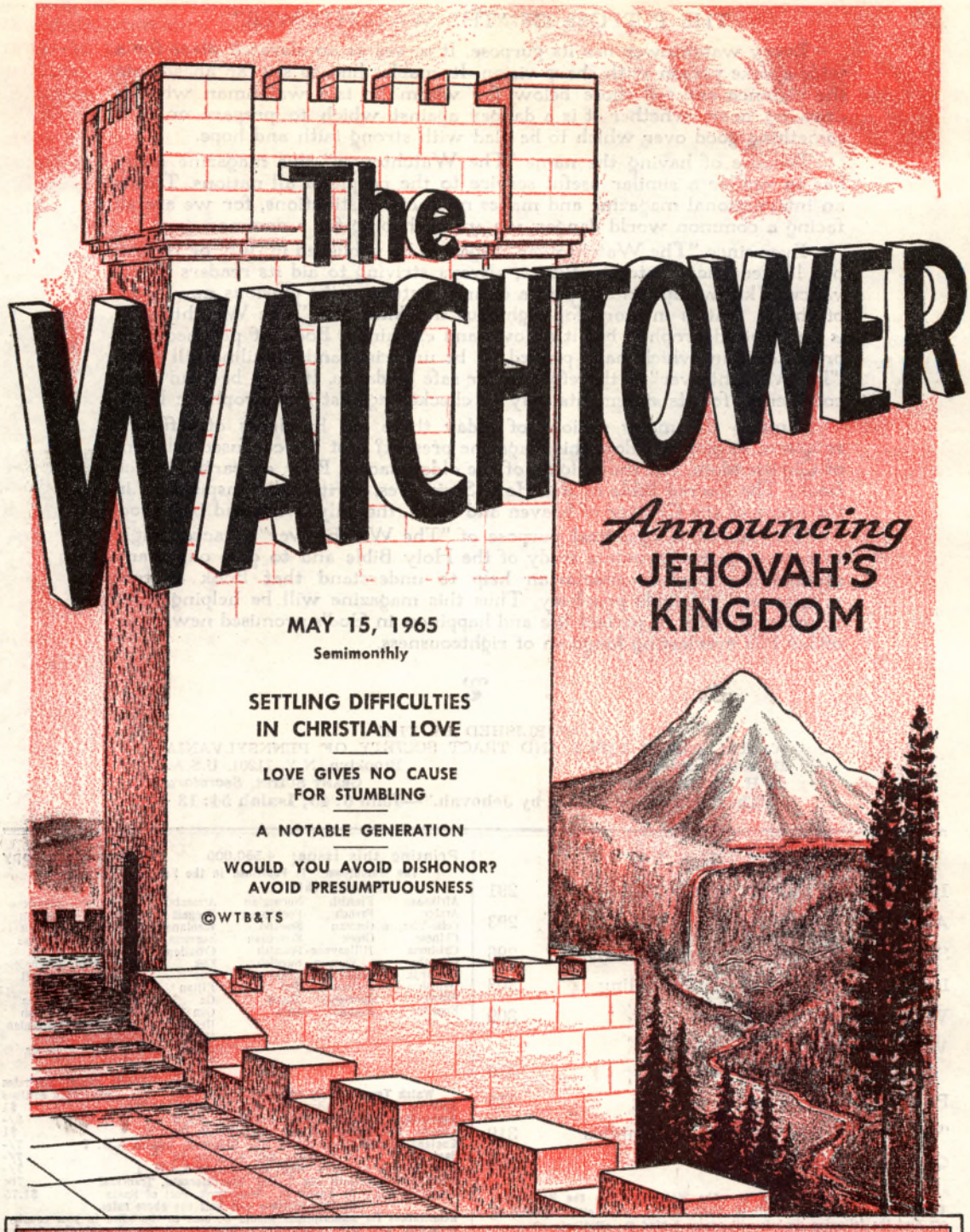

MAY 15, 1965
Semimonthly

SETTLING DIFFICULTIES IN CHRISTIAN LOVE

LOVE GIVES NO CAUSE FOR STUMBLING

A NOTABLE GENERATION

WOULD YOU AVOID DISHONOR? AVOID PRESUMPTUOUSNESS

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

CONTENTS

Is It Wise to Follow the Crowd?	291
A Notable Generation	293
Settling Difficulties in Christian Love	296
Love Gives No Cause for Stumbling	303
Witnessing to Workmates	309
Would You Avoid Dishonor? Avoid Presumptuousness	310
Putting Kingdom Interests First	315
"Word of Truth" District Assemblies	319
Questions from Readers	320

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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IS IT WISE TO FOLLOW THE CROWD?

AS MAGNETS attract metal, so crowds attract people. A few persons hurrying through the streets can, in a matter of minutes, swell into a mighty wave of humanity. Individually the members may be decent, respectable citizens, but somehow this often changes when they become part of the crowd.

Robert F. Goheen, president of Princeton University, commented on this after a crowd of students without provocation went wild and left in their wake damage and destruction amounting to thousands of dollars. "Otherwise responsible persons," he said, "cease to be persons, and in the 'minds' of those so involved, the rights and persons of others likewise become obliterated. The collective force of brute impulses rules the moment, and other persons lose significance except as they may chance to stand in the way and so become either interferences to or playthings for the mob. And such are the strange ways of the *psyche* that even after the event many involved don't realize what happened to them or to what they have contributed."

Illustrating the senselessness of a worked-up crowd is an incident last summer in Tuscaloosa, Alabama. A rumor spread that, to promote integration, a film actor had taken a Negro woman to a recently integrated movie theater. A crowd moved toward the theater. Hundreds followed. Soon there was a huge, angry mob hurling bricks, stones and bottles, resulting in a great deal of damage—though the rumor was untrue.

Even when a crowd of worldly people have an apparently innocent motive it may be dangerous and unwise to follow. For example, a few years ago a crowd gathered outside a Chicago hotel to see the then U.S. Vice-President Richard Nixon, who was there with his two daughters. "I was only a few feet away," the head of police security, Charles Pierson, said. "But the crowd moved in so strong I couldn't even raise my arms. The girls turned white with fear. If there had been another crowd rush, the girls and the Vice President might have been trampled."

It is observed that worldly crowds are often influenced by a base, animalistic spirit. During special sales at stores in New York City shoppers have been knocked down and stepped on in the mad scramble to be first. And angry sports crowds, such as the one at the Argentina-Peru soccer game last year, have trampled hundreds of persons to death in a matter of a few minutes. People seem to lose all sense of decency and responsibility when they become part of these crowds.

This is perhaps nowhere more evident than among youth today. Individually they may seem like respectable persons, but when together they often turn into a vicious crowd of hoodlums. Observed an interviewer who talked to many youngsters in trouble with the law: "When they're all together, they try to talk big. But when they're alone, they talk more like the kids they really are." The excuse that each one generally gives for his behavior is: "I was just going along with the crowd." It is obvious that crowds often have a bad effect on their members. Why is this so?

It is because in crowds persons can satisfy inclinations toward wrongdoing with the salve to their conscience that, since everyone else is doing it, it really must not be too bad. Since the first man Adam's fall from perfection, the Bible shows that all his descendants have been born in sin and shaped in iniquity. Their natural bent is toward bad. And, unfortunately, the disciplining in righteousness needed to overcome these base inclinations is not found in most crowds. Instead, the standards of the crowd often sink to those of its lowest members, and it is very difficult for others to resist being swept along in the course of wrongdoing.—Ps. 51:5; Gen. 6:5; Rom. 5:12.

Recognizing the dangers of following a crowd bent on evil, God's law to the people of Israel said: "You must not follow after the crowd for evil ends; and you must not testify over a controversy so as to turn aside with the crowd in order to pervert justice." And the counsel is given in the Bible proverb: "My son, if sinners try to seduce you, do not consent. If they keep saying: 'Do go with us . . . ' do not go in the way with them. Hold back your foot from their roadway."—Ex. 23:2; Prov. 1:10-15.

This does not mean that all crowds are bad, but it does mean that, before following a crowd, it is wise to make sure where it is heading. Ascertain whether the activities of the crowd are in harmony with what God approves. Do not conclude that, just because so many are following a particular course, it must be all right. The majority can be wrong.

COMING IN THE NEXT ISSUE

- Joyfulness All the Day Long.
- Increase Your Praise of Jehovah!
- Check Your Heart.
- A Nation That Opposes God Cannot Stand.
- Do You Want to Hear the Truth?

Do not be like those of whom the prophet of God spoke: "There was not a man repenting over his badness, saying, 'What have I done?' Each one is going back into the popular course." The popular course is often not the path of right principle. So the wise thing is to separate from the crowd that ignores God's righteous standards. Regardless of the ridicule you receive, stick to your decision! Live by right principles and associate with those who do the same!—Jer. 8:6; 1 Pet. 4:4.

These lovers of righteousness have themselves become what the Bible calls a "great crowd." Just as a crowd whose members are not disciplined in righteousness can sweep you along into a course of wrongdoing, so this crowd of persons who are living by the high standards of God's Word can be a powerful influence for good in your life. Therefore, put yourself among the people who put God first, those who reject the ways of wrongdoing and pursue what is right. Of them the apostle John said: "I saw, and, look! a great crowd, which no man was able to number . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "—Rev. 7:9, 10.

A NOTABLE Generation

"A GENERATION is going, and a generation is coming; but the earth is standing even to time indefinite," says the congregator at Ecclesiastes, chapter one, verse four. According to historian Luke's calculation, there were seventy-six generations* of men during the 4,024 years from the creation of Adam until the birth of Jesus as a human. (Luke 3:23-38) On the other hand, we do not know how many generations have passed since Jesus' day, for reliable data is lacking. We do know that a generation is not easy to mark off without taking into account some set of circumstances or a period of time with which certain persons were contemporaneous.

For our benefit the Bible record draws attention to some truly notorious generations and identifies them in connection with notable persons. For instance, there was the generation of Noah's day that drowned in the flood. Many will also remember the generation of Lot's day that perished when fire rained down on the cities of Sodom and Gomorrah. Then there was the generation that witnessed and largely ignored the life and miracles of Jesus Christ, and that met its miserable end in the year 70 C.E.

Of far greater significance, however, is another generation to which Jesus pointed when he was on earth. It was to be the most important generation in human history until that time, a truly notable one, because Jesus promised that during it he would return, ruling invisibly from the heavens as king of God's kingdom. So that persons could identify that generation, Jesus gave a series of events to distinguish it unmistakably from all others. Turn your Bible to Luke chapter 21 and note some of the identifying features he gave.

