The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1969
Semimonthly

RETURN EVIL FOR EVIL TO NO ONE

CONQUERING THE EVIL WITH THE GOOD IN MODERN TIMES

THE PLACE OF GOD'S NAME IN TRUE WORSHIP

OVERCOMING THE PRESSURES THAT TEND TO DISCOURAGE

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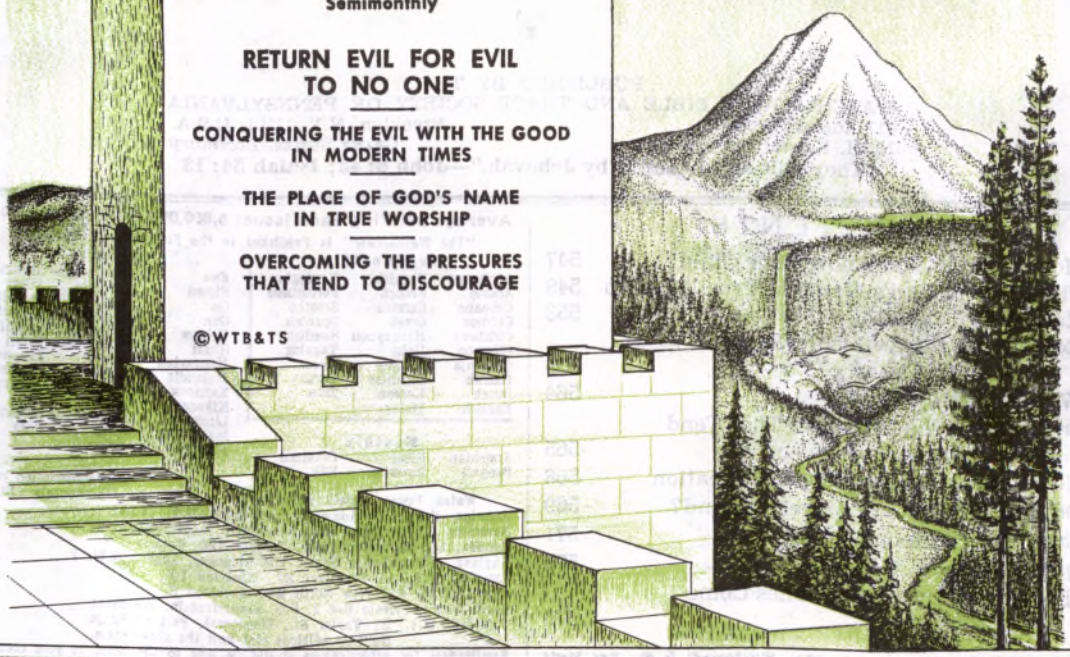

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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HOW WELL DO YOU KNOW YOUR CHILD?

LIVING with a child every day from the time that he is a baby until he becomes a teen-ager usually makes a parent feel that he knows him. But, as many parents have discovered, just living with the child does not mean that a parent knows how he thinks.

Some parents have been so wrapped up in personal interests that their child, as far as his thinking is concerned, is a stranger to them. They are shocked if he gets into trouble or runs off to live as a hippie. They cannot see where they have failed him.

Do you know what your child is thinking? Are you ever alone with him so that he can feel free to unburden himself? Do you take walks together, just the two of you, through a city park, along a beach or out in the country? Do you work at things together around the house? These are opportunities to draw him out and learn how he is thinking. But you need to do more than just listen to him.

Communication must be two-way, with a parent listening to what is on a child's mind and also giving the child information that will help to shape his thinking in the way that is best for him. For example, he needs a realistic moral code that he can rely on as a dependable guide. Without it he may become like a boat that is cut adrift and swept onto the rocks. A great many young people have wrecked their lives and saddened their parents by trying to live without moral standards.

By helping your child learn to respect the high moral standards of the Bible you give him a realistic moral code. As the two of you communicate he benefits from your maturity and experience. This is what God counseled Israelite fathers to do with their sons back in the days of Moses. He said: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you . . . lie down and when you get up." (Deut. 6:6, 7) In this arrangement, a parent spends time with his child, carrying on an upbuilding two-way conversation with him. He inculcates in the child the wisdom and fine moral standards of God's Word.

As you do things together you can learn much by asking questions of your child. If, for example, you are a dedicated Christian, you can, by asking questions, learn if your child really believes we are living in the "last days" of this present system of things, as is indicated by Bible prophecy. (Matt. 24:3-14; 2 Tim. 3:1-5) You can learn if he believes that God's kingdom is real. You can find out if he understands the ransom sacrifice of Jesus Christ

and why it is necessary to preach the good news of God's kingdom. You can learn how much he actually understands God's Word of truth.

If you are a dedicated Christian, very likely you take your child regularly to congregation meetings, but does he understand why attendance at them is so necessary? Are you sure that he appreciates them sufficiently so that he will continue to attend when he gets older? If he engages in telling others about the good news of the Kingdom, does he really appreciate why he should do so? Does he do it out of love for God and out of a desire to help others learn about the Kingdom?

By establishing two-way communication with your child you can learn what he thinks about things that are important to you and that ought to be important to him. You can give him loving encouragement and counsel. He, in turn, will feel free to approach you with his personal problems because he knows you will listen.

The time to begin establishing good communications is when the child is young. Then when he is older it will be more natural for him to express his feelings and thoughts to you. But if a communications barrier has become established, it is difficult to break it down. The child is likely to feel that there is an unbridgeable gulf between himself and his parents.

When children become teen-agers there are pronounced changes that begin to take place in their bodies as they begin to bridge the gap between childhood and adulthood. These changes affect their thinking and their emotions. It is a time when they need mature and balanced counsel from their parents. It is a time when they need a solid code of morals to enable them to steer a straight course.

If the groundwork laid by the parents in training a child has been good, he will be able to avoid moral shipwreck. It is, therefore, with good reason that the Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

When talking with a child, probably little will be accomplished if the father sits down and says: "Now, son, I want to have a talk with you. I want to know what you are thinking." It would be more effective for the two of them to converse when they are doing something that is pleasant, such as taking a walk together in the country or working on a hobby. By an occasional question the father can gradually get the boy to express himself. Under these relaxed and friendly conditions he is more likely to reveal his pattern of thinking than if he were sternly cross-examined with distressing persistency. A mother can do the same with a daughter while both are doing something together, such as making a dress or cooking. An occasional leading question can shift the conversation so that the daughter will reveal her way of thinking.

Even though children grow up with their parents, they have minds of their own. They are individuals with free will. Their parents cannot control them like puppets, but they can help to shape the thinking of the children so that it follows a good pattern. This requires not only early training but also free and open two-way conversations. How else can parents really get to know their children?

COMING IN THE NEXT ISSUE

- Pay Attention to "The Prophetic Word."
- A Prophetic Pattern for Our Day.
- The Blessing of Having Much to Do.
- Do You Continue to Make Progress?

The Place of GOD'S NAME in True Worship

What does it mean to take God's name in a worthless way? How can we use it properly?

WHEN visited by one of Jehovah's witnesses at her home in Tel Aviv, Israel, a middle-aged Jewish lady exclaimed: "You must be a part of Christendom, for it is forbidden for Jews to pronounce God's name." Jewish ears generally are totally unfamiliar with the personal name of God.

Practically without exception Jews have accepted the view expressed in their *Mishnah,* which proclaims: "And these are they that have no share in the world to come: he that says there is no resurrection of the dead . . . and that the Law is not from heaven . . . *Also he that pronounces the Name in its proper letters.*" —Sanhedrin 10:1, translation by Herbert Danby, Oxford University Press, 1933.

But why are Jews strictly forbidden to pronounce God's name? *The Texas Catholic Herald* of October 18, 1968, observes: "Although the Jews commonly considered 'Yahweh' the personal name of the God of Israel, a kind of superstitious fear prevented them from pronouncing it, and so, when it appeared in their sacred books, it was read as 'Adonai.'"

INFLUENCE UPON CHRISTENDOM

This superstitious fear, which prevented the Jews from pronouncing the Divine Name, has also had an influence upon Christendom. Seldom, if ever, will one hear the name of God extolled in Christendom's churches. In fact, many Bible translators in Christendom have even left the Divine Name out of their Bible translations, substituting the titles "Lord" and "God" in its place.

A noteworthy exception, however, is the *American Standard Version* of 1901, which explains in its preface: "The change first proposed in the Appendix [of the *English Revised Version*]—that which substitutes 'Jehovah' for 'LORD' and 'GOD' (printed in small capitals)—is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament . . . This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."

Thus, the *American Standard Version* refused to be influenced by the Jewish superstition that regarded the Divine Name as too sacred to be uttered. Other modern translations also now use the Divine Name in the many thousands of occurrences where it appears in the Holy Bible.

WHAT IS THE NAME?

In the Hebrew portion of the Scriptures the name of God is spelled out in four Hebrew letters, called the Tetragrammaton. These four Hebrew letters are the equivalent of our four English letters YHWH (or YHVH or JHVH). Although the exact pronunciation of this Divine Name has been lost, for many centuries the popular English pronunciation has been "Jehovah." Thus *The Catholic Encyclopedia,* Volume 8, 1910 edition, page 329, notes: "Jehovah, the proper name of God in the Old Testament."

