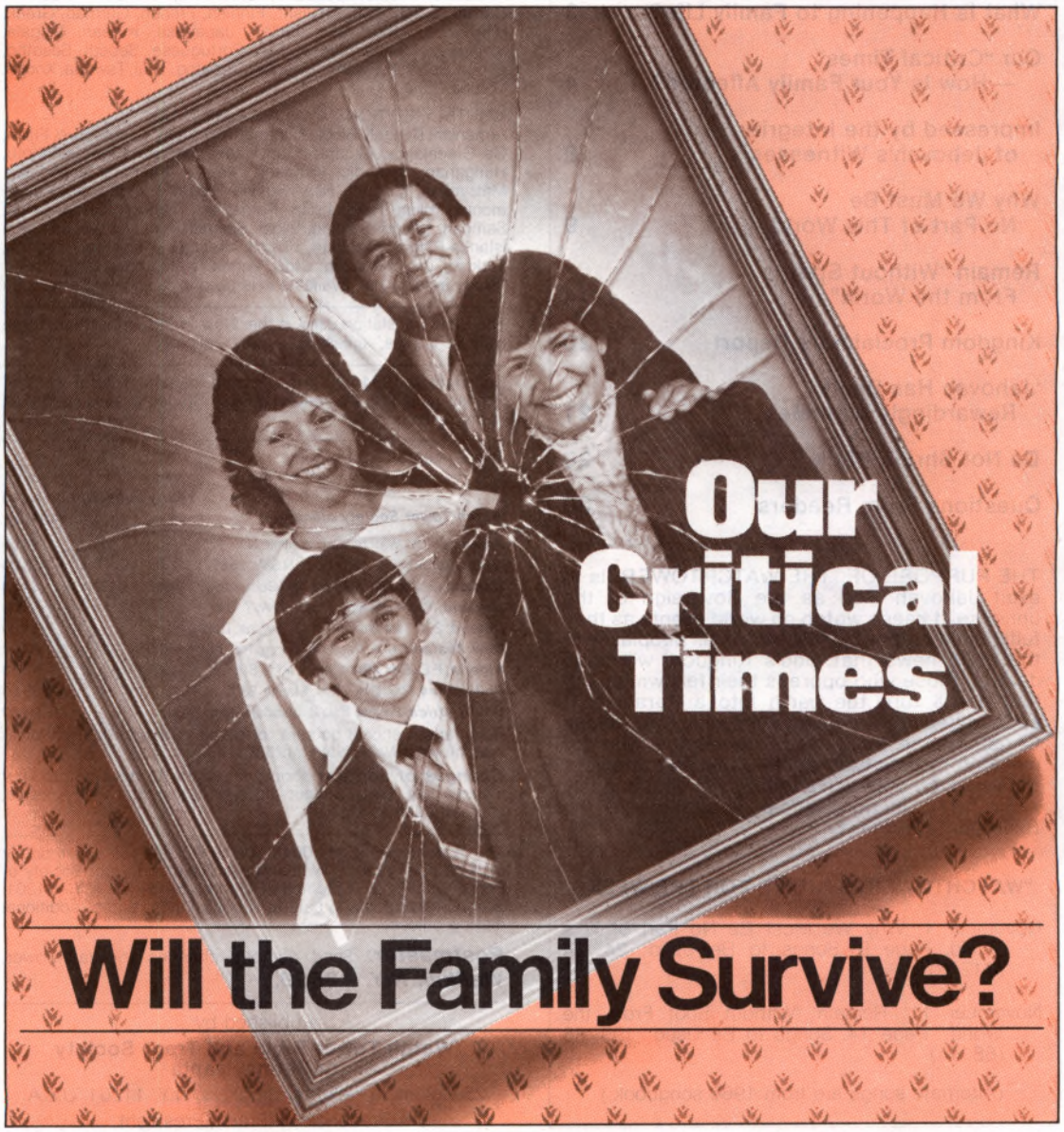
October 1, 1984

The Watchtower

Announcing Jehovah's Kingdom



Will the Family Survive?

The Watchtower®

Announcing Jehovah's Kingdom

October 1, 1984
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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a Paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 4: Why We Must Be No Part of This World. Page 9. Songs to Be Used: 24, 34 (112, 8).

November 11: Remain "Without Spot From the World." Page 14. Songs to Be Used: 199, 85 (88, 44).

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What Is Happening to Family Life?

"PLEASE can you help me. My husband ill-treats me and I can no longer stand it. I have no one to turn to. I am alone except for my one-year-old son. My husband is given to violent tempers and my arms at times have been black and blue through his punches. He butted me on the nose two weeks ago and I had a terrible nosebleed. Then in bed one night he started to strangle me and it was not until I passed out that he realized what he had done. For days it was hard for me to swallow. . . .

"My husband shouts and breaks things in the house and frightens the baby. After my husband had knocked me on the floor one night, the baby screamed in terror and I was hurt and too frightened to do anything. . . . I've told him I want a divorce. Now I dare not say I want to go or he starts and I am afraid that either my life or my son's is in danger."—From the book *Scream Quietly or the Neighbours Will Hear,* by Erin Prizzey.

An isolated incident? By no means! It is estimated that in the United States alone, each year some 1.8 million wives are beaten by their husbands, that is, kicked, bitten, punched, hit with an object, threatened or attacked with a knife or a gun. Add to this the cases of sexual abuse and emotional neglect of children, abuse of parents and grandparents, and the picture becomes even sadder. Hence, the question: What is happening to family life?

You have reason to be concerned. 'Why me?' you may ask. 'I can assure you that those things do not happen in my family!' Even so, such family problems should be of interest to you. Why? Because the Bible long ago prophesied that the prevalence of such family disturbances would be part of the clear evidence that we are living in "the last days" of this entire worldwide system of things.* Notice what the apostle Paul foretold: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . *disobedient to parents, unthankful, disloyal, having no natural affection.*"—2 Timothy 3:1-3.

Are Paul's words *really* being fulfilled today? Just what is the extent of such family strife? Does it serve to support the fulfillment of Paul's prophecy indicating that we truly are living in "the last days"?

* It should be noted that the Bible prophecies regarding "the last days" constitute a *composite* sign. That is, when *all* the things foretold would happen to one generation, it would be proof that we are living in the time of the end. In this series of articles, we will focus on one aspect of the prophecies, namely, the effect of our "critical times" on families.

Our "Critical Times"—How Is Your Family Affected?

"Be it ever so humble, there's no place like home."

So wrote composer John Howard Payne. But that was 160 years ago. In today's world a different picture has emerged. "Home, sweet home" is often a battlefield. The natural love and affection we should expect to find within the family are missing in all too many homes. But why? Is there anything unique about such family troubles in our time?

The 20th-Century Family

In previous centuries the family was often an economic production unit. That is, all—parents and children—cooperated in building the house, making the furniture, cultivating the fields and tending the flocks. (Genesis 37:2; Proverbs 31:16) But with the onset of the industrial revolution, things changed.

As Western nations, in particular, became more industrialized, many families moved to the cities in search of factory work. Now people had to leave home to go to work each day. Families had less and less time to spend together. Things such as clothing and furniture were *bought* instead of *made*. And as the book *The Family, Society, and the Individual* notes:

"These changes, as might be expected, have had a marked effect on . . . domestic life. The family no longer produces anything as an economic unit. Since the passage of compulsory-schooling legislation and child-labor laws, children have become economic liabilities instead of assets." With what effect on child-rearing patterns? "The patriarchal nature of the family group changed, and discipline and respect for authority came to be something less than cornerstones of the good life."

