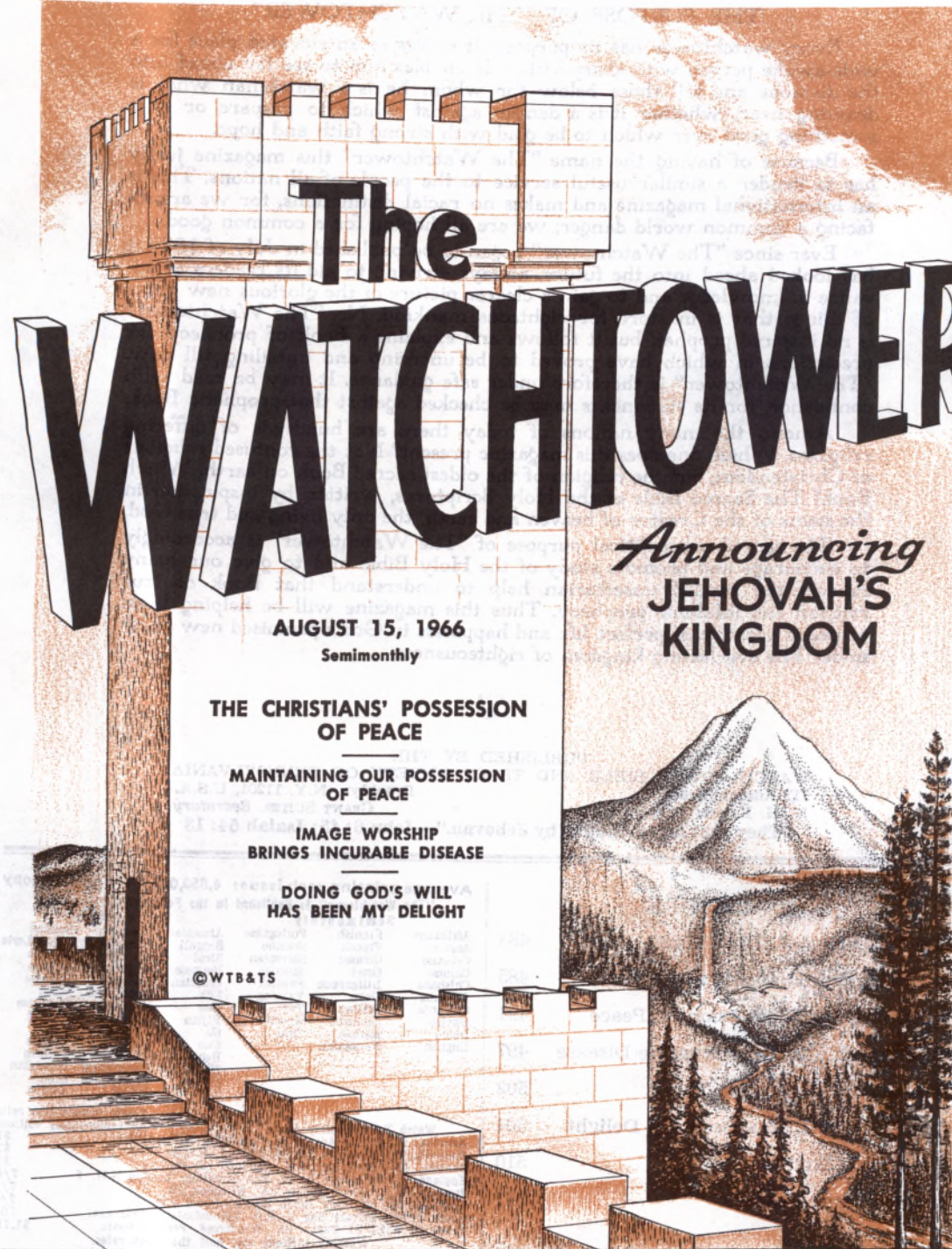




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1966

Semimonthly

**THE CHRISTIANS' POSSESSION
OF PEACE**

**MAINTAINING OUR POSSESSION
OF PEACE**

**IMAGE WORSHIP
BRINGS INCURABLE DISEASE**

**DOING GOD'S WILL
HAS BEEN MY DELIGHT**

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"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

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AV - Authorized Version (1611)
Dy - Catholic Douay version
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**JEHOVAH'S
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Make Wise Use of Your Time

DID you ever think that the days in your life-span are in some respects like the grains of sand in an hourglass? Like those grains, they steadily flow away until none remain. There is nothing you personally can do to stop that flow, and as it continues you can see a steady loss of your life potential. When you are young you give little thought to it because the greater part of your life is still ahead of you. Not until you suddenly become aware that the bloom of youth has passed and more than half of your life is spent are you likely to become thoughtfully concerned about it.

Since time is such a precious thing, is it not foolish to waste it in a senseless pursuit of physical pleasures and material things? They cannot bring lasting satisfaction or make life deeply meaningful. They cannot bring tranquillity of mind and good relations with your Creator. Instead, their pursuit can fill your life with frustrations, fears and excessive worries. It can make your life seem hollow and without purpose. There is a better use that can be made of time.

When wise King Solomon considered all the material pleasures that were available to him and all his material possessions and

the great things he built, he concluded that they brought little meaning to life itself. He said: "I, even I, turned toward all the works of mine that my hands had done and toward the hard work that I had worked hard to accomplish, and, look! everything was vanity and a striving after wind." (Eccl. 2:11) All these things have little value when you come to the point where the days remaining in your life-span are running out. What good are they to you then? They cannot extend your life. They cannot strengthen your feeble knees, rejuvenate your circulation or renew your failing eyesight. When your life-span ends, you cannot use them in the grave, and they are powerless to buy your release from it. From this viewpoint, would it not be vanity to live for them, a senseless chasing of the wind?

Since you came into the world with nothing and go out with nothing, what can you possibly gain from a lifelong pursuit of material possessions and pleasures? Commenting on this, Solomon observed: "Just as one has come forth from his mother's belly, naked will one go away again, just as one came; and nothing at all can one carry away for his hard work, which he can take along with his hand.

And this too is a grave calamity: exactly as one has come, so one will go away; and what profit is there to the one who keeps working hard for the wind?" (Eccl. 5:15, 16) There are much better things than physical pleasures and materialism for which a person can expend his time.

The gaining of godly wisdom, for example, can make your life far more meaningful. Unlike material things, it does not become rusty, worn out and useless. It cannot be stolen or destroyed. The longer you have it the more satisfying it becomes and the more purpose you find in life. It can guide your feet along the paths of good judgment and righteousness. It can safeguard you from the bad way that would bring you trouble, heartache and remorse. It can steer you away from bad companions who leave the paths of uprightness. Time devoted to gaining it is time well spent.

The source of real wisdom is your Creator, Jehovah God. In his written Word he provides practical wisdom and knowledge that you can gain if you take the time to study it. There you will find wise instruction on how to walk a path of righteousness, how you can bring happiness to your life by unselfish service that benefits others, how to avoid becoming distressed over frightful world situations and how your life-span can be extended indefinitely.

To young persons who have not learned the value of time and who tend to have distorted values because of their immaturity, Solomon counsels: "Remember, now, your grand Creator in the days of your young manhood." (Eccl. 12:1) Because of the youthful love for pleasure, it is easy for a young person to forget his Creator by giving no time to the wisdom of the Scriptures. Yet this time in his life is when he especially needs the good influence and guidance of divine wisdom.

This is when he needs to learn the path of righteousness and how to stay on it. This is the time for him to begin establishing good, lifelong habits and a right pattern of thinking. This is the time for him to make high principles an inseparable part of his personality. The time he takes to search for the wisdom of God that can help him do these things is time wisely spent. It will act as a safeguard for him throughout his life.

It is not yet too late in life for you to remember your Creator and to spend time being taught by him through his Word. Now that mankind has come to the point in time when Jehovah God is due to bring about major changes in human affairs, the importance of being guided by his wisdom has never been greater. When he brings in a new system of things, it will be possible for those guided by it to live far beyond their normal life-span.

Being the Creator of man, Jehovah God has the power to extend your life-span indefinitely. You personally cannot do it no matter what you do; but he can, as an act of undeserved kindness toward you. That he will do this for those who have permitted his wisdom to guide them is promised in his written Word. Thus we have the "hope of the everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:2) Is not the prospect of a life-span that will never cease sufficient reason in itself for you to remember your Creator no matter what age you are? Is that not reason to spend time seeking his wisdom and instruction on how to serve him?

In view of the prospect of extending your life-span and the immediate benefits the attaining of Scriptural wisdom can bring you, your studying God's Word, and then eventually your serving him, is the wisest use you can make of your time.

The CHRISTIANS' POSSESSION of PEACE

PEACE! How pleasant the very sound of the word is because of its associations! Peace suggests calmness, serenity, tranquillity, freedom from friction and strife, from doubt and fear. No wonder that the promises of peace found in God's Word are so comforting!

² Delightful indeed is the picture of peace given by the prophet Isaiah: "In the wilderness justice will certainly reside, and in the orchard righteousness itself will dwell. And the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:16-18.

³ Peace is the will of God for all his creatures, and there was peace in all the universe until the great peace-wrecker, Satan the Devil, put in his appearance. Since then there has been little peace on this earth. In fact, we are told that in the past 3,370 years of recorded history there have been 3,143 years of war as compared to only 227 years of peace, or 13.8 years of war to each year of peace. But is that not what we should expect since Satan the great peace-wrecker is "the god of this system of things"? He is the personification of wickedness, and wickedness and peace simply do not go together, even

as we read:

"But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire. There is no peace,' my God has said, 'for the wicked ones.'"—2 Cor. 4:4; Isa. 57:20, 21.

⁴ In particular has peace been absent from this earth since 1914, the year that the fiery-colored horse and its rider of the apostle John's apocalyptic vision put in its appearance: "And I saw, . . . a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him." That year also marked the beginning of the fulfillment of Jesus' great prophecy regarding the end of this system of things: "For nation will rise against nation and kingdom against kingdom." Ever since then Jesus' further words are finding striking fulfillment: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Rev. 6:2, 4; Matt. 24:7; Luke 21:25, 26.

"I will hear what the true God Jehovah will speak, for he will speak peace to his people and to his loyal ones."

—Ps. 85:8.

1, 2. What connotations does the very word "peace" have, and what prophecy well illustrates this?