Observe in verse ten that Jesus said "nation will rise against nation, and kingdom against kingdom." No ordinary wars these, but whole alliances of nations united against one another in world war! Then Jesus went on to say: "There will be great earthquakes, and in one place after another pestilences and food shortages." All of these things—world wars, great earthquakes, pestilences, food shortages—as well as worldwide lawlessness and persecution of Christians, were to be realized in unprecedented doses during that generation. So unusual and terrifying would conditions be, Jesus said, that men would "become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:10-17, 25, 26; see also Matt. 24:3-14.

THE MEANING OF THESE EVENTS

After describing these and other features of the sign that would mark his second presence in Kingdom power, Jesus then gave this illustration: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer

* This is by reckoning Cainan of Luke 3:36 as not a separate generation but as being a surname of Arphaxad, and including Hananiah.—1 Chron. 3:19, 21.

is near. In this way you also, when you see these things occurring, know that the kingdom of God is near."—Luke 21:29-31.

Is it not a fact that, when we see the buds appearing on the trees, we do not need anyone to tell us that the summer growing season is near? For many rural peoples it is a signal to make preparations for the busy time ahead. So, just as the appearance of buds on trees has real meaning, likewise, Jesus emphasized, it is significant when all these foretold things come to pass within one generation. Jesus said that it means God's long-prayed-for kingdom is at hand! Yes, it means that Christ is ruling in the midst of his enemies, and that soon, in God's day of vengeance, he will exercise his power and destroy all opposers of God's kingdom.—Ps. 110:1, 2; Heb. 10:12, 13; Rev. 12:7-12; 17:1–20:3.

IDENTIFYING THE GENERATION

What generation was Jesus pointing forward to? Has there been any one generation since his day that has experienced global war, great earthquakes, terrible pestilences, widespread famines, unprecedented lawlessness, persecution of Christians, world-blanketing fear, and the other things he prophesied? The farmer in springtime can look at the trees and tell that summer is near. Can we, by examining the events of our generation, tell that God's kingdom is at hand?

Look around and see. Have you observed within this generation the mobilizing of entire kingdoms and nations for warfare in such a way that it stood out as different from preceding wars? Yes, indeed! In recognition of the fact that the 1914-1918 war was different from any previous one in human history, historians call it the FIRST WORLD WAR. It was the first war of its kind. But 'nation rising against nation and kingdom against kingdom' is only one part of the sign. Have the other parts also been in evidence during this generation since 1914?

Consider the facts. Is it not true that at the close of World War I the earth was being ravaged by an influenza epidemic that claimed far more lives than did the battlefields of that war? And have not sicknesses of many kinds continued to overrun the earth since then? With millions of men in the prime of life being pressed into combatant service, have there not also been great famines resulting from ruined crops, lack of farm labor and poor growing seasons? But, as Jesus foretold, these were only the beginning of pangs of distress.—Matt. 24:7, 8.

Since the second world war we have experienced a cold war, nations threatening one another with nuclear arsenals. Entire populations cower in terror of what they view as an almost certain third world war fought with atomic weapons of destructive power far beyond any yet used. At the same time lawlessness is rampant. "We find ourselves confronted with the *worst era of lawlessness* in the Nation's history," J. Edgar Hoover, director of the United States Federal Bureau of Investigation, lamented. Authorities in other countries report the same situation there. Amidst these troubles Jehovah's witnesses preach God's kingdom as the only hope of mankind, and for doing so they suffer terrible persecution, just as Jesus foretold.

Briefly, then, are these not the very indications, as apparent as the buds on the trees, that should tell us that "the kingdom of God is near"? They surely are. It is evident that this generation that saw the beginning of these things in 1914 is the notable one about which Jesus spoke!

THE FUTURE OF THIS GENERATION

What will be the final outcome of these events? What will happen to this generation? Jesus gave some indication when

he went on to say: "Truly I say to you, This generation [that has been in existence since 1914] will by no means pass away until all things occur." It is vital to know what are included in the "all things" to which Jesus refers.—Luke 21:32.

The question of the apostles that prompted Jesus to give this detailed sign offers a clue. According to the apostle Matthew, they asked: "When will these things be, and what will be the sign of your presence and of the *conclusion of the system of things?*" They wanted to know about "the conclusion of the system of things," or, as some translations say, "the end of the world." As part of his answer Jesus said that, after the Kingdom good news had been preached sufficiently, *"then the end will come."*—Matt. 24:3, 14.

The "end" of which Jesus spoke would not come as a result of the nations engaging in a disastrous atomic war—a so-called nuclear Armageddon. Rather, the "end" refers to the complete end of the present wicked system of things at the hands of God's heavenly executional forces. So when Jesus said that 'this generation would not pass until all things occur,' he meant that this present generation would witness God's day of vengeance, which would be comparable in destructiveness to the flood in Noah's day that wiped out an entire wicked generation of people.—Isa. 61:2; Matt. 24:37-39.

Jesus' prophecy of a worldwide destruction of wickedness is truly remarkable, perhaps almost unbelievable to some, but we can be confident of Jesus' words. He went on to give assurance of their reliableness, saying: "Heaven and earth will pass away, but my words will by no means pass away."—Luke 21:33.

God's enemies in heaven and earth are the ones that will pass away when God executes judgment against this system of things. These enemies make up "the heavens and the earth" that the apostle Peter said "are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." But while this present heavens and earth of wickedness will pass to make way for the promised 'new heavens and new earth,' Jesus' words will never pass away unfulfilled. We can have complete confidence that this generation will witness the greatest demonstration of God's power against wickedness since the Noachian flood.—2 Pet. 3:7, 13.

YOU ARE AFFECTED

The passing of this notable generation affects you and your future. You cannot avoid its implications. A choice must be made, and that soon. The evidences have piled up, furnishing a clear indication of what lies ahead, just as clearly as the buds upon the trees betoken the arrival of the summer season. Since Jesus was expressing the imperishable words of his heavenly Father, we have the assurance that all the things prophesied will be fulfilled, including God's righteous war in which all of his opposers will perish.

Therefore it is vital that you make the right choice. You do not want to share a destiny like that of the disobedient generation in Noah's day. You do not want to undergo a fiery destruction like the one that fell on those in Sodom and Gomorrah. You do not want to fall into a condemnation like that of the generation of Jews who reaped a bitter harvest in 70 C.E. There is but one course for salvation. That is to lend yourself willingly to the purpose of God by associating with and sharing in the work being done by his faithful people on earth, his witnesses. They will be happy to aid you to take all necessary steps to gain God's favor and to survive into his marvelous new system of things.

Settling Difficulties in Christian Love

> "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more . . . If he does not listen to them, speak to the congregation."
> —Matt. 18:15-17.

JEHOVAH is a God of order, harmony and peace. His declared purpose is to reestablish peaceful, paradisaic conditions on this earth for the blessing of all those who will serve him and do the divine will. Such persons will want to begin now to bring their lives into harmony with his righteous principles, and thus show themselves worthy of receiving the free gift of life in God's righteous new order. To that end they will give heed to the words of the apostle Peter recorded at 1 Peter 3:10-12: "He that would love life and see good days, let him restrain his tongue from what is bad . . . let him turn away from what is bad and do what is good; let him seek peace and pursue it. For the eyes of Jehovah are upon the righteous ones." The apostle Paul also wrote to Christians: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." (Rom. 14:19) In the light of this Scriptural counsel true Christians today strive to do all in their power to work for peace with one another and with all men, whether in their congregations, in their homes or in other daily activity.

[1] 1. (a) Why will Christians strive to work for peace with one another? (b) In what phases of activity?

[2] Unfortunately, however, conditions on earth today are not conducive to peaceful living. These conditions were described prophetically in the following words: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong." (2 Tim. 3:1-4) Besides this we are all born imperfect and subject to all manner of human frailties, imperfections and passions, and so the efforts of Christians today to "seek peace and pursue it" are fraught with many problems and difficulties. However, in spite of these conditions, when an individual sincerely strives to put into practice the counsel given him in God's Word in this regard and takes advantage of all the help offered to him by his fellow Chris-

2. (a) What are some factors that may hinder persons today who "seek peace and pursue it"? (b) Is theirs an unreachable goal?

tians and follows the leading of God's holy spirit, he can do much toward reaching his goal of living at peace with others.

[3] That this is possible today is evident from the results obtained in the New World society of Jehovah's witnesses, which has built up an enviable record of living and working together in peace and unity. Especially is this seen in their large international assemblies, where persons of all races, colors and languages work with one another without signs of the strong racial differences and national barriers that are so common in this present system. Concerning this it is interesting to note what was reported in the Binghamton, New York, *Sun* in connection with their international convention of 1958 held in New York City. It stated: "Orderliness of the vast throng and the fact that it was made up of people of practically every nationality, with Negroes and Asians mingling with whites on equal terms and apparent enjoyment, was another unusual and truly remarkable feature." Reporting on the same assembly, the New York *Amsterdam News* wrote: "The worshiping Witnesses from 120 lands have lived and worshiped together peacefully, showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together." Let it be noted here that this striking behavior of these Christians is not a veneer that is put on when they are exposed to public view and discarded at their convenience. On the contrary, it reaches down deep into the heart of each individual member of this dedicated Christian group. It is something that affects their very heart and mind, so that what is seen during their large gatherings reflects a pattern of life that each one strives to live up to and follow.

3. What practical worldwide example proves that peace is not unattainable today?

[4] This is not to say that this group of Christians is different from others in their makeup, for they come from all walks of life and from every social and economic level. Neither does it mean that they do not have their individual, personal difficulties and problems. They do. They must face up to the same difficult conditions of life mentioned above, which were foretold for these last days. There exist human differences and personality clashes that might exist in any other corresponding group. Moreover, these persons are rubbing shoulders in close association for about thirty hours every month in their Christian meetings and in their ministry. So it is not surprising that personal differences do arise. What is surprising is that these difficulties are so few; what sets this group apart as different is the way these problems are handled when they do arise.