Such changes have meant unique, and in some cases greater, strains for the 20th-century family. And this is not strictly a Western-world problem. Colonization and subsequent industrialization have upset traditional family roles even in so-called Third World countries. In some cases wives have come to resent not being viewed as partners. Thus one African wife lamented: "Why is it that men leave us to carry the baggage? I go to the field with a hoe on my shoulder and a child on my back. He carries nothing. Then I return with the hoe, the child, and a huge container of water on my head. Still he carries no part of the load. The money is spent on drinking, not on us or on the children. We share the work, or do more of it, but he takes all the money telling us it is his —that he earned it. It is a joke."

The 20th-century family has felt the impact of something else never before experienced in history—television. It is estimated that by the time a youth is 18, he will have watched about 15,000 hours of television compared with about 11,-

000 hours spent in the classroom. By the age of 14, the average American child has witnessed some 18,000 people killed on TV. With what effect? Answers the book *Childstress!,* by M. S. Miller: "Many psychologists and judges hold television responsible for the violence young people emulate. When a nine-year-old held up a New York City bank with a toy gun, extracting one hundred dollars, he said it was because 'I saw guys do it on TV.'" Adds *The Family Coordinator* magazine: "While the direct effect of this exposure on the young is empirically inconclusive, it is clear that a number of values are portrayed in the media that will invariably have some impact on the life and later life style of the youth."

Without question, the 20th-century family has experienced a peculiar and unique set of living conditions that have subjected it to strains and influences never before seen in human history. But has this really resulted in family troubles that give supporting evidence that we are living in "the last days"?

With remarkable detail the apostle Paul foretold that "the last days" would be characterized by "critical times hard to deal with."* What would be the effect of such "critical times" upon family life? Paul answers: "Men will be . . . disobedient to parents, unthankful, disloyal, having no natural affection."—2 Timothy 3:1-3.

'Disobedience to Parents'

Children are the flesh and blood of their parents and are indebted to them for countless blessings. It is a frightening commentary when youths fail to show parents the honor, respect and care that they deserve. As one Bible scholar put it: "It is the sign of a supremely decadent civilization when youth loses all respect for age, and fails to recognize the unpayable debt and the basic duty it owes to those who gave it life." Is such really the case in 20th-century families?

"I'm afraid of my own child," lamented one mother in talking about one of the most sobering evidences of children rebelling against parents—parent abuse. In one violent outburst, this woman's 17-year-old son had dislocated her shoulder with a brutal kick. Just how common is such violence against parents? In reporting the results of research on family violence in the United States, the book *Behind Closed Doors* noted: "One out of three children between the ages of three and seventeen hit their parents each year." Is it not normally a gross lack of respect when a child raises a hand against his parents?—Compare Ephesians 6:1-3.

Children are rebelling against their parents in less violent ways too. In the 1960's it was the hippie dress and long hair. But when adults copied those trends, young people were forced to come up with new ways to rebel. The book *Childstress!* explains: "Through all the creativity, tried and true means of defiance grow in intensity—drugs, drinking, truancy and running away from home. As the generation of grandparents exclaims, 'I'd hate to start raising kids in this day and age.'"

Young children are not the only ones who fail to show their parents the love and respect they deserve. There is another group—adults who abuse the elderly. In what way? *Psychology Today* explains: "Elder abuse can be physical, exploitative (confiscating a parent's savings, say), neglectful (failing to give food or medication) or psychological (name-calling). Abusers also often threaten to put their parents

* The Greek word for "critical times" (*chalepós*) is translated "fierce" at Matthew 8:28, where it is used to describe two demon-possessed men who were extremely violent and dangerous. Thus, "the last days" would be particularly menacing, threatening and dangerous.

He watches people being shot, beaten, murdered. How does it affect him?

Applying the guidelines found in the Bible can make for a happy family life even now

out on the street or to commit them to a mental institution or a nursing home if they complain about the abuse."

It is especially sad that many grown children do not feel a responsibility toward aged parents. For example, F. Ivan Nye, in a research paper published in *Journal of Marriage and the Family,* noted: "A majority of the respondents [in this research study] do see a duty to keep in touch with relatives and to assist in financial emergencies, yet over 30 per cent disagree that such duty (financial) exists and less than 40 per cent of either sex express strong disapproval of others who fail to discharge such obligations." This led Nye to conclude that "kinship" is "in the process of disappearing from the normative structure and may well become" an optional family function. Is this not "the sign of a supremely decadent civilization"?—Compare 1 Timothy 5:3-8.

Not *all* children spurn parental authority. But accounts about youths rebelling against their parents are widespread enough to establish beyond question that what the apostle Paul foretold is coming true today: "Men will be . . . disobedient to parents, unthankful, disloyal."

"No Natural Affection"

Children are not the only ones affected by these times "hard to deal with." Paul also foretold: "Men will be . . . having no natural affection."—2 Timothy 3:2, 3.

It is only natural to expect your family to be the most supportive of groups. "Home, sweet home" should breathe an atmosphere of love—love for your spouse and for your children. Yet, the apostle Paul said that a lack of "natural affection"* would characterize "the last days." And true to his words, in all too many cases "home, sweet home" is far from "sweet." How so?

* The Greek word *storgé* has reference to *family love,* love of kindred. But the word for "having no natural affection" is a form of *ástorgos,* which means just the opposite—a breakdown in the natural love that should exist between family members.

In the previous article we noted the prevalence of a startling lack of natural affection—wife abuse. Surely no wife deserves to be kicked, punched or otherwise abused. What a far cry from the Scriptural exhortation for husbands to love their wives "as their own bodies"! *That is natural.* Wife beating is not!—Ephesians 5: 28-33.

Perhaps even more surprising is the number of reported cases of *husband beating.* In one case a husband "wore constant scars and bruises" inflicted by a wife who had "bullied him with hysteria, screaming tantrums and vicious physical violence." Some sociologists estimate that in the United States alone, some 282,000 men are beaten by their wives each year. Is this not also a shocking example of the lack of natural affection in many 20th-century families?—Compare Ephesians 5: 22-24, 33.

As sobering as such reports are, even more heartrending are the reports of increasing child abuse. It is not at all unusual to read headlines such as the following:

"Abused child, grown up, talks about scars."

"Woman Admits Drowning Her Four Children as They Slept."

"Battering of young, death rates soar in Denver and state."

"Child Neglect 'Kills Britain's Loving Image.'"

We spare you the more gruesome details.

Just how prevalent is such abuse of children? Reporting the results of research on family violence, the book *Behind Closed Doors* estimated that "between 3.1 and 4 million children [in the United States] have been kicked, bitten, or punched by a parent at some time in their lives; . . . between 900,000 and 1.8 million children between the ages of three and seventeen have had a parent use a gun or a knife on them at some time."

While it is true that children, especially infants, are vulnerable and at times can be demanding, surely no child deserves to be abused—physically, emotionally or in any other way. After all, as the Bible says: "Sons are an inheritance from Jehovah; the fruitage of the belly is a reward." —Psalm 127:3.