Within the last century, however, Bible scholars have preferred the pronunciation "Yahweh," generally agreeing that this is more nearly the way the Name was pronounced in the original Hebrew. But most people do not speak Hebrew today. They speak other languages. Therefore, when we speak English, for example, it is appropriate to use the English pronunciation of the Divine Name, which is "Jehovah." This form faithfully preserves the sounds of the four letters of the Tetragrammaton. In other languages the Divine Name is pronounced differently, although quite similarly most of the time.

PLACE IN WORSHIP OF ANCIENT ISRAEL

Among God's people of ancient Israel the Divine Name indeed held an honored place. The people expressed God's name in their worship and Scripture readings, in their daily conversations, as well as in their contacts with other nations. Thus they became known far and wide as the people who worshiped Jehovah.

This pleased the true God. He expressed his approval, describing Israel as "my people upon whom my name has been called." (2 Chron. 7:14) The Israelites were not referred to as the people who worshiped 'the Lord,' but were associated always with the name Jehovah. In fact, the Scriptures draw a contrast between Israel and "the kingdoms that have not called upon your own name."—Ps. 79:6; Jer. 10:25.

Jehovah desired to have his "name declared in all the earth." (Ex. 9:16) His mighty acts in behalf of his people had this very effect. For instance, when God smashed the proud Egyptians and their military might, the news of it spread far and wide. Years later, the woman Rahab living in distant Jericho said: "We have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt . . . Jehovah your God is God in the heavens above and on the earth beneath." Note that Rahab did not merely use a title such as 'God,' but also used God's distinctive name.—Josh. 2:10, 11.

The nation of Israel was to have a prominent part in the proclamation of God's name. Jehovah said to them: "You are my witnesses . . . and I am God." (Isa. 43:12) Yes, they were to serve as Jehovah's witnesses. And God meant that his name Jehovah should always have a prominent place in true worship, saying: "This is my name to time indefinite, and this is the memorial of me to generation after generation."—Ex. 3:15.

AVOIDING USE OF GOD'S NAME

Why, then, did the Jewish nation later desist from pronouncing this grand name Jehovah, substituting various general expressions and titles? When did this practice originate?

It began at the time of Israel's exile in Babylon in 607 B.C.E. Also, the later influence of Babylon-inspired Hellenism in the third and second centuries B.C.E. contributed to this practice among the Jews. Avoidance of personal names for deities is certainly a custom that sharply contrasts with the Bible's exhortations to worshipers of Jehovah to "call upon his name,"

to 'love his name' and to 'think upon his name.'—Isa. 12:4; Ps. 69:36; Mal. 3:16.

Especially were the Jewish religious sect of the Sadducees influenced by 'international thinking' and 'progressive attitudes,' and they pressed for the use of universally accepted general titles. Thus the nation of Israel stopped using the grand name of their God, Jehovah.

Note to what extent the name is avoided. Outside the Scriptures themselves, Hebrew letters are sometimes used as numbers. For example, the fifth letter of the alphabet (*he'*) carries the numerical value 5, the tenth letter (*yohdh*) represents 10, and so forth. Now, in order to write the number 15, does the Hebrew writer express it as *yohdh-he'*? No, not even in numbering the chapters and verses in the Holy Bible! For this would involve writing down the first two letters of the Divine Name. So instead, the number 15 is always written as *tehth-waw* or 9 plus 6. Yes, even to this extent the Jew imagines that he must avoid God's personal name!

USING GOD'S NAME WORTHLESSLY

Efforts have been made to justify the avoidance of God's name on the ground that it is too holy to pronounce, and that such avoidance would guarantee that God's name would not be taken "in vain," that is, "in a worthless way." (Ex. 20:7, *AV, NW*) Is this a valid ground for not using God's name? What does it mean to take God's name in a worthless way?

A glaring example of taking God's name in a worthless way is that of the mighty Egyptian Pharaoh. Sneeringly he replied to Moses and Aaron, who appeared before him in God's name: "Who is Jehovah, so that I should obey his voice . . . ? I do not know Jehovah at all." His words and actions declared his utter disrespect for Jehovah God and his glorious name.—Ex. 5:2.

Another example is that of Rabshakeh, spokesman for Sennacherib the Assyrian monarch. He took up the name Jehovah in a worthless way by belittling Jehovah in the presence of the Jews in an effort to demoralize them. He said: "Do not listen to Hezekiah [king of the Jews], for he allures you, saying, 'Jehovah himself will deliver us.' Who are there among all the gods of the lands that have delivered their land out of my hand, so that Jehovah should deliver Jerusalem out of my hand?" —2 Ki. 18:32, 35.

So, then, any expressing of God's name in a derogatory or profane way, any blaspheming, cursing or belittling remarks involving God's name, would be using it in a worthless way. It is the blasphemous use of God's name that was a punishable offense under Israelite law. The Bible says: "The son of the Israelite woman began to abuse the Name and to call down evil upon it. . . . So the abuser of Jehovah's name should be put to death without fail." (Lev. 24:11-16) The sin, 'taking God's name in a worthless way,' was not simply *pronouncing* the Name, but *abusing* it.

However, it is possible to take up God's name in a worthless way other than by uttering verbal abuse upon it. How so?

This can be done if one who is identified with Jehovah's name participates in *acts* that dishonor the God whom he represents. The nation of Israel thus took up the name of God in a worthless way, engaging in activity that brought great reproach on Jehovah. For this reason Jehovah said: "I shall have compassion on my holy name, which the house of Israel have profaned among the nations where they have come in." (Ezek. 36:21) Thus one who bears the great name of Jehovah has a heavy responsibility to behave in a way that does not dishonor or bring reproach on it.

USING GOD'S NAME IN A WORTHY WAY

If "Jehovah will not leave the one unpunished who takes up his name in a worthless way," it follows that he will bless those who use his name in a worthy way. (Ex. 20:7) How can we use God's name in a worthy way?

One way to do so would be lovingly to express Jehovah's name in personal prayer to Him. How much closer becomes the relationship when a worshiper of Jehovah does this! Servants of God in the past have so used God's name. Read, for example, the prayer of Solomon at the temple dedication. (1 Ki. 8:23-25) Consider the petition of Elijah during the showdown with the Baal worshipers on Mount Carmel. (1 Ki. 18:36, 37) Note the wording of Hezekiah's call to Jehovah as Jerusalem faced an Assyrian assault. (2 Ki. 19:15-19) Give attention to Jehoshaphat's similar request for divine aid. (2 Chron. 20:6-12) How fully and frequently these servants of Jehovah expressed His name in their prayers, prayers that were accepted and acted upon by God! It is just as vital that we use God's name in our prayers today.

We can also use God's name worthily when reading the Holy Scriptures and related material in which the Divine Name appears. Reading the name of Jehovah aloud in such a context is not 'taking up God's name in a worthless way.' Rather, it dishonors God's name not to pronounce it.

As has been noted, Bible translators in various tongues have deleted God's holy name from their versions in favor of the titles "God" and "Lord." One who loves God's name will prefer reading from a translation of the Holy Scriptures that faithfully preserves the Divine Name in its text, either as "Jehovah" or "Yahweh," or another local equivalent of the original four Hebrew letters.

Not only in reading, but also in conversation with others, God's name can be used in a worthy way. Among fellow believers constant use of Jehovah's name is natural and proper, for all present respect and love that Name and all that it stands for. However, in addition, the Christian witness for Jehovah takes up God's name before the world of mankind, explaining Jehovah's purposes as revealed through his Word. Extolling God's name and purposes in the ears of others is indeed a most God-honoring way of taking up his name.

In contrast to the punishment meted out to those who despise God's name, grand assurances are given regarding those who give the name of Jehovah its proper place in their worship. Such ones will receive divine protection through God's war of Armageddon, which will rid the earth of all blasphemers and profaners of His name. Jehovah declares: "Because on me he has set his affection, I shall also provide him with escape. I shall protect him *because he has come to know my name.*"—Ps. 91:14.

What incentive, therefore, for us to laud and serve "Jehovah, . . . the Most High over all the earth"! With the prospects of being ushered soon into God's new system of righteousness, prospective Armageddon survivors can today affirm their determination: "I will exalt you, O my God the King, and I will bless your name to time indefinite, even forever."—Ps. 83:18; 145:1, 2.

RETURN Evil FOR Evil TO NO ONE

WHEN we are reading reports in the daily newspapers these days it is not difficult to reach the conclusion that men are 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, having a form of godly devotion but proving false to its power. There appear to be many wicked men going from bad to worse. In making such a realistic appraisal of world conditions you are not being negative in your thinking but, rather, are facing up to the facts of our day. You may be surprised to know that you are not the first to make such an appraisal. A man who lived nearly 2,000 years before this time was inspired by Jehovah God to write prophetically about the days in which we live. This man, the apostle Paul, called these the last days and said: "But know this, that in the last days critical times hard to deal with will be here," and then went on to describe the attitudes and actions of people of this day using the words mentioned before. —2 Tim. 3:1-5, 13.

[1] Why are these "critical times hard to deal with"?

[2] Was there ever another time in history when the badness of man was so abundant in the earth? Yes, the history of man, Genesis 6:5, 11 and 12, reports: "Consequently Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. And the earth came to be ruined in the sight of the true God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." It is comforting to note that the Almighty God Jehovah did not let all this badness go unnoticed but stepped in to take action and rid the earth of such evildoing. This and other statements in the Bible comfort those who hate evildoing because they prove that God takes action in such evil times. For us living now, these critical times are one of the evidences of the presence of Christ Jesus as a heavenly king ruling in the midst of his enemies. When on earth, Jesus prophesied, in Matthew 24:37-39: "For just as the days of Noah

[2] What conditions in the days of Noah were similar to today's, and what did Jesus have to say about them?

were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." In the same chapter (vs. 34) Jesus also said: "Truly I say to you that this generation will by no means pass away until all these things occur." So since the end of this wicked system of things is near at hand, we can see why the apostle Paul called these the last days.—Ps. 110:1, 2.

