping in your mind. Awake it! Command it to obey you! Push obstacles aside and attain your fondest hopes and ideals. Let the Rosicrucians show you how this can be done.” Thus began a full-page advertisement that appeared in the professional magazine, *The Writer*, October, 1962.

Such claims as these have caused people to ask, What is behind Rosicrucianism? What are its origin and history? What are its teachings and goals? Is it compatible with Christianity?

“Rosicrucian” comes from two Latin words, *rosa* and *crux*, which mean “rose” and “cross.” The symbol of Rosicrucianism is that of a red rose in the center of a cross. There are various groups that claim to be Rosicrucian, the above claims being made by Amorc, one of the three better-known groups in the United States. Its name Amorc stands for Ancient Mystic Order Rosae Crucis. It carries on a large correspondence educational campaign, has local chapters in different parts of the world as well as a headquarters “university” at San Jose, California. Amorc as such goes back about fifty years.¹ Although many authorities deal with Rosicrucianism as though there were no other form of it, the facts are that others take strong exception to the claims, teachings and methods of Amorc.² However, since

most persons ask about Rosicrucianism because of Amorc’s advertising, it will be included in our consideration of Rosicrucianism.

As for the history of Rosicrucianism, there may be said to be two origins, one factual and historical, the other traditional and legendary. Historically, Rosicrucianism goes back to the early seventeenth century, when one of Europe’s leading scholars, Johann V. Andrea, published anonymously the *Fama Fraternitatis*, a book directed to the rulers of Europe and making a bid for political, social and religious reform.³ This work contained the legend of one Christian Rosenkreuz, or Rose Cross, from which Rosicrucianism got its name. He was a monk who was supposed to have visited India, Persia and Arabia and brought back with him the secret wisdom of the sages of those lands. It created quite a stir at the time and its ideas were taken up by various ones, thus continuing down to the present day what might be termed, in a very loose way, the Rosicrucian movement.⁴

As for traditional or legendary Rosicrucianism, it is said to go back to the Great White Brotherhood of Egypt in 1500 B.C., was supposedly brought to Palestine by Solomon, to Italy by Pythagoras, and so forth. It includes Essenism, recognizes the role played by Christian Rosenkreuz, and traces its United States origins to the year 1694.^{5, 6}

Historical Rosicrucianism originally may be said to have had a strong Protestant flavor and appears to have been an effort to combine Christian and pagan teachings, science and religion, astrology and philosophy, medicine and occultism, love of knowledge with love of man. Says one authority: "The Secret Doctrine of the Rosicrucians is a body of esoteric teachings, handed down for ages by wise men deeply versed in the esoteric doctrines and occult lore. This wisdom originally came by way of the Orient, and in fact, even today comprises part of the Inner Teachings of some of the highest Oriental Brotherhoods . . . We must 'Look to the East, whence comes all light.'"⁷

For centuries alchemy, the attempted transmuting of baser metals to gold, appears to have been one of the chief preoccupations of the devotees of Rosicrucianism, although its modern spokesmen insist that a spiritual alchemy was meant, the refining of the "character" of the individual.⁸ According to Amorc, Rosicrucianism is "an international fraternity. Members . . . study the mysteries and scientific laws of the world . . . Present-day Rosicrucians believe that the inner soul of man can help him to master the problems of daily life."⁹

Is Rosicrucianism compatible with Christianity? According to Amorc, which claims to be nonreligious, it is. They say: "Orthodox Christians of the most devout kind can consistently belong to the Rosicrucian Order, just as a devout Christian might study law or music, art or chemistry without compromising his position in the Christian Church."¹⁰ Others speak of themselves as "Rosicrucian Christianity."¹¹

ITS CHIEF TEACHING

Since it is thus claimed that Rosicrucianism is either Christian or compatible with Christianity, it should be compatible

with the Bible, for of it the Founder of Christianity stated: "Your word is truth." And the apostle Paul wrote: "All Scripture is inspired of God and" able to equip completely the man of God for "every good work."—John 17:17; 2 Tim. 3:16, 17.