There is no question that the 20th-century family has been beset by pressures and strains never before experienced in human history. Notes *U.S.News & World Report:* "Why the surge in family troubles? Dr. Bertrand New, a psychiatrist at Westchester Medical Center-New York Medical College, cites personal and economic setbacks, alcoholism and *the greater strains modern society puts on many families."*—Italics ours.

This surge of family strife is but one part of the *composite* sign identifying "the last days." Future issues of *The Watchtower* will discuss in detail other aspects of Paul's words at 2 Timothy 3:1-5. But one thing is certain: Reports about children rebelling against parental authority and a decline in natural affection, as Paul foretold, are widespread enough to constitute part of the clear evidence that we are living in "the last days" of this system of things.

Indeed, we are living in "critical times hard to deal with." However, these "critical times" need not mar your family happiness. Jehovah God has provided practical guidelines in the Bible, which if followed will make for a happy, successful family life even now. More than that, if you closely follow those instructions, yours may be counted among the happy families that will enjoy life forever in a righteous new order of God's making, now near at hand.—2 Peter 3:13; Proverbs 3: 13-18.

Impressed by the Integrity of Jehovah's Witnesses

IN 1978 Christine E. King visited the branch office of Jehovah's Witnesses in London, England. In connection with a thesis she was preparing for her doctorate, she was seeking information about the experiences of the Witnesses in Germany during the second world war. While gathering her material, she became so impressed by the uncompromising stand of Jehovah's Witnesses in Nazi Germany that she decided to prepare and enlarge her thesis so that it could be published as a book. After receiving her doctorate, she wrote in a letter to the branch office: "I have found my work on Jehovah's Witnesses most challenging and I have ended up with considerable admiration for the response made by German Witnesses to the Nazis; I hope my book will reflect this." The title of Dr. King's book is *The Nazi State and the New Religions: Five Case Studies in Non-Conformity.*

Most outstanding among Dr. King's findings are the figures of deaths and imprisonment of Jehovah's Witnesses. These indicate that the figures previously published by the Witnesses were greatly underestimated. Dr. King's source for these statistics was a volume* published in Munich, Germany, by Michael Kater. "My own perusal of Court and Gestapo records," she declared, "would certainly support these higher figures."

What are these figures? "Some *10,000 were imprisoned,* and together they received sentences totalling 20,000 years. *One out of every two German Witnesses was imprisoned, one in four lost their lives.*

"Against all odds," she continued, "Witnesses in the camps met and prayed together, produced literature and made converts. Sustained by their fellowship, and, unlike many other prisoners, well aware of the reasons why such places existed and why they should suffer thus, Witnesses proved a small but memorable band of prisoners, marked by the violet triangle and noted for their courage and their convictions."

Dr. King made this further appraisal: "Theological principles were adhered to; Witnesses remained 'neutral', they were honest and completely trustworthy and as such, ironically, often found themselves employed as servants of the S.S. [the organization that operated the concentration camps]. One S.S. officer commented that only a Jehovah's Witness could be trusted to shave his master with a cut throat razor without wielding the razor to most violent ends."

After commenting that the Nazi regime had cowered other sects into compromising with it, Dr. King stated: "Only against the *Witnesses* was the government unsuccessful, for *although they had killed thousands,* the work [of preaching Jehovah's Kingdom] went on and in May 1945 the Jehovah's Witness movement was still alive, whilst National Socialism was not. The Witnesses' numbers had increased and no compromises had been made. The movement had gained martyrs and had successfully waged one more battle in Jehovah God's war."

* "Die Ernsten Bibelforscher Im Dritten Reich" in *Vierteljahrs Hefte Für Zeitgeschichte,* Volume 17, Munich, 1969.

Why We Must Be No Part of This World

"They are no part of the world, just as I am no part of the world."
—JOHN 17:16.

JESUS CHRIST was rejected, hated and even persecuted by this world. So what could his followers expect? Well, he told them: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also."—John 15:18-20.

[2] Yes, Jesus' true followers differ greatly from this world—sinful human society alienated from God. So much is this the case that Christ's disciples are hated and persecuted by this world. But in being unworldly, Jesus' followers are adhering to his superlative example, and Jehovah God watches over them in keeping with Christ's prayer: "I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world, just as I am no part of the world. Sanctify them by means of the truth; your word is truth."—John 17:15-17.

[3] What does it mean to be "no part of the world"? Does it indicate that Jesus' followers must avoid all contact with non-Christians?

Christians Cannot Be Isolationists

[4] Surely, Jesus did not expect his followers to isolate themselves in exclusive religious communities. Rather, he gave them a globe-encircling work to do, saying: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) He also commanded them: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matthew 28:19, 20) Of course, while "*people* of all the nations" would thus become disciples, it was not to be expected that entire nations themselves would accept the teachings of Jesus Christ.

1. What kind of treatment did Jesus say that his followers could expect?
2. (a) What is the "world" from which Jesus' followers differ greatly? (b) Instead of taking Christ's disciples out of the world, what does Jehovah do in their behalf?
3. Regarding this world, what questions require answers?
4. Jesus assigned what work to his followers, making it impossible for them to be isolationists?

Although Jehovah's Witnesses are "no part of the world," they are busy helping people of all nations spiritually

5 But some may remark: 'Have not entire nations been converted to Christianity? And do they not make up what is known as Christendom?' Well, certain rulers have determined the religion of their subjects and have not been hesitant about enforcing that determination by cruel and barbarous methods. Moreover, fear of torture in a mythical hellfire has been a potent factor in so-called conversions to nominal Christianity. (Compare Ecclesiastes 9:5, 10.) But how far all of this is from the only Scripturally authorized way of spreading the true Christian faith! That noble activity is to be carried on by active witnessing, teaching and disciple making. Hermits or cloistered monks and nuns could never accomplish that work or follow Christ's command to 'let their light shine before men.' (Matthew 5:14-16) And forced "conversions" have nothing in common with the witnessing, preaching and teaching that help honest-hearted people of all nations to make an intelligent heartfelt dedication to Jehovah God.

5. By what Scripturally authorized means are people converted to Christianity?

Why "No Part of the World"

6 The name "Christian" has often proved to be a false label. What acts of greed, conquest, slaughter in war and oppression of the masses are chargeable to so-called Christian people and nations! But how different it is with Christ's true followers! "By this all will know that you are my disciples," said Jesus, "if you have love among yourselves." (John 13:35) There are, indeed, people who match that description today—Jehovah's Witnesses. Love among them means no ruthless competition, no provocation, no taking of selfish advantage of one another. Rather, it means speaking in agreement, having no divisions, being 'united in the same mind and line of thought.' (1 Corinthians 1:10; 13:4-8) Jehovah's Witnesses have learned the thinking of God and Christ and are guided by it. (Romans 12:1, 2; 1 Corinthians 2:16) A very important part of that thinking is that Christians must be "no part of the world."—Compare James 1:27.

