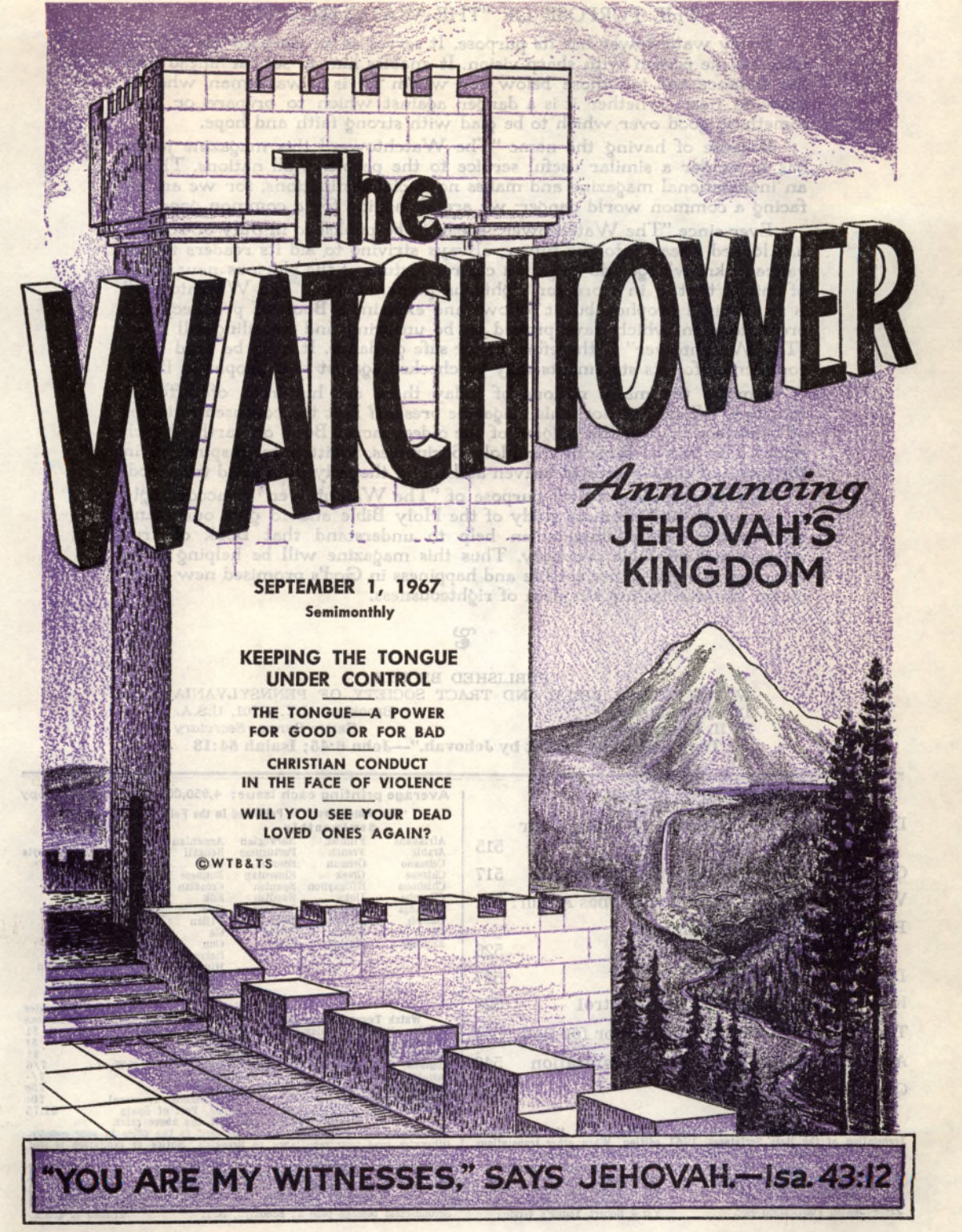




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 1, 1967

Semimonthly

**KEEPING THE TONGUE
UNDER CONTROL**

**THE TONGUE—A POWER
FOR GOOD OR FOR BAD**

**CHRISTIAN CONDUCT
IN THE FACE OF VIOLENCE**

**WILL YOU SEE YOUR DEAD
LOVED ONES AGAIN?**

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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Do You Meet the Challenge of Doing Your Best?

IN A competition or race it is quite natural for one to do his best. The artist who seeks to win a prize for his painting at an exhibition will most likely do his best, as will also a musician who is trying to win recognition or a prize at a music festival. The athlete, anxious to win the prize, is also most likely to exert his best powers.—1 Cor. 9:24.

But what about the many others? Unfortunately, more and more workers in office and factory, mothers and housewives in homes, and students in school are less and less concerned with giving their best. The trend is to be content with merely putting in time, giving only as much as is needed to get by.

Failing to do one's best might be said to be a part of the moral sickness that afflicts the modern generation. Due to the foretold "increasing of lawlessness" and moral breakdown, there is today a marked lack of conscientiousness, a lack of the sense of accountability to God; there is less and less willingness to put forth the effort to do one's best.—Matt. 24:12.

But life and the possession of physical and mental faculties are a trust from the Creator. Each one has the obligation to do his best in whatever he is given to do. As wise King Solomon counseled: "All that your hand finds to do, do with your very power, for there is no work nor devising

nor knowledge nor wisdom in Sheol [the grave], the place to which you are going." And the apostle Paul counseled: "Whatever you are doing, work at it whole-souled." The obligation to work 'with one's very power,' "whole-souled," might be said to be threefold: Doing all that one has to do as well as it can be done; doing as much as one can do in view of his skills, energy and time; and doing it from the right motive.—Eccl. 9:10; Col. 3:23.

For you to do your best you must keep your mind on your work, concentrate on the work at hand. Taking an interest in your work and trying to find pleasure in it will also help. Not to be overlooked are such practical considerations as keeping physically fit by getting enough sleep, eating right, both in kind and in quantity, and avoiding all excesses and dissipation.

Since the Bible contains fine admonition for doing one's best, it is to be expected that one who regularly reads the Bible would be aided in doing his best. Among the men in American public life who made a regular habit of reading the Bible and who were also concerned with doing their best was the president of a previous century, Abraham Lincoln. He once stated: "If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how

—the best I can; and I mean to keep doing so until the end.” Incidentally, here is one benefit that comes from doing one’s best: it helps one to weather unfair attacks.

Among other rewards that come from doing one’s best is self-respect. There is an inner satisfaction from knowing that you have not yielded to the temptation to do careless or indifferent work, just because you could have gotten away with it; but that you have disciplined yourself and have done the very best you were able to do. Whether you did your very best in a certain task or assignment others may never know; but you do, and, if you did, yours is the satisfaction of knowing that you are measuring up to what you know you should require of yourself. The Bible shows that the apostle Paul took satisfaction in doing his best, in measuring up to high but difficult standards, such as preaching where no one else had preached before and not accepting financial support from certain Christians.—1 Cor. 9:18; 2 Cor. 10:15-17.

Then, again, there is the satisfaction that comes from viewing the results, if you have done your best. These certainly will be much better if you have done all you could as well as you could do it. Doing so, you may well be rewarded with a sense of pride in your achievement, which is normal and proper. The man skillful in his work stations himself before kings.—Prov. 22:29.

Doing your best is also the course of practical wisdom in that it makes it less likely that you will receive censure from those for whom you are working or obligated to please. More than that, it may

well lead to advancement, as in the case of Joseph the son of the patriarch Jacob. The Bible tells us that God was with him both while Joseph was a household slave and while in prison, but he certainly must also have done his best, to be advanced each time above all his fellows.—Gen. 39:1-23.

Another Scriptural example showing the wisdom of our doing our best is found in faithful King Hezekiah. Thus we read concerning him: “In every work . . . it was *with all his heart* that he acted, and he *proved successful*.” Yes, he acted with all his heart and Jehovah blessed him.—2 Chron. 31:21.

For a Christian minister the greatest aid to his doing his best may well be his knowing that it pleases Jehovah God and will be rewarded by Him. And that this involves not just his ministry but whatever he may be doing is apparent from the words of the apostle Paul: “Whether you are eating or drinking or doing anything else, do all things for God’s glory.” God’s glory certainly deserves the best. And as Paul wrote the Christian slaves at Colossae: “Be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah . . . for you know that it is from Jehovah you will receive the due reward.”—1 Cor. 10:31; Col. 3:22-24.

Yes, there are many reasons for one’s trying to do his best. It brings with it self-respect, satisfaction with one’s work and the prospect of success and advancement. For the dedicated Christian minister it also means the reward of God’s approval.

NEXT ISSUE

- God’s Spirit and Word—Divine Provisions for Life.
- Recognizing the Part Played by Jehovah’s Organization.
- Give Respect to Whom It Is Due.
- Can You Get Along Without God?

CHRISTIAN CONDUCT

*in the face
of*

VIOLENCE

THROUGH-
OUT the
world violence
of all kinds is
on the increase. On an international
scale its growth caused United Nations
Secretary-General U Thant to say that he
feared "we are witnessing the initial
phases of World War III."*

On a national scale violent internal upheavals have toppled many governments in recent years. In some lands opposing factions threaten to engulf the entire nation in bloodshed.

Also, in almost every nation on earth, violence in the form of crime and rioting rapidly mounts. Of the United States, one report stated: "Crime is increasing four or five times as fast as our total population in this country. If there isn't a change, inevitably it will lead to anarchy."† And a late report shows that in the first three months of 1967 major crimes skyrocketed 20 percent above the same period the previous year, more than fifteen times the rate of population increase!

Why so much violence throughout the world? Will it continue to increase in the years ahead? What will be the ultimate outcome of it all? And in view of such violence, what course should the Christian follow?

WHY SO MUCH VIOLENCE?

The basic cause of violence is that man-

kind in general has rejected guidance by God. Man was not created to govern his affairs successfully without God. As long as he followed the standards God gave him, he would be assured of peace and happiness. But sadly for all, our first parents rejected God as their Guide. Instead,

Violence rapidly increases. What course should you take?

wanting independence from God, they rebelled and went their own way. The Almighty God allowed men ample time to pursue their course so that, among other reasons, time would demonstrate that the ways of man apart from God's rule could never bring peace and happiness.—Gen. 3:17-19.

History has proved this to be the case. Men and nations not ruled by God have adopted their own brands of governments, ideologies and philosophies. Not being guided by the same divine laws and principles, conflict inevitably resulted within human ranks. What has been demonstrated over and over again since man's rebellion is the truth of these inspired words of Jeremiah: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) Jeremiah also wrote: "Look! They have rejected the very word of Jehovah, and what wisdom do they have?" (Jer. 8:9) Rejecting God's wisdom and choosing to lean on their own, mankind lost peace.

