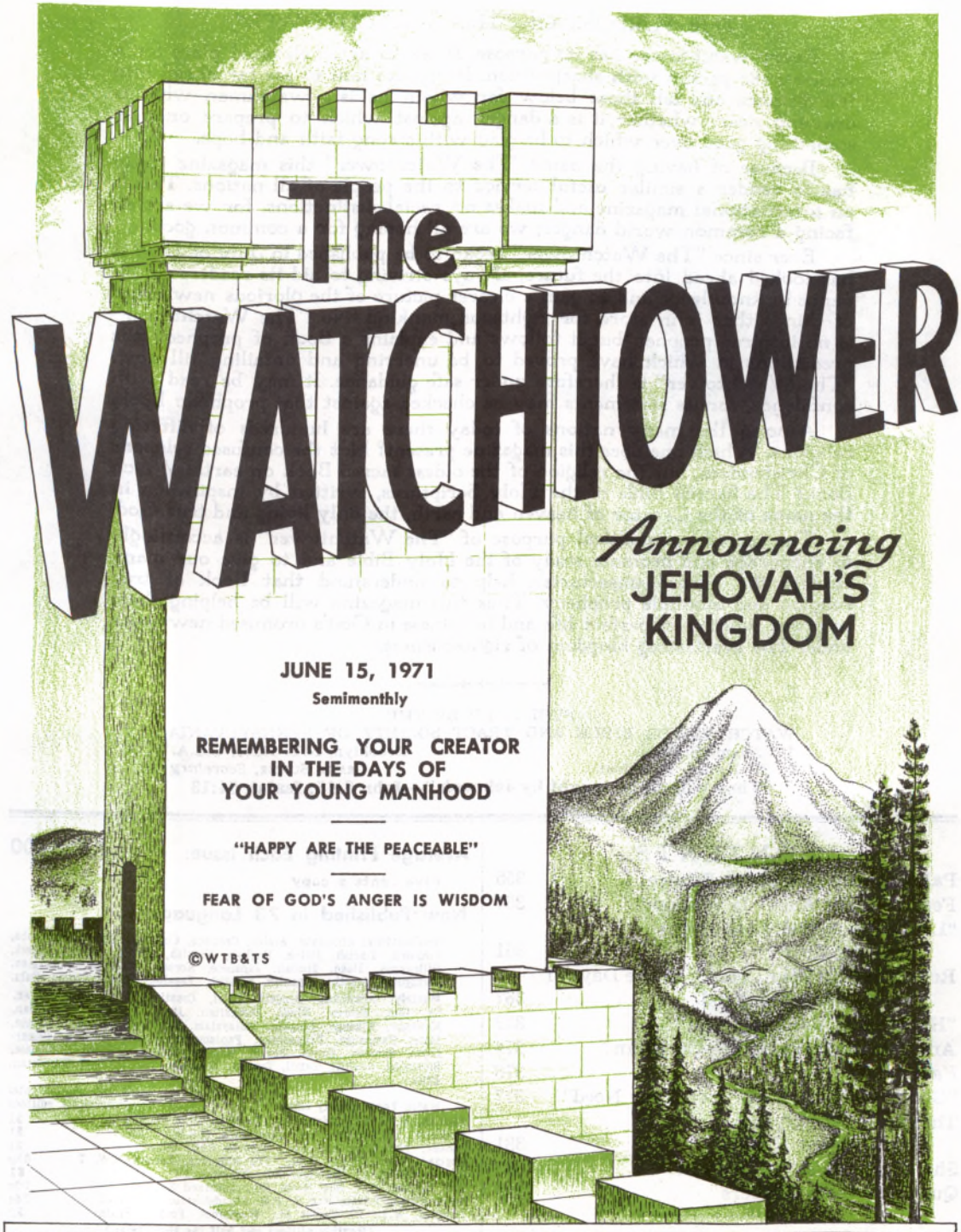

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

CONTENTS

Palm-Sunday Dispute in France	355
Fear of God's Anger Is Wisdom	357
"Let No Man Ever Look Down on Your Youth"	361
Remembering Your Creator in the Days of Your Young Manhood	367
"Happy Are the Peaceable"	372
Are You an Encouraging Christian?	374
Family Fights	376
"God Will Fully Supply All Your Need"	377
The Role of the Hyksos in Egyptian History	381
She Approached the Witness	383
Questions from Readers	383

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCII June 15, 1971 Number 12

Palm-Sunday Dispute in France

"CHRIST is God and not an image!" The amplified voice echoed around the Gothic arches of Notre Dame Cathedral in Paris, covering momentarily the reading of the "Epistle." Some two thousand Catholics present had barely recovered from their surprise when they heard the Apostles' Creed being sung in Latin. This protest singing was quickly drowned out by the mighty organ. At that the demonstrators left and the Mass continued.

Similar demonstrations occurred in other churches in Paris at Masses celebrated during that weekend of Palm Sunday, April 4, 1971. The demonstrators were not Protestants or atheists but traditionalist Catholics! But why the protest?

It involved the reading of the "Epistle" in the vernacular, in French. As any practicing Catholic knows, the "Epistle" read during Mass on Palm Sunday is Philippians 2:5-11. In the 1959 French lectionary Philippians 2:6 read: "Being of divine status, Christ did not greedily hold on to the rank that made him equal to God." But in 1969, the French-speaking bishops authorized the publishing of a new lectionary that was approved by the Holy See in Rome on September 16, 1969. In this Philippians 2:6 was rendered: "Christ Jesus is God's image; but he did not choose to seize by force equality with God."

One noted French Catholic scholar, André Feuillet, wrote: "This version . . . stirred up sharp criticism on all sides. Was it not liable to make the faithful believe that Christ is not God in the strictest sense of the word?" (*Esprit et Vie,* December 17, 1970) Ah, there was the problem!

Pressure was brought to bear on the French hierarchy, who consented to revise this second translation of Philippians 2:6. However, when it became known that this third translation of Philippians 2:6 was no more trinitarian than the second rendering and that it would be read out in all the churches on Palm Sunday, April 4, 1971, traditionalist Catholics reacted violently.

The Catholic monthly magazine *Itinéraires* brought out a special supplement dated January 1971. Referring to the second translation of Philippians 2:6, *Itinéraires* stated: "If he [Christ] refused to seize it [equality with God], it must be that he did not already possess it." And, commenting on the third rendering, this magazine said that if Christ "did not choose to claim to be the same as God," this implies that he was not "the same as God." With this the *New American Bible,* a Catholic edition of 1970, agrees, saying: "He did not deem equality with God something to be grasped at." In *Itinéraires'*

view, "the practical effect of this substitution amounts to heresy and blasphemy." It encouraged its readers to demonstrate their disapproval during Masses celebrated on Palm Sunday, inviting them to await the "Epistle" reading and then to cry out "Blasphemy!", "Jesus Christ very God and very man," or to sing the Apostles' Creed.

In spite of these threats, the French episcopate stood by their third translation of Philippians 2:6. *Le Monde* (March 21-22, 1971) commented: "This translation . . . was accepted by the entire body of French-speaking bishops. The Permanent Council of the French Episcopate, that has just met in Paris, has ratified it; so it will stand." However, to avoid disturbances during the Palm-Sunday Mass, several bishops allowed priests in their dioceses to use the 1959 translation. Notwithstanding this concession, demonstrations occurred in cathedrals in Paris and also in Lyons.

THE DILEMMA OF THE FRENCH BISHOPS

Oddly enough, these traditionalist demonstrators were trying to be better Catholics than the French-speaking bishops and cardinals! As good Catholics they believe in the Trinity doctrine, which teaches that the Father, the Son and the Holy Spirit are equal within the Godhead. They were profoundly shocked by a hierarchy-approved translation of Philippians 2:6 that shows Christ never claimed to be "the same as God." They were right in saying that this translation denies that Christ is God. But the point they overlook is that Christ himself denied it, speaking of his Father as "the only true God." (John 17:3, *Douay*) He did not teach a Trinity doctrine.

The intriguing question is: Why did the French-speaking upper clergy feel obliged to authorize a translation that so obviously denies one of the basic doctrines of Catholicism? But that is not all. Is it not passing strange that these prelates considered it necessary to have a fresh translation made of this passage? What about all the Catholic Bibles duly carrying the nihil obstat and the imprimatur? What about the *Jerusalem Bible,* the *Crampon Bible,* the *Liénart Bible,* the *Maredsous Bible,* the *Glaire Bible,* the *Osty New Testament,* the *Saci Bible* and still others, all officially recognized French Catholic translations? Why make a new translation when *all* of these Bibles make this passage read as if Christ were equal to God, as do the English Catholic translations, the *Douay Bible* and the more recent *Jerusalem Bible?*

This mystery is cleared up by the following remark printed in *Le Monde* (April 6, 1971): "The scholars responsible for this change—a change ratified by the majority of the French bishops—consider the new translation *more faithful to the Greek text* than the former one was [italics ours]."

So now the French-speaking Catholic cardinals, archbishops and bishops find themselves on the horns of a dilemma. Either they recant, withdrawing their new translation of Philippians 2:6, in which case they will show themselves to be more attached to the Trinity doctrine than to accuracy of Bible translation, or they maintain their new official translation of this important passage, at the cost of admitting that French Catholic Bibles (not to speak of those in other languages) have mistranslated this scripture by giving it a trinitarian twist.

FEAR OF GOD'S ANGER IS WISDOM

FOR many persons in Christendom the thought of God's becoming angry seems strange. In fact, they object when Christian witnesses of Jehovah tell them that God is going to express his anger in the worldwide war of Armageddon. "How can that be?" they ask. "Does not the Bible tell us that God is love?"

That it does, at 1 John 4:8, 16. God *is* love, that is, he is the personification of true love. This we can see both from the bounty of creation all about us as well as from his inspired Word, the Holy Bible. But the fact remains that God's anger is mentioned some *two hundred times* from Exodus through Revelation, to say nothing of the times mention is made of his rage, his wrath, his fury and his indignation.

Moreover, God's anger is truly something to be reckoned with, especially in view of such warnings as this: "Before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah." (Zeph. 2:2, 3) Also the Bible tells us that "God is a consuming fire" toward those meriting his wrath.—Deut. 4:24.