7 There are very good reasons for Jesus' followers to be 'no part of this world.' For some 4,000 years, the vast majority of mankind has 'had no hope and has been without God in the world.' (Ephesians 2:12) But the long period of alienation from Jehovah due to human sin will not go on indefinitely. Nineteen centuries ago the apostle Paul said that God was "telling

6. As recorded at John 13:35, why can it be said that Jehovah's Witnesses fit Jesus' description of his followers?

7. How do Paul's words at Acts 17:30, 31 indicate that it is inappropriate for Christians to be part of this world?

mankind that they should all everywhere repent," for 'He had set a day in which he purposed to judge the inhabited earth in righteousness by a man whom he had appointed,' Jesus Christ. Paul added that God "has furnished a guarantee to all men in that he has resurrected [Jesus] from the dead." (Acts 17:30, 31) This "day" of his Millennial Rule is very near. The wicked world must go. It will be judged, condemned and eradicated forever. How inappropriate, then, for professing Christians to be part of this world!

[8] More than 1,900 years have passed since Jesus' resurrection, and without question the execution of divine judgment upon apostate Christendom and the rest of Satan's world is imminent. (2 Peter 3:10; 1 John 5:19) Meanwhile, Jehovah's Witnesses are proclaiming God's message earth wide and "seasons of refreshing" are being enjoyed by repentant, appreciative ones of humankind. (Acts 3:19-21) In keeping with Jesus' prophetic words for our day, more than 2,650,000 witnesses of Jehovah are now preaching "this good news of the kingdom" in 205 lands. When that work has resulted in "a witness to all the nations" to the extent that God wills, "the end will come." (Matthew 24:14) Surely, then, with the end of this wicked system so close at hand, there is every reason for Jehovah's people to be "no part of the world."

[9] Since Satan's world is about to end, how vital it is to make sure that we really are seeking God's Kingdom first! (Matthew 6:33) Whatever may be our age, education or station in life, "we shall all stand before the judgment seat of God." (Romans 14:10) So have we put Kingdom requirements into practice in our lives? Or are we still actually striving to be in harmony with this world that hates true Christians? Do we have worldly ambitions and hopes? Are we imitating the world's unscriptural fads? And are we admiring its idols? Remember that "friendship with the world is enmity with God." (James 4:4) Therefore, to prevent our becoming God's enemy, how can we avoid worldly contamination? What are some of the things in the world that we must shun?

8. What work indicates that "the end" is near, thus furnishing another reason for Jehovah's people to be "no part of the world"?

9. (a) Since Satan's world is about to end, how should we view Kingdom interests and requirements? (b) What questions now merit our consideration?

Shun Love of the World

[10] The apostle John wrote: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:15, 16) Here John cited three basic things in this world that Jehovah's people must not love.

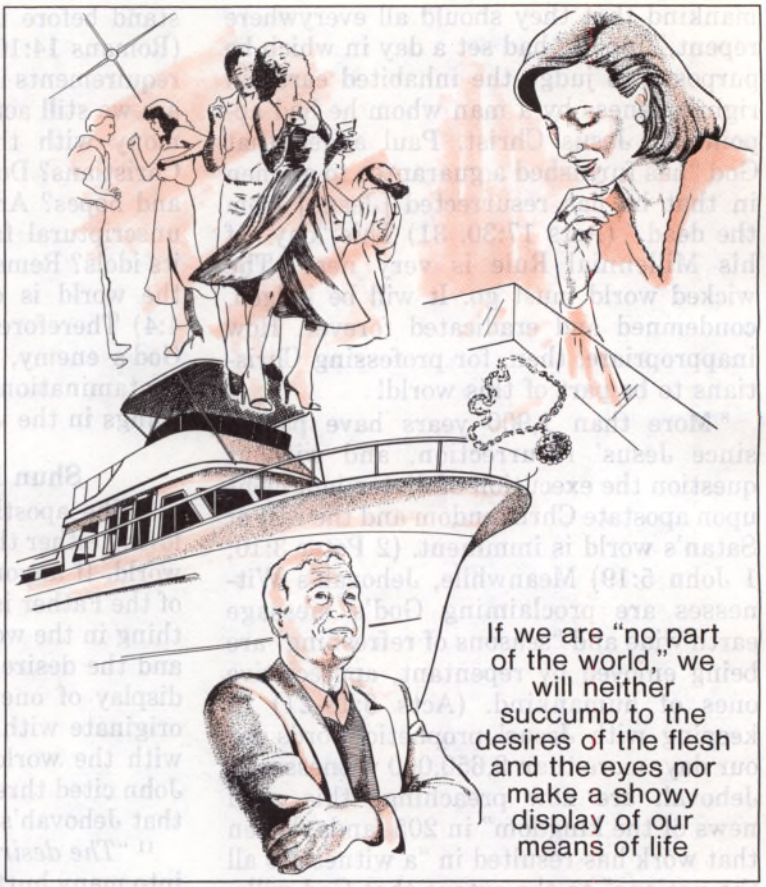
[11] *"The desire of the flesh"* could lead us into many hurtful and death-dealing practices so common in this wicked world under Satan's control. Among these are "works" of the sinful flesh—"fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." We just cannot with impunity ignore the apostle Paul's warning "that those who practice such things will not inherit God's kingdom." (Galatians 5:19-21) Indeed, those unrepentant-

10. First John 2:15, 16 mentions what three things in this world that Jehovah's people must not love?

11. Why must Christians not succumb to "the desire of the flesh"?

ly practicing "the works of the flesh" are part of this world and will have no share in the promised Kingdom that will vindicate Jehovah's name and transform the earth into a paradise. (Luke 23:43) Clearly, then, Christians must not succumb to "the desire of the flesh."

12 *"The desire of the eyes"* is another characteristic of those who are part of this world. As they accumulate wealth and possessions, they never seem to be satisfied. Why, even many who have paid some attention to Bible truth that is spread by Jehovah's Witnesses eventually yield to "the desire of the eyes" and, hence, make no spiritual progress. Their desire for new clothes, cars, houses, appliances and many other things that please the eye becomes so strong that, as Jesus said, "the deceptive power of riches and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful." (Mark 4:18, 19) Interestingly, Satan tempted Eve by causing her to desire something forbidden that she could see with her eyes. However, he was totally unsuccessful in his efforts to induce Jesus to sin by reaching out for things seen with the eyes. (Genesis 3:1-6; Luke 4:5-8) But



If we are "no part of the world," we will neither succumb to the desires of the flesh and the eyes nor make a showy display of our means of life

what about you? Are you following Jesus' sterling example? Or has satisfying "the desire of the eyes" so absorbed your time, attention and energy that Kingdom interests are being neglected? If spiritual concerns are receding into the background, act quickly to remedy that situation!

13 The greedy "desire of the eyes" can lead to dishonesty, envy, covetousness and other sins meriting God's disapproval. As Paul said, "greedy persons" are among those who will not "inherit God's kingdom." (1 Corinthians 6:9, 10) Appropriate-

12. (a) What is "the desire of the eyes," and how can it affect one's position spiritually? (b) Regarding "the desire of the eyes," what may we well ask ourselves?

13. As shown by Paul and in certain proverbs, to what can the greedy "desire of the eyes" lead?

ly, too, wise proverbs warn: "A man of faithful acts will get many blessings, but he that is hastening to gain riches will not remain innocent. A man of envious eye is bestirring himself after valuable things, but he does not know that want itself will come upon him." (Proverbs 28:20, 22) Even if poverty does not immediately come upon certain greedy, envious individuals, they either will die outside God's favor or will come to a sad end at the conclusion of this system of things.—Matthew 24:3; Luke 12:13-21.