[5] Even among the first-century Christians who lived when the power of God's holy spirit was manifest in so many miraculous and marvelous ways, personal difficulties did present themselves. One example of such is briefly mentioned by the apostle Paul in Philippians 4:2, 3, where we read: "Euodia I exhort and Syntyche I exhort to be of the same mind in the Lord. Yes, I request you too, genuine yokefellow, keep assisting these women who have fought side by side with me in the good news along with Clement as well as the rest of my fellow workers, whose names are in the book of life." Now here were two spiritual sisters, evidently mature in the knowledge of God's Word, who had worked side by side with the apostle Paul and others in the preaching of the good news, and yet they were having some difficulty in solving a problem that had arisen between them. So much

4. In what way does this group differ from others?
5. Give an example of a personal problem that arose between Christians of the first century. How did Paul handle the matter?

so that it had come to the attention of the apostle and he saw fit to mention it in his letter to the congregation at Philippi, encouraging them to do their utmost to settle their problem. At the same time Paul asked that a mature Christian brother help them to work it out peacefully in the event that they could not do so themselves, so that they might be "of the same mind in the Lord."

THE BASIS FOR SETTLING DIFFICULTIES

6 Just how that particular problem was finally worked out we do not know, since no further mention is made of it in the Scriptures. However, we do know that some thirty years earlier Christ Jesus, when he was on the earth, not only recognized that such problems would arise among his imperfect and sinful followers but also, in his wonderful wisdom, provided the solution for them. It is quite probable, then, that these two Christian women, on being admonished by the apostle Paul, would follow the sound counsel given by their Master in trying to solve their personal problem, and doing that very thing today in this twentieth century enables Jehovah's witnesses to solve and eliminate many of their personal differences in Christian love. What is this formula? It is one found in the book of Matthew, chapter 18, verses 15 to 17. There Jesus begins by saying: "Moreover, if your brother commits a sin, . . . " By these words Jesus gave recognition to the fact that problems might arise among his true Christian followers. He then proceeded to give the solution, which consisted of three definite steps to be taken by the one offended or sinned against. (1) "Go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." (2) "But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established." (3) "If he does not listen to them, speak to the congregation." A simple formula, you say? Yes, truly it is, and one that should not be overlooked or ignored in trying to settle any difficulties of a personal nature in Christian love.

7 Now, then, for the benefit of our readers who may not have had an opportunity to see this formula applied in a practical way in their daily lives, let us explore it just a little farther. Let us suppose that you find yourself in a situation where you feel that another person has sinned against you or offended you. What will you do? Well, even before you take the first step quoted above, there is something else you should do in order to settle the difficulty in Christian love, and that is to think the matter over calmly and quietly in the light of your knowledge of the Scriptures, remembering that your desire is that you and your Christian brother be of "the same mind in the Lord." Ask yourself such questions as these: Is the matter serious enough to merit taking it up with my brother? If I do not mention it, is there the chance that it will dissipate itself without further ado? Did my brother do it intentionally, or was it just a slip of the tongue of which he is not even aware? Could I just forgive and forget? The Biblical proverb is very apt here: "Where there is no wood the fire goes out." (Prov. 26:20) Remember, too, the words of the inspired apostle: "Love is long-suffering and kind. . . . It does not keep account of the injury. . . . It bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:4-7) Also, Peter wrote: "Love covers a multitude of sins." (1 Pet. 4:8) So why not let your love for your

6. Where is found the Scriptural formula for resolving personal difficulties, and what are the steps involved?

7. (a) In trying to resolve a personal problem, what should be done even before taking the first step mentioned in Matthew 18:15? (b) Why should this be done?

brother cover over his sin against you, just as you hope that his love for you will cover over many of your own weaknesses and offenses against him? Many, many difficulties can be eliminated by making this preliminary analysis of the situation in Christian love.

"BETWEEN YOU AND HIM ALONE"

[8] On the other hand, it may be that, after making this analysis of the problem, you are convinced that it is not a trivial thing and you cannot just forget it. Then you must act promptly. Do not leave it to rankle in your mind and grow out of all proportion, with the possibility of causing you to lose your spiritual well-being. In this case the one offending against you has not followed the principle stated in Jesus' Sermon on the Mount: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift." (Matt. 5:23, 24) So you must take the first step of Jesus' formula in Matthew 18:15-17: "Go lay bare his fault between you and him *alone.*" What fine, practical counsel! Jesus recognized the human tendency to want to talk about the matter with others before going to our brother, but, no, do not do that! Rather, go to him alone. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." (Prov. 17:9) Rather than trying to seek sympathy from others for your cause, with the danger of being a gossiper, the course of practical wisdom is to talk privately with the offender. A calm discussion of the matter between you and him alone may result in having your mutual love for each other cover over his sin, and it may be quickly forgotten.—Eph. 4:26.

[9] But wait just one moment! Before going to him to discuss the matter, consider: what is your motive in taking this first step to solve your difficulty? Is it merely to prove to him that he has wronged you, and to bring him to his knees to seek your forgiveness? By no means; there should be no attempt here at self-justification. Jesus said: "If he listens to you, you have gained your brother." Ah! There, then, is the correct motive: to gain your brother. You want to effect a reconciliation between you and him, to be at unity again, and at the same time to get personal relief by clearing your mind of this matter that has been troubling you. But, remember, love "does not look for its own interests." (1 Cor. 13:5) Of course, as he has violated some Christian principle, then we also want to help him to recover himself from his wrong course, as Paul wrote in Galatians 6:1: "Try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." However, in many instances the difficulty is due, not so much to a breach of Christian principles, but to a misunderstanding on the part of the one or the other. So for that reason, too, you should take this first step with the primary motive of becoming reconciled to your brother. In order to reach that goal you

8. (a) If this preliminary analysis of the problem does not solve it, what should be done? (b) What should be avoided?

9, 10. (a) What should be the motive of the offended one in taking the first step, and, to get himself into the proper frame of mind to take the step, what is it wise to do? (b) With what results at times?

should be ready and willing to make some concessions or give in a little too. Hence it is wise at this time to pause and think of a possible previous occasion when you may have been the one who had offended another and how difficult it was to humble yourself and apologize so as to effect a reconciliation then. It certainly was not easy, was it? So be ready to make some concessions in order to help your brother. Think, too, of the happiness that resulted for you and the other brother when you did become united again and that made it all worthwhile. Recalling such an occasion will help you to get into the proper frame of mind now to talk to the brother who has offended you, and you are now ready to take the first step in solving your difficulty in Christian love.

[10] How often it happens that, if you approach your brother in this manner, you find him in the same frame of mind! He is only too eager and anxious to cooperate in solving the difficulty, and a few minutes is all that is necessary to effect a complete reconciliation. Or it may be that, after hearing his side of the story, you realize that you had an entirely erroneous view of the matter, and by airing both sides privately it is possible to reach an amicable agreement. This is as stated in the proverb: "The one first in his legal case is righteous; his fellow comes in and certainly searches him through." (Prov. 18:17) How necessary it is, then, to avoid any feeling of self-righteousness when we take this first step, and, instead, be ready and willing to be searched through by the opinion of the other. At any rate, if a reconciliation is reached on this first step, peace and happiness will result to the parties concerned.

"TAKE ALONG WITH YOU ONE OR TWO MORE"

[11] On the other hand, it may be that, for some reason or other, this first step fails and no reconciliation is reached. In spite of all your efforts you were unable to get through to your brother and settle the matter. What then? Do not give up. Rather, your love for your brother will make you persevere in your desire to make peace with him and to right the wrong that has been committed. In some instances one might think that the best thing to do now would be to write a letter to the Watch Tower Society and ask for their help in solving the difficulty; and certainly the Society is ready and willing to help when necessary. But it should be realized that it is very difficult to present the complete picture in a letter, no matter how many pages are written. And really there is a more direct way to solve the problem. For right there in the local congregation of Jehovah's witnesses you have an appointee of the Society who is qualified to give you the necessary help, and that is the congregation overseer. Is the overseer not spoken of as being "like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land"?

11. If the first step fails, where should the offended one now turn?

(Isa. 32:1, 2) Moreover, the apostle Paul showed that these individual overseers were as "gifts in men" from God for the very purpose of strengthening and upbuilding the congregation. (Eph. 4:8) So let us take advantage of these "gifts" from God in our midst by seeking their aid in solving any personal problems that may arise.

12 It can now be appreciated how necessary it is for the overseer to be approachable, loving and understanding so that each member of the congregation may feel free at any time to go to him for help. An inspired overseer of the first century wrote: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1) So the Christian overseer will make himself available to his brothers in the faith. He will not be too busy to listen to their problems but, rather, will take a genuine interest in the spiritual welfare of all those in the congregation. Before meetings and after them, while working with them in the ministry and when making brief, friendly visits with them in their homes, he will show himself to be "like a hiding place from the wind . . . and like the shadow of a heavy crag" to his spiritual brothers, and they will automatically turn to him when help is needed to solve a personal problem.

13 In the light of the foregoing we can appreciate the reasonableness of going to the congregation overseer or some other mature brother in the congregation, explaining briefly the problem and asking one or two such persons to go along to talk to the offending brother. (Matt. 18:16) Just as in the first step, the primary motive is still to try to 'gain your brother.' So the mature brothers, too, will bear in mind that they are going along, not necessarily to decide who is right and who is wrong or to render a decision in the matter, but, rather, to help in effecting a reconciliation between the two parties by the use of the Scriptures and sound counsel given therein. They will be certain to listen to both sides carefully and without prejudice. By thus calmly airing the matter before a third party it may be that any misunderstanding can be clarified and a reconciliation readily reached. Or it may be necessary for the overseer to bring to bear certain Scriptural principles previously overlooked by the ones involved. He will not arbitrarily try to impose a solution on them but, rather, he will let the Scriptures talk, so that the brothers will appreciate that it is not mere human wisdom but that it is Jehovah counseling them through his written Word. After the Scriptural counsel is given it is often effective to ask the offending one for a suggestion as to how the wrong might be righted. His love for Jehovah God and for his brother will in many instances guide him in making a suggestion that may successfully lead to a solution to the difficulty. When this is achieved, how wonderful it is to see the two reconciled again to each other and unity prevailing between them! There is once again an atmosphere of joy and contentment that will enable them to continue to serve together without resentment.