[3] With the conditions mentioned by the apostle Paul prevailing and advancing from bad to worse, there are many evil influences abroad in the earth, with much suffering among the people. Many injustices are carried on and great injury or harm has been done to many people. In this troubled age of violence people react in different ways according to their feelings and their knowledge. There continue to be warring, strikes, protests, riots, demonstrations and efforts at retaliation for actual or supposed mistreatment. Nationalism causes many difficulties too. Some men band together for the purpose of violence. Others try to organize ways to reform this system of things. Each individual is faced with a decision as to how he will react and what course he will take.

[4] There is no doubt that the events we may hear about or even personally experience can cause indignation, but one who is really a Christian has to take into consideration the fact that true Christians are in the world but no part of it and are not like it is. (John 15:17–16:4) The Christian reaction is to give even more serious consideration to the Scriptures, watching the unfolding of world events in harmony with the Bible prophecies recorded centuries ago and at the same time not getting sidetracked from following the course of action and work that true Christians were destined to perform in this particular time. It helps us to keep our balance when we remember the example of Christ Jesus, who saw many wrongs and much evil in the system of things, even including the unjust beheading of the good man John the Baptist, but he did not try to reform the world in his day. He did the work God sent him to do. He kept on preaching the Kingdom message.—John 9:4.

[5] Jesus practiced what he preached. One of the early teachings as recorded in the sermon on the mountain showed good reasons why sons of God will show love even for their enemies. "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:43-48) Obviously, doing this requires a great amount of mature thinking and self-control, plus being long-suffering, but it can be accomplished with the help of God's spirit; in fact, as the apostle Paul stated in Galatians chapter 5, self-control and long-suffering are fruitage of the spirit of God.

3. How do world events now affect some people?
4. What is the Christian reaction to present world conditions?
5. What is the basis for loving one's enemies?

[6] Christ Jesus had the ability to think calmly and dominate his actions; even when he was personally abused and persecuted he did not retaliate. When he was going to be unjustly arrested and one of those with Jesus cut off the ear of a slave of the high priest, "then Jesus said to him: 'Return your sword to its place, for all those who take the sword will perish by the sword. Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?' " (Matt. 26:52, 53) Thus, although he had the opportunity to call for the aid of at least 60,000 angels, he continued to exercise self-control.

[7] Later, after having experienced much humiliation and pain, when dying on the torture stake Jesus did not show hatred. "But Jesus was saying: 'Father, forgive them, for they do not know what they are doing.' Furthermore, to distribute his garments, they cast lots. And the people stood looking on. But the rulers were sneering, saying: 'Others he saved; let him save himself, if this one is the Christ of God, the Chosen One.' Even the soldiers made fun of him, coming close and offering him sour wine and saying: 'If you are the king of the Jews, save yourself.' There was also an inscription over him: 'This is the king of the Jews.' But one of the hung evildoers began to say abusively to him: 'You are the Christ, are you not? Save yourself and us.' In reply the other rebuked him and said: 'Do you not fear God at all, now that you are in the same judgment? And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this man did nothing out of the way.' And he went on to say: 'Jesus, remember me when you get into your kingdom.' And he said to him: 'Truly I tell you today, You will be with me in Paradise.' "—Luke 23:34-43.

[8] In the same chapter where Paul wrote about the last days he said concerning Christians: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) So it is part of the life of a real Christian to have some personal experience with reproach and persecution or suffering, and that is why it is so important for us to take into account the example of good understanding and self-control of Jesus. Peter tells us: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." —1 Pet. 2:21-23.

[9] Those who followed Christ as God's servants in the first century of our Common Era experienced considerable ill-treatment as a result of the activities of evildoers. The Roman Empire was notorious for its persecution of Christians. Christians living in those days became quite numerous, but, when they were persecuted, they did not follow the course that sinful men think is "natural," namely, to retaliate. They had to overcome such reaction, making their minds over, as the often-persecuted apostle Paul explained to them: "Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over,

6, 7. What are some examples of Jesus in his exercising of self-control under suffering?

8. What may followers of Jesus Christ expect?
9. What is the counsel in Romans chapter 12 for those living in an evil time?

that you may prove to yourselves the good and acceptable and perfect will of God. Rejoice in the hope ahead. Endure under tribulation. Persevere in prayer. Keep on blessing those who persecute; be blessing and do not be cursing. Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.' But, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.' Do not let yourself be conquered by the evil, but keep conquering the evil with the good." —Rom. 12:1, 2, 12, 14, 17-21.

10 Acquiring the same mental attitude Jesus had is the only way to avoid committing the serious sin of retaliation. It is a kind of armor that serves as a protection. Peter advised: "Therefore since Christ suffered in the flesh, you too arm yourselves with the same mental disposition; because the person that has suffered in the flesh has desisted from sins." —1 Pet. 4:1.

11 As we study the Bible, we can learn reasons why this is good counsel for evil days. For example, there is the case of Dinah recorded at Genesis chapter 34. Very unwisely this daughter of Jacob set out to have association with those who were not worshipers of Jehovah God or keepers of God's law. This led to her being sexually assaulted by a young man named Shechem. Thus evil was done to Dinah. Her father Jacob did not show the spirit of retaliation, but his sons became very angry and made a plan to take vengeance on the people of Shechem. Simeon and Levi killed all the men of the city where their sister Dinah had been violated and were joined by their brothers in plundering the city. Simeon and Levi in particular brought bloodguilt upon themselves, which displeased their father. Later, when Jacob was dying and the time came for him to give his sons blessings, Jacob said this about them: "Simeon and Levi are brothers. Instruments of violence are their slaughter weapons. Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their arbitrariness they hamstrung bulls. Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me give them a portion in Jacob, but let me scatter them in Israel." (Gen. 49:5-7) In the case of Simeon and Levi, returning evil for evil was a sin that brought no good.

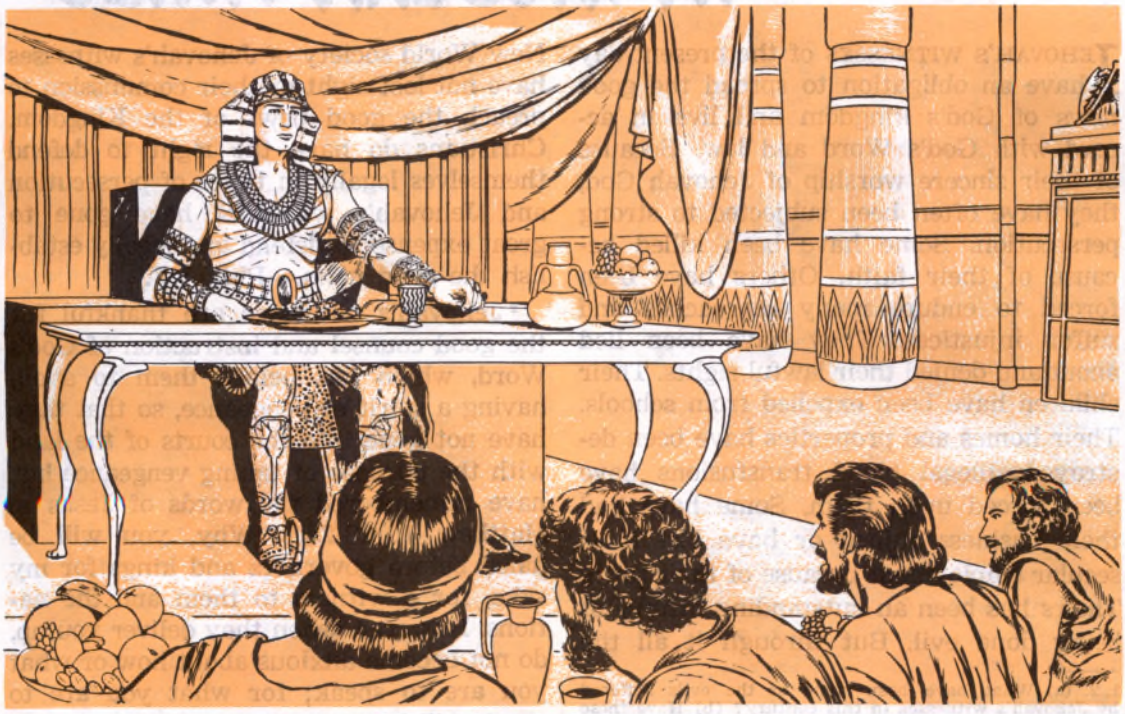
12 On the other hand, Joseph showed a different spirit and received a blessing from his father: "The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of Joseph, even upon the crown of the head of the one singled out from his brothers." (Gen. 49:26) Prior thereto Joseph had been done great evil by his brothers who sold him into slavery that brought him down to Egypt. Because of Jehovah's blessing, Joseph gained great prominence and power in the land of Egypt. When famine came, his brothers traveled to Egypt in search of food. Powerful Joseph did not show a spirit of vengeance against them. He did not return evil upon them, but

10. How can we avoid committing the sin of retaliation?
11. (a) What happened to Dinah, and why did she get into this trouble? (b) What sin did Simeon and Levi commit in reacting to the abuse of their sister? (c) What resulted to Simeon and Levi because of this retaliation?
12. (a) While Jacob did not speak well of Simeon and Levi, what blessing did Joseph receive from him? (b) What course of life did Joseph pursue to merit such a blessing?

showed love and a spirit of forgiveness. "Then he fell upon the neck of Benjamin his brother and gave way to weeping, and Benjamin wept upon his neck. And he proceeded to kiss all his brothers and to weep over them, and after that his brothers spoke with him." (Gen. 45:14, 15) The results of this course of action were very good. The entire family were reunited and with the help of Joseph were able to survive the famine period.