14 *"The showy display of one's means of life"* must also be avoided by Jehovah's servants. How tempting it can be to show off costly acquisitions! Such wrong desire often leads not only to trying to keep up with others but also to striving to get far ahead of them materially. Akin to this is boasting about what a person thinks he has achieved. Hoping to attain position or status, he may even cultivate the friendship and support of prominent individuals. But those allowing themselves to be used in this way are foolish, and the inordinately ambitious person may eventually become like the "ungodly men" of Jude's day whose 'mouths spoke swelling things while they were admiring personalities for their own benefit.' (Jude 4, 16) At the root of all this status-seeking and showy display is sinful pride. (Proverbs 8:13; 16:18; 21:4) Surely, then, we must resist the temptation to flaunt our acquisitions and supposed attainments. Apropos here is the proverb: "The eating of too much honey is not good; and for people to search out their own glory, is it glory?" (Proverbs 25:27) And since most humans are walking on the broad way leading to destruction, how timely are Jesus' words, "Woe, whenever all men speak well of you"! —Luke 6:26.

14. (a) How may "the showy display of one's means of life" manifest itself? (b) What is at the root of such "showy display," boasting and status-seeking? (c) Why resist the temptation to flaunt our acquisitions and supposed attainments?

"The World Is Passing Away"

15 John furnishes us with a fundamental reason to be "no part of the world" when he adds: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) "The world," unrighteous human society, is nearing its end in the fast-approaching "great tribulation." (Matthew 24:21) During that period of time every vestige of this world's political, commercial and false religious elements will be destroyed. So how could any true witnesses of Jehovah devote all their time, energy and resources to these elements that shortly will come to nothing? Rather, loyal Christians will direct their main efforts toward the furthering of Kingdom

15. (a) The apostle John furnishes what fundamental reason to be "no part of the world"? (b) Toward what should loyal Christians direct their main efforts?

What Would You Say?

□ What is the world of which Jesus' true followers are no part?

□ Christ's disciples cannot be isolationists because of what work assigned to them?

□ What are some reasons why Jehovah's Witnesses are "no part of the world"?

□ In order to follow the counsel of 1 John 2:15-17, what three basic things in the world must Jehovah's people not love?

interests and the things that are lasting, eternal. Moreover, through such loyalty and faith Jehovah's people will 'conquer the world' of unrighteous human society, even as Jesus Christ did. (John 16:33) Yes, and they will survive when this world passes away by divine destruction, just as Noah and his family survived the Flood. —2 Peter 2:5.

[16] Since this world is passing away, then, how should Christians view involvement in its social affairs? What attitude should they have toward education, business dealings and recreation? Questions such as these remain for our careful consideration.

16. What questions remain for our consideration?

Remain "Without Spot From the World"

"The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world."
—JAMES 1:27.

JEHOVAH requires clean worship. (John 4:23, 24) Among other things, undefiled religion prompts active, loving concern for the needy. (Galatians 2:10) It also calls upon us to keep ourselves unspotted by the world, that is, unrighteous human society alienated from God and "lying in the power of the wicked one," Satan the Devil.—1 John 5:19.

[2] "The form of worship that is clean and undefiled from the standpoint of our God and Father is this," wrote the disciple James, "to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." Another rendition is: "Pure, unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world."—James 1:27, *The Jerusalem Bible.*

1, 2. What are some requirements of clean worship?

[3] But how can we as Jehovah's servants keep ourselves "uncontaminated by the world"? What is the Scriptural view of such things as the world's social affairs, educational arrangements, business dealings and recreational activities?

'Keeping Uncontaminated by the World'

[4] Since we as witnesses of Jehovah are "no part of the world," we must differ from unrighteous human society. (John 17:14) In part, this requires that we remain neutral as regards the world's polit-

3. What questions will we now consider?
4. John 17:14 and Isaiah 2:2-4 indicate what as to our relationship with this world?

ical affairs. We must also refrain from involvement in its violence and must pursue peace as those who have 'beaten their swords into plowshares.'—Isaiah 2:2-4.

[5] As people desiring to remain uncontaminated by this world, we must avoid the speech, conduct and attitudes that are so common among worldly individuals, but that are out of harmony with God's Word. For instance, hatred, greediness, shameful conduct and obscene jesting have no proper place in our life. (1 Corinthians 6:9-11; Ephesians 5:3-5) It is not surprising that our acts and attitudes differ from those of worldly people, for they do not share our Christian hope.

Time Is Short for This World Order

[6] The apostle Paul wrote: "The time is growing short. From now on let those who have wives behave as if they had none, and the mourners as if they were not mourning, and the joyful as if they did not rejoice; those who purchase as if they were not possessors, and those who made use of the world as if they had no use for it, because the present world order is passing away." (1 Corinthians 7:29-31, *Modern Language Bible*) This indicates that although Christian husbands must discharge marital obligations, they should not make marriage their whole life. At death, spirit-begotten Christians will forever leave behind all earthly relationships, joys, sorrows and possessions. Why, even now, Christians, whether they have a heavenly or an earthly hope, may lose a wife or material possessions! Moreover, during the "great tribulation" life, not material possessions, will be preserved. (Matthew 24:21; Ecclesiastes 9:11) So none of Jehovah's Witnesses today should place marriage, possessions or other earthly things first in life. Instead, all Christians should make a good relationship with Jehovah God the matter of su-

5. To remain uncontaminated by this world, what action must we take as indicated by (a) 1 Corinthians 6:9-11? (b) Ephesians 5:3-5?
6. In view of 1 Corinthians 7:29-31, how should Jehovah's Witnesses look upon marriage, possessions or other earthly things?

As Christian neutrals, Jehovah's Witnesses shun worldly violence

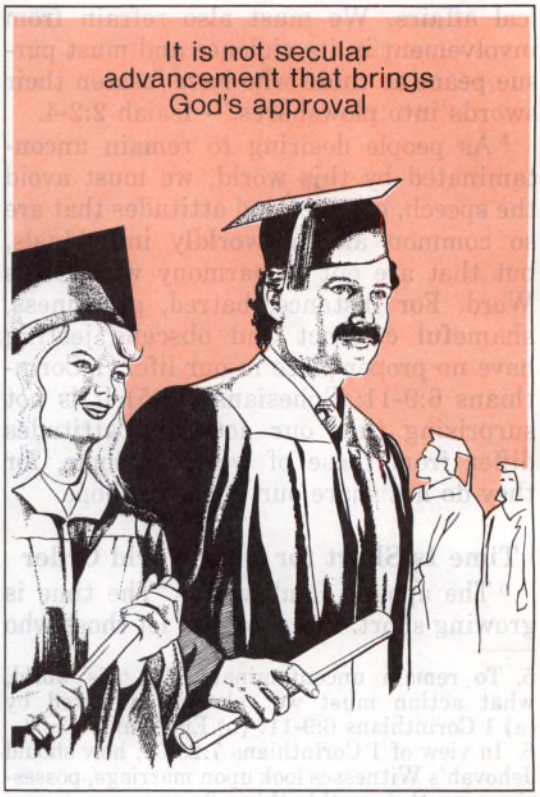
preme importance. Especially is this so since we are living in "the last days" and "the present world order is passing away." —2 Timothy 3:1.