Among the most basic teachings of Rosicrucianism are reincarnation and its correlative, the immortality of the soul. "The Rosicrucians hold as a very important part of their teaching, the occult doctrine of Metempsychosis, Reincarnation or Transmigration of Souls, the essence of which doctrine is the survival of the individual soul after it passes from the physical body in death, and its reïmbodiment in a physical body by a rebirth after a sojourn in the resting place of the souls."¹² And says Lewis of Amorc, "We discover in reincarnation and Karma the only rational and acceptable explanation and cause of the seeming injustice of the inequalities of life . . . The laws of Reincarnation alone make understandable and acceptable the conditions and experiences of our lives . . . Each personality came into existence 'in the beginning of all creation,' and has always existed and will exist into eternity."¹³

Proof is claimed for reincarnation in the impressions and notions that people at times have of having experienced certain things before or having lived at some other time, in that heredity cannot account for all differences in personalities and in the existence of child prodigies, such as Mozart. The various groups of Rosicrucians, however, have their own details as to how long the soul may hover close to the body after death, the stages of transition and the length of time between rebirths. According to Amorc, Jesus Christ was the only one ever to complete the reincarnation and be united with God.¹⁴

What about these teachings of the immortality of the human soul and reincar-

nation? Are they compatible with Bible-based Christianity? No, they are not! How can they be when the Bible plainly tells us that Jesus "poured out his soul to the very death," that "the soul that is sinning—it itself will die," that when man "goes back to his ground; in that day his thoughts do perish," and that in Sheol, or the abode of the dead, "there is no work nor devising nor knowledge nor wisdom"?—Isa. 53:12; Ezek. 18:20; Ps. 146:4; Eccl. 9:10.

Were reincarnation true, there could be no resurrection, for no one would be dead, but all in a state of "transition." But Jesus Christ plainly told us: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." As for the so-called proofs of reincarnation, if everyone on earth lived before, then why only the rare exception when persons seem to remember having lived before, and why does only one in hundreds of millions turn out to be a prodigy such as Mozart if every last one of the human race is a reincarnation? No, such circumstantial evidence is all too strained, too tenuous, too slender a thread on which to tie the reincarnation teaching, even if it did not contradict the Bible!—John 5:28, 29.

CHRISTIANITY UNIQUE AND EXCLUSIVE

That Rosicrucianism is not compatible with Christianity can also be seen from the fact that Christianity claims to be unique and exclusive. Jesus said, "I am the light of the world," and, "I am the way and the truth and the life. No one comes to the Father except through me." Of himself and his followers he further stated: "They are no part of the world, just as I am no part of the world." Christians are told that there can be no sharing, no fellowship, no harmony, no agreement between them and

other religions.—John 8:12; 14:6; 17:16; 2 Cor. 6:14-16.

But Rosicrucianism does not agree with these Christian principles, for we are told that Christian Rosenkreuz "founded the mysterious order of Rosicrucianism with the object of throwing occult light upon the misunderstood Christian religion."¹⁵ It is also claimed that Amenhotep IV, upon whom many Rosicrucians look as "their traditional first Grand Master," and "known as the heretic king, . . . abolished the polytheistic religions of the time to advance in their stead the world's first doctrine of monotheism."¹⁶—1375-58 B.C.

But not so. Monotheism was the form of worship practiced by Abel, Enoch, Noah, Abraham, Isaac and Jacob long before Amenhotep IV ever came upon the scene. And in 1513 B.C. Jehovah God by means of Moses instituted a complete system of worship with the nation of Israel, the distinguishing feature of which was the monotheistic worship of the one true God Jehovah. Supporting the Scriptural position in this matter are such late or recent works as *Man, God and Magic*, by Ivar Lissner, which develops the theme that 'man's original concept of God was monotheistic.'—Ex. 20:1-7.