It is to our interest, therefore, to consider the nature, that is, the characteristics or basic principles of God's anger, how he manifests it, and why and how God's anger can be harmonized with his being love. Then, too, we can appreciate more clearly why fearing God, that is, fearing to displease him or to arouse his righteous anger, is truly the course of wisdom.—Ps. 111:10; Prov. 9:10.

PRINCIPLES GOVERNING GOD'S ANGER

First of all, God's anger is always expressed in accord with wisdom based on full knowledge of all the facts: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting."—Heb. 4:13.

Human creatures may make a mistake when expressing anger, but not Jehovah God. Due to his infinite wisdom he is able to express his anger in the best possible manner and at the right time and place for it. The fact that he never makes a mistake should be a comfort to us. Yet this is also fear-inspiring, for there is nothing that we can hide from him. Achan of Joshua's day found this out, to his great grief, when he secretly took some spoil during the destruction of Jericho, in violation of God's instructions. Among others who acted as if they could hide something from God's eyes and who came to grief were Ananias and Sapphira in the days of the Christian apostles.—Josh. 7:16-26; Acts 5:1-11.

Secondly, God's anger is always expressed in accord with his justice. Yes, "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) When God's anger was about to be expressed against the wicked cities of Sodom and Gomorrah, Abraham questioned the justice of it, saying: "It is unthinkable of you . . . to put to death the righteous man with the wicked one . . . Is the Judge of

all the earth not going to do what is right?" But if not even ten righteous persons could be found there, Abraham realized, he could not deny that God was indeed just in destroying those cities.—Gen. 18:25.

Thirdly, God's anger is always backed up by his infinite power. He has all the resources necessary to express whatever degree of anger he wishes in whatever manner he desires. He never finds himself frustrated because of being righteously angry and unable to do anything about it. As King Jehoshaphat said of Jehovah: "Are there not in your hand power and mightiness, with no one to hold his ground against you?"—2 Chron. 20:6.

And fourthly, God's anger is always expressed in harmony with the fact that he is love. While he decreed death for the willful manslayer, he also made loving provision for unintentional manslayers by means of "cities of refuge." (Num. 35: 9-34) At times his displeasure may be mild, bringing only chastisement that disciplines and improves the person, as evidence of God's love. (Heb. 12:5-11) True, God brings destruction upon the wicked, but he thereby shows love for the righteous, mercifully bringing them relief and deliverance.—Ps. 145:20; 2 Thess. 1:6-9.

EXPRESSED BY VARIOUS MEANS

God has used a number of means to express his anger. Thus at times he employed supernatural phenomena, as when he destroyed the wicked in Noah's day by a global flood. He used fire from heaven to wipe out the wicked cities of Sodom and Gomorrah. He used various kinds of supernatural means to plague the Egyptians ten times and to destroy Pharaoh and his army in the Red Sea.—Gen. 6: 5-7; 7:1, 11-23; 19:24, 25; Ex. 7:1–15:21.

Then again, the natural laws of retribution, of cause and effect, that he has put into operation, act to express his anger, indirectly, as it were. So, if individuals violate God's moral laws, they must suffer the consequences. They 'reap what they sow.' (Gal. 6:7, 8) For example, by overindulging in alcoholic beverages, by promiscuous sex relations and by using marijuana and other drugs people bring upon themselves physical and mental harm. This is really an indirect expression of God's anger. That this is the way to view these matters is clear from the inspired declaration that Lesbians and other homosexuals receive "in themselves the full recompense, which was due for their error."—Rom. 1: 24-27.

Also God may use various human agencies to express his anger. The armies of Israel under Joshua expressed God's anger against the wicked and depraved Canaanites, for their 'iniquity had come to its completion.' As Moses reminded his people: "It is for the wickedness of these nations that Jehovah your God is driving them away from before you."—Deut. 9: 5; Gen. 15:16.

But centuries later the Israelites themselves were guilty of "making jest at the messengers of the true God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people." He expressed his anger by means of the foreign armies of Nebuchadnezzar. They desolated the land, destroyed Jerusalem and its temple and took its people captive.—2 Chron. 36:16-21.

God allows the local governments, "Caesar," to serve as a means for expressing his anger against individual violators of proper human laws that harmonize with God's laws. Thus concerning the authority of these governments we read: "If you are doing what is bad, be in fear: for it is not without purpose that it bears the sword; for it is God's minister, an avenger

to express wrath upon the one practicing what is bad."—Rom. 13:1-4.

Still another human agency God uses at times to express his anger is the judiciary committee of a local Christian congregation, such committee being responsible for the spiritual welfare of that congregation. When this committee, in the discharge of its duties, excommunicates a willful wrongdoer, it is expressing God's anger against a wrongdoer. A Scriptural precedent for such action is recorded at 1 Corinthians 5:1-13, where the Corinthian congregation is commanded, "Remove the wicked man from among yourselves."

Chief of all instruments used by Jehovah God to express his anger against the wicked are Jesus Christ and his angelic army. In particular will these do so at "the war of the great day of God the Almighty" to be fought at Har–Magedon. (Rev. 16:14, 16; 19:11-21) Surely Jehovah God has many effective means to express his anger, which fact is added reason for us wisely to fear incurring his displeasure.

CAUSES FOR GOD'S ANGER

Among the main causes for Jehovah God's expressing his anger are false worship and apostasy. Since he is the Universal Sovereign, the Most High, and the Creator of all things seen and unseen, he is entitled to the exclusive devotion of all his intelligent creation. As he himself says: "I Jehovah your God am a God exacting exclusive devotion." Those failing to render him exclusive devotion rightly arouse his anger.—Ex. 20:5.

All lawlessness, all immorality, sexual and otherwise, also arouses God's anger. And so we read that "on account of those things," that is, on account of "fornication, uncleanness, sexual appetite, hurtful desire, and covetousness," "the wrath of God is coming." (Col. 3:5, 6; Eph. 5:3-6) Because of God's great respect for blood and for human life, those who willfully take human life and/or misuse blood can also expect to feel God's anger.—Gen. 9:3-6; Lev. 17:10; Isa. 26:21; Acts 15:20, 29; Rev. 16:6; 18:24.

Still another cause for God's anger is opposition to his servants, either by oppressing them or by rebelling against those upon whom God has conferred authority. Because Egypt oppressed God's people He sent upon that nation ten plagues and finally drowned Pharaoh and his army in the Red Sea. (Ex. 14:26-28; 15:7) During Israel's journey in the wilderness Korah, Dathan and Abiram openly rebelled against God's servant Moses. God expressed his anger against these rebels by causing the earth beneath them to open up and to swallow the rebels Dathan and Abiram together with their families, while Korah and two hundred and fifty of his supporters were destroyed by fire. —Num. 16:1-35; 26:9-11.

That those who persecute Christ's followers will also experience God's anger the Scriptures also make clear: "It is righteous on God's part to repay tribulation to those who make tribulation for you." —2 Thess. 1:6-9; 1 Thess. 2:16.

Failure to exercise faith in Jehovah God, in effect, shows that one doubts God's truthfulness or doubts his power and willingness to fulfill his promises. So, while a Christian may not engage in idolatry or be guilty of apostasy, may not indulge in immoral "works of the flesh," and may not oppose God's appointed servants, yet if he should 'shrink back' from following the course of true faith, he would also merit God's anger and destruction.—Heb. 10:38, 39.

HARMONIZING GOD'S ANGER WITH GOD'S LOVE

That God's anger can be harmonized with his being love the Scriptures make clear. This is so because, first of all, anger is not a *dominant* quality of God. His Word, in fact, counsels us: "Do not have companionship with anyone given to anger." (Prov. 22:24) God is not "given to anger"; with him it is the exception rather than the rule. He is a "happy God." (1 Tim. 1:11) You cannot be angry and happy at the same time. Love is his dominant quality and it makes him happy to express it. He is "slow to anger." Having perfect self-control, he is able to put off expressing anger as long as his principles allow him to do so.—Neh. 9:17; Isa. 42:14.

That is why his Word tells us: "I take delight, not in the death of the wicked one, . . . why is it that you should die, O house of Israel?" And, to comfort repentant ones, he says by another prophet: "He will certainly not hold onto his anger forever, for he is delighting in loving-kindness. He will again show us mercy." —Ezek. 33:11; Mic. 7:18, 19.

Proof of this is seen in that God gave the dearest treasure of his heart, his only-begotten Son, to die for man's sins. By means of this sacrifice God was able to hold out everlasting life and an escape from God's anger to all who will exercise faith in his Son.—John 3:16, 36; Rom. 6:23.

That love, rather than anger, is God's predominant quality is also to be seen by this: The expression of his anger is of short duration as compared to the duration of his loving-kindness and goodwill. So we read of the *day* of his vengeance but of the *year* of his goodwill. (Isa. 61:1, 2) Likewise the psalmist, King David, who on three occasions had been the object of God's anger as well as receiving truly unique expressions of God's favor, mercy and loving-kindness, said: "Being under his [God's] anger is for a moment, being under his good will is for a lifetime." —Ps. 30:5.

King David had the right understanding of God's anger. And he knew that God does not relish or "nurse" his anger but delights in showing goodwill and loving-kindness. But David also appreciated that to fear God's anger was truly the course of wisdom, even as his further words show:

"Jehovah is merciful and gracious, *slow to anger* and abundant in loving-kindness. He will not for all time keep finding fault, neither will he to time indefinite keep resentful. He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve. For as the heavens are higher than the earth, his loving-kindness is superior toward those *fearing him.* As a father shows mercy to his sons, Jehovah has shown mercy to those *fearing him.* But the loving-kindness of Jehovah is from time indefinite even to time indefinite toward those *fearing him,* and his righteousness to the sons of sons, toward those keeping his covenant and toward those remembering his orders so as to carry them out." Wisely fearing God's anger while loving him for his goodness, we can join David in saying: "Bless Jehovah, all you his works, in all places of his domination. Bless Jehovah."—Ps. 103:8-11, 13, 17, 18, 22.

"LET NO MAN Ever Look Down on YOUR YOUTH"

"Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness."–1 Tim. 4:12.