3. Who originally violated the peace of the universe, and why is there no peace now?

4. In particular, since when has peace fled from the earth, as seen by the fulfillment of what prophecies?

⁵ Not that people in general want it that way. Not at all! They strongly desire peace, and only when they are stirred up by hate propaganda do they want war. Proof of that is seen in the efforts of men to form peace treaties and compacts outlawing war. It is ostensibly one of the chief objectives of the United Nations, as can be seen from the inscription cut in a stone wall just across from the United Nations main building, and which reads: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Politicians promise peace in order to get elected. But in spite of their promises, their plans and their endeavors, because of bungling, greed and nationalism, and because Satan, the great peace-wrecker, is the god of this system of things, war keeps plaguing humankind.

⁶ Apparently in an attempt to justify man's inability to establish peace, we find, certain wise men of this world claim that war is a blessing, that it is indispensable to progress. Thus we read regarding the death of the late prominent British evolutionist, Sir Arthur Keith: "In 1931, echoing the opinion of Herbert Spencer and other neoDarwinists, he declared that war is a condition of progress. 'Nature,' he said, 'keeps her human orchard healthy by pruning. War is her pruning hook.' He also asserted that racial prejudice was important to a nation's vitality."* Could anything be more stupid? In time of war is not the best of a nation's manpower destroyed? The weak, the misfits, mentally, morally and physically, are not wanted by the armed forces. More than that, can anyone claim that the world is in so much

better condition today, mentally, morally and physically, economically, and so forth, than before 1914 because of having had two world wars? To take but one example: Can anyone point to the Swiss people and charge them with being inferior because they were not "pruned" by being involved in those two wars, nor in any wars for ever so many years before? On the contrary, a historian tells us regarding a certain period of Swiss history: "The ensuing period of peace contributed to advancement in every phase of Swiss life."† Peace, not war, contributed to their advancement. Truly, the wisdom of this world is foolishness with God and with all humans able to reason clearly!—1 Cor. 3:19.

THE GOD AND THE PRINCE OF PEACE

⁷ In direct contrast to Satan the great peace-wrecker and man's inability to establish peace stands Jehovah God, the God of peace. In his Word, the Holy Bible, we find peace mentioned some 350 times. In its pages peace is promised, counseled and stressed time and again from beginning to end. In the Christian Greek Scriptures Jehovah God is repeatedly described as "the God who gives peace," or 'the God of peace.' That is what we should expect of an all-wise, almighty, just and loving God.—Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20.

⁸ Even as Jehovah is the God of peace, so his Son, Jesus Christ, is the "Prince of Peace," and the "Lord of peace." (Isa. 9:6; 2 Thess. 3:16) Regarding his rule we are told: "To the abundance of the princely rule and to peace there will be no end." Yes, when he holds sway over the earth there will be "the abundance of peace until the moon is no more."—Isa. 9:7; Ps. 72:7.

* *Encyclopedia Americana Annual*, 1956, p. 405.

5. What shows that people in general desire peace, and why have they not been able to acquire it?

6. By what specious reasoning do worldly-wise men seek to justify man's inability to ensure peace, and what proves them wrong?

† *Encyclopedia Americana* (1956), Vol. 26, p. 152.

7. What testimony does the Bible give that Jehovah is a God of peace?

8. How does the Bible associate Jesus Christ with peace?

⁹ Jehovah God and Jesus Christ, however, do not keep this peace to themselves. They bestow it upon their faithful servants and followers, even as we read: "Jehovah himself will bless his people with peace." "I will hear what the true God Jehovah will speak, for he will speak peace to his people and to his loyal ones." (Ps. 29:11; 85:8) In particular has peace been held out to them since the time of Jesus' birth, at which time the angels sang out: "On earth peace among men with whom [God] is pleased!" or, "Peace to the men he favors!" (Luke 2:14, RS; AT) And shortly before leaving his apostles and returning to his Father, Jesus assured them, "I leave you peace, I give you my peace." —John 14:27; 16:33.

¹⁰ Have Jehovah God and Jesus Christ proved true to their promises to give peace to their servants and followers? Indeed they have! Great and abundant is the peace that prevails among them, even as foretold: "Continuous peace there will be to the one that is far away and to the one that is near." "I will appoint peace as your overseers." "Here I am extending to her peace just like a river." And, not among the United Nations, but among those Christians are the prophetic words of Isaiah 2:4 finding fulfillment: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." —Isa. 57:19; 60:17; 66:12.

¹¹ Imitating Jehovah God and Jesus Christ, those Christians among whom such prophecies find fulfillment are unselfishly endeavoring to get others to share their peace with them. That is why time and again the message they bring is described

as "the good news of peace." (Acts 10:36; Eph. 6:15) They are the peace messengers foretold at Isaiah 52:7: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!'"

¹² Not only do these Christian servants of Jehovah bring a message of peace but they are bringing it in a peaceful manner, even as Jesus indicated when he sent out the seventy evangelists: "Wherever you enter into a house say first, 'May this house have peace.' And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you." Note how important this makes peace; it is people who are friends of peace that Christians are to look for when they go from house to house with "the good news of peace"! That Christians are to present their message of peace in a peaceful manner is also to be seen from the counsel the apostle Paul gave Timothy: "Further, turn down foolish and ignorant questionings, knowing they produce fights. But a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." —Luke 10:5, 6; 2 Tim. 2:23-25.

A UNIQUE PEACE

¹³ The word "peace" as used in the Scriptures often denotes more than merely an absence of war. The Hebrew word *'shalóm*, usually translated *peace*, implies or carries with it *health, prosperity, welfare*. It is the same as the *salam* of the modern Arabs, and is used in like manner

9, 10. To whom have Jehovah God and Jesus Christ given peace, thereby fulfilling what prophecies?

11, 12. (a) What kind of message are God's servants bringing, causing them to be known as what? (b) What can be said about the manner in which these are to bring their message?

13. What connotations or further meanings do the Hebrew and Greek words for peace have, as seen by what scriptures?

in salutations.* Thus we read of King David inquiring of Uriah "how Joab was getting along, and how the people were getting along and how the war was getting along," literally, how were the "peace" of Joab, the "peace" of the people and the "peace" of the war. (2 Sam. 11:7) Thus also Jehovah, by the prophet Jeremiah, instructed the exiled Israelites: "Seek the peace [or welfare] of the city to which I have caused you to go into exile, and pray in its behalf to Jehovah, for in its peace there will prove to be peace for you yourselves." (Jer. 29:7) It also appears that this meaning of the Hebrew word for peace passed over to the Greek word for peace, *eirēnē*, as far as the Christian Greek Scriptures are concerned. An instance of this we have in Jesus' words to unfaithful Jerusalem: "If you, even you, had discerned in this day the things having to do with peace"; that is, with your peaceful welfare.—Luke 19:42.

¹⁴ The peace of God that is the Christians' possession is also unique in that it is based on righteousness. It is not peace at any price, it is not a peace gained by compromise or expediency. In no sense of the word is it a peace of policy with the enemies of God, truth and righteousness, such as so many religious organizations have concluded with the atheistic Communists for the privilege of continuing their religious organizations and services without harassment by the government. Regarding the Catholic church in Cuba, M. A. Rauf, Jr., in his book, *Cuban Journal* (1964), states: "The church's power,

* M'Clintock & Strong's *Cyclopædia*, Vol. 7, p. 852.

14, 15. In what basic way is the Christians' possession of peace unique?



"What peace could there be as long as there are the fornications of Jezebel?"



however, has been broken. The reason it survives at all is that it has entered into the same sort of unofficial bargain with the government as it has in the Soviet Union and other Iron Curtain countries: the bishops, in return for being allowed to exist, have

ceased issuing pastorals against Communism . . . One Sunday I went to the Jesus de Miramar church in Havana . . . Everything was very subdued and mechanical. There was no spirit or enthusiasm in anything. A sermon was delivered but it lasted only three minutes." In contrast thereto the author tells of the Cuban government cracking down on the witnesses of Jehovah and the evangelicals, but for different reasons.

¹⁵ Does Jehovah God need to compromise with any of his enemies? Why, he is almighty! Who can resist his will? He does not bargain for peace with his foes. That is why the angelic group at Jesus' birth said, not peace to all men, but peace to men whom God favors! (Luke 2:14, AT) As General Jehu, in response to Israel's king Jehoram, who had asked him, "Is there peace, Jehu?" emphasized, "What peace could there be as long as there are the fornications of Jezebel your mother and her many sorceries?" Yes, none who properly represent Jehovah God will compromise for the sake of peace.—2 Ki. 9:22.

¹⁶ In fact, unless peace is based on righteousness it cannot endure. Most appropriately, therefore, as prominent as the Bible makes peace, it repeatedly shows that righteousness comes before peace. As the apostle Paul counseled: "The kingdom of God does not mean eating and drinking,

16. How does the Bible show that righteousness takes precedence over peace?

but means righteousness and peace and joy with holy spirit." So the disciple James, in describing divine wisdom, wrote: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits." In keeping therewith we find Jesus listing the peaceable seventh in his beatitudes or felicities with which he began his Sermon on the Mount.—Rom. 14:17; Jas. 3:17; Matt. 5:3-9.

¹⁷ The peace that is the Christians' possession is further unique in that it is not dependent upon environment. Well has the apostle Paul described it as "the peace of God that excels all thought." It is a calm condition of mind and heart, an inner state of quiet regardless of what may be taking place on the outside. It has been well illustrated by the mother bird that sits on her nest of eggs in a tree during a thunderstorm, tranquil, undisturbed through it all. Clearly it is a peace of which the world knows nothing. That is why Jesus could say regarding it: "I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear." "I have said these things to you that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world." Yes, in spite of conditions that would ordinarily cause men to become troubled and shrink back in fear, in spite of tribulation, the true followers of Jesus Christ can have peace.—Phil. 4:7; John 14:27; 16:33.

ACQUIRING THE PEACE OF GOD

¹⁸ How can a person come into this possession of peace, this peace that is de-

scribed as one of the fruits of God's holy spirit at Galatians 5:22, this peace that excels all thought? First of all, by making peace with God, by coming into friendly relations with Him. Friendly relations with God? Is not God everybody's friend? By no means! As the apostle Paul well notes: "Indeed, you who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled." Reconciled by what means? By the sacrifice of Jesus Christ: "For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life." As was prophetically foretold: "He was being pierced for our transgression; he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us."—Col. 1:21; Rom. 5:10; Isa. 53:5.

