The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 15, 1973
Semimonthly

GOD CHERISHES THE LOWLY ONES

IN THE CONGREGATION, RESPOND TO JEHOVAH'S TENDER AFFECTION

"BECOME IMITATORS OF GOD"

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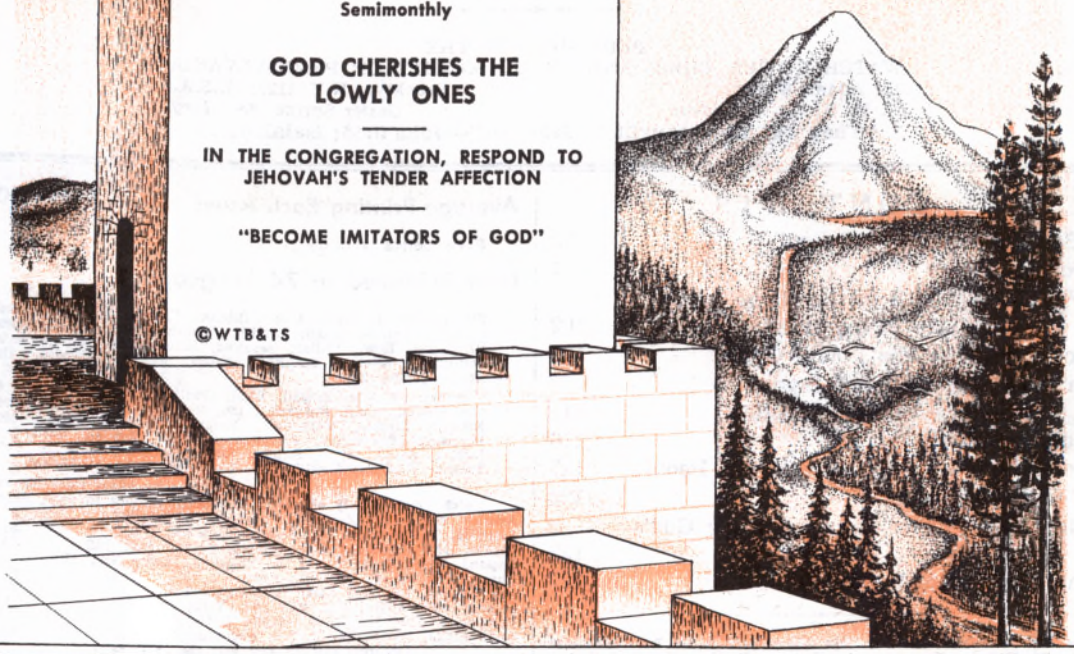

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCIV February 15, 1973 Number 4

"Become Imitators of God"

SOME persons have disparaging things to say about the human tendency to imitate. But imitating can be a real compliment. By imitating you show that you think so highly of what another does that you want to try to do the same.

Children instinctively imitate their elders. This places a heavy responsibility on their parents. Do parents lie, cheat, steal, use obscene, profane or vulgar language? You may be sure that their children will do the same things. Do parents lead honest and clean lives, adhering closely to Bible principles? Then there is a very strong likelihood that their children will grow up doing the same.

Regarding imitation it has been said: 'He who imitates evil often goes beyond the example that is set, while he who imitates good often falls short.' To illustrate: the problem of trying to imitate a good example is especially apparent to all Christians who would heed the admonition of the apostle Paul: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1.

Since we often come short in imitating a good example, would it not be wise to try to imitate the very best example there is, the greatest, the noblest, the wisest, the most righteous, the most loving and unselfish of all? Just who furnishes that example must be apparent to most readers of this magazine, namely, the Creator, Jehovah God. Yet at once questions arise. How could such a thing be possible? Is it not sheer presumption even to think of imitating God? Would it not be both discouraging and frustrating even to try?

No, not at all. The Holy Bible itself urges us: "Become imitators of God, as beloved children." In fact, Jehovah God commands: "You must be holy, because I am holy."—Eph. 5:1; 1 Pet. 1:16.

BEING LOVING AND FORGIVING

But how can these divine commands be carried out, since we are all imperfect? We cannot imitate God in his almightiness, nor are we free from sin, as he is. But we can aim to imitate him in his moral qualities. For example, we can endeavor to imitate God by being loving, by having the principled love termed in Greek as *agápe*. To be loving means to be unselfish, to be concerned about the well-being of others. Whether we are rich or poor, old or young, strong or weak, we can strive

to be unselfish. God set a marvelous example for us in this, for he gave the dearest treasure of his heart to redeem mankind, even as we read: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16; compare Acts 14:17.

We can imitate Jehovah God as to his unselfishness by obeying the Scriptural injunction: "Really, then, as long as we have time favorable for it, let us work what is good toward all." (Gal. 6:10) The Bible describes how godlike love is shown: "Love is long-suffering and kind. Love . . . does not look for its own interests, does not become provoked. It does not keep account of the injury." To the extent that we practice this kind of love, to that extent we will be imitating Jehovah God. —1 Cor. 13:4-7; 1 John 4:8.

Being ready to forgive is a facet of love, and in this we too *must* imitate God. Must? Yes, for unless we imitate him in this regard He will not forgive us. Jesus Christ repeatedly stressed this principle. He said that unless a person forgives others, God will not forgive him. (Matt. 6:12-15) On another occasion Jesus gave an extended parable on this matter, which concluded with his warning: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts." (Matt. 18:35) It is in this very respect of forgiving one another that the apostle Paul urges us to be imitators of God: "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you. Therefore, *become imitators of God,* as beloved children, and go on walking in love."—Eph. 4:32; 5:1.

HATE WHAT GOD HATES

Another way in which we imperfect and weak mortals can imitate God is by hating what he hates. Does God also hate? Yes, he hates wickedness and willfully wicked ones, including religious hypocrites. Did not Jesus imitate his Father in this respect and did he not hate religious hypocrites? He most certainly did, repeatedly saying: "Woe to you, scribes and Pharisees, hypocrites!"—Matt. 23:13-33; John 5:19.

That Jehovah God himself does indeed hate wickedness and practicers of what is wicked is seen from Proverbs 6:16-19: "There are six things that Jehovah does hate; yes, seven are things detestable to his soul: lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness . . . and anyone sending forth contentions among brothers."

If we hate these things, what will we be doing? We will, on the one hand, be careful not to practice any such things ourselves, and, on the other hand, we will avoid having as companions those who practice such wicked things. "For what fellowship do righteousness and lawlessness have?" Truly, we can imitate God by being loyal to his righteous principles and so 'be holy as he is holy.'—2 Cor. 6:14; 1 Pet. 1:16.

IMITATORS IN ENDURANCE

To mention just one more way in which we humans can imitate God, there is the quality of endurance, the virtue of sticking to our tasks, paying our vows and remaining true to our promises. Does the all-wise, Almighty God Jehovah really endure things? Well, if something annoys us and we can put a stop to it, but we put up with it for some good reason, we can be said to be enduring that annoyance,

can we not? Even so with Jehovah God. All the wickedness, all the injustices, all the suffering and especially all the persecution of his faithful servants is painful to him. He could stop it at once by wiping out all the wicked, but to do so would deprive others of the opportunity for salvation. Thus we read: "Jehovah is not slow respecting his promise," such as his promise to end wickedness and restore paradisaic conditions to this earth. "But he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:9.

Also, because Jehovah God has empathy, he has been called on to endure. Thus we read that when Israel, his people, suffered, he also suffered: "During all their distress it was distressing to him." (Isa. 63:9) He has also endured in that he has tolerated for almost six thousand years having his name reproached, from the time that Satan the Devil in the garden of Eden called God a liar down to the present time when many promulgate a "God is dead" theology.—Gen. 3:1-5.

We should imitate God in this respect. We should show empathy by patiently putting up with inconveniences and annoyances caused by the shortcomings of others. We should not fret because the wicked prosper, neither should we rise up in violence against governments because of what they permit, but, rather, we ought to exercise endurance. If unable to correct matters in line with Bible principles, then imitate Jehovah by manifesting this godly quality of endurance. Remember, God has promised: "Just a little while longer, and the wicked one will be no more." —Ps. 37:1-11.

THE NEXT ISSUE

- **Rights or Duties—Which?**
- **What Kind of God Do You Worship?**
- **Is Christian Marriage Succeeding in Africa?**

That it is indeed possible for imperfect humans to imitate God in these and other respects is being demonstrated daily by more than one and a half million Christian witnesses of Jehovah. They love God and their fellowman so much that they unselfishly devote all the time they possibly can to preaching the good news of God's kingdom and in making disciples. They imitate God by being forgiving, not retaliating against those who persecute them. And they imitate God's hatred for what is bad by practicing righteousness. They manifest endurance by carrying on their God-ordained activity, year in and year out, regardless of persecution, patiently waiting upon Jehovah God to straighten matters out.

Why not get in touch with Jehovah's witnesses as soon as you can? Invite them in the next time they call at your door, or arrange to have them visit you. Look them up in your telephone directory. They will show you how you too can become an imitator of God, to God's glory and to your own everlasting salvation and blessing.

Do Not Delay

The saying, 'Tomorrow is often the busiest day of the year,' reflects the human tendency to procrastinate. How appropriate, then, is the inspired encouragement concerning the present—today: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." —Gal. 6:10.

Why Does "Faith in the Name" of JESUS CHRIST Bring Life?

"YOU may know that you have life everlasting, you who put your faith in the name of the Son of God." So wrote the apostle John to fellow followers of Jesus Christ toward the close of the first century. (1 John 5:13) More than half a century earlier, the apostle Peter had told the Jewish supreme court or Sanhedrin: "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12.

Why is salvation all bound up in this "name"? Is it some sort of magical life-giving formula? And what does it mean to have "faith in the name of the Son of God"? Could a person who knew nothing else but just the name "Jesus Christ" be in position to exercise such lifesaving faith? Would our using it at the end of our prayers be sufficient to show that we have such faith?