13 Descendants of Jacob did not all take the same course when it came to evil. Some caused evil, but others suffered evil. Among those who suffered the most evil were the prophets of Jehovah who spoke in his name. Their suffering originated mainly from those of their own nation who had lost the spirit of Jehovah and yielded to the inclinations of the flesh. Highly honored among men of the nation was Saul, who became the first king. He had opportunities to do much good, but instead acted foolishly, did not keep God's commandments and so did not enjoy the favor of Jehovah. His contemporary David proved to be blessed by Jehovah with victory over Goliath. So Saul was afraid of David, came to hate him and schemed to have David die. Personally, Saul tried to spear David, but David escaped. Time and again Saul endeavored to do evil to David. Nevertheless, David showed the spirit of God and would not let himself be provoked into returning evil upon Saul. David felt sorry for Saul and determined to leave the settling of matters in the hands of Jehovah God. (1 Sam. 18:15, 25; 19:10, 11; 24:4-15) David was but one of

13. (a) In ancient Israel, what class of people suffered much evil? (b) What experiences of David well illustrate this? (c) In the light of those experiences, what is the counsel of James?



Joseph's brothers had done evil to him; yet after becoming lord of all Egypt he did not return evil for evil

the prophets who suffered evil; there were many others who have also left a good example for us to copy. It is evident that those who were patient with evildoers are the ones who gained the favor of God. Let us do likewise: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful."—Jas. 5:10, 11.

CONQUERING the Evil WITH the Good IN MODERN TIMES

JEHOVAH'S WITNESSES of the present day have an obligation to spread the good news of God's kingdom and live in accord with God's Word and law. Because of their sincere worship of Jehovah God, they have often been subjected to strong persecution. Some have been killed because of their faith. Others have been forced to endure many reproaches and suffer injustices. They have been lied about and denied their lawful rights. Their children have been expelled from schools. Their homes and properties have been destroyed. Illegal blood transfusions have been forced upon them. Some have had their business ruined or have lost their secular employment because of their faith. Theirs has been an outstanding history of being done evil. But through it all the New World society of Jehovah's witnesses have not lost sight of their commission to preach the good news of the Kingdom. Christians do have the right to defend themselves legally in times of persecution and Jehovah's witnesses have gone to great expense to defend and legally establish the good news.—Phil. 1:7.

1, 2. (a) What have been some of the evils suffered by Jehovah's witnesses in this century? (b) Have these things drawn them away from doing their work? (c) Why have Jehovah's witnesses gone into the courts? (d) What words of Jesus have comforted them?

2 Jehovah's witnesses are thankful for the good counsel and instruction of God's Word, which has helped them to avoid having a spirit of vengeance, so that they have not gone into the courts *of the land* with the purpose of taking vengeance but have remembered the words of Jesus in Matthew 10:18-28: "Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; for the ones speaking are not just you, but it

is the spirit of your Father that speaks by you. Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. And you will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved. When they persecute you in one city, flee to another; for truly I say to you, You will by no means complete the circuit of the cities of Israel until the Son of man arrives. A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub, how much more will they call those of his household so? Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." They appear before rulers and courts to give a witness even as Jesus himself did.

[3] While Christians rely entirely upon Jehovah God and are not fearful of those who kill the body, they never become so fleshly minded as to organize assaults against their persecutors. One of the outstanding persecutors of the early Christians was Saul the Pharisee of the tribe of Benjamin. While the Christians knew Saul as an enemy and persecutor, never did they try to kill him. If the Christians had struck the persecutor Saul and killed him in retaliation, it would indeed have been evil. As long as men are alive, even though they may be persecutors, the Christian can live in hope that the persecutor may someday learn the facts about the ones he is persecuting and, if he has a good heart, he may become like Saul, who, when he saw the light, took up pure worship as a Christian. We can always hope there will be many more like him who may turn around and worship the true God, Jehovah.—Acts chap. 9.

[4] As for those who do not have the kind of sincere heart that Saul had and are really wicked men, incorrigible evildoers, even in the case of these men it is important for a Christian to keep the right position of faith, waiting on Jehovah, who says: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Let anger alone and leave rage; do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:1, 2, 8, 9) There is no doubt that Jehovah will take action. Jehovah knows what is in the hearts of all men and will deal with the evildoers in his good way. We can be certain about it. Jesus encouraged us to think this way: "Certainly, then, shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?"—Luke 18: 7, 8.

ADVANTAGES OF SELF-CONTROL

[5] Jehovah's being long-suffering with evildoers has been outstanding and is the

3. Give an example showing why it is practical not to assault persecutors.

4. What is the proper viewpoint of God's servants toward evildoers?

5. Why is self-control desirable?

example for us, his creatures on the earth. Jehovah knows man's frame, that he is weak and imperfect, but he judges each one according to what is in his heart. If Jehovah can be long-suffering toward imperfect men, then this is something we must also try to learn. It is part of the fruitage of the spirit that goes along with self-control. There are definite advantages in our learning to put up with the offenses of others and to have self-control. Even Christians are imperfect men and have the possibility of committing an offense against others. A little self-examination may help to illustrate the point. Is there anyone who can say he has never lost his temper with someone in his own family? Do you recall such a time when you may have lost your temper? Think about it and ask yourself, What good did it do? Did any benefit result from losing control of myself? Did it result in shouting or argument? Did I take a mature point of view on what had occurred?

[6] As a matter of fact, it is really bad for the health to have a loss of temper. Beyond one's doing some personal damage to oneself and one's health, if parents are accustomed to losing their tempers with their families, it can cause children to become very nervous, perhaps introverted, or even very seriously ill. This is not to say that parents always must excuse their children of any offense committed. That would be contrary to the Scriptures. Discipline is needed at times and it is Scripturally proper to use it. However, the wise parent will be calm as he disciplines his children. Some who have lost their temper have injured children and even killed children when administering discipline. But the undisciplined child will be a failure all his life and a disappointment to his parent as he grows older; so discipline is valuable and a spanking to small children is necessary at times. Let us take into consideration the advice of the Scriptures: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Eph. 6:4; 4:31, 32.

[7] What Paul said in Ephesians 4:31, 32 is also applicable in the congregation. As we draw nearer to the end of this evil system of things, we must learn to be very close together in the congregation, to love one another and be glad to see others. The Devil is angry and knows his time is short, so he is causing many difficulties for God's people, but in the congregation there is a place to get love and comfort and to be built up to face the next day's tests or problems. Peter put it this way: "But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:7, 8) Peter very maturely took into account the fact that there will be some sins or offenses, but this is where Christian love comes in. Some people make errors, others are inconsiderate, but as we grow to maturity and have Jehovah's spirit, we certainly learn how to forgive one another. All the benefits of this forgiveness may go immediately to the offender or wrongdoer, but then it is also reflected back on us. By having rendered evil for evil or like for like instead of giving forgiveness, we can become of-

6. How should disciplining of misbehaving children be handled?

7. What is the proper way to view offenses of others in the congregation?

fenders before our heavenly Father. That is why Jesus counseled: "For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15.

[8] Even when it comes to some serious offense where someone in the congregation has done something that one may consider extremely offensive or evil, Jesus gave the formula for settling these problems when he said: "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation." (Matt. 18:15-17) This is very good counsel for the Christian family as well as the congregation. In both congregation and family, talking over difficulties is the best way to overcome an offense. Retaliation or doing injury for injury can break up the unity of the congregation and it can also break up a family. So when an offense is committed, if it cannot be forgiven (which also means forgetting) then it is best to talk about it and have the matter settled and not let it take away joy, which should be found in every dedicated family and congregation. One can pray to Jehovah for courage and strength to follow his advice; then on this basis proceed toward a settlement of a problem, and the end result will be good.

OVERSEERS

[9] Sometimes overseers in the congregation have to contend with a person who is erring in doctrine. There are those who very foolishly or ignorantly question the truth or disagree with the Bible and cause some real problems in the congregation. But here again Jehovah's direction would be to exercise self-control and handle matters calmly. There is no need to cause a battle. No good would be accomplished by it. Under inspiration of God's spirit, Paul counseled Timothy: "Further, turn down foolish and ignorant questionings, knowing they produce fights. But a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one." (2 Tim. 2:23-26) By following this counsel the overseer shows his Christian maturity.

[10] Even in the case of those who may go so far as to lose their faith and try to cause injury it is necessary to be restrained and mild. The apostle Paul had experience with such individuals and the evidence is that he dealt with the matter calmly, as he says in 1 Timothy 1:19, 20 and 2 Timothy 4:14: "Holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme." "Alexander the coppersmith did me many injuries—Jehovah will repay him according to his deeds." So Paul discharged his duties as overseer correctly without personally injuring the evildoer.

8. What is the right way to settle a problem with a brother or sister?

9. Even if an overseer may come under much pressure in connection with his work, how is he counseled to deal with his problems?