¹⁹ That is why true Christianity or the preaching of the Christian gospel is termed by the apostle Paul "the ministry of the reconciliation." Jesus came to earth to declare "the good news of peace to you, the ones far off, and peace to those near," and this ministry he committed to his followers: "All things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' The one [Jesus Christ] who did not know sin he made to be sin for us, that we might become God's righteousness by means of him."—Eph. 2:17; 2 Cor. 5:18-21.

17. In what further respect is the Christians' peace unique?

18, 19. (a) On what basis can one realize peace with God? (b) What ministry, therefore, have Christians been given?

²⁰ Yes, peace with God can be had only through Jesus Christ: "No one comes to the Father except through me." That requires, not merely one's giving a mental assent to what Jesus did for one, but one's exercising faith: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." To exercise faith means to do something about it, to act on one's beliefs, for "as the body without breath is dead, so also faith without works is dead."—John 14:6; 3:16; Jas. 2:26.

²¹ What kind of works are required? First of all, repentance from one's selfish unrighteous course and converting or turning around to follow the pattern set by Jesus Christ, even as the apostle Peter admonished the Jews in Jerusalem in his day: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah."—Acts 3:19.

²² Jesus began his career as the Christ by presenting himself to do his Father's will, even as we read of his saying: "Look! I am come . . . to do your will, O God." That was at the Jordan where he was also baptized by John the Baptist. Since he himself was baptized and he also commanded it for his followers, it follows that to walk in Jesus' footsteps one must decide to do God's will as Jesus did and then be baptized as Jesus was. This baptism stands for or pictures one's having decided to do God's will; it serves as a vivid reminder of having made that decision and it is also a public testimony to others that one has decided to do God's will and to follow Jesus Christ.—Heb. 10:7; Matt. 3:13-17; 28:19, 20.

20, 21. (a) What does it mean to exercise faith? (b) What first steps must be taken?

22, 23. What example did Jesus set at the beginning of his ministry, and how important is this step toward our gaining peace with Jehovah God?

²³ Today there are not a few persons associated with the Christian witnesses of Jehovah who attend their meetings, read the Watch Tower publications and even share in the field ministry but who are shrinking back from the step of dedication and baptism. They seem to be walking with God, but actually are not, for, as we read at Amos 3:3: "Will two walk together unless they have met by appointment?" Let all such know that one cannot enjoy the peace of God without first making peace with God by faith, dedication and baptism.

²⁴ Not that after having taken the steps of dedication and baptism we need to do nothing more to enjoy this peace with God permanently. That is only the beginning. Among other things, we must continue to take in knowledge, to let ourselves be instructed by Jehovah through his Word and his visible organization; we must truly love God's law and make a pursuit of wisdom. If we do these things, we are assured, we will have peace: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." "Abundant peace belongs to those loving your law, and for them there is no stumbling block." "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you." "Its [wisdom's] ways are ways of pleasantness, and all its roadways are peace." As the apostle Paul counseled Christians: "The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you."—Isa. 54:13; Ps. 119:165; Prov. 3:1, 2, 17; Phil. 4:9.

²⁵ This peace might be likened to mari-

24. What course must be pursued to keep this peace?
25. (a) How might the principle governing this peace be illustrated? (b) What, therefore, might the peace of God be termed?

tal bliss. A wedding is indeed a joyful occasion and opens up the way for marital bliss, but it does not permanently guarantee it, a mistaken idea that apparently many couples have. To have marital bliss a couple must continually work at it, give it thought, time and effort, manifesting maturity in all their relations. So also with those who have come into peaceful relations with God through repentance, conversion, faith in Christ's ransom, dedica-

tion and baptism. They must continue to work at this peace in order to maintain it. It might, therefore, be said that the peace of God is a reward, even as Jehovah promised his ancient people peace if they met his conditions: "If you continue walking in my statutes and keeping my commandments and you do carry them out, I shall . . . put peace in the land, and you will lie down, with no one making you tremble; . . . and a sword will not pass through your land."—Lev. 26:3-6.

MAINTAINING OUR Possession of Peace

"My people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:18.

GOD'S Word tells us that "for everything there is an appointed time, even a time for every affair under the heavens: . . . a time for war and a time for peace." That is why Jehovah God is frequently spoken of not only as "the God of peace," or "the God who gives peace," but also as "a manly person of war" and as "Jehovah of armies." To vindicate his sovereignty and to restore peace he finds it necessary at times to resort to war, for which reason he speaks of himself as "making peace and creating calamity." But only during this present wicked system of things is there a time for war and a time for peace; in the coming new order, when God's will is done on earth as in heaven, there will be a time only for peace.—Eccl. 3:1, 8; Phil. 4:9; Rom. 15:33; Ex. 15:3; Jas. 5:4; Isa. 45:7.

² The same might also be said of the peaceful activity of the dedicated Christian minister. How so? In that his ministry is repeatedly described in terms of war: "As a fine soldier of Christ Jesus take your part in suffering evil." Of course, he does not use fleshly or material weapons, even as the apostle Paul shows: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." And again, "We have a fight, not against blood and flesh, but against . . . wicked spirit forces in the heavenly places." The Christian minister uses the truth, the "sword of the spirit, that is, God's word," which "is alive and exerts power and is sharper than any two-edged sword." With it he slashes false, God-dishonoring teachings, not out of pride or ill will, but in humility

1. Why does "the God of peace" at times become "a manly person of war," and for how long will such be?

2. How, at times, do the Scriptures describe the peaceful activity of Jehovah's witnesses?

and in love for God, truth and his fellowman.—2 Tim. 2:3; 2 Cor. 10:4; Eph. 6:12, 17; Heb. 4:12.

³ It appears, then, that the Christian's obligation to keep peace is not always the same. It may be said to be absolute as regards his relations with his fellow Christians, even as the Scriptures show: "Keep peace between one another." "Brothers, continue . . . to think in agreement, to live peaceably." "Be peaceable with one another." When Christians have disagreements between themselves they are obligated to smooth these out, on the one hand going to the one they have offended, on the other hand going to the one that offended them to see whether they cannot dismiss it from their minds. But in regard to those "on the outside," their obligation to keep peace is relative or qualified: "If possible"—it may not always be possible—"as far as it depends upon you"—those on the outside may not want to settle matters—"be peaceable with all men."—Mark 9:50; 2 Cor. 13:11; 1 Thess. 5:13; Rom. 12:18; Matt. 5:23, 24; 18:15-17.

BE PEACE-MINDED

⁴ Because of inherited imperfections, weaknesses and selfishness we find the human tendency is to be quick to fight, to argue with words or blows. Imperfect conditions, mishaps, and so forth, are likewise conducive to strife. Fittingly, God's Word, from beginning to end, counsels peace. Wisely Joseph, the son of the patriarch Jacob, as prime minister of Egypt, when sending his brothers back to his father after having made himself known to them, counseled: "Do not get exasperated at one another on the way." Because it is so easy to get into an argument Solomon

could say: "It is a glory for a man to desist from disputing, but everyone foolish will burst out in it."—Gen. 45:24; Prov. 20:3.

⁵ Those who have gained the peace of God as their possession must therefore continually work at peace, make peace their pursuit, if they would maintain this precious possession. They must be peace conscious, peace-minded. And why should we not be peace-minded? Peace is conducive to one's very health and well-being in every way. As has well been noted, strife and friction and stress are among the basic causes of all illness, mental, physical and emotional. It therefore follows that simply for the sake of our own well-being we should make peace a pursuit. There can be no happiness in the Christian congregation or in the family circle if it is the scene of continual strife. Every wise person will therefore be interested in maintaining peace.

⁶ But more than that, peace makes also for efficiency and prosperity. A wartorn countryside produces no crops. A human body at war with itself is unable to take care of itself and so must be committed to an institution where others are appointed to take care of it. So also with any organization, be it a family, a congregation or a business corporation, peace within is required for it to function efficiently and realize its goals. That is why Christians are counseled: "The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." Again: "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good; let him *seek peace and pursue it.*"—Jas. 3:18; 1 Pet. 3:10, 11.

3. What may be said about our obligation to keep peace, and why?

4. (a) What factors contribute to a loss of peace?
(b) Because of this, what counsel is found in the Scriptures?

5, 6. What benefits accrue from being peace-minded?

⁷ No wonder God in his Word sets such great store on peace. Thus he counseled the Jews that had returned to Jerusalem: "Love truth and peace." And that is why Jesus said: "Happy are the peaceable, since they will be called 'sons of God.'" Note here that the *peaceable* are not merely those who are peaceful or who have peace, but those who are peaceably inclined, who make a pursuit of peace, who work at making peace. To gain God's approval we must be peaceable.—Zech. 8:19; Matt. 5:9.

⁸ If we are truly among the peaceable "sons of God," then we will make peace the subject of our prayers. As the psalmist David long ago admonished: "Ask [pray], O you people, for the peace of Jerusalem. Those loving you, O city, will be free from [anxious] care. May peace continue within your rampart, freedom from care within your dwelling towers. For the sake of my brothers and my companions I will now speak: 'May there be peace within you.'" Thus also the apostle Paul counseled: "Do not be anxious over anything, but in everything by prayer . . . let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Ps. 122:6-8; Phil. 4:6, 7.

GUARDING AGAINST PEACE-DISTURBERS

⁹ If we would have God answer our prayers for peace we ourselves must do our part; we must work at what we pray for. This, for one thing, means guarding against peace-disturbers. Chief among these is pride. Why can that be said? Be-

cause it was pride in the first place that started out Satan the Devil on his career as the great peace-wrecker. Pride is at the bottom of all rebellion against God, and rebellion is a state of war, the opposite of peace. Pride wars against submitting; yet without submission on our part to those above us, there can be no peace.—Ezek. 28:17; 1 Pet. 5:5.

¹⁰ Pride makes us enemies of God. How can we have peace when we are in a state of war with him? Among the seven things that are detestable to Jehovah are "lofty eyes," or pride. And divine wisdom personified states: "Self-exaltation and pride and the bad way and the perverse mouth I have hated." Yes, since "God opposes the haughty ones," there simply can be no peace between us and God if we are proud. If we want peaceful relations with him we must humble ourselves, for "he gives undeserved kindness [only] to the humble ones." "Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance."—Prov. 6:16, 17; 8:13; Jas. 4:6; Ps. 138:6.