WHAT THE "NAME" EMBRACES

Obviously we cannot put faith in someone if all we know is his name, any more than we could put faith in some remedy for an illness just through knowing the name of the medicine. The apostle John shows that life-bringing faith is actually not placed just in the words composing the name "Jesus Christ" but in the *person* it identifies. That is why John says of his Gospel account, that it was "written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name." (John 20:31) So knowledge of God's Word the Bible and all that it tells us about his Son, the Messiah or Christ, is essential to have that lifesaving faith. Do you have such knowledge?

Mere use of the name "Jesus Christ" does not prove that one has genuine faith in it, faith of the kind that assures life everlasting. Did not Jesus himself say that, at the time of his expressing God's judgment, some would say: "Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name"? And yet Jesus said he would tell such ones: "I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:21-23) Today there are clergymen, ministers and preachers, as well as members of their flocks, who use the name of Jesus Christ and who claim to do works 'in his name' and yet they do not have true 'faith in his name.' Why not?

EXECUTIVE AUTHORITY REPRESENTED

Because they are not acting and living in harmony with God's Word the Bible. You see, Jesus' "name" stands not only

for himself, his person, but also for something more. What? His *authority* to carry out and execute God's will and purpose as set forth in the Bible. We can understand this if we remember the expression sometimes used by police officials: "Open up, in the *name* of the law"; or the expression "in the *name* of the King" found in royal edicts and decrees. Here the phrase "in the name of" means "by the authority of," that is, by the authority of the government whose law is being enforced or of the king whose decree is being published.

Showing that the Greek word (*o'no·ma*) for "name" was used similarly back in the time of the apostles, Vine's *Expository Dictionary of New Testament Words* (Vol. III, pp. 99, 100) says: "ONOMA (ὄνομα) is used . . . for all that a name implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the name covers."

Yes, Jesus' "name" stands for the vast executive authority that Jehovah God has entrusted to him, even as Jesus told his disciples following his resurrection that "all authority has been given me in heaven and on the earth." (Matt. 28:18) The crucial question therefore is: Do we have faith that he has such authority and do we show that by submission to him?

When the apostles Peter and John performed a mighty work of healing, the rulers and elders of Israel brought them in for questioning and asked them: "By what power or *in whose name* did you do this?" In effect, they were asking them, 'Who empowered you to perform such works, or *to whose authority* did you appeal to be able to do such a miracle?' It was then that Peter expressed his faith that the name of God's Son is the 'one name under heaven' through which saving works can authoritatively be accomplished. (Acts 3:1-10; 4:1-13) But those religious leaders did not have faith in that name. They had earlier shown where their faith was placed when they had cried out to Pontius Pilate, "We have no king but Caesar," thereby rejecting God's Son. (John 19:13-15) They put faith in the name or authority and power of Caesar and his imperial government. Many persons who use the name of Christ Jesus and claim to have faith in it actually belie that claim by putting their faith in human leaders and political governments of men to bring peace and righteous conditions on earth.

But of Christ Jesus it was prophesied that *"his name* will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isa. 9:6) Today persons by the hundreds of thousands are turning from human schemes and systems to the kingdom of God's Son as their real hope and they look to his rule as the one with authority and power to bring them the justice and relief for which they hunger. In this way a further prophecy is fulfilled, that "in his name nations will hope." —Matt. 12:18-21; compare Isaiah 42:4, where the Hebrew uses the word "law" instead of "name."

This helps us to understand why it is that, at Ephesians 1:21, the apostle Paul links 'names' with 'governments, authorities, powers and lordships.' We can also see that it is because God has put his Son at the head of the Kingdom government and given him all authority to carry out the divine will that Philippians 2:9-11 says that God exalted Jesus to "a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." Yes, the name of Christ

Jesus should inspire in us a feeling of respect and honor and obedient submission superior to that of any human leader on earth and second to none in heaven except that of his Father, Jehovah God.

GOD'S CHIEF AGENT OF LIFE

Christ Jesus gave his life as a ransom sacrifice and serves as God's great High Priest on behalf of mankind. So, while many pray to God "in the name of Jesus," some use this phrase without appreciating its real significance. They think of Jesus more or less in terms of a sort of celestial 'switchboard operator' who relays their requests on to God.

In reality, praying in the name of Jesus, as he himself instructed, means doing so through his good offices as God's "Chief Agent of life" who, as appointed High Priest and Judge, effects cleansing from sin and judiciously administers the ransom benefits to individuals of mankind according to their worthiness to live under his Kingdom rule. (Heb. 2:10; 6:20; Eph. 1:8-10; John 5:22, 27) When we pray in Jesus' "name," therefore, this means we are making an appeal to his authority. We are petitioning that his power and position and benefits as Chief Agent of life be exercised on our behalf, making our prayer acceptable to the Sovereign Ruler, Jehovah God.

LOYAL TO HIS NAME

If we want to be among those showing faith in the name of Christ Jesus so as to be assured of everlasting life, we must also show loyalty to him. We must serve him as the Head of the Christian congregation, faithfully upholding his executive authority and his Kingdom interests. We must be like those Christians in the first-century congregation at Pergamum who, under danger to their lives from those opposing Christ's Kingdom rule, kept on 'holding fast his name and did not deny their faith in him,' and like those in Philadelphia who 'kept his word and did not prove false to his name.' (Rev. 2:13; 3:8) Our conduct, both among ourselves and toward those in the world, must be such as will not deny what the name of God's Son stands for. Even as Christians back then experienced persecution, we can expect the same today, for Jesus foretold: "Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name."—Matt. 24:9.

Does such international hatred come upon religious organizations and church members who merely claim to believe in Jesus as their Savior who redeems them from sin? No, such hatred does not come merely from accepting Christ Jesus as the "Lamb of God" who shed his lifeblood for us. It comes because of persons' loyally 'holding fast to his name' as standing for the 'all authority in heaven and earth' that is his through God's commission of him. It comes because of recognizing him as the rightful King of all the earth and his government as the one and only rulership with divine backing. Is that your stand and the stand of your church? Or does your religion claim to put faith in the name of Jesus while actually looking to "Caesar," the governments of the present system, as their hope?

For your eternal welfare and that of those closest to you, learn all that the "name of the Son of God" signifies. Put your full trust in God's backing of his Son's kingly rule, and then you too may "know that you have life everlasting, you who put your faith in the name of the Son of God."—1 John 5:13.

God Cherishes THE LOWLY ONES

"Jehovah is very tender in affection and merciful." —Jas. 5:11.

THIS appealing declaration, "Jehovah is very tender in affection and merciful," recommends Jehovah to us, whoever we may be. Surely we wish to be dealt with in a tenderly affectionate and merciful manner and especially by One whom we recognize and whom we worship as the Supreme God. Many persons throughout the earth definitely do worship Jehovah God and they receive much comfort and reassurance in their realization of Jehovah's mercy and tender affection. These persons who are thus blessed are of a great variety; in fact, they are as varied as are the readers of this magazine. As you now consider this matter presented to you in your own language and made available to you in your own location, you may know for a certainty that other persons, different from yourself, living elsewhere with different customs and background, are also contemplating these words of the Bible writer James. James was a disciple of Christ Jesus and he was, therefore, a Christian and a worshiper and witness of Jehovah, the God and Father of Jesus Christ.

1. How widespread is the worship of Jehovah God, and how does this relate to James 5:11?

[2] Throughout history, the loving qualities of Jehovah have been manifest to those who worship him, in the past as well as at the present time. In fact, in making his comment regarding Jehovah's tenderness in affection and mercifulness, James referred to God's prophets of ancient times. He mentioned the fact that they exercised patience and endured the suffering of evil while they were speaking in the name of Jehovah as his prophets and witnesses. James says in chapter 5, verse 11: "Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful." That is true; the outcome for Job was indeed an evidence of Jehovah's mercy and loyal love toward his faithful servant Job, who maintained integrity to Jehovah. It is appropriate that, not only the Bible writer James, but we at this time recognize the facts of religious history and realize how Jehovah deals with men of integrity and exercises his mercy and tender affection in their behalf. These good results are seen now in those of mankind who appreciate Jehovah's merciful dealings and who respond accordingly.

[3] These difficult days in which we are living contain much that is harsh and unmerciful. Circumstances surrounding men produce all manner of personal frustrations. This is because people are of all kinds of backgrounds, of "all sorts." This variety in the background and circumstances of people is truly extensive. Some persons have much education, others less,

2. At what periods of history have Jehovah's loving qualities been shown? To whom?
3. In what ways do people vary?

and some have relatively little. Some have one racial origin, others another and, of course, there are many nationalities and an even greater number of languages that people use. The social status varies from person to person as do physical and mental abilities. While all have an inheritance of imperfection and therefore are without real hope of life outside the provisions Jehovah God has made, the extent of individual transgression of God's righteous requirements varies from person to person. There seems to be no end to the variety of backgrounds and circumstances of mankind.

4 The result is that when persons are confronted with the Word of God they respond in a variety of ways. With some persons there is no response in loving appreciation of the Creator's provisions, because they are too proud, too self-satisfied or too arrogant. And then, on the other hand, there are persons who feel so lowly that they consider themselves unsuitable to receive of Jehovah's tender affections and mercy. You are evidently of still a different sort—neither too self-satisfied nor too downcast to reach out and accept what Jehovah offers you as an individual. Yes, you can see that you really do have an interest in the merciful and loving qualities of Jehovah God.

WHAT IS MOST IMPORTANT NOW?

5 The more you learn of the Word that the merciful God has provided, the Holy Bible, the more you understand and appreciate the fact that, throughout, it teaches that you are, or you may be, included in God's blessings. It is important to know that it is not your background, but, rather, your attitude now and your response now to what has been provided by Jehovah and by him made available to literally all sorts of persons, including the lowly ones, that counts.