IN TODAY'S world one of the foremost topics of conversation is young people. The old adage that children should be seen and not heard, meaning they should be present with their elders but not be giving their opinion on matters, has lost its meaning, and, in fact, is looked upon by the younger generation as the older generation's way of muzzling their free expression of thought. Because of the grant of freedom of expression and action, the young people today have much to say about how things are to be done; and if the authorities do not agree, youths often take matters into their own hands and do what they want. It would take reams of paper to spell out what has been done to placate young people, to keep them from causing problems for the older generation. Standards have been relaxed, laws have been changed, all in an effort to keep the younger generation contented. Is it possible that there has been a loss of the right perspective in this matter? Could it be that instead of catering to youth, they should be called upon and required to show a deep respect for their elders? Rather than looking to the conflicting theories of men, let us turn to the Word of mankind's Creator and see what the proper view should be.

[2] Early in the history of the nation of Israel—the people chosen by God to be a special possession—God himself gave to the nation laws and commandments. Among the first Ten Laws was this one found in Exodus 20:12, which formed part of the Decalogue: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your God is giving you." Jehovah went on to say these words, recorded in Exodus 21:15: "And one who strikes his father and his mother is to be put to death without fail." Parents in Israel were called upon to give proper training to their children so that they would be qualified in time to take on responsibilities within the family circle. The words of God's servant Moses, spoken under inspiration, were: "And 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 sit in your house and when you walk on the road and when you lie down and when you get up. You should by all means keep the commandments of Jehovah your God and his testimonies and his regulations

1. (a) What attitude toward older people and authority do young people often take today? (b) What has been done to placate young people, giving rise to what questions?

2. (a) What were God's commands to his people Israel in regard to the proper attitude toward parents? (b) What responsibilities did parents have in training children?

that he has commanded you."—Deut. 6: 6, 7, 17.

[3] As time progressed, if a child proved rebellious, incorrigible, bent toward wrong conduct, it was the responsibility of the parents to take that child before the older men of the city for correction. These are the words regarding such a child: "In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, his father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place, and they must say to the older men of his city, 'This son of ours is stubborn and rebellious; he is not listening to our voice, being a glutton and a drunkard.' Then all the men of his city must pelt him with stones, and he must die. So you must clear away what is bad from your midst, and all Israel will hear and indeed become afraid." (Deut. 21:18-21) Many persons in today's world feel this is cruel, inhuman treatment. But it should be remembered that there were strict requirements resting first upon the parents to give the child the proper training. Remember Deuteronomy 6:17: "You should by all means keep the commandments of Jehovah your God and his testimonies and his regulations that he has commanded you." Parents were not free to treat their children in a harsh, ungodly, cruel or unloving way. They were to be exemplary in godly traits, showing love, consideration and care for their offspring. The father was to be a person in whom the children could put their confidence as an honest, upright, integrity-keeping and loving servant of Jehovah. The mother was to have deep respect for her husband and to be a shelter and help to the children. Children were not to be turned out to shift for themselves. They were a heritage to be cared for in all respects. Thus, if a child went bad it would be because of that child's rebellious course, that course leading in time, if not corrected, to the older men of the city and to their judgment.

[4] The Word of God points out that it is a great blessing to have and to raise children in the discipline of Jehovah. The psalmist under inspiration records these words: "Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward. Like arrows in the hand of a mighty man, so are the sons of youth. Happy is the able-bodied man that has filled his quiver with them." (Ps. 127:3-5) So it is that the child properly trained from his youth can be a person in whom confidence and trust can be placed and no one can look down upon such a child with scorn. How true the words of the Proverbs are when speaking about such ones: "The father of a righteous one will without fail be joyful; the one becoming father to a wise one will also rejoice in him. Your father and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23:24, 25.

BIBLICAL EXAMPLES OF UPRIGHT CONDUCT

[5] The Bible record gives us much good information on the upright conduct of young people that should serve as an incentive to the younger generation of this twentieth century. By their conduct many of these young ones exemplified the qualities the apostle Paul spoke about in writing these words of advice to the young man Timothy. Remember, he said that Timothy should be an example in many

3. (a) What was done with wicked, rebellious children in ancient Israel? (b) Why was this not cruel and inhuman?

4. How does God's Word view children, and what reward comes to parents who do give proper training to their children?

5. In what different ways should children be an example?

ways, "in speaking, in conduct, in love, in faith, in chasteness."—1 Tim. 4:12.

[6] The Bible book of Job tells us about the good example in speaking and conduct of the young man Elihu. This Elihu was a distant relative of Abraham. He was sitting in the presence of Job in the midst of his affliction and had listened to the words of counsel and criticism that had been given by the older men Eliphaz, Bildad and Zophar to Job. He had also listened to Job's own defense and his tendency to speak in self-centered terms concerning his disease, discomfort and distress. Then Elihu began his words of counsel in this way: "Young I am in days and you men are aged. That is why I drew back and was afraid to declare my knowledge to you men. I said, 'Days themselves should speak, and a multitude of years are what should make wisdom known.' " (Job 32:6, 7) From that point Elihu spoke on the matters at issue. His conduct in this situation was above reproach. He realized that the older men should be recognized and be allowed to speak without interruption. He showed respect for these men. At the same time he also had a message to speak and when the appropriate time came he did speak out and give an inspiring discourse on the problems that Job was having, showing that Jehovah God is just and righteous in his ways.

[7] By this course Elihu was certainly a fine example for young and old alike. We are hereby reminded that, whenever and wherever we might be called upon to defend the truth of God's Word, our conduct should reflect the proper respect that is due. To know what is right and proper is one thing; to conduct ourselves in a proper manner in stating what is right is another. An individual showing proper respect and conducting himself in an upright way will not be a fomenter of unruly acts or words. He will not be the instigator of revolt against the laws of Caesar, or the laws governing Christians as found in God's Word. He will not take things into his own hands on the pretext that the ways of justice and law are too slow, outmoded and in need of being revised. Rather, like Elihu, he will be a defender of what is upright, but will show by his proper conduct that he is one who deeply appreciates the word and commandments of Jehovah God. Such proper decorum will then be in keeping with the advice of the apostle Peter, who said: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection."—1 Pet. 2:12.

THE NEXT ISSUE

- **Come Before Jehovah with Thanksgiving.**
- **The Power of Song.**
- **Mercy—What Part Does It Play in Your Life?**

[8] Another example of faithfulness in youth is that of Josiah, King of Judah between the years 659 B.C.E. and 629 B.C.E. The book of Second Kings points out that he was only eight years of age when he was appointed king in Judah. In his eighteenth year, or at about the age of twenty-five, Josiah ordered that the repair work

6. How did young Elihu show respect for older persons in his dealings with Job?
7. How is this an example for young and old in our day, and what words of encouragement did Peter give along these lines?
8. What type of person did Josiah prove himself to be as a king in Judah?

on Jehovah's temple be completed. It was during that time that Hilkiah the high priest found the "very book of the law" in the house of Jehovah. This find was reported to Josiah, and the account in 2 Kings 22:11-13 tells us this: "And it came about that as soon as the king heard the words of the book of the law, he immediately ripped his garments apart. Then the king commanded . . . 'Go, inquire of Jehovah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found; for great is Jehovah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us.'"

9 By this immediate and positive response to ascertain what Jehovah's will was and how it was to be carried out by the people, Josiah showed his great love for Jehovah and his desire to do Jehovah's will. He wanted to inquire of Jehovah about his directions in the matter. He sent his servants to inquire of Jehovah's prophetess, Huldah, as to what was to be done. Though the word of Jehovah was condemnatory of the actions of the people of Judah for forgetting his law, Josiah faithfully carried through and made certain that the words of the law were sounded down into the ears of the inhabitants of the land. The Bible account says:

10 "Then the king sent and they gathered together to him all the older men of Judah and Jerusalem. After that the king went up to the house of Jehovah, and also all the men of Judah and all the inhabitants of Jerusalem with him, and also the priests and the prophets and all the people, from small to great; and he began to read in their ears all the words of the book of the covenant that had been found in the house of Jehovah. And the king kept standing by the pillar and now concluded the covenant before Jehovah, to walk after Jehovah and to keep his commandments and his testimonies and his statutes with all the heart and with all the soul by carrying out the words of this covenant that were written in this book. Accordingly all the people took their stand in the covenant."—2 Kings 23:1-3.

11 This young twenty-five-year-old king indeed had the interests of Jehovah at heart and, by his conduct, his love for righteousness and his speaking words of godly wisdom, he had the blessing of Jehovah. The account in Second Kings goes on to relate some of his acts in accordance with the words of the Law. He made unfit for worship Topheth, which was in the valley of the sons of Hinnom, so that no children would have to pass through the fire sacrificially to Molech. He tore down the high places of pagan worship in front of Jerusalem, and he got rid of the spirit mediums, professional foretellers of events, the teraphim and dungy idols, and all the disgusting things in Judah and Jerusalem. Thus it was said of him: "And like him there did not prove to be a king prior to him who returned to Jehovah with all his heart and with all his soul and with all his vital force, according to all the law of Moses; neither after him has there risen up one like him." (2 Kings 23:4-25) Truly, no man could look down on this young king's youth.

12 One of the major prophets of Jehovah in the latter days of the Kingdom of Judah was the man Jeremiah. In his manhood he proved to be a faithful and trusted ser-

9, 10. How did Josiah set about restoring right worship in Judah?

11. Outline some of the cleanup work Josiah did in behalf of the people of Judah, and what was said about him for his courageous action?

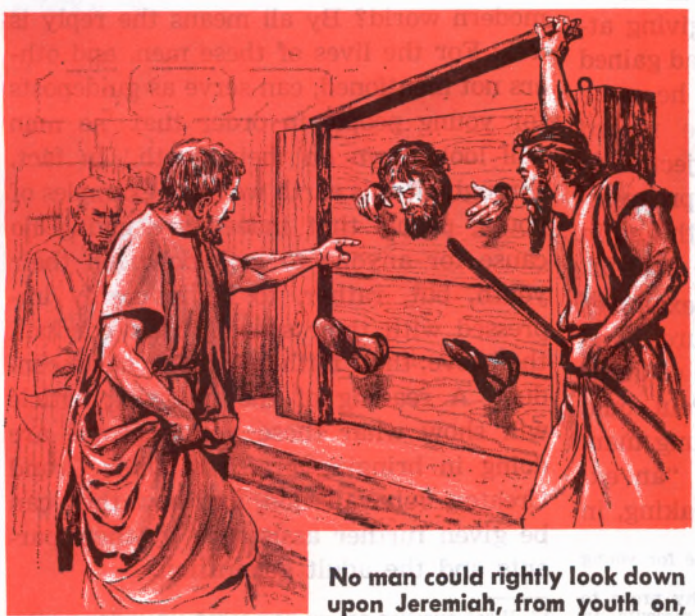
12. What personal experience did young Jeremiah have with Jehovah?

vant of Jehovah. But even from his youth up this young servant of Jehovah was one that the older ones could not look down upon and criticize. He writes of his personal experience with Jehovah God in these words: "And the word of Jehovah began to occur to me, saying: 'Before I was forming you in the belly I knew you, and before you proceeded to come forth from the womb I sanctified you. Prophet to the nations I made you.' But I said: 'Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy.' And Jehovah went on to say to me: 'Do not say, "I am but a boy." But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak. Do not be afraid because of their faces, for "I am with you to deliver you," is the utterance of Jehovah.' "—Jer. 1:4-8.