IN CHRISTIAN LOVE

14 We cannot overemphasize at this point the need to exercise that greatest of all fruits of the spirit, Christian love, in order to attain success in applying Jesus' formula for solving personal difficulties. "Love

12. What should be the attitude of the overseer if he is to be of help in solving the difficulty?
13. How should the overseer or the mature brother who acts as the third party proceed in taking the second step?
14. (a) What quality is essential in order to find a happy solution to any problem? (b) How can it be maintained in the New World society?

never fails. . . . Now, however, there remain faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13: 8, 13) Because this evil world does not have God's spirit, it prevents those of the world from solving their many differences. It must be observed, too, that, when personal problems arise between individual Christians, God's holy spirit is being obstructed in one way or another and so is unable to operate fully to produce its fruitage, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) However, when Christian love is shown and is successful in removing that obstacle, then once again there is opportunity for the full flow of God's spirit upon the ones involved, and they are able to feel and produce in a greater measure its fruitage in their lives. So now there is a feeling of unity and harmony as was so well expressed by the psalmist: "Look! How good and how pleasant it is for brothers to dwell together in unity! It is like the good oil upon the head, that is running down upon the beard, Aaron's beard, that is running down to the collar of his garments." (Ps. 133:1, 2) This quality of unity is absolutely essential to the spiritual well-being of Jehovah's New World society today. By maintaining it we will make our work more productive, for we will be able to work with our whole mind, soul and strength. It will make our living together a truly pleasant and happifying experience, which in itself will be a source of strength to us. It will also more definitely identify us as a truly New World society operating under God's holy spirit. However, it cannot be maintained miraculously, but only by the individuals in the New World society cultivating love for one another. Remember that love is a fruitage. It can and must be cultivated. Nowhere is this more evident than in this matter of settling difficulties in Christian love.

15 In view of the foregoing we can fully appreciate the divine wisdom manifested through Jesus Christ in giving us this simple but effective method of settling problems that arise. "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?'" (Rom. 11: 33, 34) Foreseeing the possibility of personal difficulties even among his dedicated servants, Jehovah saw fit to provide us with an effective remedy. It is certainly the course of divine wisdom, then, to avail ourselves of this remedy when such difficulties do arise. This direct, personal approach to solving personal problems is the most rapid and effective, for much time and effort may be saved for yourself and others if these problems are settled promptly and alone. If this fails, we can seek the aid of a more mature brother in the congregation. Seldom, however, should it be necessary to take the third, more serious step outlined by Jesus in Matthew 18:17, that of taking the matter to the representative members of the congregation, calling in the wrongdoer before witnesses and proving beyond question his sin. The mature Christian will do his utmost to settle privately his differences with his brothers, doing so in Christian love.

16 Now more than ever it is essential that this be done. We live in the "last days," and "critical times hard to deal with" are upon us. As members of Jehovah's New World society we need a united front now in order to face the more difficult times ahead. So we are deeply grateful to Jehovah for having provided us with a remedy for solving our personal differ-

15. (a) Why is this direct, personal approach to the problem the best one? (b) What third, more serious step can in most instances be avoided?

16. Following what Scriptural counsel will help us to face the more difficult times ahead?

ences and keeping Jehovah's organization clean and at unity. These differences are few; but love will even lessen them. So let each one resolve now to continue "putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace." —Eph. 4:2, 3.

LOVE gives no cause for STUMBLING

"In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers."
—2 Cor. 6:3, 4.

LOVE has been defined as an unselfish interest in others based on principles. In our previous discussion we observed how the exercise of Christian love will help us to solve personal problems that may arise; however, love can do much more than that. This unselfish interest in the spiritual welfare of others can, in many instances, even prevent such problems from arising. The proper exercise of it may likewise remove stumbling blocks from the paths of others even before such become a cause of stumbling to them. At the same time love for God and for neighbor will enable us to get a proper view of ourselves and others so that we acknowledge that all of us are born imperfect, subject to human weaknesses, frailties and limitations, and this will help us to avoid being stumbled because of what others may do or say. Certainly, then, love as a fruitage of God's spirit is a quality well worth cultivating, is it not?

[2] Above all others, dedicated Christians will recognize the need to bring forth in their daily lives this fruitage of the spirit. They are engaged in a worldwide ministerial work that can influence the lives of many persons, and their desire is that it be an influence for good and that it will result in life-giving benefits to those with whom they come in contact. They want their conduct to have a good effect on others, not to cause them to stumble. The apostle Paul, too, realized the importance of this and wrote: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers." (2 Cor. 6:3, 4) That this stumbling of others is not something to be taken lightly was well shown by the words of Jesus in Matthew 18, a chapter dedicated to a treatment of the relationship between Christian brothers. He said: "But whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea. Woe to the world due to the stumbling blocks! Of course, the stumbling blocks must of necessity come, but woe to the

1. (a) How has love been defined? (b) Why is it worth cultivating?
2. (a) How can it be said that the conduct of a Christian is bound to affect others? (b) Why is the matter of stumbling others such a serious one?

man through whom the stumbling block comes!"—Matt. 18:6, 7.

DO NOT BE STUMBLED

[3] Of course, this matter of stumbling has two aspects, that of a Christian's being stumbled by others and that of being a cause of stumbling to others. So first let us consider just how one can avoid being stumbled oneself by what others may do or say. We stated at the outset that the quality of Christian love will help one in this respect by enabling one to get a proper view of the human limitations of others and of the need to exercise forgiveness to them for any minor offense committed against one. Do we not pray in the Lord's prayer: "Forgive us our debts, as we also have forgiven our debtors"? And after giving this model prayer to his disciples, Jesus continued, saying: "For if you forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6: 12, 14) So, then, our standing before Jehovah God depends upon our ability to forgive others any minor offenses that they may commit against us. To impress this more deeply into our minds Jesus gave a vivid parable on another occasion, as recorded at Matthew 18:23-35.

[4] This parable was prefaced by a question of the apostle Peter, a question that many of our readers may have asked at some time in their lives. He asked: "Lord, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" Did Jesus say we should be ready to forgive our offending brother even up to seven times? Listen to his reply: "I say to you, not, Up to seven times, but, Up to seventy-seven times."

Then he added force to his words by giving the illustration of a king who wanted to settle accounts with his slaves. One slave was brought to the king who owed him 10,000 talents (about $10,000,000), but when the slave begged for patience and mercy he not only relented but canceled the whole debt! Imagine the joy of the slave on being forgiven that tremendous debt. But what did he do? Instead of showing the same spirit of forgiveness that he had experienced on the part of his master, he went and found one of his debtors who owed him 100 denarii (about $17), and, "grabbing him, he began to choke him, saying, 'Pay back whatever you owe.'" On hearing of this the king became angry and delivered the unforgiving slave over to justice until he should pay back all that was owing him. Jesus concluded by saying: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts."

[5] Are you thinking, "How could one be so harsh as to insist on the payment of a debt of $17 after

3. (a) What two aspects of the matter of stumbling will be considered? (b) Exercising what quality will help us to avoid being stumbled by others?

4, 5. (a) Explain briefly the parable given by Jesus to show the need of forgiving others. (b) What point was he trying to drive home to his hearers?

having been freed from one of $10,000,000"? Then be sure to get the import of Jesus' concluding words. For no matter what offense our brothers may commit against us, it is as the $17 compared to the debt that God has forgiven us on the basis of the ransom sacrifice of his Son. So in view of this tremendous debt of sin that He has forgiven us, ought we not to be ready to forgive our brother for any minor offense he may commit against us, yes, even to seventy-seven times, rather than to be stumbled by it? "Happy are the merciful, since they will be shown mercy."—Matt. 5:7.

BY CUSTOMS, HABITS OR WORDS

[6] Do you sometimes feel offended by some peculiar habit, custom, or idiosyncrasy of one of another race or nationality? In some parts it may be the custom to drink wine with the meals, and a stranger might feel offense at the custom. Or the situation might be reversed and the one who is accustomed to wine with his meals may feel that a family is extreme because they do not allow it. What should be done? So long as it is not an unscriptural custom or habit it is not something that should cause you to be unduly disturbed. Certainly in neither case should one allow himself to take offense and stumble over it. Apparently in the first century similar situations arose. Paul mentioned that some ate anything, others ate only vegetables, some considered one day above another and others considered all days alike. So he counseled them: "Let each man be fully convinced in his own mind. He who observes the day observes it to Jehovah. . . . and he who does not eat does not eat to Jehovah . . . For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy." (Rom. 14:5, 6, 17) So these habits of eating, and so forth, are not the important things but are mere side issues. Do not let such cause you to stumble or to interfere with your preaching of the good news of God's kingdom.

[7] It may be that you feel that an individual is following a wrong course of action, say in matters of entertainment, employment or manner of dress, but here again there is no reason for you to get so upset as to be stumbled by it. If it is really a wrongdoing, then Jehovah through his organization will correct it; so do not run ahead on your own or take matters into your hands, but, rather, wait on Him. In such a situation an immature person might take the attitude, "As long as that person is associating with the congregation I am not going to attend any meetings or share in the ministry." Certainly such an attitude would be incorrect and would be tantamount to stumbling. Neither would it be a solution to the problem. Because another person pursues a wrong course of action is no reason for one to desert the study of God's Word and God's organization. Actually one would be serving Satan's designs, which are to cause us to slacken off or to stumble and eventually separate ourselves from God's people.

[8] How much better it would be to follow the apostle Peter's example! On one occasion in Capernaum, Jesus was preaching to a crowd of people and in his sermon he had likened his fleshly body to life-giving bread and said: "He that feeds on this bread will live forever." Many who heard it said: "This speech is shocking; who can listen to it?" and because of this many left him and "would no longer walk with

6. Should the habits and customs of others be a cause of stumbling for a Christian?

7. (a) What wrong thinking has led to the stumbling of some persons? (b) Wherein is it wrong?

8. How did Peter show the right attitude in order to avoid being stumbled by what he heard?

him." How foolish to allow themselves to be stumbled just because they did not get the meaning of what was said! So Jesus asked his apostles: "You do not want to go also, do you?" and Peter answered: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:53-69) So even though he did not fully comprehend Jesus' words either, Peter did see in him a source of wisdom and life. So, when confronted with a similar situation, "do not show yourself heated up at evildoers" (Prov. 24:19), and do not allow yourself to be stumbled.

[9] It is true that some persons are very sensitive by nature and may take offense very easily. As it were, 'someone is always treading on their toes.' Such ones should do their utmost to put on the new personality, which conforms to the example set by their Master, and produce the fruits of the spirit such as mildness and self-control. In the new personality there is no room for letting oneself be overly sensitive or to get annoyed at trifles or to fly into a tantrum or rage at real or fancied affronts. "Do not heave sighs against one another, brothers . . . take as a pattern of the suffering of evil and the exercising of patience the prophets." (Jas. 5:9, 10) Unless it is a serious type of offense that warrants action on your part as discussed in the previous article, is it not so much better to allow your love for your brother to cover over his transgression, real or fancied? Remember how much God's love for you as expressed through the ransom sacrifice of his Son has done for you. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9; 19:11; Eccl. 7:9.