Rosicrucianism further claims that Moses received his wisdom from Egypt and that Jesus in his infancy went to Egypt not only for protection but also to receive education and training.¹⁷ But if this is so, why do neither the writings of Moses nor the Gospels contain anything about the mysteries of the Egyptian White Brotherhood? Much store is also put in the Book of Jasher¹⁸ and the Great Pyramid of Egypt,¹⁹ but neither Jesus nor his apostles made any reference to either. They stressed the need of going to God's Word and showed that it was all we need to guide us on life's pathway.

* See *What Do the Scriptures Say About "Survival After Death"?* published by the Watchtower Bible and Tract Society, for more information.

Rosicrucianism, by mixing worldly wisdom with Bible teachings, claims "to explain the mystery of life and Being from the scientific standpoint in harmony with religion."¹⁵ But according to God's Word, divine wisdom and worldly wisdom cannot be mixed: "It is written: 'I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside.' Where is the [worldly] wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For . . . the world through its wisdom did not get to know God."—1 Cor. 1:19-21.

OTHER WEAKNESSES

Among the other weaknesses that must be charged to Rosicrucianism is its divisiveness. Rosicrucianism is as badly divided as is Christendom, in view of its size. Thus one group stresses astrology as though it were the chief teaching of Rosicrucianism,²⁰ whereas another insists that it has absolutely nothing to do with astrology.²¹ One "authority" scruples against the term "metempsychosis," and others use it interchangeably with reincarnation.

The historicity of Rosicrucianism leaves much to be desired. It is not at all as clear as many of its devotees would have us believe, nor made so clear in what may well be the most comprehensive discussion of Rosicrucianism, at least in the English language, namely, *The Brotherhood of the Rosy Cross*.

Still another weakness of at least certain branches of Rosicrucianism is their inconsistencies. This is especially true of Amorc Rosicrucianism, quite likely due to its trying to appeal to as many as possible to take its courses by mail. Thus, on the one hand, it is said that "reincarnation alone makes understandable and acceptable the conditions and experiences of our lives,"¹⁸ and, on the other hand, it is said that

"whether the doctrine of reincarnation is true or not, is of no importance to the student of the practical teachings of Rosicrucianism."²²

Further, it is stated that Amorc Rosicrucianism is not at all a religion; yet what is reincarnation, the basic tenet, if not a religious belief? Then again, it is claimed that there is nothing in Rosicrucianism to make a Jew or Mohammedan unhappy,²³ yet it is claimed that science and mysticism "disclose only one known incident of perfect development of any Ego, whereby the need for further incarnations on earth was brought to an end. This is in the case of Jesus the Christ, who . . . having attained Christhood through the highest perfection and pureness of consciousness, ascended into heaven and there was absorbed into the consciousness of God and there the Ego of Jesus became one of the Divine elements of the Godhead."²⁴ Would Jew and Moslem agree with that?

Also, the prospect is held out to the inquirer that he can get all this information without too much time and effort, merely an hour or an hour and a half a week, and that no higher education is required.²⁵ But when he checks deeper into this Amorc Rosicrucianism, he finds that what is vital is a "psychic idiosyncrasy," and "that the student who enters upon the study of the science in this life for the first time cannot expect to become an exponent of the technique in the same life."²⁶

NOT COMPATIBLE

Truly, Rosicrucianism is not compatible with Christianity. Whereas Christianity is most exclusive, Rosicrucianism is one of the most eclectic movements, teachings or fraternal organizations on earth, for it has borrowed and appropriated to itself from the widest variety of beliefs and practices. Among its various groups are

those that stress Egyptian origin and yet quote liberally from the Bible; that borrow from both the mysticism of the Jewish cabala and the nirvana of Buddhism; that claim relationship with the wisdom of the Greeks and with the alchemists of the Middle Ages; that claim to be very scientific and yet hold ever so many things that cannot be demonstrated historically or scientifically; that appropriate to themselves theosophical works as well as the teachings of yogi.² It may be said to be an extreme attempt to absorb all the wisdom of this world, at the same time coloring it with the Bible.