[7] Many people are concerned about the future of "the present world order." For example, journalist Nancy Brown cited economist Ezra Misham as saying concerning growth in education and income: "[It has] not brought social betterment. Along with the growth in science, education and material goods, society has seen a growth in violence, delinquency, petty crime, vandalism, homicide and suicide, vulgarity and obscenity." Significant indeed was this newspaper article's opening statement: "Only Divine intervention can save the world from destroying itself." —*Times-Colonist,* Victoria, British Columbia, March 25, 1982.

[8] Of course, Jehovah created the earth to be inhabited, not by unrighteous human society, but by righteous, perfect humans. (Isaiah 45:18; Psalm 37:29, 38) So God will not allow humankind to destroy itself. But there is no doubt that this old world order soon will pass away completely. Therefore, dedicated servants of Jehovah should not use the world "to the full." Or as one version puts it: "While you use the world, don't try to get out of it all you can, since this world in its present form is passing away."—1 Corinthians 7:31, *The New Testament in the Language of Today,* by William F. Beck.

Use This World At All?

[9] As Jehovah's dedicated witnesses, then, is it right for us to get anything out of this world? Yes, Paul indicated that we can use the world but not to the full. Hence, we can use the world's legitimate provisions in discharging our Scriptural obligations and getting the Kingdom message preached. (1 Timothy 5:8; 6:17-19) Since we wish to remain "without spot from the world," however, we cannot properly get involved in its controversies, protest marches, cold and hot wars or similar affairs. Not even secretly should we favor one side over another. Nor should we be unduly concerned about our livelihood and material prosperity, for Jesus said: "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these



7. According to one economist, what has grown along with growth in education, income, and so forth?
8. Why not get all we can out of this world?
9. (a) To what extent can Jehovah's people properly use this world? (b) In view of Matthew 6:31-33 and 1 Timothy 6:7, 8, what attitude should we have toward material things?

things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." And Jesus practiced what he preached, for although foxes have dens and birds have roosts, he had nowhere to lay his head. May we, therefore, be content with sustenance and covering while "seeking first the kingdom."—Matthew 6:31-33; Luke 9:58; 1 Timothy 6:7, 8.

[10] What, then, about a worldly career? Well, since this world will pass away in our day, would it be reasonable to plan on a life devoted to secular advancement? (Matthew 24:34) Hardly! And surely this outlook would affect our attitude toward worldly education, would it not? Although a basic education is needed, in schools of higher learning it is nearly impossible to escape being swept along with the prevailing tide of worldly thinking. Of course, personal decisions must be made regarding education. (Galatians 6:5) But such questions as the following merit prayerful thought: During years spent in universities, have students also been able to 'keep seeking first the Kingdom and Jehovah's righteousness'? Are they totally unaffected by the theories and philosophies that undermine true faith? (Colossians 2:8) Have worldly associates had a good influence on them, or has it been spiritually detrimental? (1 Corinthians 15:33) And have many highly educated individuals really maintained humility?—Philippians 2:2, 3.

[11] For that matter, some who go to trade schools can become so immersed in a profession that they no longer have much time to spend in the service of Jehovah. Hence, whatever is the nature of the education, much depends on the person's motives. Is a desire for independence and riches the prime factor? Will the education result in a drastic reduction of service to Jehovah or will it help to sustain you in sacred service? Though a Christian who should remain unspotted by the world, are you instead trying to carve out a niche for yourself in this system of things or are you actually absorbed in keeping Kingdom interests first in life?

[12] We are pleased that some highly educated individuals have embraced Kingdom truth. But they did not do so because of their higher education. Rather, they came to the realization that, in spite of their advanced education, life was meaningless because they were without God and a sure hope. Now they know that 'not many wise, powerful and noble' have divine approval. (1 Corinthians 1:26-31) Yet, they themselves are delighted that, at last, they have found a real purpose in life as witnesses of Jehovah.

"The Commercial Businesses of Life"

[13] Since we want to remain uncontaminated by this world, what attitude should we have toward its business pursuits? Well, the apostle Paul told Timothy: "As a fine soldier of Christ Jesus take your part in suffering evil. No man serving as a soldier involves himself in the commercial businesses of life, in order that he may gain the approval of the one who enrolled him as a soldier." (2 Timothy 2:3, 4) Christians must work and make honest provision for themselves and their families. But would it not be strange if a dedicated Christian were to be spoken of primarily as a business executive instead

10. Concerning education, what questions merit prayerful thought, and how would you answer them?

11. Despite the nature of a person's education, what help is here provided in testing motives?

12. What has moved some highly educated individuals to embrace Kingdom truth?

13. Second Timothy 2:3, 4 suggests what concerning business pursuits and the dedicated Christian?

of a minister? Should he not, first of all, be known as a Kingdom proclaimer and "a fine soldier of Christ Jesus"?

[14] In business situations, then, self-examination is needed in various ways. For one thing, the fact that we may be dealing with selfish worldly people furnishes no excuse for adopting their sharp, dishonest practices and their bad language. Rather, we must "conduct ourselves honestly in all things." (Hebrews 13:18) True, we may not receive reciprocal treatment from hardened business people of this world. But we may be sure that Jehovah will bless us for our honest course, and this is one way we can "adorn the teaching of our Savior, God."—Titus 2:9, 10.

[15] As those desiring to remain uncontaminated by this world, we should "work what is good toward all, but especially toward those related to us in the faith." (Galatians 6:10) But we would not be doing this if we selfishly promoted some personal business venture by using our acquaintance with God's people to make a profit from them. Of course, Christians should 'walk as wise persons.' (Ephesians 5:15) The fact that someone called a brother comes to us with a get-rich-quick scheme should be no reason for us to be easily persuaded to part with our money. With good reason God's organization occasionally has warned against those who profess to be our spiritual brothers, but who seek to take undue advantage of Jehovah's "sheep."

14. How might Hebrews 13:18 be applied to our business dealings?

15. What Scriptural counsel is given regarding personal business ventures?

Unworldly in Every Way

[16] Obviously, we cannot cite every way in which Jehovah's Witnesses demonstrate that they are remaining "without spot from the world." Surely, however, overindulging in alcoholic beverages, reveling in highly competitive or violent sports activities, spending hours watching movies or television programs that feature gangsters, murderers, and other immoral characters, reading sex-drenched books and playing violent video games are not ways to stay unspotted by this world. (1 Corinthians 6:9, 10; 15:33; Galatians 5:19-26; 1 Peter 4:3) Jehovah expects his

16. What are some ways to demonstrate that we are remaining "without spot from the world"?

witnesses to avoid the excesses, immorality and violence of this world. So we should not seek knowledge of or experience in worldly wickedness but should be innocent "babes as to badness."—1 Corinthians 14:20; compare 1 John 3:2, 3.

[17] Being unspotted by this world extends to every aspect of our life and certainly involves our relations with others. Whereas such traits as bitter jealousy, contentiousness, bragging and lying are so common in this world, they have no place among us, for James wrote: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a mildness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are." (James 3:13-16) How important it is to manifest "a mildness that belongs to wisdom" and to "pursue peace with all people"! (Hebrews 12:14) Surely, as loyal witnesses of Jehovah, we cannot permit mere personal differences to ruin our relationship with our brothers and sisters in the faith. Instead, we must 'put up with one another and be forgiving, even as Jehovah has freely forgiven us.' (Colossians 3:13) That is not the common worldly way of dealing with others, but it *is* the godly way.