9. What scriptures will help a Christian avoid being easily offended?

NOT GIVING ANY CAUSE FOR STUMBLING

[10] Now let us consider another aspect of this matter of stumbling, that of how we can avoid being the cause of stumbling another person. Paul wrote: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) It is appreciated that the very things already discussed above, which the Christian should strive to overlook or pardon in others, are those that, if practiced by him, may be the cause of stumbling others. So, how can these things be avoided so that one does not become a cause "for stumbling to Jews as well as Greeks and to the congregation of God"?—1 Cor. 10:32.

[11] At this point it is good to conduct a careful self-scrutiny. You could ask yourself a number of questions, such as: Do I have any unusual customs or practices that might be a cause of stumbling to my Christian brothers, especially new and immature ones? Do I insist that I have a Christian right to certain classes of secular work, entertainment, hobbies or social pastimes so long as they do not cause me to compromise on Christian principles? Could my conduct, actions or words have been misconstrued by an immature person in such a way as to be a stumbling block to him? If the answer to any of these questions is in the affirmative, then we can be sure that we are not 'seeking the advantage of the other person' but, rather, our own and we might become a cause of stumbling to someone. For example, you may feel that you have a perfect right to watch a certain program on television or to see a certain movie that is known to be slightly risqué, and that no one has a right to say anything. But the mature Christian will not think about whether he has a right to do so or not, but, rather,

10, 11. (a) What self-examination will aid one so as to avoid stumbling others? (b) Illustrate how one might be a cause of stumbling.

will ask himself if it is upbuilding. Might it hurt the conscience of a spiritually weak person who saw me entering the theater to see such a moving picture? Paul said: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. . . . even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."—1 Cor. 10:23, 31-33; Rom. 14:21; 15:1, 2.

12 One might tend to argue that 'only a person immature in the knowledge of God's Word would be stumbled by what I did'; and that might be very true. However, it is that immature person in whom we are particularly interested. The immature ones are the Christian's responsibility. He does not want them to stumble, but is interested in their eternal salvation, so he will give them kind and loving consideration. Is that not what Paul had in mind when he wrote his letter to the Corinthians? He wrote: "If I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing." Yes, such a one would be like a "sounding piece of brass or a clashing cymbal," if he did not show that unselfish interest in others, which is love. (1 Cor. 13:1, 2) In the same letter the apostle likened the Christian congregation to the human body and showed how some members of the body, as the eyes, for example, seem to have more importance than others, but this does not mean that the eye can say to another member, say the little toe, that it is not needed. No, for even the small toes on the feet have their function and contribute to the smooth movement and coordination of the whole body. So do not consider the new, weak or immature member of the congregation as one who does not need or merit the attention and honor given to others. Rather, Paul argued: "Much rather is it the case that the members of the body which seem to be weaker are necessary, and the parts of the body which we think to be less honorable, these we surround with more abundant honor." (1 Cor. 12:19-25) So the weaker members of the congregation require more attention and consideration than do the more mature ones.

13 In this regard, too, how necessary it is to exercise proper control of the tongue! For it can easily become a cause of stumbling. Certainly the tongue should be used to build up by imparting to others an accurate knowledge of God's recorded purposes. The Bible writer James likened the tongue to the bridle in the horse's mouth, to the small rudder of a large ship and to the small spark that can start a giant forest fire—a small member but capable of accomplishing much, either for good or for bad. Love for your brothers and neighbors will help you to guard against improper use of this tiny member. Any tendency to gossip, which can easily lead to slandering the good reputation of another, should be avoided. At the same time, we are counseled that "neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming," should "even be mentioned among you . . . but rather the giving of thanks." (Eph. 5:3, 4) Instead of remarks that might offend, let your speech be upbuilding, inciting others to love and right works. (Heb. 10:24) "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give

12. What should be the attitude of the mature Christian to newer, less mature ones in the congregation?

13. (a) In seeking to avoid being a cause of stumbling, why is it so essential to guard the tongue? (b) What is meant by having one's speech "seasoned with salt"?

an answer to each one." (Col. 4:6) To be seasoned with salt does not mean to be racy, suggestive, or bordering on the obscene, but, rather, to be tasty and appetizing. Salt is a preservative; so, too, let your words, being backed up and inspired by a loving and unselfish interest in others, be the means of preserving alive into God's new order those who listen to you.

14 The Christian will also do his utmost to see that his conduct is in harmony with his wholesome, upbuilding speech. He will be sure that the finger of suspicion does not point to him as being like the Jewish Pharisees of Jesus' day of whom it was said: "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform." (Matt. 23:3) Excesses in drinking, improper associations and entertainment in questionable places can easily lead to stumbling others. Dancing, in itself, is not condemned in the Bible. Nevertheless, improper, sensual dancing goes beyond the realm of entertainment and would not be indulged in by the Christian who lovingly wants to avoid being a cause of stumbling to others. By limiting his associations to those within Jehovah's New World society and by seeking entertainment that is both relaxing and upbuilding he can be certain that he is following the course suggested by the apostle Paul in Romans 14:19: "Let us pursue the things making for peace and the things that are upbuilding to one another."

15 True Christians today are the busiest people on earth, what with their congregational meetings, their ministry and their personal Bible study and reading, besides the many things that must be done in the everyday routine of life. However, never should they be so busy that they do not have time to extend loving assistance to one who needs it. Especially is this true of those who have greater responsibility in the congregational arrangement, such as the overseer. Ignoring the request for help on the part of a member of the congregation, or brushing aside his problem as insignificant or inconsequential, could be a cause of stumbling to a weaker person. So the overseer is always ready and willing to lend a hearing ear and a helping hand to those who approach him with a personal problem. His assignment is to "shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly." (1 Pet. 5:2) His love for the sheeplike persons placed under his care will strengthen him to 'bear the weaknesses of those not strong, and not to be pleasing himself.'—Rom. 15:1, 2.

16 Like the apostles of Jesus Christ, true Christians today are "on exhibition" and "have become a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9) So it is essential that all walk circumspectly, watching their conduct, their speech and their daily lives so as not to place a stumbling block before others. Sincere love for Jehovah God and for one's Christian neighbor will enable one to do this. At the same time such love will prevent one from stumbling because of what others may do or say. Constantly, yes, daily, such Christians are called upon to practice in their ministry this kingly law of love. They want to be able to say as did the apostle: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers, by the endurance of much." (2 Cor. 6:3, 4) By their diligent efforts, by regular study of God's Word and by

14. What matters of conduct might lead to stumbling others?
15. How can overseers, too, avoid stumbling others in the congregation?
16. What should be the resolve of each mature Christian today, resulting in what benefits as far as his relationship to God and to men is concerned?

applying its principles in their lives, by continual association with Jehovah's New World society of witnesses and by constant prayer they examine themselves in the light of the Scriptural requirements so as to bring themselves more in harmony with the perfect example of their Master and Exemplar, Jesus Christ. At the same time they will continue to aid and encourage one another, saying: "Make this your decision, not to put before a brother a stumbling block or a cause for tripping. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who in this regard slaves for Christ is acceptable to God and has approval with men."—Rom. 14:13, 17, 18.

Witnessing to Workmates

DURING THE LUNCH HOUR

● One of Jehovah's witnesses in Brazil worked on the construction of a bridge with some 250 other persons. During the lunch hour he would share Bible truths with another worker, and placed with this man the book *From Paradise Lost to Paradise Regained*. "The book was lent to one after another," he reports. "This enabled me to place 14 books with my fellow workers during lunch hours, resulting in a home Bible study with one of them."

HIS QUESTIONS WERE ANSWERED

● A Witness in Michigan related this experience at a recent circuit assembly: "Some months ago a young man walked into our Kingdom Hall in Cassopolis and stayed for the meetings. Afterward, I welcomed him. A Bible study was started in the booklet *'Look! I Am Making All Things New.'* The events that led to this man's coming to the Kingdom Hall are interesting.

"He works in a mobile home factory, and some time ago two Witnesses who are full-time ministers came to work part time at this same plant. The Witnesses were assigned to the same department with this young man. They set good examples in their work and witnessed to him whenever possible without doing an injustice to their employer. The young man scoffed, but an impression was made on his mind. Shortly thereafter he began taking an interest in some Seventh-day Adventist literature left at his door. His mother had died, and now he was interested more in the Bible. The more he studied the Seventh-day Adventist literature the more questions came into his mind. He looked around for someone who could answer them. He decided to approach the two Witnesses with whom he worked. For the next few months he would discuss matters with the Witnesses at break times. Sometimes the discussions would continue after work hours. Later, this man admitted: 'Everything I had learned and offered as proof for the understanding I was gleaning from my personal studies, Jehovah's witnesses were able to knock away with a few scriptures and replace it with such logical explanations that one would have to be a small baby not to be able to understand.'

"Time passed and one of the Witnesses went to work elsewhere and the other moved to the Watch Tower Society's headquarters in Brooklyn, New York. Before leaving for New York, however, this minister gave him one of the Watch Tower Society's Bible-study books. He read this book through three times and then decided it was about time he should approach the Kingdom Hall and find the Witnesses to see what more he could learn. He now attends the meetings regularly and has said that he is convinced that he has found the truth."

PRODUCTIVITY

● In 1959 one of Jehovah's witnesses was hired by a man starting a new shop to electroplate automobile bumpers. He soon was able to get his brother (also a Witness) on the job. As the work expanded, more and more men were hired. The two Witnesses, by witnessing to their workmates at appropriate times, were able to help five men to learn and accept God's truth. At present a man and his family are having a home Bible study and are attending meetings. When the Witnesses wish to attend a convention, the employer finds out when they will be off and closes the shop for vacation.

Would You AVOID DISHONOR? AVOID PRESUMPTUOUSNESS

A PRESUMPTUOUS person is in grave danger. He assumes certain ideas to suit his desires, then arms himself with an attitude or spirit of resistance to other viewpoints. From there he sallies forth in a presumptuous course that leads into injudicious action and eventually to shame. And there is little that can be done to help him, once he begins, because his presumptuousness makes him arrogant, insolent and unreasonable.

For example, there are those who say there is no God. They would not think of saying that a house has no builder. But when you call to their attention the much more intricate and complicated "nature," their practical reasoning ends and they assert that there is no Creator, that even the whole structure of natural things, including themselves as intelligent individuals living in it, sprang by the operation of blind forces from unintelligent, inanimate matter.

Yet more presumptuous are clergymen who assume high-sounding titles, even requiring reverence from others, who claim to be religious guides and authorities over their denominational flocks, and at the same time presume to put their words and traditions above the Word of God, the Bible.—2 Thess. 2:3, 4.