[13] Jeremiah took Jehovah at his word and did become a fearless spokesman for Jehovah to the people of Judah and Jerusalem. His full faith rested upon his God Jehovah. His bold ministry was not performed without opposition from his own fellow Israelites. The Bible account shows that he was condemned, placed in stocks, there was a plot on his life, and he was thrown into a deep cistern which served as a prison for him. The Bible book of Jeremiah contains the account of this man's prophecies from the mouth of Jehovah God. For forty years he acted as the prophet of Jehovah sent to "uproot and to pull down and to destroy and to tear down, to build and to plant." (Jer. 1:10) Yes, from his youth up this man of God indeed was one that no man could look down upon.

13. For his faithful course before Jehovah what trials did Jeremiah go through, and for how many years did he faithfully prophesy concerning Jehovah's judgments?

[14] Contemporary with Jeremiah as a prophet was the young man Daniel. This young servant of Jehovah was taken captive to Babylon when just a boy. He, together with his three close companions, Shadrach, Meshach and Abednego, made Biblical history during their sojourn in Babylon. As young men in that pagan land they faithfully did the will of their Creator, Jehovah God. Because of his upright conduct Daniel came to be entrusted with rulership over all the jurisdictional district of Babylon and the chief prefect over all the wise men of Babylon. His companions, Shadrach, Meshach and Abednego, were appointed to positions of responsibility in the government also, and later went on to prove they were devoted slaves of Jehovah in the fiery furnace episode.—Dan. 2:48, 49; 3:8-30.



No man could rightly look down upon Jeremiah, from youth on, though he was opposed and put in stocks for his ministry

14. (a) Because of upright conduct what positions did young Daniel and his three companions come to have? (b) How did Shadrach, Meshach and Abednego prove their loyalty to Jehovah God?

15 Of particular note in considering youthful servants of Jehovah is the life story of the Lord Jesus Christ. His earthly life began around the year 2 B.C.E., in the little town of Bethlehem when his mother, the virgin Mary, gave birth to him and laid him in a manger. While the Bible account does not go into great detail concerning the boyhood days of the Lord Jesus, still what is told gives us a glimpse of this young, perfect one, sent to earth to ransom imperfect mankind. At a young age he traveled with his parents to Jerusalem for the festival of the passover. While there he came into contact with the teachers in the temple of Jehovah. And it was there that his parents found him after losing him in the crowds that had been in attendance in Jerusalem for the passover. The Bible record tells us about the occasion and informs us that those in the temple who were listening to him talking were in "constant amazement at his understanding and his answers." In spite of his tender years—he was about twelve years old then—he was giving attention to the Word of God and had gained the respect of those with whom he came in contact. However, the Bible record shows that Jesus continued in subjection to his parents and that he went on progressing in wisdom and physical growth and in favor with God and men.—Luke 2:41-52.

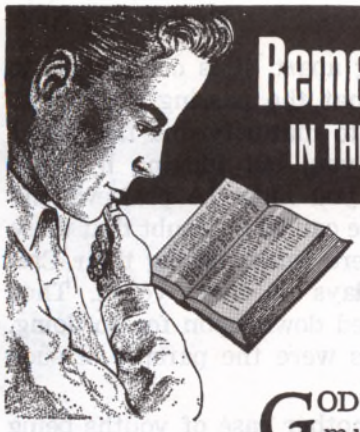
16 So it was, with all of these examples recorded in the Hebrew Scriptures, and with the conduct and way of life of Jesus vividly in mind, that the apostle Paul could give good counsel to another young man, Timothy, and advise him to be "an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12) And that this young man was a fine example is borne out by Paul's reference to him in 1 Corinthians 4:17. In speaking to that Corinthian congregation Paul said: "I am sending Timothy to you, as he is my beloved and faithful child in the Lord; and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation." Of this young man the apostle Paul also wrote to the Philippian congregation: "For my part I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. For I have no one else of a disposition like his who will genuinely care for the things pertaining to you."—Phil. 2:19, 20.

17 Is it then possible in this day and age, the twentieth century, a time of great turmoil and stress among peoples of all nations, that the examples of the past can be helpful in directing the youths of this modern world? By all means the reply is Yes! For the lives of these men, and others not mentioned, can serve as guideposts for young people in order that 'no man will look down on their youth.' In fact, throughout this earth we have examples of young people that indeed are giving no cause for anyone to look down on their youth, but, rather, to be favorably impressed with their speech, their conduct, their love, their faith and their chaste conduct. A reading of the following article will show what these young people are doing in bringing praise to their Grand Creator, Jehovah God, and how they can be given further assistance by their parents and the adult generation.

15. How was the Lord Jesus a fine example for young people today?

16. What kind of a young man did Timothy prove to be as shown by the apostle Paul's comments in 1 Corinthians 4:17 and Philippians 2:19, 20?

17. What question are we now asked concerning youths, and what is the right answer to that question?



Remembering Your Creator
IN THE DAYS OF YOUR YOUNG MANHOOD

"Remember, now, your grand Creator in the days of your young manhood."
—Eccl. 12:1.

GOD'S Word has much to say about young people. As mentioned in the previous article, the fruitage of the belly is a reward. However, God's Word also accurately tells us about the makeup of young people and it shows that youths need guidance in growing into adulthood so that they can take on responsibilities. God's Word accurately says: "Foolishness is tied up with the heart of a boy." (Prov. 22:15) Jehovah, the Creator, well knows the makeup of his human creation. The young years of life are the formative ones, the ones when the young need guidance and direction. And the extent to which they apply themselves in accepting that guidance and direction will show in their conduct and in the way they accept responsibility in later years. The apostle Paul accurately described the difference between youth and adulthood in these words: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." (1 Cor. 13:11) So it was with good reason that Paul could write to his young companion in the ministry, Timothy, and tell him: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—2 Tim. 2:22.

[2] This by no means is to say that the young years of a person's life are a curse, nor should one conclude that the Word of God in any way debases youth. Hardly could that be the case, for it was the Lord Jesus Christ who said to those questioning him about who would be the greatest in the kingdom of the heavens: "Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens." (Matt. 18:3) Jesus explained that there is humility in children. Therefore, no one should think too highly of himself, but have the humble spirit of a godly child. The apostle Paul also gave commendation to children in this way: "Brothers, do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding."—1 Cor. 14:20.

[3] So it is that youths need training and education in the important things in life, namely, righteousness, faith, love and peace. On the other hand, none should ever lose the proper attitude toward right and wrong that was had by him as a youth. This proper training is best given by God-fearing parents. It involves a deep interest in the welfare and rearing of children. Such training and education should not be passed off to others to care for, as is so often the case in the present system of

1. (a) What do the Scriptures show regarding the need for training young people? (b) What timely words of advice did Paul give to young Timothy?

2. What outstanding quality do godly young persons have?

3. (a) In what do children need training? (b) Who are responsible to give this training, and why should such training not be passed off to others?

things. This has resulted in many young persons feeling isolated from their parents, as not wanted, sometimes even as a nuisance. This in turn has led to the so-called generation gap that exists between parents and children. To cope with this tendency, God-fearing parents want to do all they possibly can to establish and maintain solid relations with their children so that their children will have confidence in them, the kind of confidence that will lead the children to their parents to discuss problems, and not to their friends on the street or other outsiders.

GOOD EXAMPLES BY TODAY'S YOUTH

[4] This type of communication and training does exist today and many are the young people who are remembering their Creator in their youth, and who are giving no cause for anyone to look down upon them because they are young. To consider their experiences is upbuilding and an encouragement to others in walking on the road to life.

[5] One example concerns two young boys in France who gave a witness concerning their faith and convictions, and the householder to whom they spoke wrote a letter to the parents of the two boys saying: "I am still under the charm of the long conversation I have had this morning with your two children, and since I am appreciative of all that is beautiful and upright, I am taking this liberty of writing to you, their parents, to—shall we say —congratulate them. Truly, I never remember having heard children express their faith so interestingly and with so much conviction and intelligence. Particularly the elder one. If he perseveres, by God's grace, humanity has there the makings of a true man. In a world whose values are falling apart, it is comforting to meet values that the passing years will, I trust, bring to maturity and fruition. I do not know you, but judging by your two children, you must be praiseworthy parents." There can be no doubt that these young boys were remembering their Creator in the days of their youth. They were not looked down upon for so doing, but praised, as were the parents of such children.

[6] There is another case of youths being a praise to the name of Jehovah. This comes from the country of Burma. A letter from an educated aged person who learned the truth with the help of young publishers shows that worldly adults do not know the Scriptures even as much as youths who are Jehovah's witnesses: "One rainy day two young men came to my house. Thinking they had come to take shelter from the rains, I invited them in. But they introduced themselves as ministers and gave a sermon. After hearing it I was surprised to know that these young men knew more about the future of the earth than I did. I am now seventy-four years old and have been a Baptist since the age of fourteen and have been looked upon as an elder and committee member of the women's group in my town, but my knowledge of the Bible seemed nothing in comparison to that of these youths. They left me some magazines and tracts and I became engrossed in reading them. What I read made me think seriously, and I wanted to meet them again to ask some questions. To my surprise and joy, they came back to see me. One of them started a Bible study with me. Since that day I have been very happy to know the true God and his purposes. With God's help I have now gained a bet-

4. Because there is some of this fine training being given today, what can be observed?

5. (a) Relate the experience of the two young boys in France. (b) What commendation did the parents receive?

6. How did two young publishers in Burma show they remembered their Creator in the days of their youth, and with what good result?

ter understanding of his Word. My only regret is that I did not get the truth sooner. I could then have done more for our Creator. Still, I am very thankful that during the remaining short period of my life-span I can yet serve Jehovah God." Again it is evident that no one can look down on the conduct of such youths as they share in telling the good news of salvation to others.