¹¹ Pride also results in a loss of peace with our fellowman. In fact, repeatedly the apostle Paul shows the relationship between pride and strife—the absence of peace—as being one of cause and effect: "Let us not become egotistical, stirring up competition with one another, envying one another." So keep "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you." "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes

7. What does it mean to be peaceable?

8. What is one of the ways we can show we are among the peaceable, and what obligation does this place upon us?

9-11. (a) How does pride rank among the peace-disturbers, and why? (b) How does pride affect our relationship with God? (c) With our fellowman?

about trifles." No question about it, pride is a peace-disturber.—Gal. 5:26; Phil. 2:3; 1 Tim. 6:3-5.

¹² Another peace-disturber against which we want to be on guard is materialism. Greed for material things, for selfish gain, makes us discontented and gets us into a lot of difficulties, and then how can we have peace? Well has it been written: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." We can have neither peace with God nor peace of mind if we are driven by materialism. Let us remember that "we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Contentment makes for peace of mind.—1 Tim. 6:10, 7, 8.

¹³ Greed also puts one in competition with one's neighbor, thus robbing one of one's peace, for it causes one to compete with him for material things even as pride causes one to compete with him for honor, thereby arousing jealousy, envy or fear of loss. In the interest of peace we therefore want to heed the counsel to be "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others," and to be seeking their advantage, not only our own.—Phil. 2:4; 1 Cor. 10:23, 24.

¹⁴ In fact, it might be said that all forms of selfishness, all "works of the flesh," are peace-disturbers and the more gross they are the greater their power to disturb one's peace. Surely lying, stealing, cheating and all forms of sexual immorality disturb one's peace with God by giving one a guilty conscience, and they rob one of

peace with one's neighbors because they cause one to encroach upon their rights, as is made so clear by the apostle Paul: "God wills . . . that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things." Note also how many of those works of the flesh are even in themselves peace-disturbers: "Hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts." No question about it, if we would maintain our possession of peace, we must be on guard and fight against all the works of the flesh.—1 Thess. 4:3-6; Gal. 5:19, 20.

CULTIVATING AIDS TO PEACE

¹⁵ It logically follows that, if all "the works of the flesh" are peace-disturbers, then all the other fruits of the spirit (for let us not forget that peace is one of its fruits) are aids to peace which we therefore want to cultivate. (Gal. 5:22, 23) The first of these, as well as the chief, is love. Both by what it does *not* do and by what it *does* it helps us to maintain our possession of peace. On the one hand, it "is *not* jealous, it does *not* brag, does *not* get puffed up," all of which are likely to disturb peace, even as does 'acting indecently.' Far from disturbing others by being greedy, love does *not* even "look out for its own interests." Neither does it disturb its own peace by nursing a grudge or cherishing resentment; no, "it does *not* keep account of the injury." On the other hand, it makes for peace by 'rejoicing with

12, 13. Why does materialism act as a peace-disturber?

14. Why can all the "works of the flesh" be termed peace-disturbers?

15, 16. (a) How does love aid in maintaining our possession of peace? (b) How does joy?

the truth and bearing, believing, hoping and enduring all things.' Truly, by cultivating love we are helped to maintain our possession of peace.—1 Cor. 13:4-7.

¹⁶ Does joy likewise make for peace? Most certainly! Joy is a positive, outgoing quality and so is conducive to peace, even as peace is conducive to joy. Joy gives strength, enabling us to overlook slights and petty offenses that would ordinarily disturb us and thereby rob us of our peace. Closely related to joy is a sense of humor, which often can come to the rescue of an embarrassing or otherwise awkward or difficult situation, thereby preserving peace.—Neh. 8:10.

¹⁷ What about long-suffering? No question about its being an aid to maintaining our possession of peace. How much strife, internationally, nationally, racially and between individuals, has been caused simply because people have refused to be long-suffering! It makes for peace, for it puts up with conditions wherever possible, rather than to make issues or cause strife. Long-suffering keeps one from being unduly sensitive, from being easily offended, thus making for peace. Yes, it takes "long-suffering, putting up with one another in love," if we would endeavor to "observe the oneness of the spirit in the uniting bond of peace."—Eph. 4:2, 3.

¹⁸ The next fruit of the spirit that is mentioned at Galatians 5:22 is kindness. It also is a quality we will want to cultivate as an aid to peace. As has well been said, kindness has power, for it puts misunderstandings to flight and clears the way for forgiveness. It disarms the critical, the prejudiced, the suspicious, all of which makes for peace. It makes for friendliness, which, in turn, is conducive to peace. The aid that kindness is to peace is indicated by the words of the apostle

Paul at Ephesians 4:31, 32, where he contrasts kindness with its opposites: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."

¹⁹ Equally valuable as an aid to peace is goodness, defined as virtue, moral excellence. The Creator, Jehovah God, is the very personification and essence of goodness, and we are to try to imitate him, being made in his likeness. Certainly if peace is far from the wicked, it must be close to those who practice goodness, who bring forth the fruitage of light, which "consists of every sort of goodness and righteousness and truth." Today there is little "love of goodness," and so little peace in the world. Goodness makes for a good conscience, which is indispensable to peace. That is why Christians are counseled: "Hold a good conscience," so that those who speak slightly of their good conduct might be put to shame.—Eph. 5:9; 2 Tim. 3:3; 1 Pet. 3:16.

²⁰ Still another fruit of the spirit that is a great aid for our maintaining our possession of peace is faith, trust in Jehovah, even as we read: "The inclination that is well supported you will safeguard in continuous peace, because it is in you that one is made to trust." As Jesus counseled: "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me." Because of faith we can 'raise ourselves erect and lift ourselves up, knowing our deliverance is near,' at the very time the rest of all mankind are having their 'hearts fail them because of fear and expectation of what is coming upon the earth.' And when our own weaknesses and

17, 18. (a) How is long-suffering conducive to peace? (b) How kindness?

19-21. (a) Of what value is goodness in making for peace? (b) Of what value is faith? (c) Mildness?

shortcomings would disturb and discourage us, we can gain peace by exercising faith in Jehovah's love and mercy and in Christ's ransom sacrifice.—Isa. 26:3; John 14:1; Luke 21:28, 25, 26; Ps. 103:8-14; 1 John 1:7.

²¹ As for the next fruit of the spirit mentioned by the apostle Paul, mildness, how obvious that it is conducive to peace! Being mild means being gentle, soothing, not harsh, rough or irritating. Jesus was mild-tempered and called the mild-tempered ones happy. Nothing is more likely to disturb peace than rage, but "an answer, when mild, turns away rage." Yes, especially when we are faced with a lack of mildness on the part of others, when they are harsh, as when authorities 'demand of us a reason for the hope that is in us,' need we to answer "with a mild temper and deep respect."—Prov. 15:1; 1 Pet. 3:15; Matt. 5:5; 11:29.

²² Lastly there is the fruit of self-control, second only to love as an aid to maintaining our possession of peace. When someone insults us, slapping us on the cheek, as it were, self-control will enable us to turn the other cheek, thereby keeping the peace. Self-control will keep us from shouting when others get excited, thus helping to restore peace. "An enraged man stirs up contention, but one that is slow to anger," or that exercises self-control, "quiets down quarreling," restoring peace.—Prov. 15:18; Matt. 5:39.

²³ In particular must the tongue be controlled. Gossip can be harmless, but it can also cause ill will and separate friends if it is uncomplimentary, as we read: "Where there is no wood the fire goes out, and where there is no slanderer contention grows still." "Drive away the ridiculer, that contention may go out." Self-control of the tongue also is needed when one

comes to us with a grievance. Then it is easy for our emotions to get involved and for us to side in with the offended one. But no! Let us exercise self-control, keep our balance and reason on the subject. For the sake of peace seek to ameliorate the situation: 'Well, now, was it really that bad? You must have misunderstood him or he misunderstood you. Maybe he was not feeling well at the time. Do not take it so seriously, I'm certain no harm was meant!' and so forth. In this way you can also work for peace.—Prov. 26:20; 22:10.

²⁴ So regardless of where we may be, we want to exercise self-control for the sake of peace. Perhaps a husband is tried by something his wife or children said or did. If he exercises self-control the situation can easily be remedied, but let him respond with hasty speech or actions and he will drive peace farther away. The same is true in the Christian congregation. Regardless of the nature of the offense, for an overseer to respond in anger or wrath, with ill-advised speech, causes peace to fly out the window, as it were. And then peace must be restored before the problem can be solved.—2 Tim. 2:23, 24.

²⁵ Not that others do not also have a responsibility in this regard. "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common." The nagging wife as a disturber of peace is proverbial, yet so unnecessary, so unreasonable, so annoying! Her lack of self-control taxes the self-control of others about her.—Prov. 21:9.

²⁶ Truly, as peace itself is also one of those fruits, the rest of the fruits of the spirit aid us in cultivating this fruit, maintaining it as our possession. Jehovah as the God of peace and his Son as the Prince of peace have given us their peace. It is

22. Why is self-control such an aid to keeping peace?
23. What role does control of the tongue play in peace?

24, 25. What responsibility in the interest of peace do husbands, overseers and wives have?
26, 27. In summing up, what can be said about our gaining and maintaining our possession of peace?

a peace that is unique, based on principle, and does not depend upon our environment. By reason of *exercising* faith we have been able to come into peaceful relations with Jehovah God, and now we must work at maintaining our possession of peace. We must be at peace with our brothers and, as far as it depends upon us, we want to be at peace with our neighbor, whoever he may be.

²⁷ That means being peace-minded, making peace our pursuit, praying for peace, working at peace, guarding against the many peace-disturbers and, in particular, being on guard against Satan the Devil, the great peace-wrecker. It means cultivating all the rest of the fruits of the spirit so conducive to peace. We do want

to maintain our possession of peace, for peace makes for well-being of mind and body, makes for effective activity and results in happiness.

²⁸ Is not Jehovah God the happy God, and Jesus Christ the happy Potentate? Yes, they are, and if we would be happy we must have their peace. "Those counseling peace have rejoicing." And did not Jesus say: "Happy are the peaceable, since they will be called 'sons of God' "? Do we appreciate the implication of those words? In other words, peaceableness is an identifying characteristic of God's children, even as is their love and their message. So let us ever safeguard the peace of God, our possession.—Prov. 12:20; Matt. 5:9.