These persons would be horrified if told that they are in slavery, slavery to a god, and a false god at that, but they are, for the Bible rule is that one is the servant of whomever he serves. (Rom. 6:16) They are submitting themselves, even though unwittingly, to Satan the Devil, whom the Bible calls "the god of this system of things." (2 Cor. 4:4) The Bible records how the Devil presumed against Jehovah God in the days of Job of the land of Uz by challenging Jehovah's right to sovereignty and exclusive devotion. He haughtily charged that no one served Jehovah wholeheartedly, not even the deeply religious man Job. When Jehovah forced the issue toward settlement, the Devil could not present any concrete evidence against Job but, to support his arrogant claim, invented the slander that Job's right course of action was based on a form of bribery by God and that Job's heart was just not right. To uphold this presumptuous defamation he took a murderous course and in the end failed utterly and was himself disgraced as a malicious liar. —Job 1:8-22.

BABYLON PRESUMPTUOUS AGAINST GOD

However, one of the most impressive examples of the danger of a presumptuous course is that of the ancient city of Babylon, the seat of Satanic false religion after the flood of Noah's day. This is not mere assertion, for the pages of the Bible and of secular history, to which anyone can go for proof, record her fallacious and lofty-minded acts toward God, and their humiliating outcome. (An interesting side-

light here is the record at Job 1:17 of the Devil's use of the Chaldeans [Babylonians] as a tool in his effort to support his slanderous charge against Jehovah and his servant Job.)

In his prophecy against Babylon in the Bible book of Jeremiah, chapter fifty, Jehovah addresses her as "the land of Merathaim" and her citizens as "the inhabitants of Pekod." "The land of Merathaim" means "the land of double rebellion," and "the inhabitants of Pekod" means "the inhabitants of the country of punishment."* Even by these names he gave to Babylon, how nicely Jehovah describes her presumptuousness and the ruinous end that awaited her.

Why was Babylon a "land of double rebellion"? In the first place, it was built by Nimrod who, when he was deified, was called Merodach. This name is understood by some to mean "great rebel." Nimrod was a rebel against Jehovah, and Babylon had been doubly so in that she had with fire and sword overthrown the kingdom of Jehovah's people, destroyed his temple, massacred his people and deported thousands of them to the land of Shinar, from which the Hebrew patriarch had come out at God's command. And O how elated she was in doing it! So she was more than rebellious. She was twofold rebellious. For this reason she deserved a visitation or punishment from God.

Babylon looked to herself as being the world sovereign. Would not Merodach her god maintain her in that sovereign position? Consequently she presumed against the great Universal Sovereign Jehovah, even going so far as having the boldness and rashness to assault Jehovah's throne, that is, the throne of the kings of the line of David, and to the extreme presumptuousness of desolating Jehovah's temple. How her pride was lifting her up for a crash! God's just decree was:

> "Let there be a massacre and a devoting to destruction close upon them . . . There is the sound of war in the land, and a great breakdown. O how the forge hammer of all the earth [Babylon had destroyed many nations] has been cut down and gets broken! O how Babylon has become a mere object of astonishment among the nations! I have laid a snare for you and you have also been caught, O Babylon, and you yourself did not know it. You were found and also taken hold of, for it was against Jehovah that you excited yourself."—Jer. 50:21-24.

A SURPRISING CRASH

The one commanded to cut Babylon down was Cyrus II the Persian, and he did it expertly. The element of surprise caught mighty, sovereign Babylon off guard and nullified her defenses. Cyrus' forces encountered practically no resistance when they came as if by a miracle out of the Euphrates riverbed through her unlocked, poorly guarded inner gates. It was exactly as if Jehovah had skillfully sprung a snare or trap on her and caught her before she knew what was happening! Babylon was stunned. Why had she been unable to escape? Why, it seemed impossible that such a thing could happen. Ah, but it was not due to the strength of Cyrus' armies. No, presumptuous Babylon, there was nothing you could have done about it, for "it was against Jehovah that you excited yourself." Therefore your fall had to be spectacular. Jehovah reveals that he himself directed your astounding collapse:

"Jehovah has opened his storehouse, and he brings forth the weapons of his denunciation [his war weapons, particularly the Medes and Persians]. For there is a work that the Sovereign Lord, Jehovah of armies, has in the land of the Chal-

* This thought is confirmed in the translation of Jeremiah 50:21 in *The Twenty-four Books of the Holy Scriptures*, by the Jewish scholar Isaac Leeser: "Against the land of twofold rebellion—even against it go thou up, and against the inhabitants of the country of punishment."—Edition of 1853.

deans. Come in to her from the farthest part [even as far as Armenia and Mount Ararat]. Open up her granaries. Bank her up, just like those making heaps [heap up her riches outside for the spoilers to take], and devote her to destruction [like something "devoted" to God, no longer for man to use]. May she not come to have any remaining ones [no successors]. Massacre all her young bulls [her imperial leaders]. May they go down to the slaughter. Woe to them, for their day has come, the time for their being given attention!"—Jer. 50: 25-27.

But what about those captives in her who had suffered from her presumptuousness? God says: "There is the sound of those fleeing and those escaping from the land of Babylon to tell out in Zion the vengeance of Jehovah our God, the vengeance for his temple." (Jer. 50:28) This sound came especially when Cyrus the Great, in the first year of his reign, issued a decree (in 537 B.C.E.) for all the willing Jews to return to Zion and rebuild there the temple of their God. (Ezra 1:1-4) They therefore left in an orderly manner and for an approved purpose, but they were so eager, zealous and happy that they left as fleeing from a prison where they had been in servitude and unable to serve their God in a full and pleasing manner.

So while Babylon was ashamed, God's servants were exultant. Cyrus permitted them to carry back the sacred utensils that the Babylonians had stolen from Jehovah's temple, and under imperial orders they were able to reconstruct a new temple on the location of the former temple of Solomon in Zion. Back there, they would be able to expose the presumptuousness of Babylon and tell of the vengeance that Jehovah brought upon her for profaning the temple and its utensils of worship. It was, embarrassingly to Merodach, his own temple that had to give up the stolen utensils of Jehovah's temple. Jehovah goes on to say:

> "Summon against Babylon archers . . . Encamp against her all around. May there prove to be no escapees. Pay back to her according to her activity. According to all that she has done, do to her. For it is against Jehovah that she has acted presumptuously, against the Holy One of Israel. Therefore her young men will fall in her public squares, and even all her men of war will be brought to silence in that day."—Jer. 50:29, 30.

RETRIBUTION

The prophet Jeremiah made this lamentation for Zion when Babylon destroyed Jerusalem in 607 B.C.E.: "Should the women keep eating their own fruitage, the children born fully formed, or in the sanctuary of Jehovah should priest and prophet be killed? Boy and old man have lain down on the earth of the streets. My virgins and my young men themselves have fallen by the sword. You have killed in the day of your anger. You have slaughtered; you have had no compassion." (Lam. 2:20, 21) So, in retribution, the Median and Persian archers shot down any Babylonians who tried to escape. They entered the city and actually killed their young men in the public squares and mercilessly destroyed the men of war there.

Babylon had been the very personification of presumptuousness. Jehovah says: "Look! I am against you, O Presumptuousness, . . . for your day must come, the time that I must give you attention. And Presumptuousness will certainly stumble and fall, and it will have no one to cause it to rise up. And I will set a fire ablaze in its cities, and it must devour all its surroundings." (Jer. 50:31, 32) Babylon had not learned a lesson from the experience of her most powerful king Nebuchadnezzar at the hands of Jehovah God when he suffered seven years of madness, then on recovery and restoration to his throne acknowledged the King of the heav-

ens and said: "Those who are walking in pride he is able to humiliate." (Dan. 4: 1-37) No, she had to learn the hard way the truth of the proverbs: "Everyone that is proud in heart is something detestable to Jehovah," and, "Pride is before a crash, and a haughty spirit before stumbling." (Prov. 16:5, 18) They became hard reality to his grandson King Belshazzar, who was made to stumble and fall at the very time he was lifting himself up against Jehovah by desecrating the temple vessels in a drunken celebration.

Babylon's stumble was so great that she could never come back to world dominion. Though later Babylonian kings, Nebuchadnezzar III and Nebuchadnezzar IV, revolted against Persian domination, they failed. Why? Because God's anger continued to blaze against her until she had become like a "burnt-out mountain." (Jer. 51:25) But before she would become completely burned out, she would be forced to loose her hold upon God's people and to see Zion and her temple rebuilt, as part of God's vengeance: "The sons of Israel and the sons of Judah are being oppressed together, and all those taking them captive have laid hold on them. They have refused to let them go. Their Repurchaser is strong, Jehovah of armies being his name. Without fail he will conduct their legal case, in order that he may actually give repose to the land and cause agitation to the inhabitants of Babylon."—Jer. 50: 33, 34.

PRESUMPTUOUSNESS, IDOLATRY RESULT IN INSANE ACTIONS

Babylon forgot that though God had "sold" his people, Babylon had paid nothing to him. He was actually giving Israel into bondage for their sins. (Isa. 52:3) But, acting in his right as the Repurchaser, as the Owner of all creation, he did give a payment to the nation delivering them. God gave to Persia another people in exchange for his people, and that was Egypt, which came under the domination of Cambyses, the son of Cyrus the Great. The painfulness of Babylon's agitation at God's execution of justice in conducting his legal case is described by Jehovah's next words:

> "There is a sword against the Chaldeans, . . . and against the inhabitants of Babylon and against her princes and against her wise ones. There is a sword against the empty talkers, and they will certainly act foolishly. There is a sword against her mighty men, and they will actually become terrified. There is a sword against their horses and against their war chariots and against all the mixed company that are in the midst of her, and they will certainly become women. There is a sword against her treasures, and they will actually be plundered. There is a devastation upon her waters, and they must be dried up. For it is a land of graven images, and because of their frightful visions they keep acting crazy. Therefore the haunters of waterless regions will dwell with the howling animals, and in her the ostriches must dwell; and she will nevermore be dwelt in, nor will she reside for generation after generation."—Jer. 50: 35-39.

In fair warning to the Babylonians Jehovah said, in effect: 'Yes, you presumptuous Babylonians, brag about the permanence and continued greatness of Babylon for time indefinite. Empty words! Puff up your courage, you mighty men. It will turn into terror. Horses and chariots—useless they will be. You mercenary soldiers—like weak women you will become. Treasures—they will be for plunder. The Euphrates, turned aside, will be valueless for protecting the presumptuous city. Your graven images cannot save you, for idolatry does not impart sanity to any people. Frightful visions will be all you can get when these images fail you in your sudden trouble, until you are driven into craziness.'