[18] Pursuing peace with people inside and outside the Christian congregation is a significant way to show that we are not spotted by this world. But our separateness from it is especially evident when we maintain our stand as valiant soldiers of Jesus Christ, fully clothed in spiritual armor from God and having our "feet shod with the equipment of the good news of peace." (Ephesians 6:11-18) Multitudes still hunger and thirst for the life-giving Kingdom message. May we, therefore, unselfishly use our possessions, faculties and strength in the grand work of proclaiming the "good news" during the short time yet remaining until this system ends.—Matthew 24:14.

[19] In these fleeting last days, Satan, the god of this world, will make further onslaughts upon us as Jehovah's loyal witnesses. The Devil will, in a last-ditch effort to turn us aside from sacred service to our God, flaunt the world's material riches, its gaudy attractions, its higher education and much more. But with unfailing divine help we will succeed in remaining "without spot from the world" to the praise of our holy God, Jehovah.

17. How should our being unspotted by the world affect our relations with others?
18. Our separateness from the world is especially evident when we do what?
19. What can we expect Satan to do in these fleeting last days, but what will we succeed in doing with divine help?

How Would You Answer?

- ☐ According to James 1:27, what are some requirements of true worship?
- ☐ What are some ways to keep uncontaminated by this world?
- ☐ The fact that this world is passing away can well have what effect on our view of higher education?
- ☐ As to business dealings, self-examination is needed in what ways?
- ☐ How can Jehovah's Witnesses demonstrate that they are "without spot from the world" as regards their conduct and relations with others?

Kingdom Proclaimers Report

These Also Trust in Jehovah

IN A COUNTRY where the Bible educational work of Jehovah's Witnesses is banned, some young people were asking themselves: "What is the purpose of life? Where can one find the truth? Why is there so much wickedness?" They did not get satisfying answers from the church or from their parents. Alcohol and drug abuse did not bring them peace of mind. One of these young men learned that a colleague was studying the Bible with Jehovah's Witnesses, and he decided to attend the Bible study and "save" his colleague by finding the weak spots of this organization. He found the opposite—answers to questions that had troubled him. So he began to study the Bible with Jehovah's Witnesses. In time, Bible truth changed the young man and he quit smoking, stopped getting drunk, and started taking more interest in his own family.

His parents pressured him to move out of their apartment because they were opposed to what he was learning. Then something happened that they thought would be impossible. He got a new apartment, which generally takes years to obtain. Commenting on this, the young man said: "The fact that I got to know God's purpose, and that I applied the counsel of the Bible in my life, made it possible for me to regain my balance of mind and to stabilize the happiness of my family. My wife agrees with me, and we can look to the future with confidence."

This young man now knows the meaning of Proverbs 3:5, 6 very well: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."

In another country where the work of Jehovah's Witnesses is banned, an elderly woman was contacted by a Witness. She told the Witness that she was disappointed in life. Her husband had died, her children were rude to her and she wept about her situation. But she listened to the comforting good news of the Kingdom and showed great interest. She wanted the Witness to talk to her daughter, who she said was obstinate, got drunk often, smoked and used bad language.

The sister called on the daughter, who listened to the Kingdom message and realized the great value of the truth. She agreed to a Bible study, and the power of the Scriptures changed her way of life and she dedicated herself to Jehovah and was baptized. This she did even before her mother, who was getting ready to take that important step. Soon the daughter was studying with three other individuals.

Can you imagine how happy the mother and daughter are now? They surely have reason for joy in that they have put their trust in Jehovah God and his loving provision for eternal life. —Psalm 56:11.

'Jehovah Has Dealt Rewardingly With Me'

As told by Karl F. Klein

WHAT blessings there are in knowing and serving Jehovah! In looking back, I feel like David, who said: "I will sing to Jehovah, for he has dealt rewardingly with me." (Psalm 13:6) He truly has done that! For instance, it is my privilege to be part of the headquarters staff of Jehovah's Witnesses, and I have seen that family grow from some 150 to more than 3,000. What a blessing that has been!

Yet, even before I learned the truth, God dealt rewardingly with me. My mother not only was most submissive and self-sacrificing but also was ever quoting scriptures when admonishing or correcting us as children. Let me tell you something about those earlier days.

We Start Walking in the Truth

My first contact with Bible truth took place back in the spring of 1917 when I found a handbill advertising a talk on the subject of hell. This keenly interested me as it seemed that I was always doing the wrong thing, and so I worried a lot about going to a burning hell when I died. When I showed the handbill to my mother, she encouraged me to go, saying: "It can't hurt you, and it might do you some good." Ted, one of my younger brothers, and I went to hear the talk sponsored by the Bible Students, as Jehovah's Witnesses were known in those days. By Scripture and logic, the speaker most effectively showed that the Bible did not teach a burning hell. It all sounded so reasonable to me that upon getting home I exclaimed: "Ma, there's no hell, and I know it!" She agreed, adding that the only "hell" was here on earth, since she herself had suffered a lot.

Another talk had been announced for the following Sunday afternoon, but no one had spoken to us little boys 11 and 10 years old. After attending Sunday School and church that morning, we played games with other boys in the neighborhood. But everything seemed to go wrong that afternoon. Reflecting on the rewarding experience of the previous week, I told myself: "Karl, God is trying to tell you that you should not be wanting to have fun but should be going to hear another one of those fine Bible lectures." So Ted and I went again, and this time the Bible Students spoke to us and urged us to return the following Sunday. We agreed, and we

have been attending Christian meetings ever since. Looking back now, it is easy to see how, ever so often, Jehovah rapped my knuckles, as it were, when I was doing something I should not have been doing. I had to learn that life is never this AND that but this OR that.

All of that happened in Blue Island, a suburb of Chicago, Illinois. (I was born a very sickly child in southwestern Germany, and when I was five our family emigrated to the United States and eventually settled in that town.) There the Bible Students also had midweek studies based on the book *Tabernacle Shadows*. At once I began attending these studies and found them very interesting, especially since the conductor used a model of the Tabernacle to explain all that was being discussed. However, it took a while before I saw the need to choose between these meetings and the Methodist Church, where I had just recently been confirmed.

Because I was just a boy and my folks were quite poor, the Bible Students generously supplied me with all the needed study aids. How I rejoiced to learn the truth about the soul, the Trinity, the Millennial Reign of Christ, and so forth! Before long, I was happily sharing in the distribution of *Bible Students Monthly* and *Kingdom News*. By the spring of 1918, I saw the privilege of making my consecration, as dedication was then termed, and of getting baptized. At home this posed no problem, for my mother was taking an interest in what I was learning, and my father, who had been a Methodist preacher for 20 years, was now traveling a lot. He would come home for just a few days three or four times a year.

A Test of Brotherly Love

In those days we were told: 'If you want to stay in the truth, read the seven *Studies in the Scriptures* through each year.' Of course, I wanted to stay in the truth and therefore I dutifully read these volumes through each year until I came to Bethel. This amounted to reading ten pages a day, something most enjoyable since I had an insatiable thirst for knowledge.