6 That Jehovah does lovingly enable persons of all backgrounds to come into harmony with him through Christ Jesus is repeatedly shown. For example, 1 Timothy 2:3-6 states: "This is fine and acceptable in the sight of our Savior, God, whose will is that *all sorts* of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times." From this, what "sorts" of men are denied an opportunity to be saved and come to an accurate knowledge of truth? None! So all persons should take advantage of the divine offer. No person should think so highly of himself that he does not take advantage of God's provision, and, at the same time, no person should think so lowly of himself that he feels inadequate to receive and learn the truth and have the "corresponding ransom for all" eventually applied in his behalf so that he is saved from his inheritance of imperfection, sin and death. This too is important.

ARE YOU AWARE OF SPIRITUAL NEED?

7 When this one, Christ Jesus, "who gave himself a corresponding ransom for all," ministered upon the earth prior to his death in sacrifice he declared: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) Those who are conscious of their spiritual need, or who are the "poor ones as to the spirit" (*The Kingdom Interlinear Translation*), are here not shown to be rejected because of being

4. The variety in people results in what as regards the Word of God?
5. What is here shown to be more important than a person's background?
6. Of what great opportunity should all persons take advantage?
7. What is the proper view of our spiritual needs?

poor in spirit but, rather, they are pronounced as being happy, being loved by God, cherished by him. Why? Because they are conscious of the need that they have and they accept Jehovah's provisions to meet their spiritual need. They are not high-spirited to the point of haughtiness. Were this the case, they would be deceiving themselves into thinking that they are above Jehovah's provisions. No, but being lowly as to the spirit and realizing that they, like others of mankind, have a need that can be filled only by Jehovah's provisions, they take a proper view of themselves in this matter. They are not turned aside by some wrong idea they have due to their particular background. This is a very wholesome thing for us to think about, whoever we are and wherever on earth we may be living.

HOW BROAD ARE JEHOVAH'S PROVISIONS!

[8] The Word of God and the purposes of Jehovah as set out therein are not those for only a certain race or nationality or people. The fact of the matter is that persons of all racial origins are acceptable to God and are loved by him, and he generously provides for them all. A prophetic statement to this effect is found in Revelation chapter 7: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" "They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat, because the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes." —Vss. 9, 10, 16, 17.

[9] Here you can again see the broad scope of Jehovah's provisions, reaching to you no matter from what 'nation or tribe or people or tongue' you have come. Whatever the literal or figurative hunger or thirst you may feel from the cruel and pitiless circumstances of the world, you find in this prophetic promise an assurance of no spiritual hunger and thirst and no heat of his anger if you humbly attribute salvation to Jehovah. Do you do this, attribute salvation to God? If not, why not? Is it really sound reasoning not to? If your hungering and thirsting is for righteousness, you definitely can be provided for, as further stated by Jesus at Matthew 5:6: "Happy are those hungering and thirsting for righteousness, since they will be filled."

A FAMILY-LIKE ARRANGEMENT

[10] The family arrangement is one of the things that varies from place to place according to the customs and procedures of different peoples. Generally speaking, in a good family there is a helpful and pleasant relationship among the various members. This is especially true in respect to a family wherein all are worshipers of Jehovah God, and all apply his requirements and guidance in their family life. Another fact regarding families in general is that they are composed of a variety of persons; there may be babies, children, grown-ups, middle-aged and very elderly persons in one family. Although each is in a variety of ways different from the others, all have their place in the family arrangement and there is no reason for any to have a feeling of inferiority in the sight of God or man.

8. How broad are Jehovah's provisions?

9. To receive the assurance of Jehovah's care as stated in Revelation 7:16, 17, what requirement must we meet?

10. What appealing features are found in families?

Lowly ones out of all nations are brought into God's family-like arrangement, where they experience God's favor; world wide they find refreshment as they share with others the good news of God's kingdom

11 Those of the "great crowd" of the seventh chapter of Revelation are brought into an arrangement that is similar to that of a family. Is there any reason for those in this Christian family-like arrangement to have a feeling of inferiority because of old age, handicaps, lack of education, timidity or lack of ability in comparison to others in the family? No, there is no reason to feel inferior, although a person may endeavor to overcome his or her limitations. So it is, that if your background has resulted in your now having handicaps, whatever they may be, you should remember that if you are now faithful to Jehovah God you will be able to make changes and be of a 'sort' that is suitable to your Christian profession. One way in which the Scriptures express this change is found in Ephesians 4:23, 24: "You should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." (See also Romans 12:2.) Is that not encouraging and also appealing to a person who wants to improve his 'sort'?

11. (a) What arrangement is family-like, and in what ways? (b) Within the Christian "family," what improvement is possible?

GENUINENESS OF EFFORT

12 The sincerity of a person in having a good desire is shown, in part, by the effort that he makes, applying his mind and heart and making endeavors to accomplish this goal. Although it is an effort on his own part, it is not made in his own strength, not in disregard of the provision that Jehovah through Christ Jesus makes to supply the spiritual need of which he is conscious. Notice how this is stated in 1 Timothy 4:10: "For to this end we are working hard and exerting ourselves, be-

12. What effort on our part is necessary?

cause we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones." So "all sorts of men" need to work hard and exert themselves. And with Jehovah's blessing you can do so successfully. Now, is not that encouraging?

13 Have you ever considered the fact that as a distinct individual you have qualities that no one else has? You really have. There are things you can do in such a way and to such an extent that no one else can exactly duplicate them. So you do not need to be overwhelmed by what someone else does or can do. Instead, each one will do well to consider his own qualities, and to use these to Jehovah's praise in his worship. Each has natural gifts and these can be developed for better use. Also, there are gifts that Christians receive through the operation of the spirit of Jehovah God, but even in this respect not everyone has the same gift. Rather, as 1 Corinthians 12:4-6 states: "Now there are varieties of gifts, but there is the same spirit; and there are varieties of ministries, and yet there is the same Lord; and there are varieties of operations, and yet it is the same God who performs all the operations in all persons." A lowly person can develop his natural gifts and even acquire some new ones and can also receive the assistance and blessings of Jehovah's holy spirit upon his heart and mind and endeavors, all in his personal, joyful worship and service of the "same God who performs all the operations in all persons."

14 One's observation of others can sometimes be a real help and assistance. One may look around and see other persons with ability. Of course, in doing so one might feel inferior but one should not. On the contrary, one can learn by observing the good qualities of another, and to the extent that one can one might imitate these qualities and might even request and accept help from the person who is qualified in some manner. However, one certainly should not try to be that other person, but one should just be oneself, and be whatever part of the Christian organizational body one is assigned by God.

15 In fact, using the human body as an example of the organization of the congregation of Christians, the Bible shows that the parts of the body that seem to be lowly are still very much needed, thereby providing an illustration of those who may seem lowly in the Christian congregation. "If they were all one member, where would the body be? But now they are many members, yet one body. The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.' But much rather is it the case that the members of the body which seem to be weaker are necessary, and the parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another. And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it."—1 Cor. 12:19-26.

RESPOND IN FAITH

16 Having established in his mind the fact that God cherishes the lowly ones,

13. (a) Concerning yourself, what may you advantageously consider? (b) As to God's spirit, what facts are helpful here?
14. In viewing the qualities of other persons, what balanced view should one have?
15. Explain the appropriate illustration of the human body, as found at 1 Corinthians, chapter 12.
16. What consideration of faith is necessary?

and being convinced in his heart that he can be included in Jehovah's loving provisions, the humble or modest person can, with profit, recognize that he, as well as others, must have faith. So let the one who feels he is conscious of his spiritual need ask himself: Do I really have faith in Jehovah God and in his Son? Do I believe God's promise to help me? Jesus' comments on this indicate that such belief would be evidenced by constancy in asking for Jehovah's spirit, as he stated: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened. Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?"—Matt. 7:7, 8, 11.

[17] Another question: Do you appreciate that God's spirit performs different operations, producing various abilities that members of the congregation have, and in this way supplying all the congregation's needs? Such is the case, because 1 Corinthians 12:11 informs us that "all these operations the one and the same spirit performs, making a distribution to each one respectively just as it wills." Could this possibly mean that the lowly one relies on his own ability? Not at all. "If anyone speaks, let him speak as it were the sacred pronouncements of God; if anyone ministers, let him minister as dependent on the strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen."—1 Pet. 4:11.

17. As to God's spirit, what variety of operation is to be appreciated?

[18] For the good result of the strength that God supplies to be realized, it is necessary that one be ready to take instructions and training and in this way one can be even more usable to God than the one who feels he needs no instruction, training or counsel. A practical example of this in our day is found in those ministers who voluntarily serve at the headquarters and branch establishments of the Watch Tower Society, organized for assisting the evangelistic work of Jehovah's witnesses in various parts of the world. The headquarters and branches are staffed by ministers who, in each case, comprise a Bethel family. Such ministers at first may be absolutely inexperienced in the very important work they are asked to do. This work includes handling a multitude of details necessary in producing the Bible and the printed sermons and Bible study helps distributed by Jehovah's witnesses throughout the field. Many such volunteers for Bethel service at first feel that they may never be able to perform their assigned tasks. However, they are humble and teachable, they get good training from the start, they learn basic things, and they learn to do things in the proper way. As a result, they enjoy real success and have a constant realization of accomplishment in a vital part of the work of Jehovah's theocratic organization.

[19] Similarly in the congregations of Jehovah's witnesses: new or timid ones should accept the help that is available, and try sincerely to cooperate with the congregation organization. In doing so they will learn the best and basic ways to do the witness work, and will actually participate therein themselves. What fine progress the lowly ones thus make!

18. How can one benefit from the strength God gives? Give examples.
19. How can a lowly one make progress in the congregation?