Over the centuries there has been no improvement in man's relations with his fellowmen. Why not? Because when men left off being submissive to God they could go in only one direction—downward. The longer man stayed away from God, the

* The New York Times, May 12, 1967, p. 1.

† U.S. News & World Report, October 17, 1966, p. 86.

worse his condition would become. This would happen just as surely as one could predict the course of a rock thrown from a cliff—downward, in harmony with the law of gravity. Departing from God's laws could result only in a downward trend toward chaos.

In addition to the progressive worsening of man's affairs or to the long time he has been outside of God's guidance, there is another factor that has greatly increased violence in our time. The Bible, at Revelation 12:12, states: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

Satan the Devil and his demons, spirit creatures who also rebelled against God, are the chief instigators of violence. From the invisible spirit realm they prod willing humans on earth to bring grief to mankind. What is the scope of their influence? The Bible, at 1 John 5:19, says: "The whole world is lying in the power of the wicked one." In our century, as the physical facts compared with Bible prophecies verify, Satan and his demons have been cast out of the heavenly realm down to the vicinity of the earth. (Rev. 12:7-9) These invisible forces add to man's debasement by egging people on to more violence. Why? They know that God's time for executing all the wicked, including wicked spirit forces, nears. Knowing they will without fail be executed for their gross wickedness, they do their utmost to ruin mankind. "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

Thus, due to man's long estrangement from God and the influence of wicked spirit forces, the human family grows more calloused in its behavior. How accurately the Bible foretold the very condition we see today when it said: "Know this, that in the last days critical times

hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God."—2 Tim. 3:1-4.

WHAT DOES THE FUTURE HOLD?

Is the violence we now experience going to decrease or increase in the days ahead? Bible prophecy guarantees: "Wicked men . . . will advance from bad to worse." (2 Tim. 3:13) Also, it says: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) And Jesus Christ foretold: "Because of the increasing of lawlessness the love of the greater number will cool off."—Matt. 24:12.

Violence will thus continue to grow for a little while longer, until these "last days" come to their completion. Then God will bring all violence, and those responsible for it, to their finish.

Without a doubt, "the world is passing away and so is its desire." (1 John 2:17) In one orgy of violence after another, it speeds to its near end at God's own hand. Yet, God's Word also promises that "he that does the will of God remains forever." Thus, the comforting promise of surviving the end of this violence-filled system is held out to honest-hearted persons everywhere who do God's will.

CHRISTIAN CONDUCT

However, what is God's will in connection with the many situations that arise that could lead to violence? Should the

Christian share in the violent overthrow of governments that are oppressive? Should he march on city halls, demonstrating for various rights or grievances? If some rough him up, or insult him, should he give them a taste of their own medicine and show them they cannot get away with it?

God's inspired Word states: "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." (2 Tim. 2:24) The wisdom of this counsel can be seen in whatever circumstance one applies it.

For example, by applying this counsel you, as a Christian, would not work to overthrow a government violently, even if it is oppressive. Many who have done so often find themselves under a worse form of government than the one they overthrew. And in the process, they may lose their lives for a cause that God does not sanction. Jesus told his followers to pray for God's kingdom, not to fight to overthrow present governments. (Matt. 6:9, 10; John 18:36) He knew that in due time God himself would bring a permanent end to all oppressive governments. Thus, the Christian "does not need to fight," but needs to wait patiently for Jehovah to bring his own remedy, the only satisfactory one that will benefit all mankind.

Within any nation there is prejudice and discrimination. When recourse through the legal systems of the land fails to bring justice, should you resort to such things as picketing and rioting in the streets? If you, as a Christian, did that, then you would become lawless. Christianity is a law-abiding arrangement, not a license for lawlessness. Lawlessness will never bring justice, but instead brings more oppression and discrimination. The practical wisdom of God tells us: "Let anger alone and leave rage; do not show

yourself heated up only to do evil. For evildoers themselves will be cut off." (Ps. 37:8, 9) And the apostle Paul wrote: "Put them all away from you, wrath, anger, injuriousness, abusive speech." (Col. 3:8) The Christian waits upon Jehovah for justice, appreciating that, not he, but Jehovah will correct the wrongs of a wicked system of things.

When riots or demonstrations do erupt within one's community, the Christian does well to exercise great care, not exposing himself to violence. Whenever possible, he retires to a safe place until the violence subsides. This course reflects godly wisdom: "He who meddles in a quarrel not his own is like one who takes a passing dog by the ears." Thus the Christian does not participate in riots or demonstrations or try to get close to them even out of curiosity.—Prov. 26:17, RS.

But what should you do if someone jostles you, or insults you, or roughs you up? Should you give back in kind? The Bible warns: "A word causing pain makes anger to come up." (Prov. 15:1) A response in kind will far more likely provoke more anger, perhaps enraging the offender to resort to physical violence, especially today when so many persons are controlled by the demons or under the influence of drugs. No, instead of heating up the situation, the Christian does one of several things. "An answer, when mild, turns away rage," so he uses a mild reply. And if that does not overcome the situation, then God's Word counsels: "Before the quarrel has burst forth, take your leave."—Prov. 17:14.

The Christian also takes steps to avoid being overcome by the violence of the criminal element. In dangerous areas he takes the precaution of not walking alone on dark streets whenever he can avoid it. Even when calling on persons to talk to them about God's purposes, the Chris-

tian does well to take a companion with him in localities where crime is rampant. This does not mean that the Christian seeks to escape harm at all costs. Indeed, he is willing to undergo persecution, even death, where his worship to God is involved. But he will not jeopardize his life for any reason not in harmony with his integrity to God.

NEUTRALITY

The Christian does not search out one side or the other in national and international disputes that lead to violence and bloodshed. As a slave of God, he remains neutral concerning this world's conflicts, thus avoiding the bloodguilt associated with them. Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) So the Christian does not participate in the world's violent struggles. He knows that in due time God will bring all wrong to an end, and that without hurting innocent persons in the process.

By avoiding worldly entanglements the Christian today does just what the first-century Christians did. Note what Justin Martyr wrote in the second century: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage,—and we cultivate piety, righteousness, philanthropy, faith, and hope, which we have from the Father Himself through him who was crucified."—*The Ante-Nicene Fathers*, Vol. I, p. 254.

While many authorities among the nations do not appreciate the neutral course of Christians, there are those that do.

For example, internal strife in one African country caused police and army forces to mount roadblocks. The checking at these points was very rigorous and time consuming. But in almost every instance, the soldiers and police let Jehovah's witnesses through with a minimum inspection after positive identification. Often the authorities remarked: "We trust you people." Or they were heard to say: "Never mind, we know Jehovah's witnesses." When some of these Christians were traveling to an assembly of ministers, they were told at the checkpoint: "Some of your people have gone to the assembly already; go ahead!" The law-enforcement officers, being familiar with the neutral position of Jehovah's witnesses, treated them with respect, knowing they were not responsible for the country's disorders.

However, even when authorities persecute Christians, the individual Christian maintains his neutral stand. His right course of conduct has been outlined by Jehovah God in his Word. The Christian does not compromise it for any reason. Thus, he avoids responsibility for this world's violence and avoids the adverse judgment God will bring against it.

Very shortly now God will bring to an end this violence-racked system of things. He will replace it with his new system of things, where "righteousness is to dwell." (2 Pet. 3:13) Christians who have maintained right conduct in the face of violence will reap marvelous benefits then, benefits of life, health, peace and happiness. They will forever enjoy living in a new order without violence. "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.



ALL of us have lost in death persons whom we loved and who loved us. Most of us greatly desire to see them again, but on contemplating the thought of their coming back, we might shake our heads and say: "Well, from a self-

ish standpoint, I would like to see them back, but when I think of all the trouble they would have to endure and then die again, I would say, 'No, let them rest.'" From a strictly human way of reasoning we would be right; yet, we would be very much wrong because we would be overlooking what the One who conceived the idea of resurrection tells us about the purposes, conditions and circumstances of the resurrection.

Some of those whom we have loved tried to live Christian lives; others did not. Some not professing any religion at all have, nonetheless, been honest and decent and have displayed some fine qualities. All have been imperfect and have, to a greater or lesser extent, exhibited bad qualities. In connection with the resurrection, the disturbing thought arises that there may be categories or different locations in which the dead are, such as purgatory, hellfire, limbo, nirvana, a world of shades or disembodied spirits, as taught by various religions of earth. If such were the case, our chances of seeing our loved ones on earth would be small. But these ideas are entirely unscriptural. We can see what the Creator of all living souls purposes for the dead by considering what He has to say about it in the twentieth chapter of the Bible book of Revelation or Apocalypse.

It is true that Revelation's description

Will You See Your DEAD LOVED ONES



does tell us that there are some who will receive a heavenly resurrection, being called "the first resurrection," and that they will be priests of God and of Christ. This number, however, is extremely small compared to the billions who have lived on earth. It is only 144,000, a "little flock" indeed. These, being priests in heaven, will, of necessity, see those who are resurrected to live on earth, for they will be ministering to them to assist them.—Luke 12: 32; Rev. 20:4, 6; 14:1.

Students of the Bible know that, when the Bible was written, it was not divided into chapters and verses. This was a later man-made division for convenience in Bible study. So chapters in the Bible do not necessarily confine themselves to one subject or one phase of a subject. The apostle John, in the Revelation, completes the account of the things that are to take place at this time of the end and the defeat of all of God's enemies, including Satan, who is hurled into the abyss of deathlike inactivity and at the end of the thousand years comes back for a short time and is then annihilated forever. Thus disposing of the destiny of God's enemies, John now turns back to the beginning of the thousand-year reign of Christ and the accomplishments to take place during that time. He has already informed us that there will be a "great crowd" of unspecified number out of all nations who will,

by taking a righteous stand now, survive destruction of this system of things. (Rev. 7:9, 14-17) With wickedness gone and the righteous rule of Christ dominating the earth, these will be on hand to welcome the resurrected ones.

JUDGMENT BEFORE THE "GREAT WHITE THRONE"

All who have read the Bible realize that there will be a judgment day for the dead. Here, at Revelation 20:11-15, we find just what it is. In the eleventh verse John writes: "And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them." The "great white throne" is the throne of Jehovah God himself, the "Judge of all." (Heb. 12:23) It is pure, just, established on righteousness. (Ps. 89:14) When God sits to judge those then living and the dead, the old symbolic earth with the "wild beast" and the "false prophet" who dominated it under Satan's control will be in the "lake of fire and sulphur," from which there is no return. The Devil and his invisible demons will also have been put out of the way, namely, in the abyss. After the thousand years are ended, he and his demons will be hurled into the "lake of fire and sulphur" to join the "wild beast" and the "false prophet."