10. How is Paul an example in dealing with those causing injury?

[11] Sometimes an overseer does not receive the support he might expect from others in the congregation. This can put quite a test on his self-control and spirit of long-suffering. Here again Paul is an example. When Paul was suffering the evil of persecution, other dedicated ones failed to give him any help or support. Did he then wish evil for them? Not at all, but again he demonstrated Christian maturity and gained his comfort and help from a heavenly source. About this experience he says: "In my first defense no one came to my side, but they all proceeded to forsake me—may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth." (2 Tim. 4:16,17) He showed a spirit of forgiveness and did not want this thing to be on their account before Jehovah.

[12] Not only must the overseer have this spirit of calm, mature thinking and nonretaliation, but he must also try to show others in the congregation how to so conduct themselves. The cooperation of the congregation in all spiritual things is very much appreciated by the overseer. Paul as an overseer encouraged the right spirit, saying: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you; and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another. On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all. See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others." —1 Thess. 5:12-15.

[13] If the overseers and all in the congregation show the fruitage of the spirit, the congregation will be strong, united and at peace. Note the things Paul says are the fruitage of the spirit: "On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. If we are living by spirit, let us go on walking orderly also by spirit." (Gal. 5:22-25) All of these things are for the good of the Christian and benefit those around him. An orderly congregation is a blessing to all.

[14] In contrast, every one of the works of the flesh results in injury to one's self and others and so should be avoided. "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) For anyone to introduce any of these evil things into the ranks of the congregation would be an offense not only against the congregation but also against Jehovah. Then the congregation would have to step in to administer discipline, not in a spirit of vengeance or paying back evil for evil, but, rather, carrying out God's justice and

11. If an overseer does not receive support in what he is doing, how should he react toward his brothers?
12. What spirit should the overseer continue to cultivate in the congregation?
13. How is the fruitage of the spirit beneficial to all in a congregation?
14. (a) How are works of the flesh injurious to others? (b) How are such practices dealt with if found among those in a congregation?

preserving the righteousness and cleanness of the congregation. And, indeed, if one does have self-control, one will not practice these things.

THE RIGHT VIEWPOINT

15 It may seem very difficult to learn this self-control about which the Scriptures tell us, but it can be done and has been done by God's servants for many centuries. (Jas. 5:10, 11) None of us like to see anyone practice evil of any kind. In a way we feel sorry for the multitude of people who are practicing evil throughout the world in these "last days." They are really to be pitied. No doubt many who abuse God's people and do evil to them do so because of wrong information. Some have had bad education or very wrong training. Some are only following the inclinations of the flesh without any thought to whether something is good or bad, right or wrong. Jesus said about the persecutors: "Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me." (John 16:2, 3) By this we can see how Jesus looked upon the persecutors. They lacked knowledge of the Father and Christ, and it was on that basis that they would become killers. In these circumstances it is always wise for a Christian to pray to Jehovah and ask for help and guidance and for God's spirit to be with him. This is what early Christians did when persecuted. (Acts 4:24-31) And because they understood the issues, they were able to endure evil and still rejoice without being sidetracked from their commission. The persecutors "summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go. These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:40-42.

16 To retaliate in some way or engage in abusive speech can complicate one's problems and bring hurt to one sometimes. So it is good to remember the counsel at Proverbs 15:1: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." This will be true whether one is dealing with persecution or problems in the family or congregation. Feuding benefits no one; whole families have been wiped out sometimes because of feuding, fighting and the spirit of retaliation. There are others who have fallen into a spirit of not wanting to speak to each other. But failure to communicate also works for disunity in family and congregation. Remember what happened at the Tower of Babel? As soon as the people could not communicate, everything they were trying to do came to a stop. So we can learn from this. It is beneficial to communicate when we are trying to do something together and deal with each other in a spirit of mildness.—Gen. 11:7, 8; Mal. 3:16.

17 Let God's Word and spirit be our guide. As we go through life, we must keep in mind that the truth can change persecutors into worshipers of God, criminals can become law-abiding, fighters can become peaceable, but first the truth must penetrate into their minds and hearts. Always be ready to do good to all. This can result in many blessings, in harmony with Prov-

15. How must Christians view their persecutors and the persecution?

16. Explain the use of right speech under difficulties.
17, 18. How may the truth and Christian patience affect our enemies?

erbs 25:21, 22. The *1967 Yearbook of Jehovah's Witnesses* presented this good illustration:

"By showing hospitality Jehovah's witnesses sometimes have the opportunity of helping persons to come to a knowledge of the truth. (Heb. 13:2) The following example is proof of this: Returning to her home after conducting a home Bible study, a sister met the mother of a young woman with whom she conducted a study. Seeing that this woman was pale and trembling, and thinking that she was ill, the sister invited her into her home and showed her as much kindness as possible, even though this woman was opposed to the truth.

"Suddenly this lady burst into tears and said to the sister: 'Why do you treat me like this? . . . If only you knew . . . ' The sister replied that as one of Jehovah's witnesses she was trying to show love to her neighbor, and believing her to be sick, she was trying to give her some care. Then this woman cried out: 'I am not sick. I came here to kill you because you have stolen the love of my daughter who prefers God.' The sister explained to this woman that the Bible exhorts children to honor their parents and, rather than separate mother and daughter, the Bible only draws them nearer to each other. After a moment of reflection, the woman replied: 'You deprive me of my daughter's presence one afternoon each week, because you go to see her.' The sister then suggested that this lady attend the study, made an appointment for the following week and then took her home.

"The sister had some trouble at the beginning, but she did get some results. This woman is now a Witness and so is her husband. Being elderly, this sister cannot move around as she would like, but she makes herself useful taking care of her daughter's children, thus allowing her daughter often to take up the vacation pioneer service. And what is more, her love of the truth has enabled her to help one of her neighbors who has also become a Kingdom publisher."

18 Had the sister failed to do good even though the woman in the case was opposed to the truth she would not have been in harmony with the counsel of Jesus in Matthew chapter 5. But by her not returning evil, but showing love to even an enemy, she was blessed with good results. There are good reasons why Jehovah wants us to prove that we are his children by loving our enemies.

19 Surrounded though Christians may be with all sorts of evil in these closing days of Satan's rule over this system of things, let us keep conquering the evil with the good. Let us not be sidetracked by evil from doing our assigned benevolent work as Christians, telling about the good news of God's kingdom. Think about Paul's words: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." According to this, the only way one would be conquered by the evil is if one *lets* oneself be so conquered. So it is something that we can control with the help of Jehovah, and we should continue praying for his help. Therefore, do not be conquered by evil. Return evil for evil to no one.—Rom. 12:17-21.

19. How do we show that we have not been conquered by the evil of these "last days"?

WHO IS REALLY POOR?

That materialism had not warped the thinking of the early post-apostolic Christians can be seen from what one of them wrote: "That many of us are called poor, this is not our disgrace, but our glory; for as our mind is relaxed [weakened] by luxury, so it is strengthened by frugality. Yet who can be poor if he does not want, if he does not crave for the possessions of others, if he is rich towards God? He rather is poor, who, although he has much, desires more." —The Octavius of Minucius Felix, chap. 36, *The Ante-Nicene Fathers*, Vol. 4, p. 195.

Overcoming

The Pressures That Tend to Discourage

DO YOU ever feel discouraged? That is nothing strange! Many other people, too, sometimes feel pressures that tend to discourage in one way or another. Moreover, such feelings of dejection are not new.

Perhaps you have started out on some project that you feel is quite worth while, possibly studying a new language. Or, maybe you have started on a new and better way of life, in the Christian ministry. At first you thought that nothing could make you feel like giving up. But, then, something happened. From somewhere there is pressure that tends to discourage.

Sometimes, of course, the cause may be within us. Possibly, one has been ill or is physically or mentally exhausted. It is easy for one to become discouraged then. On the other hand, a healthy, rested person can view problems optimistically.

Though the pressures that tend to discourage are felt inside us, more often than not there are external factors involved. This is true when we experience personal trials or a sense of personal failure, or bitter disappointment about something. When one is discouraged one suffers temporary loss of optimism, courage and hope; one feels in "low spirits." How can we overcome the pressures that tend to discourage?

PRESSURE FROM WORKMATES, RELATIVES, FORMER FRIENDS

A very common source of pressure is constant derogatory remarks about one's religion on the part of workmates. Why do they say such things? Before coming to an accurate knowledge of God's righteous principles one might have joined such workmates "in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." They had nothing derogatory to say about one's religion then. But now, "because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:3, 4) If such derogatory remarks can be used as occasions to tell one's workmates of the reason for one's Christian conduct, fine! But sometimes these remarks just have to be ignored. In any case it takes courage to continue in the face of this sort of pressure.

Another type of pressure to be overcome is belittling of one's religion and one's efforts to serve Jehovah on the part of the members of one's immediate family. Or there may be criticism of one's belief by other relatives. This can be quite a severe test of one's devotion to God and Christ. Jesus warned: "I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:35, 36.

If this is what is occurring in your case then you are under test to show which is the stronger tie, the controlling one in your life. Is it your attitude toward your relatives or your love of God and Christ? To yield to this pressure could benefit neither you nor your relatives but, rather, would deprive them of the fine influence in the home that your being a servant of Jehovah can be. (1 Cor. 7:16) You can overcome this pressure by manifesting the fruits of God's spirit in this difficult situation and remembering what Jesus said to his disciples: "By endurance on your part you will acquire your souls."—Luke 21:19; Ps. 27:10; Mark 10:29, 30.