IN THE CONGREGATION

Respond to Jehovah's Tender Affection

"For all things I have the strength by virtue of him who imparts power to me." —Phil. 4:13.

ONE of the fine provisions found in every congregation of Jehovah's witnesses is the Theocratic Ministry School, available to all in the congregation. Attending this School enables the participants to apply themselves to the study of specific Bible themes. Are you yourself participating? If so, you are increasing in personal knowledge and understanding, are you not? Also, you are improving in your presentation of the truth to other persons, being spiritually upbuilding to the others in the congregation.

[2] Although the provision is there, some persons in a congregation may not join in and participate in the Theocratic Ministry School. Why? Perhaps because of feeling they lack ability and fear they can never qualify. Would it not be good for such persons to give consideration to the fact that Jehovah wants his people to speak his truth? Abundant benefit comes from the speaking out of the inspired Scriptures. "All Scripture is inspired of God and beneficial for [1] teaching, for [2] reproving, for [3] setting things straight, for [4] disciplining in righteousness, that the man of God may be [5] fully competent, [6] completely equipped for every good work." (2 Tim. 3:16, 17) Fine benefits indeed!

[3] There can hardly be any question about Jehovah's desiring his people to speak the truth and to speak it clearly. This does not mean that all will attain to the same eloquence as speakers from the platform; nevertheless, the Theocratic Ministry School will help all to increase in knowledge, clearness of expression and accuracy of statement and also in the ability to approach other persons. Participation in the School also promotes love and provides encouragement for other brothers and sisters in the congregation. Furthermore, it shows faith on the part of the participants who put forth their best efforts in all confidence and in reliance on Jehovah.

[4] This is true even in the cases of some who may not be fluent in the local language of the area in which they live. In spite of such handicap they become quite proficient in the ministry because they sincerely apply themselves in the Theocratic Ministry School. The things accomplished by God's spirit are truly amazing. Uneducated persons are overcoming their circumstances with the help of this School, as is indicated by the following excerpt from a letter received from the office of the Society's branch in Dahomey, West Africa:

> "The brothers are faced with some difficult problems. Most people are illiterate. Religious superstition is very deep-seated. Then there are many languages, although there is no national language. For example, in the city of Cotonou there are now five congregations of Jehovah's witnesses and their meetings are held in five different

1. What provision in the congregation of Jehovah's witnesses is available to all, and how is it helping participants?
2. What facts concerning God's Word encourage one to take full advantage of the Theocratic Ministry School?
3. What help afforded by the School is also encouraging?
4. Review the experience here related and show how faith is demonstrated therein.

languages. Many languages are unwritten, and so people must be taught to read in a language that is written. Last year 108 persons were taught to read. These attended the literacy class as conducted under the supervision of the congregations. There are still about 600 brothers who do not read, and next year will see them working harder at this problem. Of course, the need of being able to read is great, as related by a publisher who had been illiterate.

"This brother was new and was going in the house-to-house service for the first time. He approached a Protestant man who saw he could not read and so said: 'Don't come to preach to me until you yourself can read the Bible.' Although the new publisher continued trying to talk to the man, he would not listen, saying again that an illiterate person could not teach anything. The publisher now was determined to overcome his problem. Instead of being content just to attend the class for learning to read, he studied additionally every day for six weeks. Wherever he went he took his book and asked those who could read to help him to pronounce words. After six weeks he went back in the service, and who was the first man he called on? Why, the man who had refused to listen to him when he first began to preach. This time the Protestant man was not only amazed to hear this 'illiterate' man reading the Bible to him but also became interested in what he was teaching.

"During the coming year we hope that many more will see the importance of being able to read so the 'good news' will be preached more effectively in this part of the field in order to 'make more disciples.'"

5 As indicated in the foregoing experience, and also as shown in experiences recorded in the Scriptures, persons who are lowly ones are often the most blessed if they respond willingly to their privileges and opportunities in Jehovah's service, doing in faith what they can. If lowly ones are associating with the congregation, they should be encouraged to join in the field ministry, if Scripturally qualified to do so, and should be aided to expand their activity. Their good response in this respect is a support to the organization of Jehovah's people as they do the best with the abilities with which they are endowed, at the same time retaining their lowliness of mind. This course will contribute to the good result mentioned in Ephesians 4:2, 3: "With complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace."

5. How can lowly persons support the organization of Jehovah's people?

6 A Scriptural account, which shows not just a congregation of Jehovah's people in one community being assisted, but the entire theocratic nation being supported by the faithful efforts of one lowly person, is contained in the record concerning a victory over the military forces of the enemies of Israel. Israel's general, Barak, was informed that Sisera, the general of the armies of the forces of Canaan, would be "sold" or delivered, not into Barak's hand, but into the hand of a woman. It turned out that the woman Jael, the humble wife of a Kenite man, was given this great honor. She was willing and she took courage, even though she was threatened by great danger in doing so. She did all that she could and was rewarded by having God's vicious enemy delivered into her hand. Also, the record of her accomplishments and her name are contained in the Holy Scriptures. The Scriptural account is found in Judges 4:8, 9, 21-23:

7 "At this Barak said to [the prophetess Deborah]: 'If you will go with me, I also shall certainly go; but if you will not go with me, I shall not go.' To this she said: 'Without fail I shall go with you. Just the same, the beautifying thing will not become yours on the way that you are going,

6. What far-reaching results may be obtained through the faithful efforts of a humble person?
7. In the Bible account of Judges, chapter 4, what points especially impress you?

for it will be into the hand of a woman that Jehovah will sell Sisera.' With that Deborah got up and went with Barak to Kedesh. And Jael the wife of Heber proceeded to take a pin of the tent and to put the hammer into her hand. Then she went to [Sisera] stealthily and drove the pin into his temples and beat it into the earth, while he was fast asleep and weary. So he died. And, look! there was Barak pursuing Sisera. Jael now came on out to meet him and said to him: 'Come and I shall show you the man you are looking for.' So in he went to her, and, look! there was Sisera fallen dead, with the pin in his temples. Thus God subdued Jabin the king of Canaan before the sons of Israel on that day." A mighty victory, indeed, by means of a faithful lowly one!

HEAVENLY BACKING AND GUIDANCE

[8] Whatever may be the background of Jehovah's dedicated servants, each at some time in the past started walking in the way of Christianity, which is not merely a belief but a way of life, a path or roadway involving a course of faithfulness. The apostle Paul reminded Timothy to "continue in the things that you learned and were persuaded to believe." (2 Tim. 3:14) So, too, having started in this way of righteousness, we continue in full confidence, remembering that we at first weighed the truth carefully when we heard it. In time, we were fully persuaded, and this persuasion came not through emotion or pressure, but by irrefutable truth. This being so, we should continue following the way of truth outlined for us in the Bible. In doing so we are assured that we have Almighty God, his Son the reigning King and his holy angels backing us up!

8. (a) How is Christianity more than mere belief? (b) What bearing does 2 Timothy 3:14 have on the matter?

[9] You remember that the "great crowd" of Revelation chapter seven "keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' " (Vs. 10) The heavenly support of this "great crowd" of praisers of Jehovah is shown in the following words of verses 11 and 12: "And all the angels were standing around the throne and the elders and the four living creatures, and they fell upon their faces before the throne and worshiped God, saying: 'Amen! [Amen! to what the "great crowd" cried with a loud voice.] The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength be to our God forever and ever. Amen.' " Yes, indeed, the "great crowd" have heavenly backing!

[10] There is Scriptural evidence also that the lowly persons have guidance along the Christian way of life, for it is written: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) Such divine guidance involves the conduct, thinking, practice, attitudes, and ministry of dedicated servants of Jehovah. Even lowly persons among such servants are benefited by the carrying out of the injunction: "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching . . . keep your senses in all things, suffer evil, do the work of an evangelizer, fully accomplish your ministry."—2 Tim. 4:2, 5.

[11] Does it not follow, then, that all "sorts" of persons in the theocratic organization must conform to the requirements, responsibilities and privileges of "The Way" if they are to have Jehovah's

9. Explain how Revelation, chapter 7, reveals heavenly support of those who praise God on earth.
10. (a) What does guidance by Jehovah involve? (b) Should lowly persons preach and teach as God's ministers?
11. (a) Who, then, must conform to God's standards? (b) State the best course to follow in respect to opportunities of service to Jehovah.

backing and guidance? This includes many persons in "The Way" who are of the sort that are lowly of mind and who often feel that they are not qualified for all that "The Way" involves. (Acts 19:9) However, let such individuals remember, if greater responsibility or privileges are offered, the best course is to respond and to do so with earnestness. God knows our limitations and he can give us sufficient ability to handle the assignment he gives us. "For all things I have the strength by virtue of him who imparts power to me," wrote the apostle Paul. (Phil. 4:13) So if asked to serve in a special capacity in the congregation, we should trustfully respond, leaving matters in the Lord's hands, and do our best. As the psalmist says: "Your people will offer themselves willingly on the day of your military force."—Ps. 110:3.

RESPOND WILLINGLY

[12] For an individual to have "lowliness of mind" means that he is not haughty, and this is a desirable quality. However, a person who feels lowly because of his background or natural limitations needs to exercise complete confidence in Jehovah.

[13] In respect to the haughty and the lowly of mind, Jehovah exercises discrimination, his own Word stating: "For Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance." (Ps. 138:6) This discrimination is further shown in Isaiah 66:2, where "the utterance of Jehovah" is: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." Also, Christians are counseled: "All of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (1 Pet. 5:5, 6; Jas. 4:6) That "lowliness of mind" should be put on as a garment and constantly worn is evident: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." (Col. 3:12) Our Leader, Christ Jesus, is such a one, for of himself he says that he is "lowly in heart." (Matt. 11:29) Such humble ones God cherishes.