BABYLON FINALLY TO BE COMPLETELY DESOLATED

For adding to her sin of idolatry the sin of presuming to fight Jehovah, Babylon's punishment would keep burning until it brought complete and everlasting destruction to her organization: "Just as with God's overthrow of Sodom and of Gomorrah and of her neighbor towns, . . . no man will dwell there, nor will the son of mankind reside in her as an alien." (Jer. 50:40) Jehovah paints a fearful picture of her conquerors as the prophecy continues:

> "Look! A people is coming in from the north; and a great nation and grand kings themselves will be roused up from the remotest parts of the earth. Bow and javelin they handle. They are cruel and will show no mercy. The sound of them is like the sea that is boisterous, and upon horses they will ride; set in array as one man for war against you, O daughter of Babylon."—Jer. 50:41, 42.

The citizens of Babylon were forced to observe the defeat of Nabonidus and his armies outside Babylon, and Nabonidus' flight toward Borsippa. The armies from remote parts, even from north of Babylon, came with the one purpose of taking her. Nonetheless, the citizens of Babylon were still so proud they felt safe. But as to King Belshazzar, as he was feasting in the palace Babylon's doom was certainly brought forcibly to his attention when Daniel interpreted the words of the handwriting on the wall. (Dan. 5:25-28) The full force of the prophecy of Jeremiah 50:43 must then have struck him: "The king of Babylon has heard the report about them, and his hands have dropped down. There is distress! Severe pains have seized hold of him, just like a woman giving birth." No wonder Belshazzar's knees turned to water when he found that the city had been taken by surprise and saw his mighty warriors become as women and flee in their drunkenness that night. Babylon had treated Jehovah's people cruelly and therefore he likens his appointed conqueror, Cyrus, to a Jordanian lion when he says:

> "Look! Someone will come up just like a lion from the proud thickets along the Jordan to the durable abiding place, but in a moment I shall make them run away from her. And the one who is chosen I shall appoint over her. For who is like me, and who will challenge me, and who, now, is the shepherd that can stand before me? Therefore hear, O men, the counsel of Jehovah that he has formulated against Babylon and his thoughts that he has thought out against the land of the Chaldeans. Surely the little ones of the flock will be dragged about. Surely on account of them he will cause their abiding place to be desolated. At the sound when Babylon has been seized, the earth will certainly be set rocking, and among the nations an outcry itself be heard."—Jer. 50:44-46.

Since Cyrus acted for Jehovah, nothing could stand in his way any more than it could have stood in Jehovah's way. So those in Babylon were so foolish in thinking that they could halt the Jordanian lion whom Jehovah had ordained, and put him to flight. They should have listened to the counsel of Jehovah: "Surely lambs of their flock shall be destroyed; surely pasture shall be cut off from them." (Jer. 50:45, *LXX*, Bagster translation)* Yes, the Babylonians were like lambs before the symbolic Jordanian lion, dragged out to destruction. Their capital city that seemed so durable would finally be reduced to a desolation. The earth, particularly the land of the Chaldeans, was set rocking at the tremendous sound when Babylon fell—wounded beyond healing, as later articles will discuss. Babylon's outcry of amazement and distress was heard among all the nations among whom she dominated as

* Jeremiah 50:45, as rendered in *The Bible—A New Translation*, by Dr. James Moffatt, reads as follows: "Hear, then, the Eternal's plan against Babylon, his purpose for the Chaldeans: their shepherd lads shall be dragged away, and the farm appalled at their fate!" Compare with this the reading by the *RSV*, also George Lamsa's translation from the Aramaic Peshitta.

Third World Power—the distressing outcome of her presumptuousness against God.

This should serve as a warning to all persons who claim to be servants of God to be very careful about following their leaders in any presumptuous course of action and relying on the words of men and their traditions, which are contrary to God's Word or which express or indicate disbelief in it. It should also make us realize the suicidal course that it is to place reliance in the boasts of men, be they philosophers, scientists or clergymen, as to what man will be able to do to preserve this present-day wicked system of things, which is ruled over by the great false religious empire Babylon the Great. We appreciate the point made by the wise writer of Proverbs:

"Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones."—Prov. 11:2.

Putting KINGDOM INTERESTS First

As told by HELENE HARTSTANG

BORN in 1902 in Dresden, Germany, I was one of four children reared by God-fearing parents and taken regularly to meetings of Jehovah's witnesses, then known as Bible Students. I can recall the excitement in 1912 over the visit to our city of the first president of the Watch Tower Bible and Tract Society, Charles T. Russell, when he addressed a large crowd. Having received good home training in Bible knowledge and appreciation of the Creator, I decided at the age of fifteen to dedicate my life to Jehovah God, symbolizing that dedication by submitting to immersion in water.

In September 1932, with confidence that Jehovah's strength would make up for my own lack, I left the pleasant atmosphere of home and embarked on a career of full-time service of the Kingdom interests. I was assigned with a group of missionaries to Amsterdam, the Netherlands. When caring for this assignment, we went to preach in the Catholic village of Volendam, and placed so much literature on the first day that we ran out of supplies. Next day we returned with high hopes. Very soon I was approached by an inspector who asked if I was carrying printed matter in my bag. I answered him "Yes," speaking in English, something I had never done before, and he let me go ahead. When I finished work and located the others at the edge of the village I learned that they had been driven out at knife-point and had been worrying over my whereabouts.

MY LIFE COMPANION

In 1934 I became a member of the branch office staff of the Watch Tower Society there in Amsterdam. As Helene Micklich I had often longed for a good companion who would be willing to share his life with me, one who, like myself, would always want to put Kingdom interests first. Imagine my great joy when Fritz Hartstang chose me as his wife. At

that time he was in full-time missionary work and using the branch headquarters as his base of operations. We were married in 1936, the beginning of many years of joint happiness in Jehovah's service.

From childhood Fritz had been deeply interested in the Bible. At fifteen years of age the youth association of the Evangelical Lutheran Church, of which he was a member, was invited to hear a series of talks supposedly exposing the "Bible Students." When, on the final day of the series, the representative of the Bible Students took no more than fifteen minutes to refute successfully all that had been said on the preceding six days, Fritz was so impressed that he started studying and soon announced his decision to leave the Lutheran Church.

He became active in the spreading of the *Golden Age* magazine, known now as *Awake!* Soon he had built up a route of about one hundred readers to whom he delivered each issue, traveling by bicycle. During a convention he had opportunity to visit the Magdeburg office of the Society, and began to cherish the hope that he might one day serve there. Sure enough, some years afterward, he did receive an invitation to become a member of the staff. His assignment was to keep the cutter blades in the printery in good shape.

When a reduction in the staff of the Society's branch office made it possible for some of the members to enter the full-time missionary service in foreign fields, Fritz and a companion were assigned to Paris, France. Next they went to Denis, not far from Paris, and then to Sarreguemines. Those were challenging days, for it became necessary to study and use the French language, and adjust oneself to new scenes and customs. When Fritz' companion later married, he was assigned to Montmorency.

In the years following 1930, while Hitler was consolidating his power in Germany and persecution of the Witnesses began, various brothers moved from Germany to the Netherlands. Fritz, too, eventually received an assignment to serve at Tilburg, a Catholic stronghold in the province of North Brabant. The group of eight pioneer missionaries with whom he labored did such excellent work in the space of only two years that the local clergy raised an alarm and used all their influence to close down the preaching activity. Threats to burn down the pioneer home were made and the police declared they could not guarantee the safety of the group from mob attack. So they transferred to a place called Leersum.

Back home in Germany, Fritz' youngest brother Otto also forsook Lutheranism and began to share in preaching the Bible's message of the Kingdom. This led to his arrest and detention in the Esterwegen concentration camp. Upon his release he came to join Fritz in the Netherlands. Two years later Otto accepted an assignment from the Society to serve as courier in the interests of the underground preaching activity of Jehovah's witnesses. He was betrayed and arrested a second time. Said the Gestapo officer who took him in: "We'll get your brother Fritz as well."

As the year 1933 ended, Fritz was assigned to the pioneer home in Heemstede, where also the branch office staff or Bethel family were housed. With a group of thirteen other pioneers he shared in preaching to a wide surrounding area, often cycling as many as fifty kilometers to make back-calls on interested persons and organize Bible studies. In inclement weather he would be busy repairing shoes for the other pioneers in the basement, utilizing old auto tires for soles and heels. When the group bought an inexpensive car to permit working far-flung areas, they would

live in tents for four to eight weeks at a time so as to cut down on travel costs.

After our marriage in 1936, Fritz was assigned to circuit work, visiting a circuit of congregations and aiding them to build up improved organization for the preaching ministry. The Bethel home was still his base of operations. Things were only in their small beginnings in the Netherlands at this point. At an assembly in Nijmegen, for instance, there were present a total of 123 brothers from all over the country. However, we kept on working, undaunted by the troubles and alarms that culminated in the German invasion of 1940.

IN TROUBLESOME SEASON

The Dutch government interned all male Germans, including Fritz, as potential spies, only to release them just before the Nazis took over. Then our brothers were hunted down by the Gestapo. One day they forced their way into the Bethel home, and as I came downstairs about 9 a.m. I saw three strange men talking to the office servant in the hallway. I somehow got past them, grabbed my Bike and sped the thousand yards to our printery in adjacent Haarlem to warn the "foreign" brothers and sisters. When the Nazis quickly followed, hoping to make a big catch, their quarries had already vanished to every corner of the land.

As the preaching work continued amid great difficulties there were casualties. Several brothers were betrayed and hauled off to concentration camps. Fritz was secretly sent to Belgium to look after the Kingdom interests there. I followed about six months later. We lived like hunted animals most of the time, for the enemy had obtained information about our general whereabouts through a confiscated letter. Equipped with large photographs of us, they searched everywhere, but somehow we were kept safe. In fact, the head of the Gestapo in Belgium, who was out to entrap Fritz, was one day sitting by the window of his home and heard the drone of airplane engines. Thinking they were German planes, he took no precautions and was hit and killed by machine-gun fire. The planes happened to be English.