28. What relation is there between peace and happiness?

Image Worship

BRINGS INCURABLE DISEASE

WHICH is more important, your physical or your spiritual health? Many have gone to the shrine at Lourdes to get rid of their physical diseases, and in thousands of places prayers for healing are offered up to the image of Mary. Pagans also pray to their images for physical cures. When they do this, what are they doing to themselves spiritually? God's command to Christians is: "Little children, guard yourselves from idols." (1 John 5:21) The nation of Israel suffered terrible spiritual sickness by turning away from the commandments of God

and violating his command not to make an image of anything in heaven or that is in the earth. But they used images in worship. (Isa. 1:4-6; Ezek. 8:3, 10; 1 Ki. 12:28-30) This eventually resulted in terrible physical diseases upon the nation, as God had forewarned.—Deut. 28:15, 27, 58-61; Ezek. 6:5.

It would follow that worship of an image today would bring spiritual sickness that would eventually result in literal death. One should not think that it makes no difference as to what one's spiritual health is, for it is really spiritual sickness

that has resulted in the woes and distresses that are on humankind today. God looks upon one as to what he is spiritually. He may be a physically healthy person but a spiritual skeleton. On the other hand, he may be very weak and sickly physically but healthy in a spiritual way. If God looks upon you as spiritually healthy, you are on the way to living forever. If you are in a spiritually diseased condition and remain that way, you are in real danger of lasting death.

A TIME OF EXAMINATION

The reason these things are stated here is that everyone is in peril—peril from an incurable disease because of being drawn into image worship, which he may not even realize that he is committing. In previous articles this magazine has pointed out that God is angry with this world and that he is expressing his anger in the form of the plagues described in Revelation, chapter 16. These plagues are symbolic and point out the various world conditions as viewed from God's judicial standpoint and portend what is to result to the world from his judicial opinion as to the peoples of the world. Ours is a time when the situation described at Psalm 11: 4-7 exists: "Jehovah is in his holy temple. Jehovah—in the heavens is his throne. His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates. He will rain down upon the wicked ones traps, fire and sulphur and a scorching wind, as the portion of their cup. For Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face." By carrying out such a procedure, which includes the seven plagues of Revelation, Jehovah makes it evident to men that he is in his holy temple.

As John watches the scene against the temple as a background, he hears a voice. John says: "And I heard a loud voice out of the sanctuary say to the seven angels: 'Go and pour out the seven bowls of the anger of God into the earth.'" (Rev. 16:1) The last verse of Revelation, chapter 15, shows that Jehovah God is in his temple sanctuary in the heavens, with no one else able to enter it for the time being. Jehovah's being in his temple would mark the time for these plagues to be poured out, for it is the time that he judges and tests his people and executes judgment against those falsely and hypocritically claiming to serve him, according to the prophecy at Malachi 3:1-5. It would be after Babylon the Great suffered a fall, which God caused to take place in 1919 for "the vengeance for his temple." (Jer. 50:28; 51: 11) Great Babylon, the world empire of false religion, would have to be exposed as false and lose the power to hold her unwilling captives. Then those desiring to escape the plagues could do so, for Babylon herself will suffer destructive plagues to her complete annihilation.

FIRST BOWL POURED OUT INTO "EARTH"

The first angel carries out his divinely given service: "And the first one went off and poured out his bowl into the earth. And a hurtful and malignant ulcer came to be upon the men that had the mark of the wild beast and that were worshiping its image." (Rev. 16:2) So the bowl is poured out toward the earth in which image-worshipping men live.

By "the earth," our planet is not meant, but, rather, the people who live upon it. (Gen. 11:1; Rev. 13:3) More specifically, just as on the third creative day the earth, dry land, appeared, projecting out of the surging waters upon the face of the earth, so the term is used here to describe the

more stable part of human society as contrasted with the restless, turbulent elements of the human race. The plague affects men who have the mark of the wild beast and who worship its image. The wild beast with the name-number 666 represents Satan's visible political organization that rules this world.* But what is its image?—Rev. 13:1-18.

The image of the beast at first was the League of Nations, now called the United Nations, for this arrangement was established to perpetuate the visible, political organization and its control over the earth. It is made up of the governments of the earth, now being composed of 117 member nations, and is spoken of as an eighth world power in the Bible. (Rev. 17:11) So it is not a government in its own right but merely an image of the visible political organization, reflecting the features of the seven world powers that have preceded it. The League of Nations was proposed during the time of World War I, but was especially debated and advocated during 1919. In January of that year the Federal Council of Churches of Christ of America officially offered its support in writing to setting up the League of Nations and called it "the political expression of the Kingdom of God on earth." The League really went into effect when the Versailles (Paris) Peace Treaty went into effect on January 10, 1920. The League went out of active life in 1939 when the nations were embroiled in World War II, but has since

come up with a new name, the United Nations.

THE IMAGE WORSHIPERS

So the more stable governments of the earth have really advocated and supported the League. It is significant that Revelation 13:11 says that the beast with two horns like a lamb ascended out of the *earth*. The seventh world power is a dual one, the Anglo-American World Power, well represented by a two-horned beast. Britain, America's joint partner in the Anglo-American World Power, was the foremost member of the League. It is true that the United States Senate voted against America's joining the League of Nations. Nevertheless, the United States supported the image of the



wild beast through its partnership with Britain and also because its then president was a strong advocate of the League. Since that time the United States has become a leading member as well as the home of the United Nations. Throughout this period of time since 1919 the United States has also given much talk to the self-determination of peoples, and to the reconstitution of nations that have been swallowed up by aggressive empires, such as Poland, Czechoslovakia, Yugoslavia, Finland, Estonia, Latvia and Lithuania. Thus national aspirations have been stirred up among subject peoples. The United States promotes the ideologies of the League of Nations.

A hurtful and malignant ulcer such as cancer or leprosy, when it gets a good hold, is incurable by man. How is it that the men implicated in these political maneuvers in connection with the wild beast or in worshiping its image, or both, are so reprehensible as to deserve (symbolically)

* See the book "Babylon the Great Has Fallen!" *God's Kingdom Rules!* published by Watchtower Bible & Tract Society, Brooklyn, N.Y., pages 506-511; also *The Watchtower*, June 1, 1966.

an incurable disease? Of course, if these political men are guilty of image worship, even more so are the clergy of Christendom, Jewry and pagandom who have supported the League and the United Nations and whose religious flocks have taken part in World Wars I and II.

The political rulers wanted to perpetuate human sovereignty instead of acknowledging God's sovereignty. They listened to their associates the clergy. The clergy, especially of Christendom, claimed to believe the Bible and to represent it and to be for God's kingdom but they completely repudiated it and went against Bible principles. They condoned and approved the political intrigue of the rulers even though some of them knew that the Biblical "Gentile Times" were at their end. Even though they knew that it was time for change in the administration of world affairs, they still stuck to man-rule for this world. Accordingly, the world rulers refused to recognize the end of the Gentile Times in 1914 and refused to yield their sovereignty on earth over to God's established heavenly kingdom. They continue in this course of action, while the clergy of Christendom get farther and farther away from the Bible during the very time that the worldwide proclamation of the established Kingdom is being prominently heralded by Jehovah's witnesses. All these, both clergymen and politicians, know of the political corruption and intrigue that is taking place. Yet they choose selfishly to keep the people looking to their governments rather than acknowledge God's sovereignty and turn the people in that direction. God has given them opportunity to acknowledge him but they have refused, and he now uses stronger measures toward them.

IMAGE WORSHIPERS WARNED

That God has not acted unjustly toward these men but has given them notice and warning is shown by the following facts: At Cedar Point, Ohio, on September 7, 1919, the president of the Watch Tower Society in his public address said:

"The Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."—*The Watch Tower* as of October 1, 1919, pages 292b, 298a.

Then *The Watch Tower*, on pages 10-15 of its issue of January 1, 1921, contained an explanation of the beasts and the image of the wild beast as foretold in Revelation, chapter thirteen. Whereas heretofore the beasts and the image had been understood to be religious, ecclesiastical systems, they were now seen to picture political organizations, and the League of Nations was identified as being the foretold "image of the wild beast." To climax the warning, on September 8, 1922, during the second Cedar Point convention of Jehovah's people, the president of the Watch Tower Society spoke on the text "The kingdom of heaven is at hand" (Matt. 4: 17, AV), and also dealt with Isaiah, chapter six. This speech recounted how King Uzziah of Jerusalem overstepped the authority God had given him and illegally tried to usurp and assume the position of priest by offering up incense inside the temple to Jehovah. For this he was smitten with incurable leprosy and remained in this condition until the time of his death in 774 B.C.E. In this talk the Society's president, J. F. Rutherford, called attention to Uzziah's becoming a leper and pointed out that Uzziah was a prototype of Christendom. Then, referring to Christendom's endorsement of the League of Nations instead of God's kingdom, he said:

"Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the devil's scheme, and then blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems [of Christendom]. Thus we are enabled to locate the time of the fulfillment of Isaiah's vision."

—*The Watch Tower*, as of November 1, 1922, page 335.

In this speech Rutherford also called attention to Isaiah 43:8-12, to show that true Christians are Jehovah's witnesses. On Sunday, September 12, he addressed the convention on the subject, "Millions Now Living Will Never Die." Afterward a resolution entitled "A Challenge to World Leaders" was adopted by those there assembled. It called upon all peoples to recognize and accept God's kingdom and it exposed the unfaithfulness of Christendom in endorsing a substitute, the League of Nations. So Jehovah's servants now knew they must certainly be witnesses and must carry this message to the people. They felt impelled to do so.

RESULTS OF FIRST PLAGUE

By directing the understanding on the part of Jehovah's dedicated people as to their commission to declare the Kingdom to the widest possible extent and by directing the proclamations made by them, the first of the seven angels in heaven made it evident that he was pouring out the first bowl into the earth. (It is interesting to note, however, that the earthly Kingdom proclaimers did not at that time understand that they were having a share in fulfilling Revelation's prophecy of the plagues.) God has given the world leaders warning, which they have ignored, and now is expressing his anger toward them; the bowls have to be poured out. The first plague reveals his viewpoint of them as spiritually afflicted with a hurtful

and malignant ulcer that is incurable. In God's sight they are lepers.