[14] In cherishing the lowly, Jehovah's purpose is to strengthen their hearts and spirits. "For this is what the High and Lofty One, who is residing forever and whose name is holy, has said: 'In the height and in the holy place is where I reside, also with the one crushed and lowly in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed.'" (Isa. 57:15) Jehovah would reshape those who are misshapen and crushed by the pressures of their backgrounds and their present circumstances.

[15] Even as Jehovah is discriminating between the humble ones and the lofty ones, so lowly persons must be discriminating and must distinguish between necessary, proper Christian humility and false humility, because the latter is not really lowliness of mind but is actually presumptuousness.

[16] Lowly ones are assisted in making this distinction by an examination of their confidence in Jehovah. We are acquainted with the proverb: "Trust in Jehovah with all your heart and do not lean upon your

12, 13. (a) What discrimination does Jehovah exercise? (b) What persons are cherished by Jehovah?

14. What is God's purpose toward ones "crushed and lowly"?
15. What discrimination must lowly persons exercise?
16. What examination will aid in making this proper distinction?

own understanding. In all your ways take notice of him [acknowledge him], and he himself will make your paths straight." —Prov. 3:5, 6.

17 In his writing to the Christians in Colossae the apostle Paul helps us to distinguish between the quality of genuine humility and what may prove to be just plain stubbornness. "Let no man deprive you of the prize who takes delight in a mock humility and a form of worship of the angels, 'taking his stand on' the things he has seen, puffed up without proper cause by his fleshly frame of mind. Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility . . . but they are of no value." (Col. 2:18, 23) Lowly persons must avoid or eliminate a "fleshly frame of mind." While such may have "an appearance of wisdom," it would not be true wisdom nor modesty, as Proverbs 11:2 cautions: "Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones." Truly modest ones are wise, not those who 'become discreet in their own eyes.' (Rom. 12:16) Certainly this gives lowly ones much to think about, much divine counsel for their serious consideration, so that they might not only respond to Jehovah's tender affection and loving provisions but do so with confidence. "The righteous are like a young lion that is confident."—Prov. 28:1.

18 From all of this we can conclude that anyone may, to a great degree, cultivate the ability to perform any type of assignment of service with the help of Jehovah God. We can also conclude that Jehovah cherishes the lowly ones and that he will prepare them for greater privileges of service if they but seek his guidance and direction and believe his word and accept the privileges of service that are offered to them.

19 In contrast to those who feel a measure of inability and lowliness, others, because of circumstances, accomplishments or backgrounds, may feel a large measure of self-confidence. Such persons, too, find counsel in the Word of God that is helpful to them. All of Jehovah's people are "sheep" of his flock, and that includes those who have special privileges and responsibilities in the congregation of God's people. From among the symbolic sheep, shepherds are taken so they can lead and assist the flock, but they must still remain "sheep" of the flock and must pay attention to themselves that they do not take themselves too seriously and become high-minded. If they are high-minded or become so, Jehovah cannot continue to use them, because he does not favor the proud and the haughty. "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son."—Acts 20:28.

20 "His own Son," even Jesus Christ, did not rely on himself, but said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner." (John 5:19) The apostles could have felt inferiority before Jesus, but Jesus' humility and his love brought out the best qualities in them. All those persons who are in responsible positions in the congregation of God's people should be that way, that is, as was Jesus in his humility and love, reflecting the tender affection and mercy of his Father.

21 If a man's blessings and privileges

17. How do the Scriptures distinguish between genuine humility and mock humility?
18. What two conclusions can we draw from this article?
19. What help and counsel is there for self-confident persons?
20. What good example did Jesus set for his followers?
21. What counsel do the Scriptures give proud persons, and why?

have made him proud he has lost the needed quality of humility of mind and heart and he will fail unless he changes, "because God opposes the haughty ones." (1 Pet. 5:5) "Pride is before a crash, and a haughty spirit before stumbling. Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones."—Prov. 16:18, 19.

[22] God's attitude toward the humble is evident, and all should adopt it. Some with favorable circumstances and natural abilities apply themselves and make good Christian progress. This advancement is to be commended. A person with such ability, responsibility and privileges should recognize that some other persons do not possess these things. There are others who benefit from training and the operation of Jehovah's spirit, and in time they progress and receive additional theocratic privileges. That is very fine and it also shows proper Christian progress. Additionally, those many in the Christian congregation who are new or whose circumstances have not yet allowed them to make progress we must view from God's viewpoint as well. It would be wrong human reasoning to consider these rather backward ones as being unimportant. God is interested in them and he can use such in many valuable ways, and he is doing so.

[23] So, with this proper viewpoint, let all, the lowly as well as others, help one another. This would include the assisting of those who are literally children, young in years. Also those who are elderly, perhaps infirm, and perhaps even persons with a feeling of inferiority should be assisted. All can benefit spiritually from lowly ones who, as they respond to Jehovah's loving provisions, give support and strength to the organization of the congregation of Jehovah's people. Congregational association and personal association are valuable in this, bringing all to a realization of the truthfulness of the Scriptural assertion that "God compounded the body, giving honor more abundant to the part which had a lack." (1 Cor. 12:24) Certainly Jehovah's servants, one and all alike, agree with the observations of the Bible writer James, when he said: "You . . . have seen the outcome Jehovah gave [to Job], that Jehovah is very tender in affection and merciful."—Jas. 5:11.

22. What is the right attitude toward: (a) Those with favorable circumstances and abilities? (b) Those who require time and training to progress?

23. (a) Who should be assisted, and by whom? (b) In agreement with James, what have we all observed as being true?

Building Faith

● For millions upon millions of "Christians" their religion is composed of knowing some Bible stories learned in childhood and occasionally going to the church of their choice.

Yet in *Gods and Men*, Henry B. Parkes, Professor of History, wrote concerning first-century Christianity: "To become a Christian meant to undergo an emotional transformation centered in trust in Jesus Christ and in a resolution to imitate him. Christianity was based not on theory, but on faith . . . and this faith resulted in the reorganization of the believer's whole personality and the adoption of new ways of behavior and new ethical responses."—Page 373.

In this same vein, hundreds of thousands of individuals earth wide are today acquiring such faith by studying the Bible with Jehovah's witnesses. Such a faith that profoundly influences one's whole way of thinking and acting is absolutely necessary, for the apostle Paul wrote, "Without faith it is impossible to please [God] well."—Heb. 11:6.

Defending GOD'S TRUTH AND HIS PEOPLE

As told by Victor V. Blackwell

FOR more than forty years I have been defending God's truth, even since before I became a lawyer. In fact, it was just before I was admitted to the bar of the state of Louisiana that I went to see the city judge in Alexandria, Louisiana, in 1939, to try to arrange the release of four Witnesses who had been jailed for preaching the good news. When I made known to the judge that I would like to arrange a bond for the four Witnesses in jail, he became angry, pulled a pistol out of his desk and pointed it at me, saying: "Get out of here! Get out of Alexandria. I'll kill you if you ever show your face here again. No Jehovah's witnesses or anybody representing them is going to come to this city and say anything against the holy Catholic Church. Now get out!"

With that experience and what followed immediately thereafter I began a life of legally defending the good news. But my interest in defending God's truth goes away back to my childhood days. It was in 1908 that God's truth first came to our home in Louisiana; I was just one year old then. Someone mailed a number of Bible tracts published by the Watch Tower Society to my father. "My mind and heart," said my father, "were excited about the things of which I read."

Scarcely had I gotten out of "diapers" when I began learning to read with the use of ABC blocks and by constantly asking my mother: "What does this say?" "Read this to me." My father would also read to me, especially the Bible and the Society's literature, and he would explain it to me in a simple way. These wonderful truths rooted themselves in me very early in life. Long before I finished high school I had read the volumes entitled "Studies in the Scriptures," the Bible and everything that I could get my hands on that increased my understanding of the Bible.

DEFENDING GOD'S TRUTH AT SCHOOL

At a very early age I would defend God's truth at every opportunity before fellow schoolmates and teachers. The opportunities were endless, for teachers and schoolmates would tell me: "Your Dad is a no-hell preacher!" This was an expression of ridicule, inspired by Christendom's preachers. The clergyman in our community told the people that hell was ten thousand thousand times as hot as natural fire. So I had many opportunities to defend Bible truth by explaining what "hell" really is, namely, the common grave of mankind.

When I entered a freshman class in biology, the professor passed out pieces of paper and requested each student to write whether he believed in the Bible account of creation or in evolution. Most of the 150 students indicated their belief in the Bible account. At the end of the

course, the professor again passed out slips for answers to the same question. This time the results were reversed: Only a small number, about a dozen, held to their faith in the Bible. The remainder fell victim to evolution. The professor appeared highly pleased that he had wrecked the faith of most of his students. Such was the atmosphere in college even in the 1920's.

Defending God's truth, I asked the professor one day as he was expounding on evolution: "Professor, where did this one-cell living thing come from? Who made it? And how do you account for all the endless varieties of life?" But he could not answer, and so rebuked me.

One night while having a discussion with a large group of students, I exposed such doctrines as the inherent immortality of the human soul, eternal hellfire and the Trinity as being false. One student said he would phone up his preacher to come out and he would "show me up." I told him the clergyman would not come. He phoned anyway, but the preacher refused to come. So as I continued to tell them about the Bible, they listened more respectfully.

SHARING GOD'S TRUTHS MORE FULLY

After graduation from college in May 1929, I accepted a position as teacher in the Covington, Louisiana, high school. There I witnessed to students and teachers at every opportunity.

However, since I wanted to serve God more fully, I resigned my position as teacher in 1932 and entered the pioneer ministry or full-time preaching work under the direction of the Watch Tower Society. I was invited to speak to all the teachers before I left, and placed some Bible literature with each one of them.