Have you recently started association with Jehovah's witnesses at their Kingdom Hall? Be prepared to hear and bear derogatory comments from relatives and former friends about your new associates. Do not be discouraged if they seem shocked and protest: "No! not one of Jehovah's witnesses! Anything else but *that!*" Why be discouraged when people make such remarks? In a similar way, nineteen hundred years ago people tried to discourage those who listened to Jesus, saying: "You have not been misled also, have you? Not one of the rulers or of the Pharisees [nobody of any consequence!] has put faith in him, has he?" Take courage; speak up as Nicodemus did.—John 7:47-51; 1 Cor. 1:26-29.

INDIFFERENCE

The indifferent attitude of persons encountered in the house-to-house ministry also exerts pressure tending to cause discouragement to some Christian ministers. In some localities a minister may go for hours from house to house and find very little response, getting to speak only very briefly at some doors, meeting cold indifference at many doors and experiencing insults at a few. But despite all this, is his ministry fruitless? He is pleasing the Creator by obeying His command to preach; he is giving a witness whether people accept or reject; he is working for the salvation of those who listen, and some will; and he is making sure of his own salvation. Not a fruitless ministry by any means!—Matt. 24:14; Ezek. 2:5; 1 Tim. 4:16.

Not everyone listened to Jesus. The people in his hometown did not accept him. The Christian minister is not greater than Jesus is and thus should not be discouraged if people treat him as they did the Son of God. (Matt. 10:24, 25) After Noah preached for forty to fifty years no one but his own household entered the ark. Moses kept going back to Pharaoh not because he thought Pharaoh would join in true worship, but in obedience to Jehovah. Jeremiah was told by Jehovah, not, 'I have some good territory for you as a preaching assignment,' but, rather, 'When you preach they are certain to fight against you.' Do not be discouraged; if you rely on Jehovah, he will be with you as he was with Jeremiah.—Jer. 1:19.

SPEAKING ABILITY

Sometimes a person can get discouraged because he compares his speaking ability with that of another who is more adept at speaking. Or a Christian minister might feel inadequate to meet the better educated people in his preaching territory. But he should remember that no matter how poor his speaking ability is, in a sense it is better than that of those he calls on, because they can speak *nothing* about the Creator's purpose for our day.

It happened not long ago in Taiwan (Republic of China) that an older Christian minister who had recently learned to read felt extremely discouraged because in his door-to-door ministry he was asked

a question on a basic doctrinal matter and was unable to answer it. How did he overcome his discouragement? He acted on a suggestion from a helpful Christian associate that he should study more thoroughly and practice the art of teaching at home with the help of a new Bible-study aid in the Amis language. Some time afterward he had a most enjoyable and encouraging experience. He met a seminary student of his own tribe who took issue on the Trinity doctrine. This time the minister was able to use the things he had learned from teaching his family to overcome the objections on this and other doctrinal matters.

It is good to realize in advance that many will show interest at the start but will fall away later. As Jesus' parable at Matthew 13:3-9 foretold, not all seeds would develop to the mature, fruit-bearing stage. Some are quickly lost through persecution, others come to the point where they accept God's truth but, because of their relatives or associates, give in to fear of man. Others are choked off, being "too busy" with entertainment and materialistic pursuits. Jehovah's ministers should not be discouraged. They have heard the Word of God. Jehovah's blessings will be on them if, now, they "retain it and bear fruit with endurance."—Luke 8:15.

DO YOU DISCOURAGE OTHERS?

Realizing how our loved ones and our Christian brothers react when discouraged, true Christians will endeavor to refrain from saying or doing anything that would tend to cause discouragement. When due praise is withheld, the person to whom it is denied may feel pressure leading to discouragement. For example, a dinner guest commented to his friend, "Your wife is a good cook." The host said, "Sure, but I wouldn't tell her about it." The guest noted that relations in that home were not as pleasant as where appreciative expressions of praise were given by members of the family.—Prov. 31:28.

Husbands and children also thrive on well-deserved praise, like oil that will make the machinery of life run more smoothly. One mother who often had to discipline her child relates that one day she was especially good. That night the mother heard her sobbing. The little girl asked between sobs, "Haven't I been a pretty good girl today?" The mother admitted that the question went through her like a knife. Though her child had tried hard to obey, she had put her to bed without a word of appreciation. It caused discouragement.

Pressure tending toward discouragement may come even from well-meaning though misguided friends or Christian brothers. When Jesus informed his disciples of the suffering he must undergo in God's service, sincere Peter "took him aside and commenced raising strong objections," but Jesus resisted this pressure, administering a strong rebuke to sentimental Peter.—Matt. 16:21-23.

In a certain African country there was recently a great need for a mature, experienced missionary to travel as a district overseer, visiting congregations of Christian ministers. A qualified minister was seriously considering taking up the assignment, which involved some dangers and many hardships and trials. Some companions emphasized these difficulties, and their remarks were a source of pressure that certainly was not encouraging. Would he accept the privilege of service or would he be influenced by expressions that were "not God's thoughts, but those of men"? Prayerfully he considered the matter, accepted the service assignment and is experiencing numerous joys and blessings in this field of service.

If you are faced with similar circumstances, when you perceive what Jehovah's will is for you, then give your answer to those who try to discourage, just as the apostle Paul did: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:12-14.

Do not, therefore, be a source of discouragement-producing pressure. "On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all."—1 Thess. 5:14.

YOU CAN OVERCOME THE PRESSURES

You can overcome the pressures that tend to cause discouragement. Jesus Christ did. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously."—1 Pet. 2:21-23.

Yes, you can overcome the pressures. Jeremiah did. How? He kept focusing his thoughts on Jehovah through prayer and bestirred himself to more zealous activity in Jehovah's service.—Jer. 20:11, 13.

You can overcome the pressures just as Paul did. Though "pressed in every way . . . perplexed . . . persecuted . . . thrown down . . . brought face to face with death," "afflicted in every manner," he relied on "God, who comforts those laid low." (2 Cor. 4:8-11; 7:5, 6) Be encouraged in the right course by these and other faithful examples.

What if workmates, relatives and acquaintances continue to oppose or remain indifferent? Keep in mind what Jesus foretold: "I tell you, In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned." (Luke 17:34, 35) You do not want to be among those "abandoned" by God! You want to be among those who are "taken along"; that is, among those who receive a favorable standing with God and who are brought into the way of salvation.

So maintain the right outlook; it will help you to persevere under difficult circumstances. Associate with fellow believers; enjoy an interchange of encouragement at meetings of the Christian congregation. Their good reports and experiences will encourage you. Read the Bible; in it you will find the "word of encouragement." (Heb. 13:22) Try never to let a day go by without taking in some spiritual food. (Josh. 1:8) Turn to Jehovah, the God of all comfort; lean upon Him. Seek greater happiness by giving to others. Do not give up. Be determined to overcome the pressures that tend to discourage. With Jehovah's help you can and will overcome.

No Evidence Against Special Creation

It is significant that the *Encyclopædia Britannica,* a staunch upholder of the evolution theory, should observe: "There is, however, nothing in the study of living forms alone definitely to exclude the possibility that (as indicated by a strict interpretation of the Book of Genesis) we are part of a special, direct creation, and that, although modification of the animals thus created may occur, these modifications have been only of a minor nature, not meriting the designation of a major evolutionary process."—1965 Edition, Volume 17, page 108.

DO YOU ASSOCIATE OR MERELY ATTEND?

PERHAPS you have thought that there is little difference between attending meetings of Jehovah's witnesses and associating with Jehovah's witnesses. Actually there is quite a difference. Not all those who attend these meetings really associate.

To help appreciate how one can attend meetings and yet not be associating, consider the Bible account at Job 1:6. Here it shows that not only human servants of God attend meetings, but even the spirit sons of God have appointed times to come before Jehovah God. The account says: "Now it came to be the day when the sons of the true God entered to take their station before Jehovah, and even Satan proceeded to enter right among them." Satan attended that meeting, but was he truly associating with Jehovah God and the faithful spirit sons of God gathered there? Not really.

To *attend* means "to be present." This was the case with Satan in this particular instance. But the word *associate* means more. It means to "join as a friend, companion, partner or confederate," or "to unite in company; to be or go together as companions; also, to unite in action; join for a common purpose."

Now certainly these terms did not apply to Satan in his attendance at this meeting. He certainly was not joining with Jehovah God. He proved to be no friend of Jehovah. Nor did Satan view the faithful sons of God as his friends or companions. In fact, he called into question their motives for serving God.

We can appreciate, then, that whether we really associate with others is determined not by our mere presence, but, rather, by our attitude or feeling toward the ones who are present there with us.

GENUINE BROTHERS

Jehovah's witnesses refer to one another as "brother" and "sister." This denotes the close relationship that should exist among all servants of Jehovah God. The term "brother" literally means son of the same parents. But do we really feel such a close relationship with those who are dedicated servants of our Father, Jehovah God? Or do we merely use the term "brother" because we 'picked it up,' because that is what Jehovah's witnesses call one another?

It is of interest to observe that the fleshly brothers Cain and Abel claimed to be worshipers of Jehovah, which would make them spiritual brothers as well. On one occasion, the Bible says: "Jehovah said to Cain: 'Where is Abel your brother?' and he said: 'I do not know. Am I my brother's guardian?' " (Gen. 4:9) Cain had recently murdered his brother, but did you notice that he did not hesitate to use the term "brother"?

This shows that more is required than merely to call another person "brother" or "sister." Rather, we need to cultivate the close love that really proves us to be

a brother or sister to our Christian associates. It is necessary that we love "neither in word nor with the tongue, but in deed and truth." The Christian command is "that the one who loves God should be loving his brother also."—1 John 3:18; 4:21.