Jesus Christ is the one appointed to do the judging according to the judgments of his Father, Jehovah God. (Acts 17:31; 10:42; Rom. 14:9-12) Included in this judgment work are the associate kings and priests who have a share in the first resurrection, for the power of judging as associates of Jesus Christ is given to those 144,000. (Rev. 20:4, 6) The ones to be judged are the ones John mentions in passing at verse 5: "The rest of the dead did not come to life until the thousand years were ended." Concerning these there is some very comforting information: "And

I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire. Furthermore, whoever was not found written in the book of life was hurled into the lake of fire."—Rev. 20:11-15.

NO PARTIALITY

What is so comforting about this? Well, first you will notice that John saw "the great and the small"—they are all standing before the throne, in the one place, on the earth. Some have made great names for themselves during their life on earth, others have been insignificant, but there is no partiality in the judgment. Another thing you will notice is that they are standing there for judgment, and it includes all those who are in Hades (the equivalent of the Hebrew Sheol), which is the common grave of dead mankind in the earth, as well as those who may have died in the sea and so not been buried in the earth and whose bodies may have been eaten by the fishes of the sea. All these dead ones are remembered, as if being in memorial tombs from which they will come forth when Christ calls them.—John 5:22-29.

The "great crowd" of unspecified number who have survived the destruction of this old system of things will be there to welcome the resurrected ones, but all, including this "great crowd," will have to stand before the throne of judgment. Why? Because none of them are yet perfect. The "great crowd" have been following

Jehovah's principles in order to make over their minds and personalities. Those resurrected will not experience a resurrection of the aforesaid human body, for God gives the ones resurrected to earth a fleshly body to suit his purpose, but it is the personality that is resurrected, the soul—you. Now, we know that the personalities we have are imperfect, because we have inherited death from our first human father, sinful Adam, so that we all have been born sinful. (Rom. 5:12) Even the "great crowd," if left to themselves and not relieved of this condemnation to death, would all die off in time and need a burial.

From this standpoint those before the throne will still be in death or under a liability of death as inherited from sinful Adam, and they will need to be brought out of this condition. How will they get rid of this death-dealing state? By the priestly work of the great King, Jesus Christ. Christ is a priest, like Melchizedek of ancient Salem. (Ps. 110:1-4; Heb. 5:5, 6, 10; 6:20 to 7:17) He is Jehovah's High Priest, and the 144,000 are underpriests, which fact is why it is said that "they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 20:6.

The procedure of Jehovah's High Priest now corresponds with that of Israel's high priest Aaron on the annual Day of Atonement. We remember that he entered into the Most Holy of the sacred tabernacle to present to God, not only the blood of the bull for the priestly tribe, but afterward the blood of the sacrificial goat that was shed for all the other twelve tribes of Israel.—Lev. 16:15; Heb. 13:11, 12.

JUDGED ON WHAT BASIS?

What are the scrolls that will be opened during that thousand years? They are not the record of the past earthly life of the

ones being judged. There would be no sense in bringing forth this record, for, since no one is righteous in his own works, it would only condemn him. It is this imperfection that they are trying to get rid of. The "scrolls" are the law books of Jehovah, publications setting forth his will for all people on earth during Christ's millennial reign. Under the full rule of the Kingdom arrangement there will be many new additions and many things to be done, requiring these books of instruction that will come from Jehovah through his Kingdom government under Christ. Depending on the way that those facing judgment obey what is written in these scrolls, according to these deeds, they will be judged.

With the government in the hands of Jesus Christ, and assisted by his 144,000 subordinate kings and priests, people will be able successfully to make over their personalities and to practice complete righteousness. (Isa. 26:9) While those resurrected will likely not be brought back all at the same time, they will be received from the dead as the educational and judgment program progresses and as those living are able to equip themselves to care for the greater numbers of those coming back from the graves.

TRAINING FOR ALL

RESURRECTED EASILY POSSIBLE

A question has arisen about the possibility of all the dead coming back for judgment without overwhelming those on earth who will represent the heavenly Kingdom in controlling, assisting and educating them. As to the number of persons who have lived on earth, a fairly liberal estimate of twenty billion (twenty thousand million) has been made. If this figure is divided by one thousand, it gives twenty million a year or nearly 55,000 a day. This is a great number of persons for whom food, living quarters, clothing and employ-

ment would have to be provided. But let us view the problem in the light of Jehovah's past dealings with his people.

Among Jehovah's witnesses, whose work is to preach and teach the good news of the Kingdom, it is a big task to study the Bible with a person, help him to apply Bible principles to his life to bring it around to God's way, train him in the ministry and assist him to become a mature Christian, able, in turn, to help someone else. In their work, the Witnesses have seen annual increases in number, from 2 percent to 20 percent or more. A 10-percent increase has been considered normal, giving a ratio of one new person to ten who are able to aid him during an entire year. This has been successfully done so that a firm, solid organization has existed, a very small percentage dropping out or falling away. The number preaching nearly doubled in the ten-year period 1955-1965.

Let us, therefore, not as making a prophecy, but merely for the purpose of illustrating the point, start our calculation with the figure of a million Armageddon survivors. With even this small start, and with only, say, a 3-percent increase each year (a ratio of one resurrected for each thirty-three living on earth), the number of persons living would double about every twenty-four years. If twenty billion (twenty thousand million) are resurrected, it could be done in less than four hundred years. Ample time would thereby be allowed and ample help would be available for the training and disciplining of all, bringing the obedient ones to the point where they, in turn, could train others without any disturbance to the progress of that new order of things. With earth's production and resources brought up to their potentiality and properly distributed and used for mankind's benefit, there

would be no food problem, as present-day economists envision.

DEATH AND HADES OUT OF EXISTENCE

The time will come, of course, when the resurrection will stop. Hades and the sea will have given up the last of the dead people in them. Likewise Adamic death, the death that resulted to all mankind from Adam's original sin, will cease; it will be the "last enemy" to be brought to nothing. This will be true when there will be no one having any trace of the inherited effects of Adam's sin. They will have first exercised faith in Jesus Christ's sacrifice and will have had its cleansing merit applied to them with the forgiveness of their confessed sins, and, furthermore, they will have practiced works in harmony with their faith, in obedience to the scrolls written. Only when mental and physical imperfection and weakness have been worked out of them and they stand in the human perfection that the innocent Adam and Eve originally had in the garden of Eden, only when the last trace of sin, which is the sting that brings forth death, is destroyed, will they be able to obey all of God's law perfectly, including the things written in the scrolls.—1 Cor. 15:56.

At that point will be fulfilled Revelation's prophecy that death and Hades are to be "hurled into the lake of fire." The lake of fire pictures complete annihilation, "the second death," not a place of conscious torment, for how could death and Hades be tormented? When Hades, the grave of mankind, is emptied and when death inherited from Adam has no more existence among mankind and cannot therefore have any hold or influence on them, death and Hades will be no more—completely annihilated.—Rev. 21:4.

Long ago in the Gehenna or rubbish dump outside the wall of ancient Jerusa-

lem the city trash, including the bodies of criminals who had first been put to death, used to be destroyed by fire and sulphur. (Matt. 10:28; Mark 9:43-48) As if pitched into Gehenna, Adamic death and Hades or Sheol ("hell") will be destroyed forever. This will occur before Satan is loosed from the abyss at the end of the thousand years.

NAMES IN JEHOVAH'S SCROLL OF LIFE

Jehovah's scroll of life is different from the Lamb's scroll of life, in which the names of the 144,000 are written as being worthy to enjoy immortal life forever with the Lamb of God in heaven. (Rev. 3:5; 13:8; 21:27) Jehovah's scroll of life will have in it the names of those deserving of everlasting life in a paradise earth. Righteous Abel is the first one to have his name in the scroll and many others have been added, but anytime during the thousand-year reign one may get his name blotted out of the scroll by willful disobedience. (Matt. 23:35; Heb. 11:4) At the end of the thousand years, with all living mankind perfected and having the complete ability to obey God's law perfectly, they will be put through their final and decisive test. If anyone lets the Devil mislead him because he lets a bad heart condition develop in him, even as Adam did in Eden, he will be hurled into the lake of fire, which means everlasting wiping out of existence, endless destruction. He will have committed the sin against the holy spirit of God, the sin that incurs destruction, and his name will not be "found written in the book of life." (Rev. 20:15) Those, however, who hold on to their integrity through the final test will show that it is an integrity of the unbreakable type, qualifying them to have their names written indelibly, as it were, into Jehovah's scroll of life, being declared righteous, justified to everlasting life, with certainty of living

forever.—Matt. 12:31, 32; 1 John 5:16, 17; Rom. 8:33.

The words of Jesus will then be completely fulfilled. Viewing all those to be resurrected, both those to heaven and those to the earth, he said: "All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Here Jesus was speaking from the standpoint of the end of his thousand-year rule and looking back to the judgment, first of the 144,000 and then of the rest of mankind. The resurrection of all, by the thousand years' end, has turned out to be one of life or one of judgment to destruction, according to their practice of either good or vile things.—John 5:28, 29.

Christ's 144,000 faithful footstep followers who eventually reign as kings and priests with him receive the full merit of Christ's sacrifice during their earthly life course and they are fully judged by the time of their death. They "did good things." They are resurrected to the heavens and their resurrection has turned out to be a "resurrection of life." For the "great crowd" of Armageddon survivors and those dead in Hades and the sea, the final determination of their future will be made by their obedience to the things written in the scrolls during the thousand years and by their successfully passing the test at its end. Then, at that time, they will also be those who "did good things," theirs proving to be a "resurrection of life." All those who will at that time have been destroyed will be those who "practiced vile things," their resurrection proving to be a "resurrection of judgment," that is, adverse judgment, condemnation.

RANSOM TRIUMPHS OVER SIN AND DEATH

So, then, it is a marvelous thing to anticipate with the joyful realization that all

the evil that has been brought on through the sin of Adam and under which all mankind was subjected, not of its own will, will be absolutely removed so that it will not have brought permanent damage. (Rom. 8:20) In God's judgment of mankind, each one will be judged, not according to the condemnation he received from Adam, but individually, according to his deeds. (Rev. 20:13) The ransom sacrifice of Christ and his priestly services prove stronger, therefore, than the sin of Adam. All have inherited sin and death from Adam and many have died, but in the final result it will be found that no one will be deprived of life because of what Adam did. If anyone does not live in God's righteous new order, it will be because he does not want righteousness. Of his own choice he follows unrighteousness and comes to be in the annihilated, nonexistent condition of the "lake of fire and sulphur."—1 John 3:8.