On April 1, 1932, I submitted to water baptism in symbol of my dedication to Jehovah, my father baptizing me in the clear waters of a creek near our home. That same month a companion Witness and I headed for Minde, Louisiana, my first assignment as a full-time preacher of God's Word. The great financial depression had not lifted, and money was scarce. So we left much Bible literature with people, exchanging Bibles and books for chickens, ducks, geese, eggs, corn and other foods.

At one time when we were very much in need, a Christian sister whose husband had died and left some money invited me and another of the pioneer ministers over to her home. She handed each one of us $600! To almost anyone in those days, that was a lot of money. To a pioneer it was a fortune! With this we were able to get our autos in good condition, buy new clothes, obtain food and provide for other needs.

Later I went with a group of pioneers to the Mississippi Delta country. In November 1933 I married one of the pioneer sisters. We covered a large number of counties together, distributing large quantities of Bible literature. Since a Bible tract was the beginning of a solid foundation of Bible truth for my father, my mother and myself, I have always endeavored throughout my ministry to leave a tract or some piece of literature at every door where no one is at home and with every person to whom I witness if such a person does not otherwise take literature.

We called at the great cotton plantations. But some of the owners and managers did not want anyone calling on their workers. Sometimes they threatened to beat or kill us if we called on their workers. Thus one day another Witness and I, driving along a dusty road near a plantation, saw a car coming from behind us at great speed. Thinking it to be a plantation manager, we sped in an effort to

get back to the main highway, going so fast we almost lost the pursuing car in a cloud of dust.

But the other car never stopped chasing us until it passed us up, then the driver waved for us to stop. We stopped to see what "the great automobile chase" was all about. "You fellows have been passing my home up," our pursuer explained. "So I figured the only way I was going to get some of that literature was to chase you down!" We made our own explanation and then left him a large quantity of Bible literature.

In 1939, my wife became unfaithful to me. Against all my pleadings to live with me and serve Jehovah, she obtained a divorce and married a man steeped in the ways of this evil world. I carried on in Jehovah's service. Within a year after my first wife left, and while engaged in the field ministry in the town of Mandeville, Louisiana, I met a fine lady who, in time, became my Christian marriage partner.

DEBATES WITH CLERGYMEN

In the summer of 1932, in Cottonvalley, Louisiana, a clergyman challenged me to a public debate. Always eager to defend God's truth, I accepted and had many handbills printed announcing the debate to be held in a theater. When the printer found out I was going to debate with the preacher, he made no charge for the printing. We saturated the area with the handbills. This infuriated the preacher.

Well, the night came for the debate. No preacher. But his representatives showed up—two husky men came backstage to "get me." But the theater owner warned them to get out or he would have them arrested. Finally, the preacher showed up. He was pale and refused to come on stage. The preacher was scheduled to uphold the propositions (1) that man has an immortal soul, (2) that hell is a place of eternal and conscious torture and (3) that Christendom's religious leaders represent God and Christ. Since the clergyman refused to speak on these matters, the chairman asked me to proceed.

I stated first what the clergy taught and then took the Bible and exposed these false teachings. Meantime, the preacher was in great discomfort, biting his fingernails and pulling his hair and pacing up and down the aisle. After an hour, the preacher came up on the stage. After uttering a long, sanctimonious prayer, he called for a man to come on stage with a large sack. Taking it, the preacher dumped out the contents. This was a large quantity of Bible literature that we had left among the local people. The clergyman then stomped on it, and raged and raved. Finally, in chagrin he said: "I'm getting out of this place!" A large number of people stayed, and I answered their many Bible questions.

Also in 1940, near Covington, Louisiana, a Pentecostal preacher invited me to a debate. This clergyman, however, sent away to get a highly educated young preacher. When I was introduced to this young clergyman, he said in a smug manner: "I understand you are an educated man. Well, when I get through with you, I'll have you tied in so many knots, you'll never get out."

But the tables were turned, and he got tied up in knots. Like the preacher in Cottonvalley, he would not speak first as scheduled. By the time I got through with my hour's talk defending God's truth, he was in no condition to speak, 'being in torment,' like the rich man of Jesus' parable. (Luke 16:23, 24) When the preacher did get up, he screamed at his audience, made no sincere effort to answer any of the points I had made and then sat down. More than a thousand persons attended, and we still hear repercussions from that

debate when we talk to the people in that area.

LEGALLY DEFENDING THE GOOD NEWS

In October 1939, while pioneering in Andalusia, Alabama, I received a telegram from the Society that said in substance: "Proceed to Alexandria, Louisiana, at once. Four pioneers in jail. Local brothers unable to secure their release. Do what you can for these brothers."

I immediately left Andalusia by auto. Other Witnesses had gone to about every lawyer in Alexandria, but not one would touch the case. One of Louisiana's leading lawyers declined. Asked if he would defend these men if they were charged with rape, murder or robbery, he said that he would. But he would not take a case for defending Jehovah's Christian witnesses.

Not yet having been admitted to practice law in the state of Louisiana, I was not able to do as much as I wanted to do. My first thought was to get bond and get the Witnesses released. So I went to City Judge Gus A. Voltz, who reached for his pistol and ordered me out of his office, as I have already mentioned. I then went to the district attorney, who expressed regret that the Witnesses were in jail but said there was nothing he could do. The "heat is on" against the Witnesses, he explained, so if I valued my reputation as a lawyer (he did not ask me if I was a lawyer), I would get out of town. But I stayed, for my Christian brothers had been in jail for several weeks now, and it was Jehovah's name and reputation that were involved.

I phoned a lawyer in New Orleans, Herman L. Midlo, who came to Alexandria, and after appropriate proceedings the four Witnesses were released. Mr. Midlo and I then went to a restaurant for lunch. When we came out, police were waiting. They arrested Mr. Midlo and took him to jail. I reported it to the district attorney, who called the city judge and told him that he had better let the lawyer out of jail. Mr. Midlo was then released.

By early 1942 I had gained admission to the bar of the state of Louisiana. Then I was in a better position to render legal assistance to my Christian brothers.

The arrests for preaching Bible truth in Alexandria continued. Each time I would go there and appear in court, this judge repeated his threat to kill me. But I was not to be intimidated. Since widespread publicity was given the arrests, the courtroom was jam-packed each time. Alexandria had a large military establishment during the war, and on one occasion I discerned a number of servicemen wearing decorations in attendance for the trial. So when I came to argue the case, I said:

> "I note that in court today there are some young men who have been fighting in the war. What have they been fighting for? They and we have been told that they are fighting for the freedoms all Americans so much cherish: Speech, press and worship, and the freedom to worship God according to the dictates of one's conscience being the most precious of all these freedoms. And here we see the City of Alexandria depriving American citizens of these very things."

The judge was 'boiling over' with rage, but the servicemen and others appeared highly pleased.

The Witnesses continued to come under ill-treatment at the hands of this judge down to about 1953. Then we had our last case. Again the judge found the Witnesses guilty. An appeal was taken. One of the Witnesses, Marion Goudeau, who knew the judge, went to his office to sign the appeal bond. It was then that the judge confided to him:

> "Mr. Goudeau, for thirteen years I have fought Jehovah's witnesses, warning them, threatening them and jailing them, to no avail. They just keep coming back to Alexandria. I cannot stand another case with them. I can't take it anymore."

This judge did not have to 'stand them' or "take it anymore" because he died not long thereafter.

Since 1953 the Witnesses have had little or no trouble in preaching the good news in Alexandria. One of the greatest thrills of my ministerial career came in the summer of 1970, as I sat with a crowd of more than 9,000 people in the Rapides Coliseum in Alexandria during the district assembly of Jehovah's witnesses, taking in Bible instruction.

MANY PRIVILEGES

Many blessings indeed I have had over the years. For example, I have been privileged to serve as an overseer in the Christian congregation for many years. I have also served at the Society's headquarters in Brooklyn and later as one of the first instructors at the Watchtower Bible School of Gilead. My wife and I were expecting our first child, and so in 1943 I returned to the pioneer ministry and legal activity.

Our marriage was blessed with three children, Dinah, Nathan and Martha. In 1955, Nathan, our only son, age ten, died of polio. From the time he was five or six years old he had been serving Jehovah, loving the Bible, congregation meetings, and engaging in the field ministry. I will never forget that on some Sunday mornings, when I was so exhausted from hard work all week and felt like staying in bed, he would come into my bedroom and shake me, saying: "Get up, Daddy. Don't let the old Devil keep you in bed. We've got to get out in the Kingdom service." So there were times when his youthful vigor and zeal propelled me out into the work of kingdom-preaching. The Bible's resurrection hope has helped us wonderfully to bear the loss.

In the 1940's so many cases arose against the Witnesses in Louisiana that I traversed the state from north to south and east to west, arranging bonds for their release, then representing them when their cases came up in court. I was often on the road day and night. To describe the cases would require volumes, but here is an example:

In Oakdale, Louisiana, one Sunday, nine Witnesses were arrested and jailed. They phoned me and I was there Monday morning. I first went to the jail. The jailhouse door had been left open, with the hope, I later learned, that the prisoners would walk out; then the city could charge them with jailbreaking. But the Witnesses remained.

At the trial the prosecution summoned an elderly lady to testify against the Witnesses. She had obtained a book from a Witness who called at her home. The police confiscated it. When she took the witness stand in court, the prosecutor showed her the book and asked where she got it. She said she got it from a Witness.

"How much did you pay for the book?" roared the prosecutor.

"Not a penny," she replied. "You see, I told them I was too poor to contribute for the book, but I did want it, so they gave it to me."

What a dumbstruck city attorney and judge! Yet, despite a total absence of any evidence that the Witnesses were selling, the city judge sentenced them to thirty days in jail. An appeal was taken and the convictions were dismissed.