REAL FRIENDS

As already noted, one of the definitions of the word associate is "to join as a friend." Jehovah's witnesses frequently use the term "friends" when they refer to their Christian brothers and sisters. But to be a real friend involves more than attending meetings with another, or even being acquainted with another's name. It means that we have cultivated an affection for the person.

What is the basis for cultivating real friends? Jesus indicated this when he said: "You are my friends if you do what I am commanding you." (John 15:14) This shows that true Christian friendships are established upon mutual interest in doing what Christ commands. Jesus' friends are those who obey him—it makes no difference to him what their age, national background or race is. So it is among true Christians. Yes, mutual interest in serving God draws them closer together than can even family ties.

Jesus Christ indicated that this is the way it should be. For on one occasion, when it was reported to him that his mother and fleshly brothers wanted to see him, Jesus said: "My mother and my brothers are these who hear the word of God and do it."—Luke 8:21.

COMPANIONSHIP

To associate also involves 'joining as a companion.' And what is a companion? He is one who goes along with another, one who shares what another is doing. When you come to meetings of Jehovah's witnesses, do you really feel that you are a companion of those present, or do you still feel somewhat out of place?

If you feel awkward, or that you do not 'fit in,' could it be that you are not yet fully sharing, or going along with, what Jehovah's people are doing? Jehovah's witnesses are devoted completely to 'preaching the good news of the kingdom in all the inhabited earth before the end comes.' (Matt. 24:14) Thus, really to associate as companions with them you need to become involved wholeheartedly in this preaching activity. You need to pursue a course of life that is in complete harmony with Christian principles.

PARTNERSHIP

Another definition of the verb associate is 'to join as a partner.' A partner is defined as 'a player on the same side,' 'one who shares.' Do you really feel as a partner to those at the meetings? Do you really feel that you are all on the same side? The Bible psalmist wrote: "A partner I am of all those who do fear you [Jehovah], and of those keeping your orders." (Ps. 119:63) If you are determined to take an uncompromising stand on the side of Jehovah God and his kingdom, you should feel close partnership with those at the meetings.

The psalmist David expressed the feeling of ones who really associate with God's people when he exclaimed: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.' " (Ps. 122:1) Yes, David rejoiced for the opportunity to associate with the people of God. And notice the expression "let us go." Not only was he concerned with his own attendance, but he felt close to all those expressing interest in Jehovah's worship. May you have this same feeling as you share in the meetings of Jehovah's witnesses.

Enjoying PEACE ON EARTH

IS THERE any place on earth where peace truly exists? Perhaps as you consider the widespread unrest, turmoil and war you may be hard pressed to name even one peaceful place. Would it surprise you, then, to learn that genuine peace really does exist, and that in many places throughout the earth?

The existence of genuine peace was powerfully demonstrated this summer when hundreds of thousands of Jehovah's witnesses from more than a hundred lands met at thirteen assembly locations in Europe and North America. The conduct of the delegates showed that peaceableness is part of their everyday lives. Furthermore, delegates to the "Peace on Earth" International Assembly were cheered by reports that peace was being enjoyed and promoted earth wide.

IN THE NEAR EAST

Almost daily there are reports in the public press about the violence in the Near East, and the deep-seated hatreds that the Arabs and the Jews have for one another. Yet, is this always the case?

An assembly delegate reported that in Israel some from among both Jews and Arabs have accepted Bible truths and have become Christian "brothers." "There is complete harmony among them," he explained. "This was manifest in a special way during the critical days of the 'six-day war' in 1967, when tension and distrust between racial groups reached a peak." As is always true of Jehovah's witnesses, they were completely neutral in regard to the war.

Of the situation during the war, he observed: "We maintained a full program of meetings, even though we had to black out the Kingdom Hall, and the Jewish and Arabic brothers came together right through the war days without a trace of the suspicion and distrust that affected everyone else."

The genuine love these Christian brothers hold for one another is noted by this report: "During the fighting Israel occupied areas formerly under Jordan and we knew that there were some brothers in that section, so one day, a few days after the war, we set out to search for them. A brother knew of one family and thought that he could find their home. I shall never forget the experience of driving across the former barbed-wire barriers and heading north from Jerusalem to the town of Ramallah, with signs of war damage and deserted houses all along the way.

"We found the house eventually and as we approached naturally we wondered: . . . 'Are any of the brothers here?' We tapped at the outside door and the door was cautiously opened . . . can you imagine how we felt when we found that there were twenty Witnesses there, holding their weekly *Watchtower* study? What a welcome they gave us!"

Bordering Israel on the north is the Arab country of Lebanon. There, too, Je-

hovah's witnesses stand for peace. However, their experience in Lebanon is similar to that realized by the Bible psalmist, who wrote: "I stand for peace; but when I speak, they are for war."—Ps. 120:7.

Both the Moslems and nominal Christians in Lebanon oppose Jehovah's witnesses, although they also violently fight each other. In small towns, for example, priests are able to influence schoolchildren to stone the Witnesses as they go about their ministry. However, Jehovah's witnesses continue to pursue peace. For example, in one town two missionaries peacefully endured such harassment for two years before moving to another area. An assembly delegate reported this interesting result:

"Several years later, while attending a district assembly, a young Witness introduced himself to the two missionaries and said: 'You don't know me, but I remember you. You used to serve in our town and I was one of those young children who used to throw stones at you. I wish I had known the truth then so I could have served with you instead of persecuting you.'"

The peaceful course of the missionaries had greatly impressed him. He is now a special pioneer minister of Jehovah's witnesses.

Not far away, on the Mediterranean island of Cyprus, Turks and Greeks are in an almost constant state of war. The divisions among them are considered irreparable by some worldly authorities. Nevertheless, Greeks and Turks who become Jehovah's witnesses live in peace with one another. "Because of this peace and unity," the delegate from Cyprus reported, "Jehovah God has blessed us with fine growth." He then went on to cite an experience that illustrates the effect the Bible's peaceful message can have.

"In a village," he explained, "there was a prominent revolutionary. Everybody was scared of him because he was a real troublemaker. At night he would often go to the coffee shops and after having had some strong drink he would pull out his guns and shoot out the lights. But Bible truth changed this man. A Bible study was started and he began coming to meetings of the Christian congregation. He stopped quarreling with his fellow villagers and became a peaceful man. This impressed the villagers very much so that they began to talk favorably about Jehovah's witnesses."

PEACE IN AFRICA

People generally think of Africa as one of the most strife-torn places on earth. Revolution is the order of the day. Yet genuine peace is being enjoyed by an ever-increasing number of persons there, yes, by literally tens of thousands of them. Illustrating this was the report at the "Peace on Earth" International Assembly by a delegate representing the Congo (Kinshasa). He explained:

"There has been a state of war here for a long time. But the peaceful Christian message can change warlike dispositions to peaceful ones. For example, a man entered the Congo as a freedom fighter. In his home country he was viewed as a dangerous rebel, one engaged in guerrilla warfare. A missionary started a study with him. Six months later he started attending meetings. A year later he was baptized, and eventually he was appointed as a servant in the Christian congregation.

"Despite the fact that he expected to face a jail sentence if he returned to his home, he did return, together with his Christian wife, to preach the Bible message of peace to his own people. What a surprise he received on his return! Instead of being imprisoned, government officials received him kindly and gave him back

his former secular job. They had heard that he had become one of Jehovah's witnesses, and knew that he presented no further danger to the government but that he was now a man of peace."

THE BASIS FOR ENJOYING PEACE

Why are Jehovah's witnesses able to live together at peace, while other peoples so often hate and fight one another? An experience in the Congo Republic (Brazzaville) points to the answer. An assembly delegate explained:

"When one of Jehovah's witnesses recently took a Bible to his fleshly brother in prison, the prison warden asked: 'What is your brother's religion?'

" 'Protestant,' the Witness replied.

" 'Why was he imprisoned?' inquired the warden.

" 'For concealing weapons,' replied the Witness.

" 'What was the religion of the former president of the Republic?' the warden further inquired.

"The Witness knew and replied that he, too, was a Protestant. Without knowing that the person to whom he was speaking was one of Jehovah's witnesses, the warden then said: 'The Bible does not belong to the Protestants. If it did, then the former president would not have killed so many people, and your brother would not have had weapons in his possession. This book is only for Jehovah's witnesses.' "

Yes, it is clear to many people that the Bible is the book most prominently used by Jehovah's witnesses. And it is the putting into practice of the teachings of this book, the Word of God, that enables Jehovah's witnesses to live such peaceful lives.

PROCLAIMING GOD'S MESSAGE OF PEACE

Realizing that the Bible provides the basis for enjoying true peace and contentment, Jehovah's witnesses zealously share in proclaiming its message. To do this frequently involves significant adjustments in their lives. At the "Peace on Earth" International Assembly in New York, a delegate from Japan noted such an example.

"In April of 1969," he reported, "the *Asahi* golf magazine described in three pages of pictures the new occupation of a well-known professional golfer. This young man had sacrificed a brilliant career in sport in order to become a humble full-time minister of Jehovah's witnesses." He recognized the urgency of proclaiming God's message of peace that he had accepted.

In Guatemala a seventeen-year-old Witness, who lives with her mother and stepfather, also recognized the importance of sharing in the full-time ministry. But where would she receive the financial assistance, since wages are so low in that country? An assembly delegate representing Guatemala explained:

"She got to know her real father for the first time. And he was glad to see her and generously offered her a small allowance each month to support her, and with this she is able to share in the full-time ministry."