Should we, then, look forward to seeing our dead loved ones? From the proper, Bible-based viewpoint we can gladly say, "Yes," in every respect. Since such loving-kindness and mercy are extended by God to mankind, does this mean it makes no difference how we live today, because the

above-described judgment is coming in the very near future? No, it does not. If we follow that reasoning we will find ourselves to be willful sinners against God and fighting against him at the time that he annihilates all his earthly enemies along with the "wild beast" and "false prophet" at Armageddon. Moreover, the greater the effort that we make now to conform our lives to God's eternal principles and to make over our personalities to be in harmony with his Word of truth, the more rapid will be our progress in the righteous new order and the greater our opportunity to help others. This will include our loved ones who will come back and whom we can assist to make progress on the pathway to life. Let us, then, equip ourselves in full, helping as many as possible now to be of that "great crowd" who survive Armageddon and then having the indescribable joy of being part of God's reception organization who will welcome back from the dead our loved ones and others. We will have a share in being educators, aiding them to walk upward on the road to everlasting life and also sharing in the beautifying of the earth as a paradise, to the praise of the eternal King, Jehovah God.

PRESERVING OUR POSSESSION OF CHRISTIAN PEACE

TRULY pleasant is the very sound of the word "peace"! It suggests freedom from fear, calmness and tranquillity. There is very little peace in the world today, but, true to Jehovah's promise, his people do have peace. "My people must dwell in a peaceful abiding place," he foretold.—Isa. 32:18.*

This is as it should be. Peace should pervade every Christian personality, every Christian home, every Christian congregation, for is not Jehovah the "God of peace," and his Son the "Prince of Peace"? And are not Christ's fol-

lowers sent forth as peace messengers?—Phil. 4:9; Isa. 9:6; Eph. 6:14, 15.

This peace that we as Jehovah's Christian witnesses are to preserve as our possession is a unique peace. It is a peace "that excels all thought." It is not dependent upon environment, nor is it peace at the price of compromise. It is always based on righteousness and can be acquired only by getting to be at peace with Jehovah God through dedication and baptism and then by living in harmony with God's righteous principles, so as to have God's goodwill.—Phil. 4:7; Luke 2:14.

* For details see *The Watchtower*, August 15, 1966.

To preserve our possession of peace we must be on guard against the many peace disturbers, chief of which are all the works of the flesh. (Gal. 5:19-21) Materialism also is a great peace disturber, for we simply cannot serve God and Riches at the same time. (Matt. 6:24; 1 Tim. 6:9, 10) On the other hand, God's Word assures us that "abundant peace belongs to those loving your law." If we love God's law we will be reading his Word regularly, as well as the literature based upon it.—Ps. 119:165.

In particular will our cultivating the rest of the fruits of God's spirit aid us to preserve our possession of Christian peace. Certainly love will make for peace, for it does not seek its

own interests but bears and endures all things. And do not joy, long-suffering, kindness, goodness and mildness make for peaceful relations?

How practical is faith to preserving our peace! It helps us to please God and rely upon him to supply all our needs as we keep on seeking first his kingdom and his righteousness. Controlling our spirit in times of stress will also go far in preserving our Christian possession of peace.—Heb. 11:6; Matt. 6:33.

Yes, let us at all times seek to preserve our possession of Christian peace by being on guard against peace disturbers, by meditating on God's law and by cultivating all the fruits of God's holy spirit!

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points.

● When did the 400 years of affliction upon Abraham's seed begin? (Gen. 15:13)

The beginning of that affliction was when Ishmael, son of the Egyptian Hagar, mocked Isaac in the year 1913 B.C.E. Four hundred years later, in 1513 B.C.E., God delivered the Israelites from Egyptian bondage.—P. 260.*

● What does a person's "moving ahead" mean in Jehovah's organization?

It is not a matter of getting ahead of others but means to move with the organization, to fit in, to fill in the needs, to be able to take on increased responsibilities.—Pp. 335, 336.

● Why was a man in ancient Israel who had first married exempt from military service for a year?

It was done out of consideration for his wife and that he might have an opportunity to have and to see an offspring.—P. 376.

● What are some of the ways a person can develop self-control?

Pray to Jehovah for his spirit. Work to gain balance by means of daily Bible reading and study. Apply the Bible's principles and counsel to life's problems. Be willing to accept discipline.—Pp. 395, 396.

● Why is the battle of Har-Magedon called "the great evening meal of God"?

The ones slaughtered at the battle of Har-Magedon will be left as food for the carrion-eating birds of the heavens. This victory will

also be a feast for those of humankind who survive, as they will greatly rejoice at the end of wickedness.—P. 408.

● How long is the great antitypical day of atonement?

It began in the fall of 29 C.E., when Jesus presented himself to do God's will in taking up a sacrificial course. It ended in 33 C.E., when Jesus brought the value of his lifeblood into heaven itself.—P. 430.

● What was foreshadowed when the high priest of Israel offered the firstfruits of the barley harvest on Nisan 16 and the two fermented loaves fifty days later on Pentecost?

The barley firstfruits pictured Jesus Christ as the firstfruits or firstborn from the dead, and the loaves symbolically represented the entire body of 144,000 spirit-begotten members of Christ's body as being waved or presented by Christ Jesus before Jehovah as holy unto him.—Pp. 439, 440.

● From what old, God-given, pre-Israelite ordinance did the right come for inflicting the death penalty upon those shedding human blood illegally?

From the words spoken by Jehovah to Noah, as recorded at Genesis 9:4-6: "Anyone shedding man's blood, by man will his own blood be shed."—P. 496.

● What was prophetically typified by the cities of refuge?

The grand provision of salvation that God through Jesus Christ brought into operation for the eternal benefit of men of all kinds, to relieve and save them from the penalty of bloodguilt.—P. 498.

* All references are to *The Watchtower* for 1967.

KEEPING THE

TONGUE

UNDER CONTROL

"Do not you people speak very haughtily so much, let nothing go forth unrestrained from your mouth, for a God of knowledge Jehovah is, and by him deeds are rightly estimated."—1 Sam. 2:3.

THE tongue is one of the most useful tools man possesses and a truly great gift from Jehovah God. Should not man's highest expression, then, be in honoring Jehovah and attributing greatness to him? The Bible overflows with instances where faithful servants of God used their tongues in this manner, and such accounts are preserved so that we can read them and then use our tongues to repeat those expressions of thankful recognition of God's goodness.

² Has there ever been a more joyful sound than a baby's first words? And then, as the baby gradually matures, the parents tingle with excitement as words with meaning are spoken. How much more reasonable it is to assume that the heavenly Father is pleased to hear his earthly children express in words their appreciation of the gift of life from him! Prayers uttered to him by his children are music to his ears, because they are the means of communicating to him our hearts' desires and yearnings. Even our speaking together with others concerning him brings reward: "At that time those in fear of Jehovah spoke with one another, each one

with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." (Mal. 3:16) Just consider: for those thinking upon his name Jehovah makes an indelible record! But the use of the tongue to magnify that name, especially now when it is widely unknown, is a rare honor. Our exalting that name by declaring it abroad brings protection to us as name bearers. Our failing to do so may be disastrous. "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection."—Prov. 18:10.

³ How every living person should want to let his God know how much he appreciates the gift of life, happiness, Jehovah's love and Jehovah's treasured counsel contained in the Bible! Eventually all who merit eternal life will give honor to the Supreme One of the universe and to Jesus, his glorious Son. "And every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them, I heard saying: 'To the one sitting on the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.'" "All you peoples, clap your hands. Shout

1. How valuable is the tongue?

2. (a) How does Jehovah show he is pleased with words spoken to him and about him? (b) What especially pleases him?

3. What should be the earnest desire of every person? Will this someday be realized?

in triumph to God with the sound of a joyful cry."—Rev. 5:13; Ps. 47:1.

⁴ Man is in a unique position today. The entire Bible, the written Word of God, has been preserved for man's use and edification. That Word is available to practically every man today in his own language. Paul, the most prolific Bible writer in our Common Era, says why: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) Why of particular value today? The same Bible writer says that they are "for a warning to us upon whom the ends of the systems of things have arrived." While it is true that Paul wrote to the early congregations at Rome and Corinth, he also wrote for this day, as is indicated by the Bible translator Dr. Richard Weymouth, who records Paul's words as follows: "It was recorded by way of admonition to us who live in the last days of the world." Also, *The Emphatic Diaglott* by Benjamin Wilson, with an inter-linear word-for-word English translation, says: "These things occurred to them typically, and were written for our Admonition, on whom the ends of the ages have come."—1 Cor. 10:11.

⁵ We have now arrived at the time of the world's history when "the ends of the ages have come." This is the time that God's prophets envisioned. (Heb. 11:10; John 8:56; Dan. 12:8, 9) It is the time for which Jesus instructed us to pray. It is the time for the old "systems of things" to vacate and give way to God's glorious new order of things in store for righteous mankind. It is the time for peoples and nations to acknowledge the Eternal One, who says: "Give in, you people, and know that I am God. I will be exalted among

the nations." (Ps. 46:10; 2:10-12; Luke 11:2) It is time for the stranglehold that Satan, the prince or ruler of the world, has held over mankind to be broken. How can this unholy power be broken? Can man destroy the demonic influence that is so all-prevailing? It is God's war against his ancient enemy, the Devil. He will completely humiliate the Devil by means of his executive Son-King, Jesus Christ.—John 12:31; 14:30.

⁶ But man today has the privilege and duty to wage a war against the Devil and his demonic forces. And man can do so successfully by taking advantage of the weapons provided for a spiritual warfare, since "the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (2 Cor. 10:4) The man Jesus set us the example. He was able to withstand the Devil by drawing from the written Word of God, saying, "It is written." (Luke 4:1-13) He used no literal sword, no earthly weapon. He used his tongue, his properly educated, properly controlled tongue, to put the adversary to flight. We must do likewise, relying on the Word of God, "the sword of the spirit," to make our defense. But there are other weapons or aids to assist us in the fight "with principedoms and powers, with those who have mastery of the world in these dark days, with malign influences in an order higher than ours." The apostle Paul identifies our equipment as the girdle of truth, the breastplate of righteousness, the sandals of the good news of peace, the shield of faith, the helmet of salvation, and the sword of the spirit, along with prayer. In our own strength, we are no match for the invisible forces of evil. But with the divinely provided aids we can succeed.—Eph. 6:11-18, *Know*.