In time, I began to cross over into Mississippi, Alabama, Tennessee, Florida and Texas to defend Jehovah's witnesses in court. Eventually I became involved in court trials of Witnesses, either directly and/or as counsel, in almost every state of the union.

For example, at the request of G. C. Clark, a Mississippi lawyer and one of Jehovah's witnesses, I stepped over to assist him. Some of our Christian sisters in

the full-time preaching work were arrested in Brookhaven, Mississippi, and were treated very shamefully. The prejudice was so great that Clark was convinced we could never get a fair trial, so we would "object" the case out of court. Every time the prosecutor opened his mouth, Clark objected. When he tired of objecting, he told me to take over. So I did. Between us, we must have registered no less than fifty objections. The prosecutor complained to the judge that he could not try the case because of our objections. The judge reminded him that we had a right to object, whether our objection was good or bad. Finally, in utter disgust, the prosecutor said: "When the district attorney can't try his case, it's time to quit. I'm getting out of this crazy place!" And that he did. The judge then dismissed the charges.

After Brother Clark's death, I traveled all over Mississippi representing my Christian brothers. In every case, I tried, not only to defend the right of the Witnesses to preach, but, whenever possible, to give an effective witness respecting God's kingdom.

An unusual case was entrusted to me in 1963. For two years the children of Jehovah's witnesses had had to stay out of the public schools of Pinetop, Arizona, as well as other places in that state, because of their conscientious refusal to render homage to the state as required by Arizona law during the singing of the national anthem. Efforts to get the children reinstated were to no avail. The case was assigned for trial in July 1963, in Federal District Court at Phoenix. The courtroom was packed. After all the evidence was in, I opened my argument with these words:

> "If Francis Scott Key (who wrote the national anthem, The Star-Spangled Banner) were here today, he would blush with shame, to see that emblem, the American flag, which he viewed as a symbol of liberty and about which he wrote in The Star-Spangled Banner, now used as a club to beat little children down and force them to violate their deepest Christian convictions."

In time the court handed down its decree holding that such expulsion of children from the public schools was illegal and unconstitutional and that the children should be reinstated.

From the first assignment I received in this field of legally defending the good news, in October 1939, down to the present hour, I prayed and have continued to pray in every case for Jehovah's help and strength, recognizing that I am but dust. In the seventh decade of life, I look back over my career of defending God's truth with joyful thanksgiving. I like to look ahead with even greater joy to the nearby day when, under Kingdom rule of the whole earth, I can join with unnumbered millions of my brothers in fulfilling the lofty call of Psalm 150:6: "Every breathing thing—let it praise Jah. Praise Jah, you people!"

Worth the Effort

◆ How common it is for individuals to look for sales, to purchase items at a specially reduced price. Yet it has been observed that almost anything can be purchased at a reduced price except lasting satisfaction. Accordingly, the Bible book of Proverbs observes: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." (Prov. 2:4, 5) So be willing to 'pay the price' of time and effort in studying God's Word. It surely is worth it.

BLOODGUILTY ONES

Cannot Escape God's Judgment

SINCE the outbreak of World War I in 1914 C.E., men, women and children have been slaughtered on a scale never witnessed before in the history of mankind. Certainly tremendous bloodguilt rests upon the nations. This is especially true of those of Christendom, for they have played a leading role in the bloody conflicts of this century. Their claim of being Christian will not spare them from the adverse judgment of Jehovah God. He hates, yes, detests, bloodguilty ones.—Ps. 5:6; Prov. 6:16, 17.

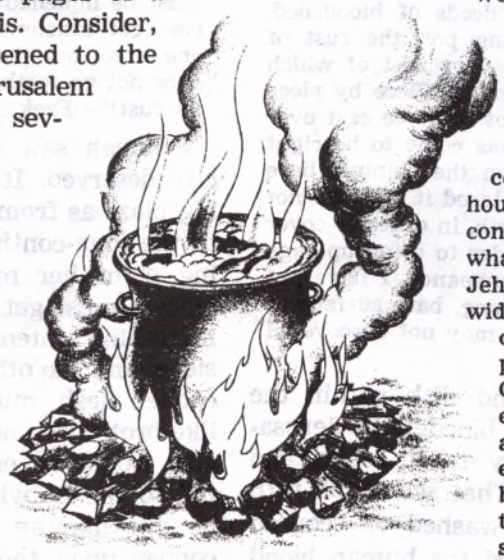
Though bloodguilty men and nations may flourish for a time, they cannot forever escape having God's judgment executed against them. The pages of ancient history confirm this. Consider, for example, what happened to the inhabitants of ancient Jerusalem toward the close of the seventh century B.C.E.

CLAIMED RELATIONSHIP WITH GOD NO PROTECTION

By reason of their special covenant relationship with God, the inhabitants of Jerusalem felt safe. They also thought themselves secure because of the city's strong fortifications and their alliance with the military power of Egypt. So when Babylonian king Nebuchadnezzar began the siege of Jerusalem toward the end of December in the year 609 B.C.E., they did not fear that their city would become a complete desolation. What they failed to see was that Jehovah God had abandoned Jerusalem. It was his purpose to settle accounts with the bloodguilty inhabitants.

The very day that Nebuchadnezzar began the siege of Jerusalem, Jehovah God, through his invisible active force or spirit, revealed this to his prophet Ezekiel, then in Babylonian exile. (Ezek. 24:1, 2) Ezekiel was also instructed to depict what would happen to Jerusalem. In the Bible book bearing his name, we read:

"Compose a proverbial saying concerning the rebellious house, and you must say concerning them, 'This is what the Sovereign Lord Jehovah has said: "Put the widemouthed cooking pot on; put it on, and also pour water into it. Gather pieces in it, every good piece, thigh and shoulder; fill it even with the choicest bones. Let there be a taking of the choicest sheep, and also stack the logs in a circle under it. Boil its pieces,



The siege of Jerusalem as depicted by Jehovah

also cook its bones in the midst of it.'" —Ezek. 24:3, 4.

Jerusalem was thus likened to a wide-mouthed cooking pot. The stacking of the logs underneath and the setting of them afire would therefore represent the siege of Jerusalem. That siege would gradually make it hot like boiling water for those inside the city. The pieces of flesh put into the pot would picture those inside Jerusalem, including the refugees that fled to it from before the advancing Babylonian armies. The good pieces put in would picture those of the better social class of the city, especially the king and his princes. Since the bones make up the framework that supports the fleshly body, the "choicest bones" would picture those that held up the structure of the national organism, namely, the military commanders and their staff of officers. All were to "cook" during the siege.

The bloodguiltiness of Jerusalem's inhabitants made them deserving of such calamity. Jehovah through Ezekiel declared:

"Woe to the city of deeds of bloodshed, the widemouthed cooking pot, the rust of which is in it, and the very rust of which has not gone forth from it! Piece by piece of it, bring it out; no lot must be cast over it. For its very blood has come to be right in the midst of it. Upon the shining, bare surface of a crag she placed it. She did not pour it out upon the earth, in order to cover it over with dust. In order to bring up rage for the executing of vengeance, I have put her blood upon the shining, bare surface of a crag, in order that it may not be covered over."—Ezek. 24:6-8.

The moral scum and filth within the symbolic cooking pot, bloodguilty Jerusalem, clung tenaciously to its sides and caused rust to form. That scum and filth could simply not be washed or scoured out. Jerusalem's regard for human blood was so low that she did not even pour out the blood of her victims and cover it over with dust. She did less for her human victims than what God's law commanded to be done in the case of the blood of an animal killed in hunting. (Lev. 17:13, 14) Jerusalem shamelessly poured out violently shed blood upon the shining, bare surface of a crag for it to be openly exposed as a testimony to her criminality. This contempt for human blood stirred up Jehovah's rage. He was determined not to let her bloodstained record be covered over but to expose it to public gaze like blood on a dustless, shining, bare surface of a crag. The criminals in Jerusalem would be brought out to justice indiscriminately, "piece by piece." No selective lots would be cast over them.

Providing further details about the siege, Jehovah's word through Ezekiel continues:

"Woe to the city of deeds of bloodshed! I myself also shall make the pile great. Make the logs many. Kindle the fire. Boil the flesh thoroughly. And empty out the broth, and let the bones themselves become piping hot. Stand it empty upon its coals in order that it may get hot; and its copper must become heated up, and its uncleanness must be liquefied in the midst of it. Let its rust get consumed. Troubles! It has made one tired, but the great amount of its rust does not go forth from it. Into the fire with its rust!"—Ezek. 24:9-12.

Jehovah saw what the gory, scummy city deserved. It must be enveloped in a big blaze as from a great pile of logs. Due to the long-continued cooking at the boiling point her military commanders and officers must get unbearably hot with the increasing intensity of the Babylonian siege, and the other inhabitants, like overcooked flesh, must be reduced to a state like broth with no texture or stability. The city would be emptied completely at its fall to the Babylonian besiegers. It would be put like an emptied cooking pot of copper upon the fire of destruction, because of the scum-covered rust still clinging to its sides. The whole symbolic cook-

ing pot (Jerusalem) would be melted down to separate the dross from it.

There was no possibility for Jerusalem to escape. Her record of bloodguilt and uncleanness testified against her. As Jehovah declared through Ezekiel:

"There was loose conduct in your uncleanness. For that reason I had to cleanse you, but you did not become clean from your uncleanness. You will become clean no more until I cause my rage to come to its rest in your case. I myself, Jehovah, have spoken. It must come, and I will act. I shall not neglect, neither shall I feel sorry nor feel regret. According to your ways and according to your dealings they will certainly judge you."—Ezek. 24:13, 14.

The start of the Babylonian siege proved that Jerusalem, the capital of the Kingdom of Judah, had refused to be cleansed from spiritually loose conduct. In fact, her uncleanness would not end until Jehovah brought his rage to rest by having the bloodguilty city destroyed. He would feel no regret for taking this extreme measure.