[7] A twelve-year-old boy in Jamaica, West Indies, listened to a Bible discussion among Jehovah's witnesses and was impressed with what the Bible said about "witnessing" and "witnesses." He began attending meetings at the Kingdom Hall, to the chagrin of his mother. She made it clear that he was not to attend again. He obeyed and so his only contact with the Witnesses for some time was through an occasional magazine that his uncle would get from the Witnesses. One weekend he was visiting his grandmother and while he was there a witness of Jehovah called at the home. He listened to the sermon and accepted a booklet, which he read and reread, practically memorizing every word. He began witnessing to his mother, grandmother and aunt. His mother's opposition softened. When his aunt moved to England, he continued encouraging her through correspondence to get in touch with the Witnesses and allow them to assist her to learn of God's purposes. She did and is now dedicated to God. In the meantime he obtained further publications, studied and began attending meetings again and asked to be assisted in the field ministry. He is now regularly serving the interests of the Kingdom as an ordained minister of Jehovah. This young man certainly listened with understanding and was instrumental in helping also his relative to become a servant of Jehovah.

7. Show how a young twelve-year-old boy in Jamaica, West Indies, was one who did not forget.

[8] How interested all parents should be in helping their children grow up with an accurate knowledge of God's Word and his purposes for mankind! They can indeed be a blessing to the parents and a grand praise to the name of Jehovah. Many young persons are anxious to take up the ministry and to be pleasing to their heavenly Father. If they are solidly based in the truths of God's Word they will continue therein throughout their adult life. The wise counsel of the Proverbs is: "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) Many young persons have come to serve at the Watch Tower Society's headquarters and branch offices in different parts of the world and they are continuing in their privileges of serving the Lord's interests right up to the present time. Interestingly, in the Bethel home of the Watch Tower Society in Brooklyn, of the twenty-five oldest members of the staff twenty came when they were between the ages of eighteen and thirty. Today they range in age from sixty-five to eighty-four. They are still serving faithfully in their duties and responsibilities. From the days of their youth they have remembered their Creator. And there is no doubt that they feel as the psalmist said: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps. 37:25) Jehovah has kept them in his care and they have had the joy of serving him and doing his will.

HELPING THE YOUNGER GENERATION

[9] So now the question before parents and adults in this day is: What can you

8. (a) What is the counsel of Proverbs 22:6? (b) How have many at the headquarters of the Watch Tower Society shown that their early training was beneficial?
9. (a) What question is now posed for parents and other adults? (b) Why is it more difficult, in this day especially, to avoid rebellion and immorality?

do to help your children and young people in general to be the kind of persons who will remember their Creator so that no man can ever look down on their youth? A glance at the world we live in shows it is a system that is sowing the seeds of rebellion and immorality. In fact, there is a deliberate attempt to undermine young people, to turn them to wicked acts. This is not something peculiar just to recent days. The world has been on an accelerated downward course as far as its morals are concerned since mankind was thrown into the throes of World War I. By the time of Hitler's rise to power in Germany in the thirties this downward trend was well under way. With an assist from Nazism the process was even faster. There is much evidence that those chosen to be elite members of the Nazi SS forces were introduced to abnormal sexual activities as part of their conditioning process to break down their attachment to all traditional moral values. C. S. Lewis' novel, *That Hideous Strength,* shows a young intellectual being introduced to revolting practices by the agents of evil, precisely because once he has been accustomed to accept the unnatural and monstrous, then no order or request from his masters will be refused.

[10] To help your children face today's world of violence, lack of respect, and desire for wicked acts you must give them the training called for by God's Word. You must be honest and straightforward with them. You cannot be hypocritical, taking as your motto: Do as I say but not as I do. Young people can see through such a veneer of self-righteousness. It is as the apostle Paul said: "Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery?" (Rom. 2:21, 22) Parents and other adults must set the right example for children if they are to grow up in the discipline and mental-regulating of Jehovah and remember their Creator.

[11] Oftentimes parents use sarcasm in dealing with their children. They belittle them or their intelligence, causing the child to feel humiliated. This is not proper. This is not Christian. This is not Biblical. Said the apostle Paul on this point: "You fathers, do not be exasperating your children, so that they do not become downhearted." (Col. 3:21) A child will not be given every opportunity to grow up as a praiser of Jehovah in his youth if those who brought him into the world constantly berate him and bring him to the point of exasperation. This does not mean that every whim and wish of the child is to be granted by the parents. Rather, as the Proverbs say, train up the child in the way he should go.

[12] One of the most common complaints of young people today is: "My parents just don't understand me." If that is the case in your family, or the situation is heading in that direction, then now is the time to straighten out matters before it is too late. Now is the time to be understood because the moment is late. A wicked system of things is about to be destroyed. For the preservation of yourself and your children now is the time to come to an understanding. Many parents will say: "If you only knew how we have tried, but we just seem to be in two different worlds." But oftentimes parents have waited so long that there has been a breach that has widened between them and their children. The parents do not know what their children are doing, who their friends are, and where

10. In order to give effective training to their children, what must parents keep in mind?

11. What must parents guard against in training children?

12. (a) What common complaint do young people often have about their parents, and what, in turn, is the complaint of the parents? (b) What is thus the result?

they are. The children adopt their own code, their own style of dress, their own way of life. Then suddenly the parents come to realize they are talking a different language, as it were, and so neither side understands the other.

[13] It certainly is true that to be a good parent is a full-time job. There are no shortcuts in this training either. It is said regarding the training of seeing-eye dogs for the blind, that the trainer must have unlimited patience. All his lessons must be taught by affection and never by brutality. When a dog learns well he is always rewarded by an approving pat, kind words and a little tidbit that he is specially fond of. A mistake must never be let go by but must be corrected at once. There are times when adults give more attention and care to the training of animals than they do their children. Nothing is more important to the Christian than the training of his children. If unlimited patience is required in training an animal, can anything less be expected in training a child? If an animal needs to be taught by affection and never by brutality, what should we conclude about the children we may bring forth into this world? If an animal reacts to an approving word or deed, what should we expect in training children? And if animals' mistakes must not go uncorrected, what is there to be said about mistakes children make?

[14] The youths of today will be the adults of tomorrow. If a young person remembers his Creator in the days of his youth, then in his adult years he will be equipped to face the problems of life and bring praise to his heavenly Father, and honor to his parents. It is not reasonable for parents to think that if they just let things go everything will work out all right. The odds are against such an outcome. For a young child to be an example "in conduct, in love, in faith, in chasteness," he must have the example from his parents and other adults in the Christian congregation and he must be aided to walk in the right path by such older ones.

[15] Now is the time of all times for young people to respond to the call to be servants of Jehovah God, mankind's Creator and Great Benefactor. In the face of world rebellion by so many young people, now is the time to help those who truly wish to remember their Creator and who want to come to know him better. The adult generation can do much to help young persons who are searching for the right answers to the problems of the day. So it is up to the adult generation to remember the Creator and to walk in upright conduct, in love, in faith and in chasteness, so that they can assist the young to follow in such righteous steps. The answer does not lie in watering down God's laws, becoming like those who have forsaken right principles. No, but it calls for mature people to set the right example. Avoid hypocrisy, trying to appear as something you are not. Put on a new personality, one fashioned according to Christ. Let this new personality serve as an encouragement to the young so that they will be drawn to the right principles of the Bible and want to remember their Creator. —Col. 3:5-10.

[16] Remember Elihu, Josiah, Jeremiah, Daniel and his three companions. Rehearse in your mind their acts of upright conduct in the days of their youth. Think of the young man Jesus and his way of life, which was one of righteousness and subjection to his parents. Think of the examples we have considered in today's

13. What basic instructions are outlined for training a seeing-eye dog, leading to what comparison with training children?
14. Why is it not reasonable for parents to conclude that, if they just let things go, everything will work out all right in regard to their children?
15. What is required of the adult generation if it is going to help the young generation?
16. Who are we called upon to remember? Why?

world of the young boys in France and in Burma as well as Jamaica and elsewhere in the world. They are remembering their Creator in the days of their young manhood. No doubt you are acquainted with many fine, young people who are conducting themselves in such a way that no man can look down on their youth. And perhaps you know of some young ones in need of help through mature assistance and care.

[17] Now, then, ask yourself, What can I do to be of further help to the young persons? If you are a parent, can you give even more care and attention to your children to ensure their growing up as praisers of Jehovah? If you are associated with the Christian witnesses of Jehovah in a congregation, ask what you can do to help the young by your example in zeal and devotion to Jehovah and the doing of his will. Do not conclude that you are doing all you possibly can. There is always room for improvement. By taking a proper interest in gaining and maintaining good lines of communication with the young ones and by the young ones responding in their speaking, conduct, love, faith and chasteness, great praise will be given to mankind's Creator, Jehovah God. Then all together can carry out the words of the psalmist, who said: "Praise Jah, you people! Praise Jehovah from the heavens, praise him in the heights. Praise Jehovah from the earth, . . . you young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven."—Ps. 148:1, 7, 12, 13.

17. What will result if proper training and instruction, along with a good example, are given to our youth?

"Happy are the Peaceable"

An article specially designed for parents to read with their children

DO YOU know any boys who are always trying to act big and tough? Do you like to be with them? Or would you rather be with someone who is peaceable?

The Great Teacher knows what kind of person God likes. He said: "Happy are the peaceable, since they will be called 'sons of God.'" That is the kind of person we want to be, isn't it? We want to be peaceable.—Matt. 5:9.

But sometimes other people do things that make us angry. And we may feel like getting even with them. Once this happened to Jesus' disciples.

They were traveling with Jesus toward Jerusalem. When they had gone some distance, Jesus sent certain ones ahead to a village to find a place for them to rest. But the people there did not want them to stay. Those people had a different religion. And they did not like anyone that went to the city of Jerusalem to worship.

If that had happened to you, what would you have done? Would you have gotten angry? Would you have wanted to get even with them?

That is what the disciples James and John wanted to do. They said to Jesus:

'Do you want us to tell fire to come down from heaven and destroy them?' But Jesus told them it was not right to treat other people that way.—Luke 9:51-56.