4. (a) In what way is the present generation especially blessed? (b) Why is the Bible of particular value today? 5. Show how these "last days" are important.

6. (a) How can we be successful in combatting the evil forces of Satan? (b) What example did Jesus set? (c) What aids have been provided?

⁷ So equipment is available. God's Word, the Bible, "is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." Our using this "sword" consistently in the "fine fight of the faith" will result in our getting "a firm hold on the everlasting life" and in our being safeguarded by Jehovah now. So let us learn how to use this "sword," so as to be "always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." That means using our tongue, a properly controlled tongue.—Heb. 4:12; 1 Tim. 6:12; 1 Pet. 3:15; Ps. 31:23.

⁸ What control the shepherd lad David had! He had only five smooth stones and his sling as contrasted with the weighty coat of mail and fifteen-pound spearhead of the nine-foot-tall Goliath. But with unerring skill, with complete control, although running as he threw the stone, he vanquished his foe, by hitting the mark. The smooth stones were undoubtedly beautiful, but in his shepherd's bag they would be valueless unless he knew how to use them effectively. The Bible would be just as useless to us if we did not learn how to use it. More needs to be done with it than merely having it on our bookshelf to admire as a beautiful book, written in beautiful language and style. The words and righteous principles enunciated therein must be made ours and applied. They must be firmly embedded in our hearts and minds, ready to be spoken by us when the occasion arises.

7. Explain the connection the "sword of the spirit" has with our tongues.

8-10. (a) How did the shepherd lad David set us a good example? (b) Is there any excuse for losing one's temper?

MAKING USE OF KNOWLEDGE

⁹ The control of the tongue means more than having knowledge; there must be a proper use of the knowledge, as noted above at 1 Peter 3:15, "doing so together with a mild temper." The Bible shows that God's servants have been directed to speak for him, sometimes words of denunciation. There are rare instances in which they lost their temper, and, when they did, they suffered for it. The members of the congregation at Philippi were hard put to it to cope with the conditions prevalent there. Consider the instruction they received about the proper use of their tongues: "Keep doing all things free from murmurings and arguments, that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life."—Phil. 2:14-16.

¹⁰ Jesus, too, was one who had occasion to use hard words when talking to that "crooked and twisted generation," to the stiff-necked and rebellious people of his day. Yet of him it was said: "Never has another man spoken like this." (John 7:46) This statement could not likely apply to one who spoke carelessly, thoughtlessly, purposelessly. It would apply to one who had his tongue under control, one who chose his words, one who had something worth while to say and knew how to say it. Do your words elicit such comments from others? Do you think before you speak? A motto that has decorated many a business executive's desk reads something like this: 'Don't open your mouth before putting your mind in gear.'

¹¹ Who so described Jesus' words? His flesh-and-blood relatives or neighbors? It was men sent to arrest him. It was offi-

11. (a) What occasioned the expression, "Never has another man spoken like this"? (b) What made Jesus outspoken?

cers sent by the Jewish priests who were irked because Jesus ignored their threats and continued boldly to declare his Father's word. It was when they returned empty-handed and were asked: "Why is it you did not bring him in?" that they replied: "Never has another man spoken like this." They were so impressed with his manner of teaching, grace or charm having poured through his lips, that they forgot their mission. They were so stricken with the quality of his message, with his complete mastery over his tongue, that their religious employers charged them with having been led astray, and reminded them that "not one of the rulers or of the Pharisees has put faith in him." (John 7: 45-48) Jesus was not an outstanding orator, for he had not been trained in the rabbinical schools. But Matthew reports that, after Jesus had given his sermon on the mount, "the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes." —Matt. 7:28, 29, *Mo.*

¹² The Pharisees heard with annoyance when Jesus used his tongue as his Father purposed, but his disciples heard with happy ears and were richly blessed. Jesus never lost control of his tongue. He maintained self-control even when he angrily upbraided the false religious leaders. He was never vulgar, lewd or immodest in his speech. Never did a rotten saying proceed from his mouth.—Matt. 13:15, 16; John 8:43-45, *RS*; Matthew 23; Eph. 4:26, 29.

¹³ Jesus did not speak to win popularity with the leaders. He spoke the truth with boldness and thus furnished a proper example for his disciples. He had supreme control of his tongue and a firm conviction that his Father would support him in his proper use of his tongue, as he confessed: "I do nothing of my own initiative;

but just as the Father taught me I speak these things. And he that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him."—John 8:28, 29; Acts 4:31.

¹⁴ What an example for us to follow! We do well to follow his steps closely to ensure Jehovah's approval. But do you argue that it is asking too much that we should, as did Jesus, a perfect man, have control of our tongues, when the Bible says: "With error I was brought forth with birth pains, and in sin my mother conceived me," and that God would not expect sinful man to have such perfect control? True, we may not achieve perfect control now, but we should not listen to the subtle suggestion of the Devil that we may as well give up without trying. He knows we are imperfect, and will use every means to cause us to sin with our lips. His knowledge that Jesus was perfect did not deter him from tempting Jesus. Having expressly come down to earth from his heavenly position to settle once and for all time the Devil's challenge, Jesus may have been inclined to 'blow his top' and 'tell off' the Devil. Did he? Calmly and dispassionately he used the Bible to answer by saying: "It is written," and thus he squelched the Devil's attempt to overcome him.—Ps. 51:5; Luke 4:1-13; Deut. 8:3; 6:13, 16; 1 Pet. 2:21.

¹⁵ Or one may think he is too old to change. When one realizes that long-held practices are wrong, it would be foolhardy to dismiss the responsibility that new enlightening information may bring by saying, "I'm too old to change." One is never too old to change his ways. If he continues to pursue a course in conflict with God's Word, the Bible, he would be displeasing to God. So when one's manner of speech is seen to be repugnant to one's

12, 13. (a) Why was Jesus' speech so effective? (b) Why was he confident?

14-16. (a) Is our imperfection any bar to having our tongue under control? (b) Do we really have any excuse for not bringing our tongues under control?

Creator, one must make a decision. Will one face the facts even though it may involve a radical change? It calls for initiative, courage and humility to bring one's life into harmony with the righteous principles of the Bible, but it is rewarding, as it will cause God to look favorably upon one. And it is vitally important to make such a change if one expects to live in God's new system of things.

¹⁶ Not being perfect is all the more reason why we must diligently apply ourselves to the job of bringing our tongues into subjection so they will not do the bidding of the Devil but will bring honor to God and to ourselves. And we do not have to be 'skilled in speech' to provide that bulwark against the Devil's attack. Paul is an excellent example of one who successfully contended against the tendencies that the 'fallen flesh' has to be influenced by the old system of things: "Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave." And he was not concerned as to what his neighbors thought of his determined upright course of action: "Just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts."—2 Cor. 11:6; 1 Cor. 9:26, 27; 1 Thess. 2:4.

¹⁷ It is readily seen that the tongue, in order to be an obedient servant of the trained mind, must be captured and enslaved. The tongue reflects the mind and the heart. Jesus knew this, as he told the Pharisees: "You brood of snakes! how can you, bad as you are, utter anything good? For the mouth says only what the heart is full of. A good man, out of the good he has accumulated, brings out things that

are good, and a bad man, out of what he has accumulated that is bad, brings out things that are bad. But I tell you, for every careless word that men utter they will have to answer on the Day of Judgment. For it is by your words that you will be acquitted, or by your words that you will be condemned."—Matt. 12:34-37, 47.

RESISTANCE TO ENVIRONMENTAL INFLUENCES

¹⁸ One has only to listen to his fellow worker or fellow shopper or fellow student, or to read the newspapers or magazines, or to listen to the radio, to be bombarded with 'careless words,' words of 'no moment.' Foul and disgraceful language is spoken everywhere one goes and it fills the pages of popular books. Yes, at this time of the 'meeting of the ages' there is a persistent effort to glorify loose speech and a crooked tongue. It is so common that people are inured to it and listen without annoyance. As Solomon pointed out: "The evildoer is paying attention to the lip of hurtfulness. A falsifier is giving ear to the tongue causing adversities."—Prov. 17:4.

¹⁹ But bear in mind that this, too, is something the righteous person must war against. He must refuse to become a party to this filthy campaign. He must keep holding the pattern of healthful words. This is the time the apostle Paul calls "critical times hard to deal with," when it is so urgent to use our tongues to the praise of God. (2 Tim. 3:1) The home today has become contaminated with disgraceful speech. Father picks it up at work, mother while shopping or at the club, the children at play. Without thinking every member of the family gets into the rut and adopts this manner of con-

17. What determines the type of speech we will utter, according to Jesus' words?

18, 19. In view of the "critical times" in which we live and the careless manner of speech, what is required of parents and children alike?

versation. Children are not born with vulgar speech, but without home training they soon adopt 'gutter slang' as part of their everyday vocabulary. Parents, for your own sakes, as well as for the sake of your children, determine to divest your minds of things that are not upbuilding and fill your minds with things beneficial and upbuilding. Then the tongues of your children will speak worthwhile thoughts, drawing them from educated minds.

²⁰ There is no better place to go for instruction than the Bible. Consider, for example, this counsel from Philippians 4:8: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of [gracious in the telling, of good repute], whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." Based on this and the rule that Jesus set out (that out of the abundance of the heart the mouth speaks), the tongue is brought into line with righteous principles when the mind is properly filled with righteous thoughts. Only by guarding the mind can parents and children be protected from the polluting speech originating in the mind. Clean thoughts produce clean speech; filthy thoughts, filthy speech. For the speech to be clean, the mind must be guarded against all impure intrusions.

²¹ The Bible contains a storehouse of things true, serious, righteous, chaste, lovable, virtuous and praiseworthy. But these must be sought after. Contrary to what some perhaps well-intentioned per-

sons may say, however, these things may not be located by closing your eyes, then opening the Bible at random and putting your finger on the answer. The holy spirit does not so direct people. Who sits down and waits for his 'daily bread' to appear miraculously, or who chooses to be fed intravenously three times daily? Most people say they 'live to eat.' So they must work to provide the food and then sit down to the table and eat it. Spiritual food, which Jesus said was more important than "bread alone," must likewise be diligently sought for, worked for and then chewed and digested. To prove this, consider Solomon's words at Proverbs 2:1-5: "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God."

²² Really, a person who never works for his living, but is content to 'live on the dole,' does not have a true appreciation for what he receives. Paul reminded the congregation at Thessalonica that he did not look to them for food free, but labored and toiled so "as not to impose an expensive burden upon any one of you. . . . In fact, also, when we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.'" It is a joy, therefore, and no lazy man's way, for one to do as did the "noble-minded" Bereans, who carefully examined the Scriptures daily.—2 Thess. 3:8-10; Acts 17:11.