Many times we had strong evidence of the protection of Jehovah's angel around us. On one occasion Fritz was on his way home by streetcar. A thought flashed through his mind: "Let me get off one stop earlier." The next stop was the end of the line. On his arrival we were all pale from fear, and Fritz wondered why. At the end of the line all passengers were being checked by the Gestapo. Another time at the home of a sister there was a meeting of three circuit servants, the congregation overseer from Antwerp, and another brother with Fritz as branch servant. The sister lived alone on the ground floor. During the meeting the bell rang, and who stood there? Three Gestapo agents! They inquired about a Jew and his son who were supposed to be living on the second floor. The sister told them the Jews had fled at the outbreak of war. One of the agents now stood guard at the entrance while the other two searched every corner of the upstairs and the attic. The brothers prayed that Jehovah might blind the eyes of the enemy. Had they been discovered it would have meant all the principal overseers in Belgium would have been arrested in one swoop. But Jehovah did not permit that. The Gestapo departed, and so did the brothers, one by one, never to return to that home. Two weeks later the Gestapo did return unexpectedly, and this time searched the entire premises without success, though there were still some documents of the Society secreted on the premises.

We needed faith and courage in those days, and Jehovah surely provided it through the pages of *The Watchtower,* which still found its way to us via Switzerland and France, where it was translated into the many languages of Europe and then delivered by trusted couriers to all parts of the continent. With David of old we could say we never lacked anything.

The war over, the Watch Tower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, visited us and aided us to reorganize the preaching activity. Soon, however, in 1947, we had to leave the country we had come to love so much. Belgium was expelling German nationals. So we returned to the Netherlands. Our service privileges were far from finished. Brother Knorr extended to us an invitation to attend the 16th Class of the Watchtower Bible School of Gilead, the special advanced course in missionary training provided by the Society. Never in my life will I forget the joy and the love of the brothers there. Though the course was not an easy one, it was a blessed time of fellowship and study with our brothers from various parts of the world. In 1951 we returned by ship to the Netherlands to resume Bethel service there.

SUFFERING, YET JOYFUL

The day after our return Fritz turned seriously ill and had to undergo a kidney operation. Though other successive illnesses kept pulling him down, he managed to carry out his duties at the branch office and with the local congregation for ten more years. Besides this he had the great happiness of attending two international conventions of Jehovah's witnesses in the United States, the last one in 1958, when he had the privilege of having a small part on the program at Yankee Stadium. I was privileged to be present with him on that occasion. In 1962 he underwent a stomach operation and from then on began to get weaker and weaker. Nevertheless, only a few months after the operation he was able to serve as chairman of a convention at Tilburg, where thirty years previously he had begun his missionary work in the Netherlands. Only about two hundred yards from where the pioneer home had been located, in a newly built stadium, he had the pleasure of addressing the first of four district assemblies that year with more than 6,000 attending. How his heart must have rejoiced as he looked back over those thirty years!

Finally cancer developed and slowly drained his life forces until he died on April 5, 1964. Those last months were very trying ones for him as he found it necessary to give up one after another of the responsibilities that had given him such great joy. Anxiously he longed for the opportunity once more to partake of the bread and wine at the annual celebration of the Lord's evening meal. In the presence of the assistant congregation overseer and a few other brothers and sisters who came to his bedside, he himself asked the blessing over the emblems. Then we sang song number 5 together and he became very calm again.

Two nights before his death he mustered his remaining strength and in the presence of a few members of the Bethel family he offered audible prayer to Jehovah. Next day his youngest brother Otto read him some of the apostle Paul's letter to the Corinthians. After about one hour he wearied, and said: "It is enough. I am happy over the beautiful, comforting words." Next morning at about eleven o'clock he fell asleep. For five hours I remained at his side without a break to keep his lips moist until he opened his

eyes for the last time, and, without any sweat of death or agony of death, he passed away with a calm, satisfied expression on his face. It was a happy moment for him to be freed from his sufferings. For me it was a hard blow to have to miss my faithful companion. Thanks be to Jehovah that he allowed us to serve him together for twenty-eight years and that he has given me the strength to bear this loss. May our mutual wish, that of putting Kingdom interests first, continue to inspire me so that I, just like Fritz, may finish my earthly course in faithfulness.

"WORD OF TRUTH" DISTRICT ASSEMBLIES

Have you made definite arrangements to attend? If not, now is the time to do so. From June through August assemblies focusing attention on God's "Word of Truth" will be held under the direction of the Watch Tower Bible and Tract Society. Each will provide a four-day spiritual feast for those in attendance, and in New York the program will be expanded to six days.

The program will begin at 2 p.m. of the opening day at each assembly, and it will conclude on Sunday at about 6 p.m. Plan to be on hand for every session.

The assembly locations for the entire United States, Canada and Bermuda are listed below, along with the rooming headquarters for each city. Five weeks before the opening day of the assembly you plan to attend you may write to Watch Tower Convention at the rooming address given for the assembly city, and they will be glad to help you to obtain rooming accommodations.

JUNE 24-27: **Seattle, Wash.**, Seattle Center, 225 Mercer St. Rooming: 333 19th Ave. E., Seattle, Wash. 98102.

JULY 1-4: **Hamilton, Bermuda**, Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda. **Monterey, Calif.**, Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave. Rooming: 523 Ramona Ave., Monterey, Calif. 93940. **Victoria, B.C.**, Victoria Memorial Arena. Rooming: 2780 Shelbourne St., Victoria, B.C.

JULY 8-11: **Sacramento, Calif.**, Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento, Calif. 95817. **San Diego, Calif.** (English and Spanish), English: Balboa Stadium, 1502 Russ Blvd. Rooming: 2035 Adams St., San Diego, Calif. 92116. Spanish: Russ Auditorium, adjacent to Balboa Stadium. Rooming: 2035 Adams St., San Diego, Calif. 92116. **Vernon, B.C.**, Vernon Civic Arena. Rooming: 4111 27th St., Vernon, B.C.

JULY 15-18: **Albuquerque, N.M.** (English and Spanish), English: Albuquerque Civic Auditorium, 820 Lomas Blvd. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108. Spanish: Youth Building, New Mexico State Fairgrounds. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108. **Regina, Sask.**, Regina Exhibition Stadium. Rooming: 15th Ave. & Retallack St., Regina, Sask. **Sudbury, Ont.**, Sudbury Arena. Rooming: 485 McNeil Blvd., Sudbury, Ont.

JULY 22-25: **Lubbock, Tex.**, Fair Park Coliseum, Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415. **Peterborough, Ont.**, Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont. **Wailuku, Maui**, War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793.

JULY 29-AUGUST 1: **Brandon, Man.**, The Wheat City Arena. Rooming: 834 10th St., Brandon, Man. **Chattanooga, Tenn.**, Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Fairbanks, Alaska**, Nordale School, Hamilton & Eureka Sts. Rooming: Box 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu**, McKinley High School Auditorium. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Memphis, Tenn.**, Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.**, Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

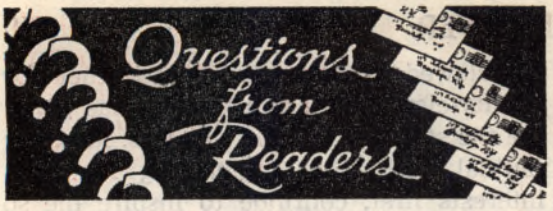
AUGUST 5-8: **Kitchener, Ont.**, Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

AUGUST 12-15: **Buffalo, N.Y.**, Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.**, Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.**, Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **Quebec, Que.** (French), Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

AUGUST 19-22: **Calgary, Alta.**, Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.**, Thistle Curling Club. Rooming: 185 Mount Pleasant Ave., Saint John, N.B.

AUGUST 24-29: **New York, N.Y.** (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

AUGUST 26-29: **London, Ont.**, Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.**, Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.



● After the flood, God told Noah and his sons: "A fear of you and a terror of you will continue upon every living creature of the earth." (Gen. 9:2) Does this indicate that animals had this fear of man in them before the Flood?

In this verse the Hebrew verb *hayáh* is in the imperfect state, so it may be rendered with the expressions "will come to be" or "will prove to be" or "will continue to be" with respect to the fear of human creatures upon the animal creation. Which rendering is correct?

According to Genesis 1:26-28, the animal creation was to be in subjection to man from the time of his creation. So the animals had some fear of man even then. Now that the Flood had come and gone this was not to be changed but was to continue.

That the animals, before the Flood, must have had a restraining fear for man is evident from the ark full of animals that Noah arranged for according to God's will. During the year that Noah and his family were inside the ark, these animals and birds penned up therein had a fear toward these humans. Accordingly when they emerged from the ark after the flood, Jehovah assured Noah and his family that the fear and dread of humans would continue upon every living thing.

Animals, then, would not naturally want to harm mankind. Even today, despite centuries of organized hunting of animals for "sport" and commercial reasons and the general mistreatment of them, they still display this general trait. For example, Dr. George G. Goodwin, Associate Curator of Mammals, The American Museum of Natural History, says: "Normally, a leopard will not attack a man. If provoked or wounded, however, the animal will turn on human beings and fight." And as to poisonous snakes known for aggressiveness, such as the mamba and king cobra, Raymond L. Ditmars says in *Snakes of the World* that, if given the opportunity, even these highly dangerous serpents prefer, as a rule, cautiously to glide away from the presence of man rather than attack.

Though man has mistreated and turned some animals into vicious creatures, yet it is still generally true that this restraining fear on the part of animals for man continues down to today.

ANNOUNCEMENTS

"HAPPY ARE THE DEAD WHO DIE IN UNION WITH THE LORD"

Drawing great consolation from the written Word of "the God of all comfort," the Watch Tower Bible & Tract Society of Pennsylvania announces herewith the death of Brother Hugo H. Riemer on March 31, 1965. After years of service as a pioneer publisher in the field, he was called to the Society's Brooklyn headquarters in 1918, since which time he served with the Society's headquarters till his death at eighty-six years of age. He was on the boards of directors of both the Society's Pennsylvania corporation and its New York corporation, also serving in the official capacity of assistant secretary-treasurer of both corporations. Thus, after his dedication to Jehovah God in 1904, he served for the greater part of his long life in the direct, full-time service of his heavenly Father, as one of the anointed remnant of Christ's followers. After a funeral service attended by 239 on Saturday morning, April 3, interment of his earthly remains took place at the private burial plot of the Brooklyn Bethel family at Huguenot Park, Staten Island, N.Y. We are happy at his entering into the heavenly happiness spoken of in the promise of Revelation 14:13.

HOW WILL GOD SANCTIFY HIS NAME?

Have you ever wondered why Jesus taught us to pray to God, "Hallowed be thy name," or, "Let your name be sanctified"? Is this just a statement of praise to God on our part? No, there is more to it. Read the 384-page book *"Let Your Name Be Sanctified."* Send only 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 20: Settling Difficulties in Christian Love. Page 296.

June 27: Love Gives No Cause for Stumbling. Page 303.