It is true that people may be mean to us at times. Other children may not want you to play in their games. They may even say, "We don't want you around here." When something like that happens, it can make us feel bad, can't it? We may feel like doing something to get even with them. But should we?

Why not get your copy of the Bible? And let's turn to Proverbs chapter twenty-four, verse twenty-nine. There it reads: "Do not say: 'Just as he did to me, so I am going to do to him. I shall repay to each one according to his acting.'"

What does that mean to you? It is saying that we should not try to get even. We should not be mean to the other person because he was mean to us. God does not want us to do that.

But what if someone tries to pick a fight with you? He may try to get you angry by calling you names. He may laugh at you and say that you're scared. Maybe he calls you a sissy. What should you do? Should you let yourself be drawn into a fight?

Again, let's see what the Bible says. Turn to Matthew chapter five and verse thirty-nine. There Jesus says: "Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him."

What did Jesus mean by that? Did he mean that if someone hits you with his fist on one side of your face, you should let him hit you on the other side? No, he did not mean that.

A slap is not like a hit with the fist. It is more like a push or a shove. A person does this to pick a fight. He wants us to get angry. And if we do get angry and push or shove back, what happens? We will probably get into a fight.

Jesus did not want his followers to act like that. So he said that if someone slaps us, we should not slap back. We should not become angry and get into a fight. If we do, we show that we are no better than the one who started the fight.

If trouble starts, the best thing is to walk away. The other fellow may push or shove a few more times. But that will probably be the end of it. When you walk away, it does not show that you are weak. It shows that you are strong for what is right.

Now, what should we do if we see other people fighting? Should we get in there and take sides with one or the other?

The Bible tells us what is right. Turn to Proverbs chapter twenty-six and verse seventeen. It says: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his."

What would happen if you grabbed hold of the ears of a dog? It would hurt the dog, and he would snap at you, wouldn't he? The more the dog tried to get loose, the harder you would squeeze the ears.

And the more excited the dog would get. If you let him go, he would probably bite you hard. But can you just stand there and hold his ears forever?

Well, that is the kind of trouble that we would be in if we got mixed up in a fight between other people. We may not know who started the fight or why they are fighting. One person may be getting beaten, but perhaps he stole something from the other one. If we helped him, we would be helping a thief. That would not be good, would it? So, what should you do if you see a fight? If it is at school, you can run and tell a teacher. And if it is away from school, you can call a policeman.

Even when other people want to fight, we can be peaceable. They may want to fight. But we can show that we are strong for what is right.

FEW joys in life produce the clean, genuine satisfaction that doing something helpful for others brings. Now, you may not have much of this world's goods to bestow upon those in need. Your time and your energies may likewise be quite limited. But there is one thing that you can certainly do to show love to fellow servants of God. You can be encouraging.

To be encouraging means to speak or act so as to increase the confidence and hope of another. In fact, the English word "courage" is drawn from the French *cœur* meaning "heart." To be encouraging therefore means to strengthen the heart.

By encouragement you can help others to endure, to persevere, to keep from being 'dropouts' from God's service. You thereby help them to be better Christians. As has well been observed, "Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower."

Examples of those who were encouraging are abundant in the Bible. Thus one night, after the apostle Paul had been rescued by Roman soldiers from being pulled to pieces by contending Pharisees and Sadducees, the Lord Jesus appeared to him and said: "Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, you must also bear witness in Rome." (Acts 23:11) How strengthening that must have been to Paul in that trialsome time!

Paul himself encouraged the Christians in Macedonia "with many a word." And entire books of the Bible, such as the book of Hebrews and Peter's first letter, were written largely as an "encouragement" to fellow Christians.—Acts 20:2; Heb. 13:22; 1 Pet. 5:12.

Repeatedly God's servants are counseled to be encouraging: "Strengthen the weak hands, you people, and make the knees that are wobbling firm. Say to those who are anxious at heart: 'Be strong. Do not be afraid. Look! Your own God will come

. . . and save you people.' " (Isa. 35:3, 4) One major reason why Christians are admonished to 'gather themselves together' is so that they might be "encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:25.

ENCOURAGEMENT SUPPLIES A VITAL NEED

Yes, few things are as needed—and as welcome—to God's servants as encouragement. Not being part of the world, they are faced with opposition and often with bitter persecution. (John 15:18-21) At times such treatment tends to discourage them, even as it did the prophet Jeremiah. (Jer. 20:9) Encouragement may give them the extra strength they need to persevere in spite of such opposition. For that reason Paul and Barnabas were earnestly encouraging their Christian brothers at Lystra, Iconium and Pisidian Antioch "to remain in the faith and saying: 'We must enter into the kingdom of God through many tribulations.' "—Acts 14:22.

Then there are personal problems that engulf some—financial difficulties, misunderstandings or perhaps frictions due to incompatibility of personalities. Physical illness or simply a lack of vitality may also cause a Christian to be in need of encouragement. The apostle Paul had a troublesome "thorn in the flesh." But the Lord's encouragement enabled Paul to feel powerful in spite of his weakness.—2 Cor. 12:7-10.

Still others may need encouragement because circumstances beyond their control limit their share in the Christian ministry, such as in proclaiming the Kingdom message to the public. But if they are doing all they can, are they not to be encouraged? Did not Jesus commend the widow who was able to give only two small coins of little value?—Luke 21:1-4.

HOW TO BE ENCOURAGING

How can you be encouraging? First of all, by setting a fine example. Actions carry far more weight than mere words. By manifesting such fruits of the spirit as love, joy and peace you can be so very encouraging to others. And what about opportunities to be encouraging by visiting a sick fellow Christian? Is that not what the "sheep" of Jesus' parable did?—Matt. 25:35-40.

The same is true as to manifesting zeal in other aspects of the Christian ministry. For example, by being active in preaching the good news of God's kingdom in spite of such obstacles as bad weather, you may well encourage others to imitate your good example.

Also by your very presence at meetings of God's people you can be encouraging. At the very sight of brothers who had come from Rome to meet him the apostle Paul "thanked God and took courage." (Acts 28:15) A mere friendly smile or a cheery greeting can mean far more than you may imagine to a depressed soul. And still more effective are upbuilding words based on faith in God's Word. Paul longed to see his brothers in Rome, "that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

This is something to keep in mind when Christians associate with one another in social gatherings. Here is where all might be encouraged simply by seeing that the conversation includes a good share of upbuilding things of God's Word. Why not tell interesting field-ministry experiences or relate how one came to be a witness of Jehovah, or discuss fine doctrinal points that have been newly learned? By contributing something in this direction you

can help make the evening an enriching one.

Another way for you to be encouraging is by being an attentive listener. Often a person feels the need of someone just to talk to, and he feels much better if he has been able to unburden himself. Similarly, you can be encouraging to a minister delivering a public Bible lecture by giving him an attentive ear; the less talented he is, the more encouraging your undivided attention will be.

In particular do all with headship privileges have opportunities to be encouraging to those in subjection to them. It is not always easy to submit; at times it can be quite frustrating. Because of this, employees, wives and children may at times be overcome with negative feelings. What an opportunity here to be alert to such feelings and to counteract them by frequent and sincere expressions of appreciation for what these are able to do, as well as for what they *are* in themselves!

AIDS IN BEING ENCOURAGING

To be truly encouraging is a matter of both the mind and the heart. Empathy will help you to understand how others think and feel and just how you can be encouraging to them. It will enable you to put yourself 'in their shoes,' as it were.

Unselfish love will motivate that empathy. It will make you alert to opportunities to give a helping hand, to say the encouraging word. Christian love will cause you to heed the counsel: "Keep comforting one another and building one another up." —1 Thess. 5:11.

And your reward for being encouraging? You yourself will be encouraged, for true is the proverb: "The one freely watering others [as with encouragement] will himself also be freely watered [therewith]."—Prov. 11:25.

Family Fights

● Though marriage is an institution arranged by God, many marriages are by no means godly. (Gen. 2:18-24) Failure to apply the righteous principles regarding Christian life found in the Bible has resulted in marriages fraught with fights and discord.

One of Jehovah's witnesses in the Netherlands knew of a couple with such a problem. They lived in the apartment above him. This couple fought like "cats and dogs" week after week. In their angry fights they would often throw dishes at each other, so that every now and then they had to buy a new tea or dinner set. Also, they had the habit of vacuuming the apartment in the middle of the night, in the tense period just before or after a family fight.

Yet they could be very kind and helpful too. At the Christmas season the husband was going out to buy a Christmas tree. He offered to purchase and bring back one for the Witness downstairs. Taking advantage of the opportunity, the minister of Jehovah's witnesses spoke with his upstairs neighbor about the Bible. A study of God's Word on a regular basis commenced, using the book *The Truth That Leads to Eternal Life*. The chapter in it entitled "Building a Happy Family Life" was particularly appropriate, for it sets forth the excellent principles of God's Word, which, when followed, can bring real happiness and peace to a marriage. Within a short period of time the family fights came to an end and the night vacuuming ceased. Now both husband and wife are happily united as baptized ministers of God.

If family fights have been a problem in your case, why not try this solution also? Is it not reasonable that the Author of marriage knows best how humans can find peace and joy in this arrangement?

"God Will Fully Supply All Your Need"

AS TOLD BY
HAROLD P. WOODWORTH

WHEN I was a child I had a motto in my bedroom: "God shall supply all your need." (Phil. 4:19) That Bible text from the *King James Version* left a lasting impression on my mind and life. I had a loving mother who helped me to appreciate the Bible. That was one of the first needs that Jehovah provided. My mother had an intense love of the Holy Scriptures. She would sit on my bed and read to me at night. She was always ready to answer my questions.

HOW I LEARNED GOD'S TRUTH

In 1911 my brother Eldon went to a Bible lecture in a theater in our hometown, Marengo, Illinois. Immediately he recognized the truth taught by the International Bible Students, as Jehovah's Christian witnesses were then known. The next Sunday he took my mother and me. From that start we attended meetings and conventions of the Bible students without letup. The instruction in God's Word and Christian association have been a needed safeguard all through our lives. It was God who supplied that need.

God's truth brought us comfort and relief from the senseless Babylonish doctrines of eternal torment, the Trinity and the burning up of our beautiful earth. My mother was eager to share the truth with others, and she would hitch up the horse and buggy and call on the neighbors to tell them the good news of God's kingdom.