20. (a) Where may we go for counsel on protection for the mind and speech? (b) With what can the mind be fed?

21, 22. (a) How may the counsel in the Bible become our possession? (b) Can a lazy man expect to become enlightened?

The TONGUE

A POWER FOR GOOD OR FOR BAD

WHEN Jesus spoke the above words he may have had in mind Solomon's words at Ecclesiastes 12:14:

"The true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." It makes one stop and think. Is speech so important that it can determine one's future life? If so, it would appear profitable for every person to 'take inventory.' Is it worth the effort so to control our lives from now on that we can hope for life in God's new order of things?

² For the effort to be rewarding it must be purposeful. Recall that the apostle Paul said he would rather browbeat his body and control it as his slave than face the consequences of rejection. Realizing that "man's course lies not in his own hands; it is not in a man to have control over his actions," we must seek proper guidance. (Jer. 10:23, *Mo*) The source of such guidance is the Bible, God's inspired Word. "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." (Prov. 3:5, 6) With such divine guidance we ought to be able to talk straight, to control our speech intelligently, and to bring "every thought into captivity to make it obedient to the Christ." —2 Cor. 10:5.

³ To realize the magnitude of the job, 1, 2. Upon what might our future life depend, and how can we control the outcome?
3, 4. About what condition in the congregations was James concerned, and to what could he attribute it?

"I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be declared righteous, and by your words you will be condemned."—Matt. 12:36, 37.

consider what the disciple James has to say about what he calls "an unruly injurious thing." (Jas. 3:8) He appreciated

that there was power in the tongue, which could be an influence for good or for bad. An overseer in the Jerusalem congregation and a member of the governing body of the early church or congregation, he was deeply concerned about the internal difficulties of the congregations, as had been the apostle Paul concerning the congregation at Corinth, where there existed strife, jealousy, anger, contentions, backbitings, whisperings, conceit and general disorders. (2 Cor. 12:20) James therefore called on "the twelve tribes that are scattered about" to consider carefully the need of putting away all filthiness, moral badness, class distinctions and things that bring about stumbling.—Jas. 1:1, 21; 2:4, 9.

⁴ James asked them to acknowledge their imperfections and the natural tendency to stumble. He said: "If anyone does not stumble in word, this one is a perfect man, able to bridle also his whole body. If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. So, too, the tongue is a little member and yet makes great brags! . . . Well, the tongue is a fire. The tongue is constituted a world of unrighteousness

among our members, for it spots up all the body and sets the wheel of natural life aflame." Then James tells how this inconsistent little member, the tongue, can act: "With it we bless Jehovah, even the Father, and yet with it we curse men who have come into existence 'in the likeness of God.' Out of the same mouth come forth blessing and cursing." Yes, the tongue certainly has power for good or for bad.—Jas. 3:2-6, 9, 10.

⁵ Just to read these words probably causes you to bring to mind persons who are just as 'double-tongued' as that. But wait; does a deeper consideration of James' words force you to apply them to yourself? Are you an exception to the rule? Do you ever let your tongue get out of control, like a forest fire, to the harm of others as well as yourself? Do you forget to use your tongue to reflect love of neighbor as well as love of God? That is to say, do you praise or bless God part of the time and berate your fellowmen at other times with the same tongue? Do you even use your lips to curse God, or misuse His name when you speak uncomplimentarily about others? Searching questions these, but keep them before you; by no means minimize their importance!

⁶ The fact that one is imperfect does not excuse him for continuously making the same mistake. If he does, his employer will find little use for his services. So it is that "in the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly. The tongue of the righteous one is choice silver; the heart of the wicked one is worth little. The very lips of the righteous one keep pasturing many, but for want of heart [or, good motive] the foolish themselves keep dying." So do not stop speaking for fear you will err, but

determine to keep your lips in check, and this is especially important concerning those so signally honored today by God to be 'shepherds' in "pasturing many." —Prov. 10:19-21, *margin* (1957 edition).

⁷ It is difficult for sinful man to keep his lips in check today when all around there is such a disrespect for healthful words. So many are inclined to 'pay back with the same coin,' that is to say, to answer with the same kind of speech. (Prov. 24:29) Without stopping to consider that they are really lowering themselves to a low level that they deplore, they lose their temper and let their tongue get out of control. Bad temper makes a man speak his mind when he should be minding his speech. David was one who was repeatedly provoked to anger. But did he give vent to it? He said: "I will guard my ways to keep from sinning with my tongue. I will set a muzzle as a guard to my own mouth, as long as anyone wicked is in front of me." (Ps. 39:1) He knew the sinful tendency of man: "With error I was brought forth with birth pains, and in sin my mother conceived me." So he prayed for help: "Do set a guard, O Jehovah, for my mouth; do set a watch over the door of my lips." (Ps. 51:5; 141:3) We, too, can and should not only do everything to bring our tongue into subjection but, acknowledging that "it does not belong to man who is walking even to direct his step," we should pray to Jehovah to make us do his will.—Jer. 10:23.

BRIDLING THE TONGUE

⁸ This bridling of our tongue does not prevent speech. But it helps to purify speech. Some say they find it difficult, after associating with people of the world so long, to converse even briefly without

5, 6. (a) What questions might each person consider? (b) By keeping our lips in check, what favor may be ours?

7. (a) In what wrong practice do many indulge? (b) How might this be avoided?
8. (a) What addiction must we avoid, and why? (b) How may one brand himself?

using "curse words." The habit has become as difficult to break as an alcoholic, drug or tobacco habit. Without being allowed to use words that bring God or Jesus into the conversation in a "loose" way, or to use vulgar words that they have been accustomed to using, they feel 'tongue-tied.' This is a bad habit that brings dishonor, not only to the one who is addicted to its use, but also to Jehovah God, the Creator of the tongue. Shall we just shrug it off and continue to use God's name in a worthless way when we know it brings sorrow to Him? Is there any logical defense for the vicious habit? Remember: "You shall not use the name of the Eternal, your God, profanely; for the Eternal will never acquit anyone who uses his name profanely." (Ex. 20:7, *Mo*) There is nothing commendatory about such speech. While he may not realize it, the person indulging in such speech automatically puts a brand upon himself and puts himself in a distinct class. It is nothing to brag about. "They keep bubbling forth, they keep speaking unrestrained; all the practicers of what is hurtful keep bragging about themselves." —Ps. 94:4.

⁹ Christians are authorized to be "ambassadors substituting for Christ," to shine "as illuminators in the world," to "declare abroad the excellencies" of the one that called you out of darkness into his wonderful light," to be "the light of the world." (2 Cor. 5:20; Phil. 2:15; 1 Pet. 2:9; Matt. 5:14) To prove ourselves worthy of this high honor, we must keep that important little instrument, our tongue, under strict control so that the very purpose of its use in God's service will not be defeated. What Christians say and do today reflects upon the message they bear as well as upon the one they

represent. As light bearers of the good news of God's established kingdom, they can bring glory to God, but only if they are proper light bearers. So "let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens."—Matt. 5:16.

¹⁰ Some are always "running off at the mouth," seemingly not caring what results therefrom, even if it adversely affects close friends. Such persons you have learned to shun; you even feel contaminated by associating with them, fearing that their inconsiderate conduct might rub off on you. Yes, you know that bad association spoils useful habits, that evil communications corrupt good manners, that bad company ruins good morals. (1 Cor. 15:33, *NW, AV, RS*) So be careful in the choice of friends. Why not choose friends who have resolved: "Through [Jesus] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name"?—Heb. 13:15.

¹¹ Such excuses as 'I'm sorry,' 'I didn't mean to say it,' 'It was a slip of the tongue,' 'I spoke without thinking,' do help to some extent to heal unintentionally inflicted wounds when one does not keep his tongue under control. But how much better to think before you speak! How much better for the mind to direct the speech along constructive lines! What wreckage thoughtless speech can cause! Uncontrolled speech usually is not thought-out speech. It can lead to disunity, division, heartaches. One desiring to observe the two great commandments of love of God and love of neighbor must, therefore, bridle his tongue. But when one unintentionally, through thoughtless speech,

10. Why is it important to make a careful choice of friends today?

11. (a) To what can thoughtless and uncontrolled speech lead? (b) How can one rectify an injury done through an ill-spoken word, and when?

9. What Scriptural reasons dictate that Christians today keep their tongues under control?

wounds another, he ought to be humble enough to swallow his pride and apologize, ask for forgiveness. He should not allow the breach to widen. He ought to heal it at the first opportunity. He should not let the sun set upon him in a provoked state. Making amends for indiscretions in speech is commendable. Not only will one be healing what might become a deep wound, but his own conscience will be clear before God and the one offended.—Eph. 4:26; Acts 24:16; Eph. 4:31, 32; Matt. 5:22.

¹² The days in which we live David prophetically pointed forward to, saying: "For faithful people have vanished from the sons of men. Untruth they keep speaking one to the other; with a smooth lip they keep speaking even with a double heart. Jehovah will cut off all smooth lips, . . . those who have said: 'With our tongue we shall prevail. Our lips are with us. Who will be a master to us?'" (Ps. 12:1-4) Those with a "double heart" today are like the unfaithful priests and elders still remaining behind in Jerusalem after a token number had been taken captive to Babylon in 617 B.C.E. Ezekiel records their boasting and attempted justification for engaging in false, detestable heathen worship: "Jehovah is not seeing us." (Ezekiel, chapters 8 and 9) Peter counsels against such double heart and double-tongue: "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception." (1 Pet. 3:10) He echoed Solomon's words at Proverbs 4:24: "Remove from yourself the crookedness of speech; and the deviousness of lips put far away from yourself." One of the requirements of the ministerial servant in the Christian congregation is that he be not "double-tongued." Smooth talk, complimentary speech and pious greetings are aimed at seducing or turning away the

hearts of guileless or unsuspecting ones.—1 Tim. 3:8; Rom. 16:18; Matt. 23:6, 7.

¹³ All too often today people like to have their ears tickled. They like a 'soft religion.' They like to hear things that give them a feeling of security and well-being, not necessarily things that would awaken them to responsibility. Paul said a time would come "when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth." (2 Tim. 4:3, 4) So guard yourself from those who offer complimentary speech, who indulge in smooth double-talk, for "smoother than butter are the words of his mouth, but his heart is disposed to fight. His words are softer than oil, but they are drawn swords" that can cause incalculable damage. David could well speak those words recorded at Psalm 55:21. In Jesus' day (as in the days of Isaiah) there was such 'double-talk' that he denounced, quoting what God said through the prophet Isaiah: "This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines."—Matt. 15:8; Isa. 29:13.