Is this such an unusual experience, you may wonder? Yes, it is, for, as the assembly delegate explained: "Few young girls in the full-time ministry of Jehovah's witnesses receive help from their father who is also a Catholic priest."

As evidence of the increase in the number of persons proclaiming God's message of peace, consider the situation in the Philippines. A peak of 48,251 ministers was recently reached. Reported the delegate from there: "In the first eight months of the 1969 service year (from September to April), there were 4,361 new ministers who symbolized their dedi-

cation by water baptism. This is an average of 545 each month for that period, or eighteen a day!"

An assembly delegate from the Congo (Kinshasa) reported that Jehovah's witnesses there had increased from 1,000 in 1960 to 11,518 this year. "We recently had a series of eight district assemblies," he added, "with an attendance of 26,000, and at the memorial of Christ's death we had over 39,000 in attendance." Throughout the world in April, there were 1,322,001 proclaimers of God's message of peace!

PART PLAYED BY "TRUTH" BOOK

In the summer of 1968 Jehovah's witnesses published the small Bible-study help *The Truth That Leads to Eternal Life*. It presents in easy-to-grasp language the principal teachings of God's beautiful Word of Truth, the Bible. Already over sixteen million copies of the *Truth* book in many languages have been printed! One delegate after another at the "Peace on Earth" assembly reported on the marvelous results this publication is having in gathering together those who truly love God and the peace he promises to bring to earth. For example, a delegate from Canada said:

"One interested person in Canada read the *Truth* book three times in rapid succession as soon as he received it. Even before the Witness made the first return visit on him, he had resigned from his church of Christendom, demanded that his children be taken out of a religious school system, and made other changes in his life. When the Witness did return, this sheeplike person's first question was, 'What do I have to do to get baptized?' And he was serious about it!"

A delegate from Britain reported: "One of our full-time preachers placed the *Truth* book with a young Catholic woman. When she called back the next week she learned that the woman had read the entire book on the day she received it. The woman said to the full-time minister: 'You know we are living in the last days, don't you?' And then she continued telling all she had read in the book, just as if she were witnessing to the Witness.

"A study was arranged and within two weeks the woman was attending meetings. She quickly started in the ministry and was baptized at the next circuit assembly. Her husband also started to study, attended meetings, shared in the ministry, and planned baptism at London's 'Peace on Earth' assembly."

A similar experience was described by a representative from New Zealand. He said: "At the end of 1968 a Bible study was started in the *Truth* book with a young couple. By the time they had studied the third chapter they began to attend meetings. By the fifth chapter they started out in the field ministry. As they came to chapter ten, the husband began to conduct a Bible study of his own with another young couple.

"After this second study had been conducted for three months the man of this household also began to share regularly in the preaching work. Thus, within six months of starting the original study, two families were spreading God's message of peace. The first couple were baptized in May, and the second planned baptism at one of the 'Peace on Earth' International Assemblies this year!"

On the average, some 8,000 persons each month have been joining themselves to Jehovah's witnesses and symbolizing their dedication to God by water baptism. As a result, even now they are enjoying peace in association with fellow believers from all races and nationalities, and they look forward to God's new system of things when permanent peace will be established earth wide.

● What is meant, at John 7:39, when it says, "for as yet there was no spirit"?—A. A., U.S.A.

Essentially it means that none of Christ's disciples had yet been anointed with holy spirit and called to heavenly life.

About a half year before his death Jesus said: "If anyone is thirsty, let him come to me and drink. He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" Then the inspired account goes on to say: "However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified."—John 7:37-39.

Clearly Jesus did not mean that God's active force or holy spirit had not been in existence up till then, the time of the festival of tabernacles in 32 C.E. He and his hearers knew that God had long used his holy spirit. (Gen. 1:2; 2 Sam. 23:2; Acts 28:25) God's spirit rested upon faithful servants such as Othniel, Jephthah and Samson. (Judg. 3:9, 10; 11:29; 15:14) But there was a way in which the spirit had not yet been used in connection with imperfect humans. None of those faithful servants had, by means of the spirit, been called to heavenly life.

During the festival of tabernacles a Jewish priest would go down to the pool of Siloam in Jerusalem and bring a golden vessel of water up to the temple. Likely drawing on this practice, Jesus said that something more refreshing and important was to come. And that future "living water" would somehow be linked with his followers' receiving God's spirit.

On the night before he died Jesus told his apostles that he would send to them the holy spirit of truth, which would bring back to their minds all the things he had told them. (John 14:16, 17, 26) Does that mean that they did not have any of the spirit then? No, for by means of the spirit they had been able to perform miraculous cures in connection with their teaching. (Matt. 10:5-8) And because of that spirit they understood many spiritual things Jesus taught. But because they had not yet received the anointing with spirit that Jesus spoke of in John 7:39, a whole segment of his teachings was still beyond their grasp. For instance, they did not discern that Christ would be raised from the dead to spirit life on the third day, or that his kingdom was to be in heaven. (John 20:9; Acts 1:6) This is understandable, since the idea of humans becoming spirit creatures and living in heaven was foreign to them. Once they themselves were anointed with spirit and given the heavenly hope, they could grasp the meaning of what Christ had said on such things.

Even when Jesus was appearing to his apostles after his resurrection "there was no spirit" in the sense that he meant at John 7:39. The resurrected Christ promised them: "You will receive power *when the holy spirit arrives upon you,* and you will be witnesses of me." (Acts 1:8) They had already been witnesses about Jesus as the Messiah, but they had not borne witness about his ruling in heaven as a spirit creature together with spirit associates who had formerly been humans.

Finally, on Pentecost 33 C.E. Jesus poured out upon his followers the holy spirit that he, as a glorified spirit, had received from Jehovah. (Acts 2:4, 33) This was the first time that imperfect humans had been given the hope of spirit life in heaven. Having this anointing, the Christians were able to understand the meaning of the many things that Jesus had told them. Also, they had a work to do.

Those anointed Christians were to be "witnesses" about Jesus in a new sense. They now had the 'holy spirit, which was a token in advance of their inheritance' in heaven. (Eph. 1:13, 14) With their preaching about the heavenly kingdom, they had flowing 'out from their inmost parts streams of living water,' for the life-giving waters of truth they were sharing could lead to eternal life. And the assurance of that was not far off; the calling to heavenly life was available right then. On that very day three thousand souls took advantage of that "living water," were baptized and received the "free gift of the holy spirit."—Acts 2:38-42.

And Jehovah has continued to use such anointed Christians. Through them he has provided understanding of his purposes, including the prospect for humans of this generation who exercise faith in Christ to survive the end of this wicked system and live forever on a paradise earth. How true have been Jesus' words at John 7:38, 39 regarding the anointing with holy spirit and the "living water" flowing through Christians called to life in heaven!

"Peace on Earth" Assemblies Come to Europe

FOLLOWING eight international gatherings of Jehovah's witnesses in the United States and Canada, the first of six in Europe began in London, July 29. What a thrill to see 55,390 present on the opening day, despite an all-day rain!

Where did so many come from and where did they stay? Besides delegates from Britain over one hundred planes brought more than 4,000 from many other lands. Residents of London, in turn, opened their homes to thousands. One householder, already accommodating eight Witnesses, thought they were such 'nice people,' she asked if it were possible to send her five more.

During the assembly 2,215 were baptized in symbol of their dedication to Jehovah. Excellent! This figure is not far from some recent *yearly* totals for all of Britain.

The climax came on Sunday, August 3. Wembley Stadium was overflowing, tier upon tier, and even the cinder racetrack with its extra seats was filled. Present in and about the Stadium, 82,416! They had come to hear the Watch Tower Society's president, N. H. Knorr, deliver the talk "The Approaching Peace of a Thousand Years."

If all the Witnesses in Britain (some 58,000) were in attendance, plus the 4,000 overseas delegates, still there were at least 20,000 of the public also present!

With only a one-day interval following this London assembly, thousands gathered simultaneously at Copenhagen and Paris. By cable it was reported that 42,073 attended the public talk in Copenhagen, with 1,407 being baptized. In Paris, where 47,480 attended the public talk, there was an unprecedented percentage baptized, 3,619!

So, while tens of thousands were converging on Nuremberg and Rome for similar assemblies, already at these three European gatherings 171,969 had learned how they can enjoy the approaching peace of a thousand years.

ANNOUNCEMENTS

FIELD MINISTRY

It was the Lord Jesus Christ who put it into the hearts of his followers to expand, to spread world wide the teachings that he had heard from God. So the disciples of Jesus went out beyond the Jewish realm, and there was wonderful expansion, the good news being preached "in all creation that is under heaven." (Col. 1:23) Today the good news of God's kingdom is going to all corners of the earth, and Jehovah's witnesses feel great urgency because of Jesus' words at Matthew 24:14. They know this is the time to watch oneself and one's teaching. (1 Tim. 4:16) They fully realize that they will not save themselves by being interested only in themselves; so they work in the interest of others, preaching and teaching them God's truths. As they accomplish their ministry during September, they will be offering the book *The Truth That Leads to Eternal Life,* for only 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 28: Return Evil for Evil to No One, ¶1-13, and Conquering the Evil with the Good in Modern Times, ¶1-3. Page 553. Songs to Be Used: 15, 34.

October 5: Conquering the Evil with the Good in Modern Times, ¶4-19. Page 559. Songs to Be Used: 37, 52.