Traveling representatives of the Watch Tower Society, then called Pilgrims, made regular visits to our little "class" or congregation of Bible students. They provided needed instruction and encouragement. And their personal experiences, sometimes told to us as we would eat together, left lasting impressions, just as the experiences of the prophets and apostles of Jesus Christ still thrill and instruct us.

In 1914 the Watch Tower Society showed the Photo-Drama of Creation in the Opera House in our town. This photographic account of what the Bible is all about included picture slides as well as moving pictures to be synchronized with phonograph records. Movies were new then, and the eight hours of wonderful Bible instruction attracted the largest crowds we ever had. I tried to help by handing out free tickets.

In 1915 we went to Chicago to hear C. T. Russell, the first president of the Watch Tower Society. The same year, on July 4, I was baptized. That day is as fresh in my mind as yesterday. I was only thirteen years of age, but I wanted to be a servant of Jehovah and a follower of his faithful Son.

EARLY ASSEMBLIES AND PRIVILEGES

My first big convention was in 1917 at Aurora, Illinois, and that will never be

forgotten. Then the last Sunday of that year, we waded through deep snow to go to the homes with the powerful message: "The Fall of Babylon," a special issue of *The Bible Students Monthly*. This tract enraged the clergy, and later the book *The Finished Mystery* was banned and the officers of the Society were unjustly sent to prison. Those were trying times, but when the ban was lifted I ran to a neighbor who had eagerly wanted that book.

The release of our Christian brothers and the Cedar Point, Ohio, convention of 1919 served a great need, and the witness work was revived. What a privilege to be at that assembly!

In time my heavenly Father provided me fulfillment of a need in a way that has helped to shape my life. At a small convention I saw a gracious, neat young woman, and I fell in love with her. We would meet at conventions, and she was such a delightful and inspiring friend. She loved the truth with all her heart and was serious about sharing the good news with others. Her companionship during the years was a protection to me against worldly influences. Eight years later Mildred became my wife. I have never heard of a better place to find a loyal friend and marriage mate than at a meeting of God's people, especially when one's need also is made known in prayer.

After my brother Eldon went to Bethel, the headquarters of the Watch Tower Society in Brooklyn, New York, it left me as the only male member of our small congregation. That was 1920. I recall that when Pilgrim R. L. Robie was with our "class" one time he announced that "Brother Harold" would conduct the meeting. That encouragement I never forgot, and it helped me to be considerate of those who are young in years and who are trying to learn to serve Jehovah.

"Millions Now Living Will Never Die," a startling subject, was advertised far and wide through public talks, newspaper ads and a comprehensive booklet. I printed up some big cards and put them on cemetery fences just to let people know that cemeteries would eventually go out of business.

SHARING IN THE WITNESS WORK FULL TIME

When I was in high school I started to learn the printing trade, and this developed into a business of my own. It kept me more and more involved for ten years. Seeing my spirituality slipping away, we decided to sell out and enter the pioneer service, that is, full-time preaching under the direction of the Watch Tower Bible & Tract Society. Now and then pioneers or full-time ministers would visit us, and this was one of the reasons for our decision. Also as I looked back to the Cedar Point convention of 1922 and thought of the blessings I had had in the witness work, it made me hunger for more blessed privileges in God's service.

In 1934 my wife Mildred and I agreed to keep ourselves ready to go wherever we were sent by the Watch Tower Society. That decision brought peace of mind and many blessings. Over the years the Watch Tower Society sent us to sixteen states to tell the good news of God's kingdom.

Our first assignment with the Society's sound car took us to five southern states, and in seven months we visited 213 cities. The use of sound equipment on an automobile was a new preaching method, and it drew large audiences.

After this we went to isolated territory in New Mexico. This assignment was about two hundred miles long. Then our attending the Los Angeles convention in February 1936 and hearing the Society's president J. F. Rutherford speak on a nationwide radio network on "Separating the Nations" was a wonderful stimulus to us in our preaching work as we traveled.

Each day we would travel on new and sometimes lonely but interesting roads. We found interest in the Bible's message among cowboys, Mexicans, Indians, ranchers and miners. It was an exciting life. We would go as far as we could each day and often sleep in our car at night. Sometimes we found interested ones that cordially asked us to stay with them overnight. Then we would talk with them about the Kingdom hope for hours.

MORE BLESSINGS DESPITE PERSECUTION

Opposition came from the clergy. One drunken black-robed priest threatened to run us out of Silver City, New Mexico, and then had us arrested. But we found Jehovah's promise true: "'Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me,' is the utterance of Jehovah." (Isa. 54:17) Several years later, instead of just two Christian sisters with us for the Memorial, there were over forty persons present. In the fall of 1969 there were two congregations—one Spanish and one English-speaking in that same territory, and on a visit it was my privilege to speak to a hundred Witnesses.

In 1937 when we went to the Columbus, Ohio, convention, the president of the Watch Tower Society, J. F. Rutherford, called for two hundred special pioneers. My wife and I were among them, and so another blessing came into our lives—a special assignment in El Paso, Texas. The following year the zone work was started, an arrangement in which a representative of the Society's headquarters would spend one week with each congregation to encourage and strengthen it (now called circuit work). It was my precious privilege to enter the zone work in New Mexico and west Texas. Our first zone assembly was in Alamogordo, New Mexico, with ninety-nine present.

Persecution came in 1940. Hatred and suspicion broke out nation wide. There were threats, arrests, slander and intense opposition in almost all our territory. Jail sentences were handed out to innocent full-time ministers, the public officials often cooperating with the clergy, who instigated the persecution. My life was threatened on a number of occasions. The demons, through misled humans, engineered a flood of intense persecution against Jehovah's Christian witnesses and their ministry.

Under intense pressure I made an error in judgment and wrote the Society that 'I wasn't born with courage.' The reply was one that I will never forget: "Courage comes from knowing that Jehovah is backing you up."

ADDITIONAL PRIVILEGES

In May 1941 the Society sent us a letter to Albuquerque, New Mexico, where we served as full-time proclaimers of God's kingdom. That letter directed us to go to Cleveland, Ohio, to do some printing work for the Society, and we worked hard there till the close of the historic Glad Nations Theocratic Assembly of Jehovah's Witnesses in 1946.

Next came the assignment as presiding minister of a Christian congregation at Tiffin, Ohio, where we served for two years. Then near the end of 1949 came a totally unexpected letter—an invitation to enter the circuit work. Jehovah supplied the strength beyond what is normal, and for the next eighteen years I was privileged to serve circuits of Witnesses in Indiana, Michigan, North Carolina, Pennsylvania, Maryland, a portion of West Virginia, then New York and South Carolina.

The privilege I had of recommending the formation of thirty new congregations, and especially of seeing those congregations grow, has brought deep satisfaction.

Circuit assemblies have always been a highlight of our lives. At one circuit assembly in Detroit I had the privilege of giving the baptism talk, and at the conclusion it seemed as if half the audience stood up—167.

I enjoy working with children, and what a joy it has been to meet at the Society's headquarters some mature workers we had known when they were small. Some of those children that I worked with at big assemblies are now grown up and are in foreign assignments, faithfully serving the interests of God's kingdom.

Attending the European assemblies in 1955 broadened our appreciation of God's organization. To see at Nuremberg, Germany, over 107,000 on Hitler's former parade grounds for the worship of the God he had defied, recalled the cablegram of warning our small congregation had sent to Hitler on October 7, 1934.

A call to the Watchtower Bible School of Gilead in 1956 was another loving provision of Jehovah for our need, and we were privileged to be in the 28th Class, which graduated in February 1957. Several refresher courses have provided needed strength.

Of course, there have been problems, but loving and understanding letters from the Society have kept us close to the organization and served a great need. Knowledge that Jehovah's spirit guides the "faithful and discreet slave" has been a great incentive to endurance.—Matt. 24: 45-47.

In the fall of 1967 when my wife was ill and unable to travel with me in circuit work, the Society kindly assigned us to Charleston, South Carolina, as special pioneers. In spite of asthma and repeated cases of sickness, she kept on faithfully to the end of her earthly life. We had visited over two hundred congregations, some of them many times, and what a treasure that is! I never refused an assignment from the Society, and Mildred was always willing to go with me wherever we were sent.

Back in 1924 she wrote: "Each moment is precious in these days and I am trying to consecrate each moment to my Master's service. I feel very weak and incapable of this great responsibility of being an ambassador for my Lord. His grace is sufficient, I know, and I am willing that every bit of my energy and being shall be used in His service." That is what she did till her death on June 18, 1968.

Now I appreciate the privilege of full-time service as I have for the past thirty-six years, and I am also blessed with the responsibility of being presiding minister for a new congregation embracing four large islands adjoining Charleston, South Carolina.

To look back over the years since my childhood and see the miraculous growth of Jehovah's people has helped me to have increased appreciation of the scripture: "My God will fully supply all your need to the extent of his riches in glory by means of Christ Jesus."—Phil. 4:19.

"Jehovah's expressions of loving-kindness I will sing about even to time indefinite. For generation after generation I shall make your faithfulness known with my mouth. Happy are the people knowing the joyful shouting. O Jehovah, in the light of your face they keep walking. In your name they are joyful all day long and in your righteousness they are exalted. For you are the beauty of their strength; and by your good will our horn is exalted."—Ps. 89:1, 15-17.

The Role of the HYKSOS in Egyptian History

ANCIENT historians, like those today, committed to writing only such information as they deemed important or necessary for their purpose. Often the accounts were colored by the prejudices and personal views of the historians. Not infrequently did they resort to outright falsehoods to glorify their particular nation. These are some of the factors that make it very difficult to give an accurate picture of ancient happenings. This should, therefore, impress us with the need for caution in trying to understand Biblical narratives in the light of ancient history as presented by modern historians.

A case in point involves what has commonly been designated as the "Hyksos Period." It is generally believed that the Hyksos were a foreign people that gained control of Egypt. As to the account in the Bible book of Genesis, numerous scholars place Joseph's entry into Egypt, and later that of his father Jacob and his family, in the time of the Hyksos rulers. They do so primarily on the premise that it would have been more likely for a foreign ruler to have raised the non-Egyptian Joseph to the position of second ruler in the realm than for a native Egyptian ruler to have done so. (Gen. 41:40) This gives rise to the question, Is the view of these scholars in agreement with the Bible record?