Rosicrucianism places particular emphasis on, "Man, know thyself." Obviously it is man-oriented and therefore most incompatible with Bible-based Christianity, which is God-oriented and which counsels: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Denying the existence of Satan and his demons, Rosicrucianism has been

overreached by them. So it is indeed a case of choosing between eclectic Rosicrucianism and exclusive, Bible-based Christianity. The two are not compatible in any sense of the word.—John 17:3; 2 Cor. 4:4.

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Visiting a House of the Dead

◆ Tourists visiting the Kudowa Czeremna Chapel in Poland in 1962 spent several hair-raising minutes. This chapel is known for the numerous skulls kept in it. As the guide, Richard Makowski, was explaining the chapel's history to the tourists, thousands of skulls (from victims of plagues and of the Thirty Years' War) began tumbling from the walls onto the astonished tourists. The tourists panicked, but there were no serious injuries. One wall had begun to bulge out, indicating that the building was in urgent need of repair. Since they did not want to close the chapel during the tourist season, however, the repair work was postponed. But the skulls did not wait, and tumbled to the floor. In 1772 a clergyman living in Kudowa Czeremna built this Skull Chapel, a veritable house of the dead. From the fields of Klody, Poland, he gathered up skulls and bones of victims of the Thirty Years' War and also of the plague. These were then placed in the chapel. There are similar chapels—real gathering places for human skulls—to be found in the vicinity of Klody, also in Rome and in Prague, Czechoslovakia.—*Express Wieczorny*, September 2, 1962.

Are You Planning to Attend?

ATTEND what? One of the most signal events of our time—the “Everlasting Good News” Assembly of Jehovah’s Witnesses. Though the full significance and impact of this assembly may not yet be readily apparent since it has not yet convened, its uniqueness and importance should be. It is unique in that the assembly will travel around the world in ten weeks, stopping at twenty-four different cities! It is important because it will meet vital spiritual needs in these last days when “critical times hard to deal with” face each and every one of us.—2 Tim. 3:1.

Times hard to deal with pose problems that threaten our present and future happiness. Yet the Son of God, Jesus Christ, confidently declared: “Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them.” (Matt. 5:3) Jesus’ words hold true even in these hard-to-deal-with times.

We can be certain about this: Jesus meant that if we are truly conscious of our spiritual need we will not only realize its importance, but we will do something about it! We will put forth vigorous personal efforts to care for our spiritual needs, though it cost us something, though it require advance planning and preparation.

Those who are truly conscious of their spiritual needs will put forth the most earnest effort to attend the “Everlasting Good News” Assembly of Jehovah’s Witnesses as it comes to a city in their country or locality.

The assembly begins in Milwaukee, Wisconsin (June 30-July 7), goes to New York city (July 7-14), then to London (July 14-21) and continues, moving around the world, stopping at such other cities as Melbourne, Australia (August 16-20), Auckland, New Zealand (August 21-25), and Honolulu, Hawaii (August 28-September 1). The assembly will stop not only where English is the main language but in many countries, such as West Germany, Italy, India, Burma, Thailand, Japan and Korea. From Korea the assembly moves to Hawaii and then to Pasadena, California, where it concludes September 1-8.

Though the assembly program will last for eight days in Milwaukee, New York, London, Stockholm, Munich, Milan and Pasadena, it will vary somewhat in length in other cities; but at whatever assembly you attend, your

spiritual needs will be cared for, stimulating spiritual food will be given, as well as help in solving problems.

Yes, how to cope with problems—this will receive much attention by the assembly program. Problems caused by pressure from an unbelieving world, settling difficulties in Christian love and keeping proper balance in your life will all be satisfyingly considered. Many problems, some peculiar to women, some to men, some to youth, will be discussed on the program. What can be done, for instance, about the many problems facing Christian youths in school as they strive to remain unspotted from the world? (Jas. 1:27) What conduct is expected of Christian youths?

Those who are married or contemplating marriage will receive helpful counsel that can influence their entire future life. Also much beneficial counsel will be given those whose homes are divided religiously and those who are single.