USING IT POSITIVELY FOR GOOD

¹⁴ The control of the tongue is not limited to avoiding the saying of things that dishonor God and man, anymore than the approval of one's employer is obtained by avoiding making mistakes. There is a positive side. Controlling the tongue means using it to bring honor to the Creator, to oneself and to one's fellowmen. What a valuable use of the tongue when it is used to uphold the name, supremacy and kingdom of Jehovah God! Every Christian

12, 13. (a) Why must a Christian not use "smooth lips" or a "double-tongue"? (b) What danger is there in listening to "smooth speech"?

14. What is involved in controlling the tongue?

should resolve in his heart to set aside some time every day to do that very thing, and the resolve should be made now. There is no more opportune time.—Col. 4:5, 6.

¹⁵ Today the uplifting use of the tongue can be applied to practically every phase of our lives. "As apples of gold in silver carvings is a word spoken at the right time for it." (Prov. 25:11) True, "there exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." (Prov. 12:18) Perfect control of the tongue may be beyond the reach of us in this present wicked system of things, but a greater work of healing with the tongue is possible for most people than they are accomplishing. Words from the healing tongue can be given in the home when a member is sick; when one is injured; in time of sorrow; when there are worries about health, insecurity or failures; comforting words can be offered when there is fear that others may dislike one; or even to compensate for a fear of being alone. A person of insight can tell of true values and can assist in overcoming anxieties. "Anxious care in the heart of a man is what will cause it to bow down, but the good word is what makes it rejoice." —Prov. 12:25.

¹⁶ As a medical doctor is useless unless he knows how to effect a cure or at least some improvement, so unless one knows how to pass along to those in need of it the "good word," he is, in effect, tongue-tied. So to have control of the tongue means to use it effectively. A diligent study of God's Word, the Bible, is rewarding. The Bible is the only source of real comfort, for it is the word of the God of all comfort. It is to Jehovah God that we

look so we can have a properly directed tongue and so use our tongue for good. At Isaiah 50:4 the prophet said: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word." To comfort the tired, weary ones, we need such tongue of the taught ones and should petition Jehovah for it. He welcomes a righteous one's prayer, as James assures us: "A righteous man's supplication, when it is at work, has much force." So such prayer, being "at work," must be accompanied by works.—Jas. 5:16; 2:14-26.

¹⁷ The educated mind is responsible for the proper direction of the tongue. So the mind must be fed on truth. It must be led by God's active force, his holy spirit, so that it can direct the tongue to speak the "sayings of Jehovah [which] are pure sayings, as silver refined in a smelting furnace of earth, clarified [purified] seven times." (Ps. 12:6) There is a group of people today who have prayed for such divine direction and have accepted it and dedicated their lives to serve Jehovah. They have petitioned: "Make me know your own ways, O Jehovah; teach me your own paths. Make me walk in your truth and teach me, for you are my God of salvation." (Ps. 25:4, 5) Hence they use their time, effort and such resources as they possess to do those things that please God. They are an organization of talkers. They endeavor to exercise strict control of their tongues. They are not tongue-tied. They would be embarrassed if they could not use their tongues. More than that, they would be unfaithful to their commission. (1 Cor. 9:16) They realize, therefore, the need of rendering their praises intelligently. So they study the Bible.

¹⁸ A study of the Bible is necessary to

15. In what various ways may the tongue be used to do a healing work?

16. When only can real comfort be given, and how then?

17. What assures the proper direction of the tongue?

18. How valuable is congregational study, but what else is a necessary part of our worship of God?

give acceptable worship to God. There is no substitute for personal study, but it is not sufficient. For that reason Jehovah's witnesses throughout the earth (except in countries where demonistic anti-God authorities, political or religious, prevent it by totalitarian law) arrange for five occasions weekly to meet to study God's Word together and also to discuss how they might best use their tongues in praising God. They realize that more than meeting together is involved in worshipping God; they must 'obey the message' and not 'merely listen to it' to have God's approval. Thus our keeping the tongue under control and our worship of God are interlocked. The servant of God must be a daily praiser of God: at home with his family, in association with friends, at work, at school, and at play. Never may he "let down the bars" and take temporary leave from having his controlled tongue used in a proper manner. We must remember that "we have become a theatrical spectacle to the world, both to angels and to men."—1 Cor. 4:9; Jas. 1:22.

¹⁹ Not to be overlooked is the daily praising of God in the door-to-door ministry. What an enjoyable and rewarding use of the tongue! In such service the tongue, put to the test, is a real power for good. Persons of honest heart are seeking to know what they may do to have God's favor, how they may qualify for being "men of good will" and getting life. Jehovah's witnesses are glad for the privilege of acting as 'lifesavers,' taking the "word of life" to such people, sitting down with them in their homes and studying the Bible and showing them what is required in order to put themselves in line for life. No wonder they exclaim, as did the emissaries sent to arrest Jesus: "Never has

another man spoken like this" man. How different from the usual things they hear!

²⁰ Such honest seekers for righteousness realize, after having been assisted to come to an accurate knowledge of truth, that they now have a responsibility; that, having received, they must now give, and they find it a joyful responsibility, as Jesus said they would. (Acts 20:35) Solomon's statement now applies to them: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it. Do not say to your fellow man: 'Go, and come back and tomorrow I shall give,' when there is something with you." (Prov. 3:27, 28) Withholding life-giving information by keeping one's mouth shut for any reason may result in the deprivation of life, for both the one withholding the information and the one who was denied it. But the proper use of the tongue can bring life to both. "It is written: 'As I live,' says Jehovah, 'to me every knee will bend down, and every tongue will make open acknowledgment to God.' So, then, each of us will render an account for himself to God."—Rom. 14:11, 12.

²¹ One does not have to feel distressed today because of his inability to dig out of the Bible the truths so necessary for him to learn how to please God. Today Jehovah has his "faithful and discreet slave" organization on earth to provide spiritual food at this 'proper time.' (Matt. 24:45-47) That organization has associated with it 24,900 congregations throughout the earth today. There is a congregation in your neighborhood. You can identify the meeting place by the familiar sign, KINGDOM HALL OF JEHOVAH'S WITNESSES. That organization provides Bible-study aids in 166 languages for assisting persons of whatever nationality. This magazine, *The Watchtower*, is itself

19, 20. (a) Describe a particularly enjoyable use of the tongue. (b) What inescapable responsibility falls on those who are assisted?

21. What further assistance is provided?

published in 71 languages and, at the last printing, the edition was 4,950,000. Additionally, that organization has associated with it over one million one hundred thousand persons busily engaged in using their tongues to magnify the Supreme Sovereign of the Universe, Jehovah God, and to exercise love of neighbor. That love is indicated by their persistent calls on people of all races, languages and religious persuasions to assist them to have a better appreciation of the heavenly Father, so that they may "be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Welcome them when they call at your home to render such help.

²² Our common parents, Adam and Eve—created in God's image and likeness with the unquestioned ability to use their tongues perfectly to honor their Maker—dishonored and defamed Him by siding in

22. What death-dealing mistake did Adam and Eve make, and so what should every creature today resolve to do?

with the one who misused his tongue, the original liar, the Devil. They lost the right to future life. The privilege of using that divinely provided instrument, the tongue, in a right manner is extended to man today. All seekers for truth should acknowledge Jehovah as the giver of all good gifts, including the gift of speech, and dedicate their all to Him. We stand at the threshold of God's new order under his everlasting kingdom of righteousness. During that new order "every breathing thing" shall praise Jehovah. (Ps. 150:6) Conversely, anyone who does not render such praise shall not be among those breathing. "Now is the especially acceptable time" to use our voices to honor our Creator, this course leading to life. (2 Cor. 6:2) The prayer of each one should be: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah my Rock and my Redeemer."—Ps. 19:14.

APPRECIATION FOR JEHOVAH'S ORGANIZATION

AS A small boy I already had a lively interest in the Bible. Secular and Bible history were among my favorite subjects in school. At the turn of the century the outstanding Bible stories were taught in our schools in Alsace, then Germany, now part of France. Religious instruction by the church minister was mostly based on the Bible. Large portions of the Hebrew Scriptures were assigned as homework, to be learned by heart or written out in the pupil's own words. Our big old family Bible became my textbook. I found a powerful attraction

AS TOLD BY
JOHANNES WEBER

in the story of Joseph and his brothers, though each time I

read it I was moved to tears.

The teachers soon noted that I usually did good work on these subjects of sacred and profane history; so much so that if, by reason of negligence, I missed doing my homework, they quickly detected this and asked the reason why. In those days we memorized the names of the sixty-six books of the Bible, something that was to prove very useful to me in later years.

Even when still quite young I used to ponder the subjects of "hell" and "the

soul." When, at a funeral, our minister would say: "While the body begins to crumble to dust, the spirit or soul wafts toward heaven," I often wished I could see some evidence of this development, though naturally I never did.

On leaving school I was apprenticed to a commercial concern in Strasbourg, and though the church was just across the street, I seldom attended. From my vantage point in the shop where I worked I preferred to watch others go in. Nor did I accept the invitation to join the youth club. As with so many other young apprentices, I tended to turn away from religion. Nevertheless, I felt the urge to read the Bible now and then.

Our shop changed hands, and the sister of the new owner, who went to live in a quiet valley of the Vosges mountains, gave me a prospectus of Watch Tower Society literature and recommended that I obtain and read the volume *The Divine Plan of the Ages*. This I did and read the book thoroughly, noting that its teachings were quite different from those of the church. Unfortunately, the lady seldom came to town after that, so I did not have much opportunity for discussion of the book's contents.

INTEREST STIRRED

What did stir my interest in reading more was an advertisement at the back of this volume that quoted from Volume II of the same series the statement: "The Gentile Times end in 1914." I said to myself, "One dare not make such a positive statement without some evidence to prove it." So I ordered the second volume, and many things became clearer to me. I began to realize that Jehovah God had an organization of devoted servants on earth, through whom he was dispensing spiritual "food at the proper time." (Matt. 24: 45-47) Soon after, 1910-1911, I sent for

all the other volumes available at that time and also subscribed for the German edition of *The Watch Tower*. I can remember going to the post office to pick up the package myself and opening it on the way home out of sheer curiosity.