STUNNING EFFECT PRODUCED BY JERUSALEM'S DESTRUCTION

The destruction of Jerusalem would indeed have a stunning effect upon the prophet Ezekiel's fellow exiles. That destruction would mean the wrecking of the magnificent temple built by Solomon, a structure that the Jews looked upon as a charm against disaster. (Jer. 7:1-11) It would also mean that some of the older Jews at Tel-abib would be bereaved of sons and daughters whom they were forced to leave behind in Jerusalem at the time of their being taken into exile. The prophet Ezekiel was instructed to dramatize the effect Jerusalem's destruction would have on them. He was told:

"Here I [Jehovah] am taking away from you the thing desirable to your eyes by a blow, and you should not beat your breast, neither should you weep nor should your tears come on. Sigh without words. For the dead ones no mourning should you make. Your headdress bind on yourself, and your sandals you should put upon your feet. And you should not cover over the mustache, and the bread of men you should not eat."—Ezek. 24:15-17.

The one desirable to the eyes of Ezekiel proved to be his own wife, who died less than twenty-four hours later. In obedience to Jehovah's command, thirty-four-year-old Ezekiel exercised self-control over his natural human emotions. He did not offer any visible or audible sign of grief over the death of his wife. He put on his headdress, all neatly tied up, and did not let any of it hang down over his face and cover his upper lip. He did not go barefoot in grief nor did he allow sympathizers to prepare a consolation meal for him. This caused wonderment among his fellow exiles. They asked: "Will you not tell us what these things have to do with us?" (Ezek. 24:18, 19) Ezekiel replied:

"The very word of Jehovah has occurred to me, saying, 'Say to the house of Israel: "This is what the Sovereign Lord Jehovah has said, 'Here I am profaning my sanctuary, the pride of your strength, the thing desirable to your eyes and the object of your soul's compassion, and your sons and your daughters whom you people have left behind—by the sword they will fall. And you will have to do just as I have done. Mustaches you will not cover over, and the bread of men you will not eat. And your headdress will be on your heads, and your sandals be upon your feet. You will not beat yourselves nor will you weep, and you will have to rot away in your errors, and you will actually groan over one another. And Ezekiel has become for you a portent. In accord with all that he has done, you will do. When it comes, you will also have to know that I am the Sovereign Lord Jehovah.' " ' "—Ezek. 24:20-24.

The faithlessness of the inhabitants of Jerusalem and the Babylonian exiles was such that it would take a blow in the form of the destruction of holy city, temple and children before they would come to know that Jehovah was not going to tolerate

bloodguilt and moral filth. They could not bring themselves to believe that Jehovah would profane his own sanctuary by letting pagan, idolatrous Babylonians capture, loot and destroy Solomon's temple that had stood for 420 years. Jehovah, however, would not spare what he described to the exiles as 'the pride of their strength, the thing desirable to their eyes and the object of their soul's compassion' (either Jehovah's sanctuary at Jerusalem or their sons and daughters there). At the time of the fulfillment of his word in such a stunning way these exiles would have to know that the One who said he would do such a thing and the One who actually did it were one and the same Person, Jehovah.

BLOODGUILTY CHRISTENDOM CANNOT ESCAPE

As Jehovah God did not put up indefinitely with bloodguilty Jerusalem, so he will not continue to tolerate bloodguilty Christendom. Though Christendom may claim to be serving God, her actions show otherwise. She is not God's congregation or the temple that he inhabits by spirit. (1 Cor. 3:16) Her profession to be that temple will no more save her than did the presence of Solomon's temple in Jerusalem. That profession will be exposed as false when she is utterly destroyed.

No one should think that this destruction will not come, for Jehovah God has not changed his view of bloodguilt and moral filth. (Mal. 3:5, 6) The events of the future and the news reports that will come through will prove true what the anointed remnant of Jehovah's Christian witnesses have been proclaiming regarding the end of Christendom. When the "great tribulation" begins upon Christendom the anointed remnant will know it and will have no question about its outcome. What they will have proclaimed already by that time regarding the outcome of that tribulation will be enough. They will have no message of hope for Christendom.

The situation with the anointed remnant will then correspond to that of Ezekiel, who was told:

> "As for you, O son of man, will it not be in the day of my taking away from them their fortress, the beautiful object of their exultation, the thing desirable to their eyes and the longing of their soul, their sons and their daughters, that in that day there will come to you the escaped one for making the ears hear? In that day your mouth will be opened to the escaped one; and you will speak and be mute no longer; and you will certainly become to them a portent, and they will have to know that I am Jehovah." —Ezek. 24:25-27.

By the time the siege of Jerusalem began, Ezekiel had already said enough to his people. There was no need for him to add much more in order to make the divine prophecy sound more convincing. So until the day of the coming of the authentic report of verification Ezekiel was to be mute, that is, speechless as regards further prophesying about the disaster to befall Jerusalem and the Kingdom of Judah. Till the escaped one with the report about Jerusalem's destruction finally arrived, the Jewish exiles in Babylon could think over what Ezekiel had prophesied to them. If they so chose, they could remain unbelieving. But their unbelief would in due time be blasted to pieces by the arrival of an authentic eyewitness of Jerusalem's downfall.

Ezekiel would then be in position to speak from a better background of events. He would have a new, fresh message. His authority as a true inspired prophet of Jehovah would have been established. As a "sign" man or as a "portent" of what was fast impending, he had not proved false.

As the destruction upon bloodguilty Jerusalem came, so destruction will without

fail come upon bloodguilty Christendom. Reports that will come pouring in from all parts of the world where Christendom now obtains will stamp as true that the modern Ezekiel class, the anointed remnant of Jehovah's Christian witnesses, was a timely "portent" from the Sovereign Lord of the universe. People will then have to come to know Jehovah as the God who does not leave acts of violence and bloodshed unpunished. Would it, therefore, not be the wise course now to give ear to what Jehovah's Christian witnesses are proclaiming so as to escape bringing calamity upon oneself when Christendom comes to a violent end?

● At places of business persons are sometimes offered a ticket that makes them eligible to be included among those from whom some will be selected to receive a gift. Is it proper for a Christian to share in such a "drawing"? —U.S.A.

Generally the purpose of such drawings is to encourage people to come into the store or to stimulate interest in a certain product. The drawing itself consists of making what is supposed to be an impartial selection of customers to whom prizes are given. Gambling is not necessarily involved, as no one pays out money or other valuable consideration to obtain the ticket. Then, too, acceptance of the ticket does not in itself imply that the god of 'Chance' or 'Good Luck' is being invoked. One who accepts the ticket (or puts his name in the drawing) might reason: 'The business is going to give away a gift as part of an advertising device. If I happen to be selected, I am willing to accept the gift.'

The Christian, based on the dictates of his conscience, will have to decide for himself whether he will accept a ticket, which merely serves as part of an advertising scheme. He could ask himself: Would my acceptance of the ticket stimulate the same greed that prompts people to gamble? Could this give occasion for stumbling others? Might I be enticed to invoke "Lady Luck"?—Isa. 65:11, *Byington*.

True Christians appreciate that greediness and idolatry are disapproved by Jehovah God. (1 Cor. 6:9, 10) They are also under command 'not to be stumbling others.'—Phil. 1:10.

But suppose someone accepts the ticket as just an advertising scheme, and eventually is selected the winner in the "drawing," only to discover that the "gift" is a state lottery ticket. What now? Suddenly that which seemed to be a simple advertising scheme has turned out to be part of a gambling game. One is under no obligation to accept it. Would he accept stolen diamonds just because they are a "gift"?

So, if a Christian decides that it would be in his best interests and also in the best interests of others not to accept a ticket, there is no reason for others to question his decision. On the other hand, if a Christian is convinced that his acceptance of such a ticket would not give rise to any problems, that is his decision to make. As God's Word declares: "Each of us will render an account for himself to God." —Rom. 14:12.

● Is it compatible with maintaining a Christian conscience for one to accept employment that involves being armed, carrying either a gun or a club?—U.S.A.

Jehovah God himself allowed human governments to exercise authority for law enforcement, by means of arms if necessary. Regarding such governmental authority we read: "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. 13:4) Hence no Scriptural objection can be raised against the existence of armed law-enforcement agencies nor against a government's authorizing certain men to carry weapons when protecting property and/or people.

However, whether a Christian would choose

employment, such as that of policeman, guard or night watchman, if he were required to carry a gun or another weapon is something that he would have to determine for himself. He would want to consider: Do I want to take on the burden of making quick and difficult decisions in a crucial situation where human life is involved? Am I willing to come into circumstances that could require me to use a weapon, perhaps doing so in a way that would incur bloodguilt before Jehovah?

Furthermore, a Christian's main objective is to assist others to come to an accurate knowledge of the truth. He wants to teach others how to "be peaceable with all men." (Rom. 12:18) In view of this, he might ask himself, Is my carrying a weapon in my employment going to appear to others as a contradiction of Christian teaching? Is there reason to believe that it will be a cause for stumbling? The Christian must make his own decision based on God's Word and his knowledge of existing circumstances. If he feels his holding such a weapon-carrying job really would be detrimental to the spreading of Bible truth, the Christian would wisely choose other employment. The Scriptural counsel is not 'to be stumbling others.'—Phil. 1:10.

Whatever the Christian's decision, it should be in harmony with his Scripturally trained conscience. But he never need feel pressured by concern for lack of life's necessities. The assurance of God's Word is: "Jehovah is a lover of justice, and he will not leave his loyal ones." (Ps. 37:28) "I will by no means leave you nor by any means forsake you."—Heb. 13:5.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 18: God Cherishes the Lowly Ones. Page 105. Songs to Be Used: 14, 110.

March 25: In the Congregation, Respond to Jehovah's Tender Affection. Page 111. Songs to Be Used: 23, 94.