Every aspect of the Christian ministry will be considered. This will be of special interest to all of Jehovah’s witnesses, also to persons studying with them in preparation for the ministry.

The assembly’s program will provide scientific confirmation of the Bible, also facts that will equip Bible believers to prove to any honest inquirer that the Bible is indeed the inspired Word of God. How can you find greater enjoyment and reap greater benefits from your Bible reading? The assembly’s program will answer.

So much more spiritual stimulation and help will be provided at this assembly that you will have to be there to realize the vast scope of its value to you. You will want to encourage others, too, to attend, so they will not miss the inspiring address, to be given on the climactic day, “When God Is King over All the Earth.”

Urge others to attend, but by all means care for your spiritual needs in these critical times that provoke problems hard to deal with. Being conscious of your spiritual need, you will do something positive about it. The best thing you can do this year is to attend the “Everlasting Good News” Assembly of Jehovah’s Witnesses, earnestly endeavoring not to miss a single session of this momentous Around-the-World Assembly.

Labor That Is Not in Vain

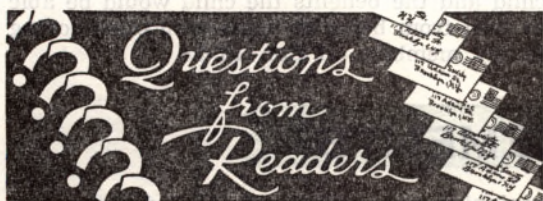
ONE of Jehovah's witnesses who graduated from the Watchtower Bible School of Gilead in 1962 served some years ago with a small congregation in Forfar, Angus, Scotland. He tells of the time when the congregation was made up entirely of women: "Here were nine elderly sisters. If an average age had been worked out, it may have approached seventy-five years. But age was not the only handicap of these sisters; advancing years had brought impediments of poor sight and hearing. Take the assistant congregation servant; she was a valiant sister who gave her various parts on the meetings using a large magnifying glass to see her notes. The Bible study servant was a sprightly eighty-five. Much of that time she had employed an ear trumpet because of her deafness. By the time I got to know her she had one of the more up-to-date hearing aids. They all met in a little gas-lit hall that could accommodate twenty persons at a squeeze.

"Although all nine of the congregation were very well known in the community, their preaching produced nothing in the way of tangible results. Around and around the territory they went, but their evident quaintness and inability to present the truth eloquently seemed to indicate that they were working for nothing. Yet never did they give up. For many years they continued to work and meet

together. Then things began to happen.

"A local businessman got to thinking why it was that these elderly women should keep visiting people year in and year out, although receiving no results. To satisfy his curiosity, he obtained some of the literature and read it. Soon he was associating with the congregation, listening to the sisters struggling with their various parts. He began to talk to other associates in the town. Others began to take an interest. One of the first things that this businessman did was to buy one of the best lots in the center of town and construct a fine, spacious Kingdom Hall. Now the congregation continues to grow.

"The last that I heard was that it had reached forty. Some months back I was sent a newspaper cutting describing the first circuit assembly to be held there. On the front page, beaming out was a photograph of the near stone-deaf Bible study servant, now in her ninetieth year. Over the picture was the caption: 'This is the happiest day of my life.' Thus Jehovah had rewarded the valiant effort of these faithful sisters and their year-in-and-year-out service. As the apostle Paul stated at 1 Corinthians 15:58: 'Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord.'"



● What are the obligations of Christian parents toward a mentally retarded child?—M.L., U.S.A.

First Timothy 5:8 is very specific and unmistakable in saying: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." So parents are under obligation to provide for their children, even though they may be retarded, if at all able to do so. Remember, such mental handicap is due to no fault of the child but rather to circumstances, such as an unfortunate birth

or early fall, or to the imperfection of the parents.