When the message is proclaimed world wide revealing God's anger rather than his blessing upon their political efforts, it pains these leaders and makes them suffer. The clergymen, especially those of Christendom, have cried out and howled because of the proclamation and have tried up to this very moment to stop it. In many instances they have induced the rulers to act. So the plague hurts them symbolically just as much as the plague hurt King Uzziah physically. It also has literal effects on their position of control; the angel sees to it that God's anger is enforced with effects. (Ex. 9:9-11; Lev. 13:18-27, LXX) The results of this plague upon the earth, that is, upon the more stable, political elements, are that they are being hurt and are continuing to be hurt to this day when colonial empires like the British, the Dutch, the French and the Portuguese Empires are being broken up and the spirit of nationalism and of state worship sweeps the earth and the United Nations membership grows to 117 nations.

The first plague of Revelation continues to increase in intensity, and more and more of Jehovah's witnesses spread this information exposing the ulcerous situation of world leaders to the peoples of earth. In 1958 a resolution was adopted at twenty-four assemblies of Jehovah's witnesses around the world by a grand total of 454,977 conventioners. Afterward the resolution was printed in the *Watchtower* magazine, which at that time enjoyed a circulation of 4,200,000. By this and much wider proclamation since then the spiritually unclean, leprous condition of the symbolic "earth" is being exposed to sincere truth-seeking persons.

Of course, an incurable malignant ulcer finally results in one's death. If one happens to be among the men stricken with

malignant ulcers, the only way he can get a cure is by individually turning to God and to his kingdom and receiving God's spiritual healing benefits. As for the people in general, they too can individually avoid becoming contaminated with this ulcerous condition by turning their attention to God's Word, by looking to and supporting his kingdom and proclaiming it to others. God will view such persons as spiritually healthy and they may be among

the many now living who will never die, entering into God's righteous new order after his kingdom has done away with all those who, from God's viewpoint, are spiritually ulcerous and leprous. The image of the beast will be gone, and physical health will then accompany spiritual health for all obedient mankind.

The next six plagues of Revelation, chapter 16, will be considered in succeeding issues of *The Watchtower*. Also, see "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, 702 pages, published by Watchtower Bible and Tract Society, Brooklyn, New York.

Ambassadors of Ancient Times

DURING the time of Biblical history a king's ambassadors were persons of rank whose office was greatly respected. Like present-day ambassadors they delivered important messages between their king and the heads of other governments. While in the territory of another country they were given safe conduct, as is done with ambassadors today. But there the similarity ends.

Unlike modern-day ambassadors, they did not reside in a foreign capital and maintain a staff of secretaries, clerks, counselors and various other employees. They did nothing more than carry communications between their king and other rulers. No power of negotiation was granted to them nor did they have the right to make decisions for their king. When they delivered a message to a ruler and the reply was not what had been expected, they had to return home for further instructions. The exception to this would be in the event that their king had anticipated the reply and had given them advance instructions on how to respond to it. The ambassadors sent to Joshua by the Gibeonites were apparently instructed in

advance to make a treaty with the Israelites.—Josh. 9:3-15.

Mistreatment of an ambassador could result in war. This happened in the time of King David. He sent some ambassadors to the Ammonites on a peaceful mission to convey his condolences over the death of their king. They misinterpreted his intentions and insulted his ambassadors by shaving half their beards off and cutting their garments in half at the buttocks. This violated the accepted policy of respecting the person of ambassadors and granting them safe conduct. A war resulted, and the people of Ammon were defeated.—2 Sam. 10:2-19.

USE WHEN WAR THREATENED

Contrary to the modern-day practice of recalling an ambassador when diplomatic relations are broken with a government, the people in times of Biblical history sent ambassadors to one another during periods of strain in an effort to reestablish peaceful relations. Thus ambassadors were sent when war threatened. Jesus Christ used this practice as an illustration, saying: "What king, marching to meet an-

other king in war does not first sit down and take counsel whether he is able with ten thousand troops to cope with the one that comes against him with twenty thousand? If, in fact, he cannot do so, then while that one is yet far away he sends out a body of ambassadors and sues for peace."—Luke 14:31, 32.

An example of how ambassadors were used in an effort to prevent war can be seen in the historical record about Jephthah, who was a judge in Israel. He dispatched ambassadors to the king of the Ammonites in an effort to clear up a dispute over territorial rights. The record says: "The king of the sons of Ammon did not listen to the words of Jephthah that he had sent to him." (Judg. 11:28) In the war that resulted, Jehovah gave Jephthah the victory.

During the time the Israelites were in the wilderness, they made use of ambassadors in an effort to obtain permission to pass through the territories of the Edomites. Those sent to the king of Edom said, among other things: "Let us pass, please, through your land. We shall not pass through a field or a vineyard, and we shall not drink the water of a well. On the king's road we shall march. We shall not bend toward the right or the left, until we shall pass through your territory." (Num. 20:17) Although the Edomites rejected this reasonable request and refused to grant permission to the Israelites to pass, even sending out soldiers to prevent it, there is no indication that they harmed the ambassadors. Their refusal was brought back to Moses by the ambassadors, and he then took the Israelites around the territory of Edom.

Ambassadors were also used to carry challenges and declarations of war. Amaziah the king of Judah, for example, sent ambassadors to Jehoash, the king of Israel, challenging him to battle. (2 Ki. 14:8)

Rabshakeh was one of the ambassadors sent by King Sennacherib of Assyria to declare war on King Hezekiah in Jerusalem. In the Assyrian royal court "Rabshakeh" was a title that meant "the chief cupbearer." This prominent official was used by the king of Assyria as his personal messenger or ambassador to King Hezekiah. Despite the boasts made by the Assyrian ambassador, the Assyrians failed to take the city of Jerusalem, because Jehovah God fought for his people, killing 185,000 Assyrians in one night.—2 Ki. 18:19; 19:35.

CHRISTIAN AMBASSADORS

In the Christian Greek Scriptures the term "ambassador" is used in a figurative sense in connection with Christ's anointed followers. Because Christ was made ambassador of God's kingdom, his followers who proclaim to the nations his message about the Kingdom are spoken of as ambassadors. Unlike official ambassadors that were sent out by kings, they are not sent specifically to the heads of governments. Their message is one of reconciliation for all people in order to bring them into good relations with the heavenly King, Jehovah God, through his Son Jesus Christ.

Speaking of Christ's anointed followers, Paul, an apostle of Jesus Christ, said: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:20) People who respond to their plea by making peace with Jehovah God through his royal Son will avoid conflict with God and Christ at the coming battle of the great day of God the Almighty. (Rev. 16:14, 16) In this manner Christ's anointed followers fulfill today the role of ambassadors of the King, Jehovah God.

AFTER living sixty-six years trying to do God's will, I wish to say that it has been a delightful life. I feel like that Judean, David, who said: "To do your will, O my God, I have delighted." (Ps. 40:8) I have seen Jehovah's organization grow from a small beginning, when I dedicated myself to God at the age of twenty-three in September 1900, to a worldwide society of happy people who are zealously proclaiming his truths.

Few men in Jehovah God's organization have had the privilege that has been mine. I have lived and served as one of Jehovah's witnesses in three distinct eras of its history. I have had close association with three presidents of the Watch Tower Society and have witnessed the advancement of God's people under their administrations. Although each era was as distinctly different from the other two as it is possible to imagine, each has fulfilled its purpose in the outworking of Jehovah's purpose; and I am convinced more than ever before, as I see the end of my service to God on earth approach, that Jehovah has directed his people and given them just what they needed at the proper time.

I have seen many severe trials come upon the organization and testings of the faith of those in it. With the help of God's spirit it survived and continued to flourish. I have seen the wisdom of patiently waiting on Jehovah to clear up our understanding of Scriptural things instead of getting upset over a new thought. Sometimes our expectations for a certain date were more than what the Scriptures warranted. When

DOING GOD'S WILL

Has Been My Delight

AS TOLD BY A. H. MACMILLAN

No matter what adjustments we would have to make from time to time in our views, that would not change the gracious provision of the ransom and God's promise of eternal life. So there was no need for us to let our faith be weakened by unfulfilled expectations or changes in views.

I remember the time I was a speaker at a convention at Saratoga Springs, New York, in 1914. I spoke on the subject "The End of All Things Is at Hand; Therefore Let Us Be Sober, Watchful and Pray." I believed it myself sincerely—that the church was "going home" in October. During that discourse I made this unfortunate remark: "This is probably the last public address I shall ever deliver because we shall be going home soon."

The next morning 500 of us returned to Brooklyn, where services would conclude the convention. Quite a number of conventioners stayed at Bethel. Friday morning we were all seated at the breakfast table when Brother Russell came down. As he entered the room he usually hesitated a moment and said cheerily, "Good morning, all." But this morning he briskly clapped his hands and happily announced: "The Gentile Times have ended; their kings have had their day." Brother Russell took his seat at the head of the table and made a few remarks, and then I came in for some good-natured twitting.

those expectations went unfulfilled, that did not change God's purposes. The fundamental truths we learned from the Scriptures remained the same. So I learned that we should admit our mistakes and continue searching God's Word for more enlightenment.

Brother Russell said: "We are going to make some changes in the program for Sunday. At 10:30 Sunday morning Brother Macmillan will give us an address." Everybody laughed heartily, recalling what I had said on Wednesday at Saratoga Springs—my "last public address." Well, then, I had to get busy to find something to say. I found Psalm 74:9 (AV), "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Now, that was different. In that talk I tried to show the friends that perhaps some of us had been a bit too hasty in thinking that we were going to heaven right away, and the thing for us to do would be to keep busy in the Lord's service until he determined when any of his approved servants would be taken home to heaven.

Although our expectations about being taken to heaven were not fulfilled in 1914, that year did see the end of the Gentile Times, as we had anticipated. So not all our expectations for that year went unfulfilled. But we were not particularly disturbed that not everything took place as we had expected, because we were so busy with the Photo-Drama work and with the problems created by the war.