If Joseph had been elevated to his position while Egypt was under foreign domination, reasonably the court of Pharaoh would have consisted largely of foreigners. But the Scriptures provide no evidence to this effect. Instead we find that the court official Potiphar was an Egyptian (Gen. 39:1) and that Joseph himself was surrounded by native Egyptians whose prejudices were scrupulously respected. (Gen. 43:32) So there really is no valid basis for trying to fit the account of Joseph into a period of foreign rule. Accordingly we must investigate other sources to determine what role the Hyksos may have played in Egyptian history.

The first-century Jewish historian Josephus is the source for the name "Hyksos." In the section of his work entitled "Against Apion," Josephus claims to quote verbatim from the account of the Egyptian historian Manetho (third century B.C.E.). This account, if Josephus is to be believed, directly links the Hyksos with the Israelites!

While accepting the connection between the Hyksos and the Israelites, Josephus argues against many of the details found in the account. He prefers the rendering of "Hyksos" as "Captive Shepherds" rather than "Shepherd Kings." According to Josephus, Manetho presents the Hyksos as gaining control of Egypt without a battle and afterward destroying cities and temples. Many years later the Egyptians are said to have risen up and fought a long and terrible war against them. Finally, an Egyptian force of 480,000 men besieged the Hyksos at their chief city, Avaris. Then, strangely, an agreement was reached that allowed the Hyksos to leave the country unharmed with their families and possessions, whereupon 'they went to Judea and built Jerusalem.'—*Against Apion,* Book I, par. 14.

In a further reference, Manetho supposedly adds to the account. He presents what Josephus labels as a fictitious story

of a large group of 80,000 leprous and diseased persons being allowed to settle in Avaris after the departure of the shepherds. These persons later revolted, called back the "shepherds" (Hyksos?), destroyed cities and villages and committed sacrilege against the Egyptian gods. Ultimately they were defeated and driven out of the country.—*Against Apion,* Book I, pars. 26, 28.

Modern historians believe that Josephus' quotations are inaccurate in associating the Hyksos with the Israelites. But they hold onto the idea of a "Hyksos" conquest. This is primarily due to the fact that they can find little or no information from ancient Egyptian sources to fill in the records of the period supposedly covering the "Thirteenth to the Seventeenth Dynasties." For this reason scholars have assumed that a disintegration of power occurred in the "Thirteenth and Fourteenth Dynasties." Based on random bits of information, Egyptian folk tales and much conjecture, they conclude that during the "Fifteenth and Sixteenth Dynasties" Egypt was under the domination of the Hyksos.

As to their 'conquest,' some archaeologists depict the Hyksos as "northern hordes . . . sweeping through Palestine and Egypt in swift chariots." Others refer to a 'creeping conquest,' that is, a gradual infiltration of migrating nomads or seminomads who either slowly took over control of the country piecemeal or by a swift coup d'etat put themselves at the head of the existing government. In a recent work (*The World of the Past,* 1963, p. 444) archaeologist Jaquetta Hawkes states: "It is no longer thought that the Hyksos rulers . . . represent the invasion of a conquering horde of Asiatics. The name seems to mean Rulers of the Uplands, and they were wandering groups of Semites who had long come to Egypt for trade and other peaceful purposes." This view, however, makes it difficult to explain how such "wandering groups" could have gained control of Egypt, especially since the "Twelfth Dynasty," prior to this period, is considered to have brought the country to a peak of power.

The foregoing illustrates that there is considerable confusion, not only in ancient Egyptian history, but also among its modern interpreters. Consequently no concrete conclusion about the validity of the "Hyksos Period" can be reached.

However, it may be that Manetho's account, as quoted by Josephus, is simply a garbled Egyptian tradition. It should never be forgotten that the recording of history in Egypt, as in many Near Eastern lands, was inseparably linked with the priesthood, under whose tutelage the scribes were trained. So it would be most unusual if some propagandistic explanation had not been invented to account for the utter failure of the Egyptian gods to prevent the disaster that Jehovah God brought upon Egypt and its people. In the pages of history, even recent history, there are many examples of gross misrepresentation. The oppressed have been depicted as the oppressors, and innocent victims as dangerous and cruel aggressors.—Ex. 12:12, 29-32; 14:15-31.

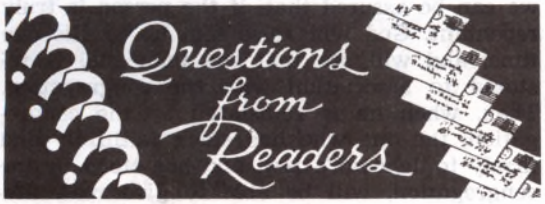
Therefore, if preserved with some accuracy by Josephus, Manetho's account (written over one thousand years after Israel's exodus from Egypt) perhaps represented the distorted traditions handed down by succeeding generations of Egyptians to explain away the truth about Israel's residence in their land. Should this be the case, the Hyksos would be none other than the Israelites, though portrayed in a distorted manner.

She Approached the Witness

◆ One of Jehovah's witnesses in New York city was waiting for a taxi to take her to the Kingdom Hall. A woman approached her and asked if she was a Witness. When she replied that she was, the woman asked if the Witness would kindly send someone to help her study the Bible. This request surprised the Witness, for she had been praying to God for the privilege of helping someone to learn his will. She promised to help the woman, and did so regularly.

However, the astonishing point of this incident was revealed when the woman later disclosed why she approached the Witness that day. She explained: "I was studying the Bible with Jehovah's witnesses before I moved three months ago. On this particular day I had just learned that my father died and I was quite upset. I was returning from making a phone call when I saw this woman standing on the corner. I could not tell by any outstanding feature that she was one of Jehovah's witnesses. She did not carry a book bag nor did she have a Bible in her hand. She just had an ordinary purse. But I felt, 'There is a Witness. Talk to her.'

"I was a little afraid to approach a stranger. But to my great relief, she was one of Jehovah's witnesses. Thanks to Jehovah, my study of his Word was resumed. I have progressed in it to the point of being baptized in symbol of my dedication to him, the true God, who really cares for those who seek him."



● Is it proper to pray for a person who has been disfellowshiped (expelled) from the Christian congregation?—Czechoslovakia.

Scripturally, it does not seem fitting and proper for a faithful Christian to pray for a disfellowshiped person. The Bible names certain detestable things that God hates. These include fornication, idolatry, adultery, homosexuality and stealing. (1 Cor. 6:9, 10; Gal. 5:19-21) Jehovah's law commands the Christian congregation to expel those who practice such things and who show no heartfelt repentance for their acts. The faithful members of the congregation should have no spiritual association with them.—See *The Watchtower*, July 1, 1963, pages 409-414, for discussion of the Scriptural basis for disfellowshiping.

Since the judgment of these persons is from God as expressed in his Word, prayer for such ones would be tantamount to asking God to overlook or condone the sins of unrepentant ones or practicers of wrongdoing. These disfellowshiped persons have spurned the mercy God gladly extends on the basis of Christ's ransom to anyone who repents and turns from a bad course, sincerely asking Jehovah's forgiveness.—1 John 1:9; 2:1, 2; 3:4-8; Heb. 6:1-8; 10:26-31.

Remember, too, that the Bible holds the appointed "older men" or overseers of the congregation responsible for seeing that its doctrinal and moral purity is maintained, so that God's displeasure may not come upon the entire congregation. The apostle Paul made this clear when he directed the congregation at Corinth to correct a condition of serious sin that they had neglected.—1 Cor. 5:5-8, 12, 13.

The appointed "older men" in a congregation are to extend mercy if there is evidence of genuine repentance. (Matt. 9:13; Jas. 3:17; 5:11) But they must be equally zealous for justice and for the congregation's standing before Jehovah. Paul commended the brothers at Corinth for the indignation they expressed on realizing the enormity of the sin and the reproach against God that was being carried on in their midst. He commended their zeal in correcting their former erroneous course of permitting such a bad practice.—2 Cor. 7:8-11.

The apostle John gives us further light on the question of prayer for disfellowshiped persons when he says: "If anyone catches sight of his brother sinning a sin that does not incur death, he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request."—1 John 5:16.

How, though, are we as individuals to know whether a person has committed a sin incurring death? John evidently refers to willful, knowing sin, as contrasted with one that does not incur death. Where the evidence indicated such willful, knowing sin, the Christian would not pray for the one so offending. (And such evidence must exist for a disfellowshiping to take place.) It is not a case of a person 'being overtaken in a fault before he is aware of it' and hence still meriting our prayers. (Gal. 6:1; Jas. 5:19, 20) God, of course, is the final Judge as to the heart attitude of the sinner, but in cases of disfellowshiping, the Christian does well not to risk having his prayer be in vain or be displeasing to God.

But what if a member of the congregation feels that the committee of "older men" acted harshly or hastily in disfellowshiping the individual? He should keep in mind that it is not his prerogative to make that judgment. The congregation committee, in investigating the case, gathers all the evidence available. Many of the facts, as well as the accused one's attitude before the committee, may be unknown to others outside the committee. So one would do wrong to judge the committee's action without all the evidence. (Prov. 18:13) And he would be wrong also because he is not Scripturally appointed to judge the matter. Even Jesus refused to act as judge in a matter over which he had not been appointed to act. (Luke 12:13, 14) If there are mistakes or injustices, Jesus Christ, the congregation's Head and the Fine Shepherd, will certainly correct any such errors without lasting hurt to any faithful ones.—Col. 1:18; John 10:14; Rev. 3:19.

The disfellowshiped person may be one's relative or a close friend. It may also be that, since his disfellowshiping, he seems to be giving evidence of repentance. Would it be proper to pray for him? In loyalty to Jehovah and his arrangements the Christian would refrain from praying for him. At the same time, he can draw comfort from Jehovah's statement: "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living." —Ezek. 33:11.

In harmony with this statement of Jehovah, we can be assured that, if the person is truly repentant, God will raise him up in His due time, and will see that the individual is restored to association with the congregation. Then, when he is reinstated by the congregation, the one who has stuck faithfully and firmly to Jehovah's law, and has stood by the congregation, will be able to give real, life-saving assistance to the reinstated one.—2 Cor. 2:5-8.

ANNOUNCEMENTS

"WATCHTOWER" STUDIES FOR THE WEEKS

July 18: "Let No Man Ever Look Down on Your Youth." Page 361. Songs to Be Used: 68, 39.

July 25: Remembering Your Creator in the Days of Your Young Manhood. Page 367. Songs to Be Used: 73, 63.