Parental obligation includes providing not only material but also spiritual needs. Christian parents may not ignore the instructions set forth at Deuteronomy 6:4-7, about the way a father should talk about God's law with his son no matter where they may be together. Not to be overlooked also is the command at Ephesians 6:4, about bringing up children in the discipline and authoritative advice of Jehovah. If a child became the ward of the State, he would certainly not be able to receive life-giving instruction such as a loving parent would be able to impart, in obedience to his Scriptural obligation as a dedicated Christian.

By seeing to it that the child gets this discipline and admonition from Jehovah, the parent is providing for the child's eternal salvation. The obligation to help others to salvation calls first of all for you to help members of your

own family to do so, especially if you are a parent and the children are minors dependent upon you for proper religious instruction, guidance and assistance. Would it make sense to go out and try to help others who are strangers to gain salvation while at the same time neglecting a dependent child, your own flesh and blood?

Merely the amount of time you may devote to the ministry is no reason to shift this responsibility. However, if the child is so retarded mentally as to be incapable of taking in any spiritual food or knowledge by which he can exercise faith and gain salvation, this might have a bearing upon whether parents would choose to turn him over to others, such as state welfare institutions, to care for him. Still it may not be overlooked that the child, as the ward of the State, even though regularly visited by the parents, may be subjected to spiritual dangers such as may come from blood transfusions, the celebration of pagan or nationalistic holidays, and so forth. These are some of the things the parents also must consider.

True, having a retarded child in the home may prove to be quite a burden to the rest of the family. But if it can at all be borne, and, in particular, if the child is able to benefit spiritually from being in a Christian home, by all means that burden should be borne. By doing this the parents will be doing the right thing; their course will conform to the Scriptural requirements and will have God's approval and blessing. In the long run this will be the best course, especially if every member of the family joins in the relief program.

Caring for a retarded child should be viewed as a challenge in such cases, in particular, a challenge to manifest the fruitage of the spirit. (Gal. 5:22, 23) A modern authoritative work says concerning retarded children: "They are affectionate . . . and often loved by their mothers and other children in the family. . . . In many cases it is possible for them to be looked after at home, a much happier solution than putting them in mental institutions. If this is to be done, however, the mother must accept the situation and not expect the child will [become normal]. She must love the child but not neglect the other children, or feel guilt." —*Neo-Natal Pediatrics*, W. R. F. Collis.

Whether certain medications will prove helpful for retarded children to any degree is problematical; but in at least some cases, such as in the use of glutamic acid, there has been improvement. Concerning glutamic acid the *Modern Drug Encyclopedia and Therapeutic Index* (Eighth Edition, 1961) says: "Clinical observations suggest the possible value of natural glutamic acid in the improvement of personality and intellectual performance of mentally retarded children and adults." To what extent such a product would prove helpful may depend upon heredity and sex factors as well as whether the child is being cared for by his parents or not.—*Science News Letter*, January 12, 1952.

Each case would have to be determined on its own merits, the seriousness of the situation, the ability of the family to take care of the child and the benefits the child would be able to gain from being at home with other loving family members.—1 Cor. 13:4-8.

ANNOUNCEMENTS

FIELD MINISTRY

As followers of Jesus Christ, who is called the "Word of God," Christians must be witnesses of Jehovah God, making known to all men what God has to say in his Word the Bible. (Rev. 1:5; 19:13) Appreciating this grand privilege, during June Jehovah's Witnesses will be offering to all persons the *New World Translation of the Holy Scriptures*, and a Bible-study booklet, on a contribution of \$1.

1963 ASSEMBLY AROUND THE WORLD

This year Jehovah's witnesses will hold a convention that will travel around the world,

beginning and ending in the United States. The program will aid everyone present to gain understanding and appreciation of what God requires for people of all nations. Plan now to attend! Milwaukee, Wisconsin, June 30 to July 7; New York, New York, July 7 to 14; London, England, July 14 to 21; Pasadena, California, September 1 to 8. Other locations will be announced later.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 21: Flee from Desires Incidental to Youth. Page 361.

July 28: Maintaining Personal Integrity. Page 367.