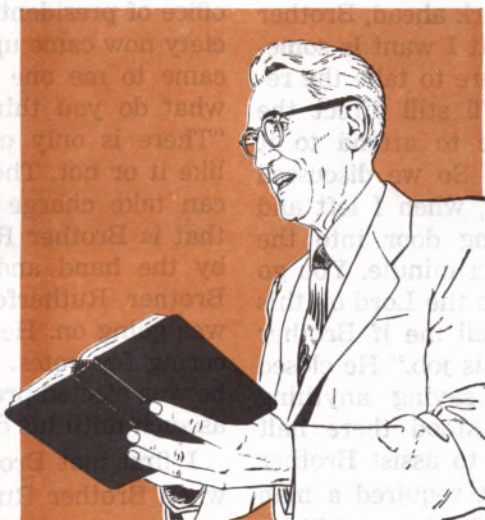
EXPANDING OF PREACHING WORK FORESEEN

Brother Russell realized that even though some individual members of the spiritual flock were left on earth, this would not alter or affect the time schedule for bringing an end to the uninterrupted rule of the nations, or Gentile Times. He continually

emphasized, "The next thing now in order is the establishment of the glorious Kingdom at the hands of this great Mediator," the Son of God. This view caused many questions to come into our minds. One of which was how Matthew 24:14, about the worldwide preaching of the good news of God's kingdom, would be fulfilled.

In this connection I recall an incident that occurred just a short while before Brother Russell died. He always spent the forenoon from 8 a.m. until noon in his study, preparing *Watch Tower* articles and doing any other writing he had to do that called for Bible research. Nobody ever went near the study during those hours unless they were sent for or had something very important. About five minutes after eight, a stenographer came running down the stairs and said to me: "Brother Russell wants to see you in the study." I thought, "What have I been doing now?" To be called to the study in the morning meant there was something important.

I went to the study and he said: "Come in, brother. Please walk into the drawing room." It was an extension of the study. He said: "Brother, are you as deeply interested in the truth as you were when you began?" I looked surprised. He said: "Don't be surprised. That was just a leading question." Then he described to me his physical condition, and I knew enough about physical diagnosis to know that he would not live very many more months unless he had some relief. He said: "Well, now, brother, what I wanted to tell you is



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this. I am not able to carry on the work any longer, and yet there is a great work to be done. O there is a worldwide work to be done." I stayed there for three hours, and he described the extensive preaching work I see Jehovah's people doing today. He saw it from what he read in the Bible.

I said: "Brother Russell, what you are talking about doesn't add up. It doesn't make good sense."

"What do you mean, brother?" he asked.

"You going to die and this work going on?" I replied. "Why, when you die we will all complacently fold our arms and wait to go to heaven with you. We will quit then."

"Brother," he said, "if that is your idea, you don't see the issue. This is not man's work. I am not important to this work. The light is getting brighter. There is a great work ahead."

I was wrong about our folding our arms and quitting when he died. The work continued, and as time passed we began working harder than ever. The extent of the work Jehovah's people are doing today proves how wrong I was. Indeed, this is not man's work.

After outlining the work ahead, Brother Russell said: "Now, what I want is someone who will come in here to take the responsibility from me. I'll still direct the work, but I'm not able to attend to it as I have in the past." So we discussed various persons. Finally, when I left and passed through a sliding door into the hallway, he said: "Just a minute. You go to your room and talk to the Lord on this matter and come and tell me if Brother Macmillan will accept this job." He closed the door without my saying anything more. Well, I think I stood there half dazed. What could I do to assist Brother Russell in this work? It required a man that would have some business abilities

about him, and all I knew was how to preach religion. However, I thought it over and came back later and said to him: "Brother, I'll do anything that I possibly can. I don't care where you put me." So he put me in charge while he went on a trip to California from which he never returned.

On Tuesday, October 31, 1916, Brother Russell died while traveling by train to Pampa, Texas. What a shock that was! When I read the telegram regarding his death to the Bethel family at breakfast the next morning, there were moans all over the dining room. Well, we went along the best we could, not knowing what to do. I tried to explain to them what Brother Russell said to me about the great work ahead, but they said: "Who's going to attend to it?"

NEW PRESIDENT ELECTED

Well, we formed a committee, an executive committee: The treasurer, the vice-president and I, along with Brother Rutherford, who was made chairman. This committee kept things going until election of officers came in January of 1917. The question as to who would be put into the office of president of the Watch Tower Society now came up. Brother Van Amburgh came to me one day and said, "Brother, what do you think about it?" I replied: "There is only one person, whether you like it or not. There is only one man who can take charge of this work now, and that is Brother Rutherford." He took me by the hand and said: "I'm with you." Brother Rutherford did not know what was going on. He did not do any electioneering for votes. When the election came he was elected president, and he continued as such until his death on January 8, 1942.

I first met Brother Rutherford in 1905 when Brother Russell and I were making a trip across the United States. At Kansas

City the brothers were preparing to entertain us. They asked Judge Rutherford in Missouri to come and help them. All they knew about him was that he had the *Studies in the Scriptures*. He came and entertained Brother Russell and myself and, as a result, we became well acquainted with him. A little later I was going back that way, and I stopped to visit with Judge Rutherford for a day or two. Because he served for a while as a special judge in the Fourteenth Judicial District of Missouri, he was commonly called "Judge." So I said to him: "Judge, you ought to be preaching the truth here."

"I'm not a preacher," he said. "I'm a lawyer."

"Well, now, Judge," I replied, "I'll show you what you can do. You go and get a copy of the Holy Bible and a small group of people, and teach them about life, death and the hereafter. Show them where we got our life, why we came into the condition of death and what death means. Take the Scriptures as a witness, and then wind up by saying, 'There I have fulfilled everything like I said,' just as you would to the jury in a court trial, and drive it home in conclusion."

"That doesn't sound too bad," he said.

There was a colored man that worked on a little farm that was next to his city home, close to the edge of town. About fifteen or twenty colored people were there, and he went over there to give them a sermon on "Life, Death and the Hereafter." While he was talking they kept saying, "Praise the Lord, Judge! Where did you get all that?" He had a great time. That was the first Bible talk he ever gave. As president of the Society he gave many more to the world by radio.

Only a short time later, in 1906, I had the privilege of baptizing him at Saint Paul, Minnesota. He was one of 144 persons that I personally baptized in water

that day. So when he became president of the Society, I was especially pleased.

PRISON

In 1918 I came face to face with some real trouble. The Department of Justice pounced on us and hurried eight of us off to the Raymond Street jail in Brooklyn. We paid the bail and waited for our trial. The charge against us was violation of the Espionage Act of June 15, 1917. Because of our Bible educational work we were charged with conspiring to hinder the United States in raising an army.

During the trial the government said that if a person stood on the street corner and repeated the Lord's prayer with the intent of discouraging men from joining the army, he could be sent to the penitentiary. So you can see how easy it was for them to interpret intent. They thought they could tell what another person was thinking, and so they acted against us on that basis even though we testified that we never at any time conspired to do anything whatsoever to affect the draft and never encouraged anyone to resist it. It was all to no avail. Certain religious leaders of Christendom and their political allies were determined to get us. The prosecution, with consent of Judge Howe, aimed for conviction, insisting that our motive was irrelevant and that intent should be inferred from our acts. I was found guilty solely on the basis that I countersigned a check, the purpose of which could not be determined, and that I signed a statement of fact that was read by Brother Rutherford at a board meeting. Even then they could not prove that it was my signature. The injustice of this helped us later in our appeal.

We were unjustly sentenced to eighty years in the penitentiary. All sentences were on four counts, twenty years for each, to run concurrently. That meant I

would be in the Atlanta penitentiary for twenty years. The prejudiced judge denied us bail while our case was on appeal. So, we had to go to prison. Nine months later, at the direction of the United States Supreme Court Justice Louis D. Brandeis, our attorneys once again made application to the Circuit Court of Appeals at New York for bail. It was granted on March 21, 1919, and then on May 14, 1919, the court reversed the decision of the lower court. In his opinion Judge Ward said: "The defendants in this case did not

have the temperate and impartial trial to which they were entitled and for that reason the judgment was reversed." The effort of our enemies to frame mischief by means of the law did not succeed in putting us away for twenty years or in destroying the Lord's work.

When we entered the Atlanta penitentiary the deputy warden said to us: "You gentlemen are in this prison for a long time. We are going to give you some work to do. Now, what can you do?"

I told him, "I've never done anything in my life but preach. Have you anything like that here?"

"No, sir!" he said. "That's what you are in here for, and I tell you now you are not doing any preaching here."

Well, after a while they started a Sunday-school class and grouped up different inmates. I was given a class of Jewish prisoners, about fifteen, and Brother Rutherford had a class. We each had one. The class was following the Quarterly Sunday lessons. Our lessons began with Abraham, the promises made to him and Isaac and Jacob, all the way down. That was just fine for me. One day I met the deputy warden out on the field and he

said: "Macmillan, those lessons you are having there are wonderful. I attend them all and I think that in time you will take all those Jews into the Promised Land."

"Well," I said, "when I came in here you told me I wasn't to do any preaching."

"Oh, forget that," he said.

So then the flu came along and our Sunday school was discontinued. But before we left the prison, Brother Rutherford talked to the class for about three-quarters of an hour. We had a number of prison officers there, and many of the men

had tears running down their cheeks. They were deeply impressed. We left a little group in there that remained faithful.

Another incident of interest that took place in the prison was regarding the reelection of the Society's officers. When the day arrived for it, Brother Rutherford expressed concern that disgruntled persons in the organization who had helped our religious and political enemies to put us in prison would try to take over the Society and destroy it. I told him that, since we could not be there to influence the election by our presence, this would be a chance for the Lord to show whom he wanted to have as the Society's president.

The next morning he rapped on the cell wall and said, "Poke your hand out." When I did, he handed me a telegram that said he had been reelected president. Later that day he said to me: "I want to tell you something. You made a remark yesterday that is working in my mind about our being put in Brother Russell's place and we would have influenced the election if we had been in Pittsburgh and the Lord would not have had the chance to show whom he wanted. Why, brother, if I ever get out of here, by God's grace I'll crush

COMING IN THE NEXT ISSUE

- Championing Jehovah's Godship in Spite of Babylonish Hostility.
- Jesus, the "Object of Hostility," Upholds Jehovah's Godship.
- World Communism as God Views It.
- A Provision for Spiritual Help in Times of Need.

all this business of creature worship. What's more I'll take the dagger of truth, and I'll rip the innards out of old Babylon. They got us in here, but we'll get out." From the time of his release down to his death, he carried out this promise by exposing the wickedness of Babylon the Great, the world empire of false religion.