I read through all these publications twice, faithfully looking up all the Scripture citations in my own Bible. I found the chronology particularly interesting, for it proved we were nearing the "times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:21) Still, I had no one with whom to talk over these vital truths, and my understanding of many subjects, such as the military issue, was not clear. Thus I soon became embroiled in military operations, for the war was now raging. One thing, though, I firmly resolved—that I would not do any killing, that I would carefully heed God's counsel set out at Genesis 9:5, 6 and Exodus 20:13. And, strangely enough, I was able to maintain that resolve, and was often saved out of most critical situations. The other men used to joke about this and say: "Wherever Weber is you are safe!"

At the end of the war I longed to get in touch with the Watch Tower Society again. It seemed like a long time before the borders were opened and I could again receive *The Watch Tower* from Switzerland. At the time I was ignorant of the fact that there was a small class of Bible Students meeting regularly in Strasbourg. I kept searching, however. Then one day I spied a huge poster with a picture of Pastor Charles T. Russell, the Watch Tower Society's first president, advertising a film show entitled "Photo-Drama of Creation."

It turned out to be the most beautiful and imposing Bible drama I had ever seen. And, at last, I was in touch with others interested in study of the Bible with the Society's Bible helps. Great crowds came

to see the Drama showings, and often the film would be followed by question-and-answer sessions lasting over two hours.

The next outstanding event was the widely publicized lecture by J. F. Rutherford, second president of the Watch Tower Society, on the topic "Millions Now Living Will Never Die." The meeting was a big success, though fewer people seemed willing to take a real interest in the Bible.

TURNING POINT REACHED

The turning point in my life came in 1920 when I submitted to baptism in water as a symbol of the dedication of my life to God. A convention of Bible Students was held at Strasbourg in 1922, and it was on this occasion that I received an invitation to come and serve at the Society's branch office in Berne, Switzerland. It was a great surprise for me, for I felt that there were many others more capable than I. However, believing that it might well be the Lord's direction, I accepted, though I did not know how I was going to straighten out my relationship with my secular employer. As things turned out, a substitute for me was soon located and I was free to take up full-time service with the Society. True, some tried to dissuade me and to make me anxious about my future security. However, the overseer in our congregation strengthened and encouraged me in my decision.

When I arrived at Berne, preparations were already under way for distribution of a special issue of the *Golden Age* magazine (now *Awake!*). Snow and ice were not permitted to interfere with a vigorous campaign in which we spread the message far and wide in this mountainous country.

In the Society's branch at Berne I was assigned eventually to the bookbindery, and there learned a second trade, so to speak. There was always something most satisfying about producing the finished

books for distribution by fellow Bible students in many lands. Much had to be done by hand in those days and many extra hours of work had to be performed, but it was always a pleasure to use our time in this manner.

With the passage of the years and the growth of the work it became possible to equip our factory with one machine after another. The years passed quickly, and today I can look back joyfully on forty-five years of service with the Society. It has been a joy to mark the advance of Bible understanding and the great expansion of the Kingdom work in all parts of the earth.

A WIDENED HORIZON

The year 1953 proved to be another outstanding period of my life. With others who also had a long record of service, my wife and I were invited to attend the New York international convention. Our joy knew no bounds! We managed to book the last two berths on the "Queen Elizabeth" and during the voyage enjoyed warm association with British Witnesses, joining them in studies conducted on shipboard.

We shall never forget the New York convention. We could note the friendly and obliging attitude of many New Yorkers, and were specially pleased to see how business houses had cooperated in the advertising of the convention. A brief visit to the Society's headquarters office in Brooklyn, as well as a trip to the Watchtower Bible School of Gilead (in those days located upstate at South Lansing, New York) were very refreshing. It all made us feel so much more a part of this wonderful organization that Jehovah is using.

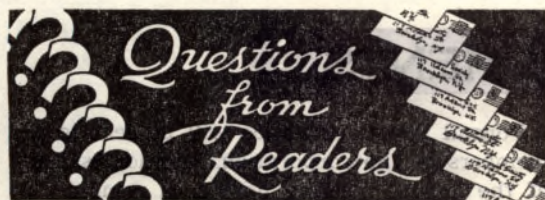
Time moved along and the work kept increasing. Growth in Germany made it necessary to expand the facilities of the branch office in Wiesbaden. The Society's

president, N. H. Knorr, made arrangements for transfer of our bookbinding equipment to Wiesbaden. Much to my joy, I was asked to go along and aid in its installation. It was a wonderful opportunity to become acquainted with many of our dear brothers in the faith in Germany.

As I look back over the years in which Jehovah has kindly permitted me to serve him, I can say that the "lines themselves have fallen for me in pleasant places." (Ps. 16:6) True, age is now making itself

felt and physical troubles assail me. At times I regret that I am lacking my former energies. Nevertheless, it is good to know that I can still have a useful, though small, share in making known Jehovah's name.

I thank Jehovah for all his mercies, for his guidance, and for the great privilege that has been mine to share with other dedicated servants in his grand work. May he continue to sustain all in his happy organization.



● On page 326 of the book *Life Everlasting—Freedom of the Sons of God*, there is an illustration of Noah's three sons, showing one with skin darker than that of the others. How is it determined that one was dark-complexioned? From whom did the Negroid peoples descend?—S.D., U.S.A.

The illustration mentioned presents three men slaughtering an animal. The three men represent Shem, Ham and Japheth, Noah's three sons. (Gen. 10:1) The one with skin darker than the others represents Ham. Ham's name means "swarthy" or "brown," and it also carries the suggestion of "hot." In *The Popular and Critical Bible Encyclopædia*, Volume II, page 754, the comment is made: "The general opinion is that all the Southern nations derived their origin from Ham (to which the Hebrew root *Khawm*, not unlike the Greek..., *burned faces*, lends some force)." *A Dictionary of the Bible*, by James Hastings, relates the Hebrew word for Ham to an Egyptian word meaning "black" and shows that this Egyptian word is an allusion to the dark soil of Egypt as compared with the desert sand. It seems reasonable that if Ham received his name at birth, probably he was a child with skin that was some-

what darker than that of his brothers, and the illustration indicates this.

Ham had four sons: Cush, Mizraim, Put and Canaan. The descendants of Mizraim, such as Philistines and Egyptians, were not Negroid. (Gen. 10:6, 13, 14) Canaan also was not Negroid, neither were his descendants. However, Ham's son Put is shown on Bible maps as having settled in the east of Africa, his descendants being Negroid. (Nah. 3:9) As for Ham's son Cush, he is very evidently a principal progenitor (perhaps along with Put) of the Negroid or dark-complexioned branch of the human family (Jer. 13:23), as indicated by the areas of settlement of certain of his descendants. (Gen. 10:7) This fact disproves the theory advanced by some who incorrectly endeavor to apply to the Negro peoples the curse pronounced on Canaan, for Canaan, the brother of Cush, did not produce any Negro descendants but, rather, was the forefather of the various Canaanite tribes of Palestine. (Gen. 9:24, 25; 10:6, 15-18) Since it was from Ham that the dark-complexioned peoples descended, the aforementioned illustration appropriately depicts Ham as being somewhat darker in skin color than his brothers, in harmony with the meaning of his name.

● Was the prophecy of a famine by the Christian prophet Agabus to be fulfilled earth wide? Does secular history record such?—J.E., U.S.A.

Agabus, together with other prophets, came down from Jerusalem to Antioch of Syria during the year of the apostle Paul's stay there. Agabus foretold through the holy spirit

"that a great famine was about to come upon the entire inhabited earth [Greek, *oikouménē*]." (Acts 11:27, 28) Concerning the use of the word *oikouménē* in this text, *Barnes' Notes on the New Testament* states: "The word here used . . . usually denotes the inhabitable world, the parts of the earth which are cultivated and occupied. It is sometimes limited, however, to denote an *entire land or country*, in contradistinction from *the parts* of it; thus, to denote *the whole* of the land of Palestine in distinction from its parts, or to denote that an event would have reference to *all* the land, and not be confined to one or more parts, as Galilee, Samaria, etc." An example of the use of this word in its limited scope, to denote an entire

realm or kingdom, is Luke 2:1: "Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered."

It appears that the Christians in Antioch understood the prophecy of Agabus as applying to the land of Palestine, since the next verse (29) states that they determined "to send a relief ministration to the brothers dwelling in Judea." As the account states, the famine "did take place," the prophecy being fulfilled during the reign of Emperor Claudius (41-54 C.E.). (Acts 11:28) The Jewish historian Josephus (*Antiquities of the Jews*, XX, 2, 5; 5, 2) refers to this "great famine" and indicates that it lasted for three or more years.

ANNOUNCEMENTS

FIELD MINISTRY

The thirty-second chapter of Isaiah calls attention to God's Kingdom rule as the means that will bring peace. Even now, as foretold in that chapter, peace exists among the Christian congregations of Jehovah's witnesses. They are desirous of preserving their possession of Christian peace and inviting others to share it with them. To extend this invitation to others, during September Jehovah's witnesses will be offering in their house-to-house ministry the fine Bible-study books *Life Everlasting—in Freedom of the Sons of God* and *"Things in Which It Is Impossible for God to Lie,"* either one, along with a booklet, for 50c.

ANNUAL MEETING OF PENNSYLVANIA CORPORATION

Watch Tower Bible and Tract Society of Pennsylvania will hold the annual meeting of the members of the corporation on Sunday, October 1, 1967. In view of the fact that the annual meeting does fall on Sunday this year it is anticipated that the attendance may be larger than usual, thus making it advisable for the meeting to be held where we believe there will be sufficient room for all who wish to come. Therefore, the plans are for the annual meeting to be held at the Civic Arena in Pittsburgh. The program will begin at 8:30 a.m. and the doors to the Civic Arena will be open well in advance of program time.

Formal letters of notice will be sent to the members of the corporation. Mention is made of the annual meeting here as a reminder to the members to provide the Society's Secretary with their mailing address and also to inform the readers of *The Watchtower* who desire to attend that they will be welcome and that the meeting will be held this year at the Civic Arena in Pittsburgh.

WHAT IS YOUR LIFE WORTH?

What would a man give for his life? Time? All his wealth? Yet God's gift of life to man is free, according to the Bible. It is free, that is, in the sense that it cannot be bought. But there are requirements that God has set for those who will receive it—requirements that can be met by anyone. Learn what you must do. It will take a little time and effort on your part, but what would you give for your life? Send for the book *Life Everlasting—in Freedom of the Sons of God*, and receive the free booklet *God's Way Is Love*. Postpaid, 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 24: Keeping the Tongue Under Control. Page 528. Songs to Be Used: 55, 100.

October 1: The Tongue—A Power for Good or for Bad. Page 534. Songs to Be Used: 81, 89.