The prison experience and the trying time we had with certain self-seeking persons who had turned away from the organization and had caused trouble for us did not weaken my faith. My faith was getting stronger all the time because I knew from the Bible that Christ's followers would have difficulty and trouble. I knew the Devil was trying to interfere with the Lord's work, but he failed to stop it. So the trials that came upon us and the hatred shown us by persons who were once our brothers did not disturb me. This was to be expected. It did not shake my faith in the truth and in Jehovah's organization.

TRAVELS

It has been my privilege to do a great amount of traveling for the Society so as to encourage the brothers and to stimulate interest in the truths of God's Word. On August 12, 1920, I went with Brother Rutherford and others from the Society to Europe on board the S.S. Imperator. It was Saturday afternoon, August 21, when we arrived in England. We toured England, giving talks in a number of halls that were crowded to overflowing. Five years later, in 1925, I joined him in Europe on another trip, at which time I visited the brothers in Poland.

Because of our interest in carrying the good news of God's kingdom to the Jews, I had the pleasure of making a special trip to what was then called Palestine, leaving on the President Arthur, March 12, 1925. There I was able to talk about God's pur-

poses and visit places where Jesus had preached.

With the passing of the years I did a lot of traveling in the United States for the Society. For a while I had a circuit of twenty-one prisons to visit during World War II. Traveling 13,000 miles on the circuit, I visited them every six weeks to encourage our brothers who were confined there because of their refusal to violate their Christian neutrality. It was a strenuous task, but the joys it brought me more than compensated for the inconveniences I experienced.

SINCE WORLD WAR II

For the last twenty years I have had the pleasure of working with the third president of the Society, Brother Knorr. Unfortunately, advancing years have cut down on the amount of work I am able to do. Before I began visiting the prisons I engaged for several years in the pioneer work, becoming a special pioneer in 1941. After Brother Knorr became president in 1942, I began visiting the prisons, and then, in 1947, I was made a district servant. I came back to Bethel in 1948 and began broadcasting over WBBR, the Society's radio station, in December of that year. I had a daily program in which I discussed a portion of the Bible with a young girl, who was portrayed as my niece. We went through the entire Bible discussing each verse.

It has been a real test on me in recent years not being able to be as active in the Lord's work as I was, although I am still regular in attending meetings. I have a constant fight against discouragement. Because of my physical problems it seems at times that the Devil is trying to test me as he did Job. But I know I must hold fast to my integrity as Job did right to the end. It has been hard for me to see the others that were with me in the At-

lanta penitentiary receive their heavenly reward while I have been left behind. I am the last of that group.

At the age of ninety I can look back on my life and say that I would not choose a different occupation if I could live it over again. Instead, I would work harder and more diligently.

With the passing of the years I have had many trials and have had to make a number of adjustments in my understanding of God's Word, but I saw no reason to permit such things to disturb my faith. Such adjustments are necessary in the spiritual growth of a Christian as God allows more light to be shed upon his Word with the passing of time. Whatever changes in views were made did not alter such fundamental truths as the ransom, the resurrection of the dead and God's promise of eternal life. They did not alter the surety of God's promises that are clearly recorded in his Word. So my faith is as strong today as it ever was.

Although my desire constantly has been to be in God's service, there have been trying times in which I have needed encouragement. A scripture that has given me such encouragement is what was written by our beloved brother Paul at Philippians 4:6, 7, "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let

your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." It has been my experience that we can have peace only when we rely on God and trust him and his Word.

When I consider the great work God's people are doing today, I find new meaning in Psalm 110:3, which says: "You have your company of young men just like dewdrops." God's people are like refreshing dewdrops that gently nourish a dry land as they teach God's truths in frequent visits. Evangelists I have known, on the other hand, were like a torrential rain on dry land that quickly runs off, leaving the land dry again. They would deluge a community and then leave.

The wonderful expansion that I have seen in Jehovah's organization and the worldwide preaching of the good news of the Kingdom that I see going on today bring my own years of preaching to a marvelous climax. It has been a privilege to work with the Society's three presidents and to have had a part in this expansion. I can truly appreciate now Brother Russell's remark in his last conversation with me when he said: 'Brother, this is not man's work. This is God's.' Doing God's will for the past sixty-six years has indeed been my keenest delight.

A FREE BIBLE STUDY

● One of Jehovah's witnesses in Georgia writes:

"A few months ago an advertisement appeared in the classified 'Help Wanted' section of the newspaper which read: 'Christian lady with failing eyesight desires someone to read the Bible and other inspirational literature one or two hours per week—call . . .'

"Reflecting on the fact that Jehovah's witnesses spend a great deal of time trying to find persons interested in the Bible, I was

interested to see that someone was willing to pay to have the Bible read to her. I immediately went to the telephone and called her. When I told her I was calling in response to her advertisement, she expressed surprise that it was still in the paper. She said she had called several days before to have it cancelled since she had received only two calls. One was not interested when she learned what it was; the other was a lady from her church who offered to read to her

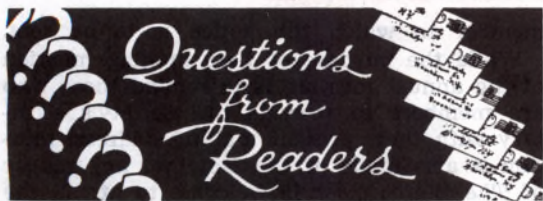
for \$4.00 per hour. She said to me: 'I don't feel that I can pay over \$2.00 per hour, and you probably aren't interested in coming for that either.'

"I assured her that I would be happy to come and read the Bible to her, not for \$2.00 per hour, but absolutely free. She expressed surprise that anyone would volunteer her services without cost, and particularly to a stranger. I told her I was one of Jehovah's witnesses and that we devote many hours of our time encouraging and promoting more thorough individual home Bible reading, and studying the Bible with the people free of charge. I arranged for a visit the following Friday.

"Since *Awake!* magazine on 'World Conditions Explained by the Bible in Your Home,' was the current issue at the time, it was an excellent topic to use. We discussed world conditions and looked up many scriptures. Then I read her one of the articles on that subject from *Awake!* Before either

of us realized it, the hour was gone. As I got ready to leave she handed me \$2.00 and apologized that it was not more. When I refused, she said, 'Well, if you won't use it for yourself, use it in your work.' I told her if she would like to have *Awake!* and its companion magazine *The Watchtower* come to her home by mail she could contribute \$2.00 for a year's subscription to both. Then we would always have something from which to read when I came. She readily agreed to this, but still tried to pay me \$2.00 in addition, which, of course, I declined.

"Since then we have considered many Bible subjects and have been through two booklets. She has often said that she has learned more about the Bible in these last few months than in all the years that she was able to read it herself. And she still asks me when I get ready to leave, 'Can't I pay you something for your time?' Truly this is a unique Bible study!"



● According to Genesis 49:10, Jacob said prophetically: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes." Is there a difference between a scepter and a commander's staff?—O. S., U.S.A.

Yes, the scepter and the commander's staff Jacob mentioned in his deathbed blessing of Judah evidently refer to different things.

In poetic compositions or expressions it is not uncommon to find terms that parallel each other. However, though they are quite similar, often the one term, when compared with the other, conveys to the mind a subtle difference of thought, introducing a new element, as it were. This device frequently serves to heighten one's appreciation or to enhance his comprehension of what has been written or spoken. It appears that Jacob employed such a method while blessing his sons. For instance, he said that Dan would "prove to be a *serpent* by the roadside, a *horned snake* at the wayside," using

such expressions in a good sense to show how Dan would be a danger to enemies of the Israelites. (Gen. 49:17) So, it would not be amiss to conclude that the terms "scepter" and "commander's staff" also vary somewhat in meaning or significance.

The use of these terms with reference to Judah would, at least, indicate that significant authority and power would reside with that tribe. Yet, more than mere tribal authority and dominance were evidently involved, for Jacob indicated that Shiloh, to whom "the obedience of the people will belong," would come from the tribe of Judah. That would betoken regal authority and power over others. Surely, when David of the tribe of Judah became Israel's king at Jehovah's direction, the scepter and the commander's staff proved to be in the possession of the tribe of Judah. Such would not depart from Judah before the coming of the Permanent Ruler, Shiloh.—2 Sam. 7:8-16.

Scepters can be of varied lengths. In ancient times, just as in the present day, scepters held in the hands of rulers signify authority. Hence, the scepter in the hand of a king symbolizes royal sovereignty.—Ps. 45:6.

Jacob also indicated that Judah's staff as a commander was between his feet. This would refer to a long staff. Often it rested upon the ground and would lie back against the fold of

the robe of the one holding it, between his knees. In ancient sculptures, certain rulers of antiquity have been depicted with such a long staff in hand. Since Judah's staff is a "commander's staff," it is a token of power to command.

So, then, the holding of the scepter would appear to denote the possession of sovereignty or prerogative as a royal ruler. Having the commander's staff would tend to indicate that the possessor had the position of leadership and the power to command.

Shiloh to come, to whom Jacob referred, is Jesus Christ. As a descendant of Judah and the Son of David, he is the one upon whom Jehovah God has bestowed everlasting heaven-

ly rulership. (Luke 3:23-33; Matt. 1:1-16) He holds royal sovereignty and possesses the power to command. (Dan. 7:13, 14) Therefore, it was not without good reason that Isaiah was inspired by God to write prophetically of Christ: "Look! As a witness to the national groups I have given him, as a leader and commander to the national groups." (Isa. 55:4) A foreview of Jesus' future exercise of power and dominance over the nations is also embodied in these words of Psalm 2:8, 9: "Ask of me [Jehovah God], that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses regularly attend meetings that are designed to train them to become mature ministers, able to aid others to understand the Bible. During August they will continue to share in that service, offering persons everywhere personal home Bible instruction free of charge. As an aid in such home study they will be glad to provide interested persons with the fine 416-page textbook *"Things in Which It Is Impossible for God to Lie,"* and a Scriptural booklet, for 50c.

REMINDER OF ANNUAL MEETING OF MEMBERS

The corporate publisher of this magazine, Watch Tower Bible and Tract Society of Pennsylvania, formed and used by Jehovah's witnesses for the advancement of the Kingdom interests, has a yearly corporation business meeting. In 1966 this meeting will be held on Saturday, October 1, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213, at 10 a.m.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mail address of the

member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

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"WATCHTOWER" STUDIES FOR THE WEEKS

September 4: The Christians' Possession of Peace. Page 485. Songs to be used: 67, 102.
September 11: Maintaining Our Possession of Peace. Page 491. Songs to be used: 94, 21.