Shortly after my baptism in 1918, my loyalty to fellow Bible Students was put to the test. World War I was raging, and even though the most prominent brothers had been unjustly imprisoned over the war issue, the need for Christian neutrality was not fully appreciated by those then taking the lead. A few who saw the issue clearly took offense and separated themselves from the Bible Students, calling themselves Standfasters. They warned me that if I stayed with the Bible Students I would lose out on being of the "little flock" of Jesus' anointed followers. (Luke 12:32) Mother, though not yet dedicated, helped me to make the right decision. I could not see myself leaving those from whom I had learned so much, and I therefore decided to take my chances with my Bible Student brothers. It really was a test of loyalty. Since then, I have observed many similar tests of loyalty. When mistakes are made, those not wholly loyal at heart seem to pounce upon them as an excuse for quitting.—Compare Psalm 119:165.

Of great encouragement to me in my efforts to serve Jehovah was the 1922 Cedar Point convention of the Bible Students. There we heard J. F. Rutherford (then president of the Watch Tower Society) give the rousing call: "Advertise, advertise, advertise, the King and his kingdom." Although from the beginning I had shared in various forms of witnessing, it was at that convention that I went from house to house for the first time, offering Bible literature for a contribution. That seemed so difficult to me!

Because of this I did not share in such

witnessing from house to house again until the Columbus, Ohio, convention in 1924. After that, there was at least one person sharing in this activity regularly in our local congregation. I have since come to appreciate how vital that ministry is not only for preaching the good news of the Kingdom but also for strengthening one's own faith and cultivating all the other fruits of the spirit. (Galatians 5:22, 23) There is no question about it: Sharing regularly in the field ministry is rewarding in more ways than one.

"In Bethel Land I'll Take My Stand!"

Arrangements within the congregation were somewhat different in those days. While still a teenager, I was elected an elder, conducted the Congregation Book Study, arranged for public speakers to come from Chicago and saw to it that these talks were advertised both in the local newspaper and by handbills. After the 1924 Columbus, Ohio, convention, I saw my way clear to apply for service at the world headquarters of Jehovah's people. My heart had been set on such Bethel service for a long time, but a sudden change in circumstances at home made it seem that this was not Jehovah's will for me. However, that was only temporary, for I did enter Bethel on March 23, 1925.

My joy was so great that, in writing home, I paraphrased the song "Dixie" in these words: "In Bethel land I'll take my stand, to live and die in Bethel land!" After 59 years I still feel that way about Bethel. In passing, some comment seems appropriate as to how Jehovah has dealt with me time and again. Only after having resigned myself to not having something greatly desired if it did not seem to be God's will did it come my way. This reminded me of Abraham's being tested as to his being willing to give up the son 'whom he so loved.'—Genesis 22:2.

In Bethel service, my first assignment was in the composing room of the Society's factory at 18 Concord Street, Brooklyn, New York. Before long, I was transferred to the basement to assist in running "The Old Battleship," as the Society's one rotary press in those days was affectionately called. We used it to print tracts by the millions. And at that time each of our two magazines had a printing run of 30,000 copies. Today, for each issue

The WBBR orchestra in 1926, including K. F. Klein and C. W. Barber

the average printing of *The Watchtower* is 10,200,000 copies, and for *Awake!* it is 8,900,000 copies.

As a lad I had taken violin lessons for two years. So, upon coming to Bethel, I volunteered to play in the orchestra that practiced two evenings a week and broadcast on Sunday mornings over the Society's radio station WBBR. Finding out that a cellist was needed, I bought a cello and began taking music lessons.* By 1927 ten of us were invited to play full time over the Society's station on Staten Island. That was the beginning of my musical privileges that have continued through the years.

J. F. Rutherford was like a father to me

"Karl, Watch Out!"

How I enjoyed music! Being able to devote my full time to it was rewarding indeed. While serving on Staten Island, I also had the rare privilege of getting better acquainted with J. F. Rutherford, who was then president of the Watch Tower Society. This was because he spent half of each week there, as those peaceful surroundings were most favorable for writing—and what a lot of that he did!

Brother Rutherford was like an understanding and loving father to me, even though he repeatedly had occasion to reprove me for breaking some rule. I especially remember one time when he gave me a blunt reproof. The next time he saw me, he cheerily said, "Hello Karl!" But because of still feeling hurt, I just muttered a greeting. He countered, "Karl, watch out! The Devil's after you!" Embarrassed, I replied, "Oh, there's nothing, Brother Rutherford." But he knew better, and so repeated his warning, "That's all right. Just watch out. The Devil's after you." How right he was! When we harbor resentment against a brother, especially for saying something he has a right to say in the line of duty, we leave ourselves open to the Devil's snares.—Ephesians 4:25-27.

Once, due to some misunderstanding, it was wrongly reported to Brother Rutherford that I had made a very critical remark about him. However, rather than becoming indignant, he remarked: "Well, Karl talks a lot, and he says things he doesn't mean." What a fine example for all of us, in case we hear someone saying uncomplimentary things about us! Yes, Brother Rutherford was bighearted and very understanding. He showed this to me on the one hand by repeatedly making exceptions in my case when unusual circumstances seemed to merit his doing so, and on the other hand by apologizing on more than one occasion when he had thoughtlessly caused me some hurt.* It might be added that Brother Rutherford's prayers at morning worship also endeared him to me. Though he had such a powerful voice, when addressing

* Carey Barber was playing second violin in that orchestra. Little did either of us think that 58 years later we would still be in the same "orchestra" but making a different kind of music! The August 15, 1982, issue of *The Watchtower* contained C. Barber's life story.

* Regarding his misguided statements as to what we could expect in 1925, he once confessed to us at Bethel, "I made an ass of myself."

God he sounded just like a little boy talking to his daddy. What a fine relationship with Jehovah that revealed! To have a man of such spiritual stature taking the lead was faith strengthening to me, and I felt that this was just as it should be in Jehovah's organization.

Back to Brooklyn

The orchestra's stay on Staten Island lasted for only two and a half years. Then we were transferred to Brooklyn where a new radio studio had been built. After I had played in the orchestra for some ten more years, it was disbanded, and I again began working in the factory, first in the book bindery and later on with the presses. But before long I was transferred to the Service Department where, for a number of years, it was my privilege to care for some 1,250 special pioneers—assigning them territories, answering their correspondence, and so forth. Each month I also had the privilege of compiling the field service report for the United States and outlying countries. What blessings! Not the least of these was the enjoyment of a fine relationship with Brother T. J. Sullivan, who was then the overseer of the Service Department. During the time that I worked in this department, the number of Kingdom publishers rose from 100,000 to nearly 375,000 worldwide. What a joy to see that since then Jehovah's Witnesses have increased sevenfold, to more than two and a half million!

With Gretel, my wife —one way Jehovah has dealt rewardingly with me

Beginning with the presidency of N. H. Knorr, I was glad to see more emphasis being placed on making each Witness a qualified minister able to give doorstep sermons. Also at that time brothers were being trained to give public talks. The beginning of the Watchtower Bible School of Gilead was of special interest to me, as my brother Ted (who had accompanied me to that first Bible Student lecture and had been pioneering since 1931) attended the first class.*

A Change of Assignment

One day in the spring of 1950, Brother Knorr invited me and another brother to his office and asked us how we would like to serve in the Writing Department. When I told him that it did not matter where I served, he reproved me, saying that when an added privilege of service is extended to a person he should be eager to accept it. Actually, however, my attitude was due to my precarious health, which had always been a problem to me requiring that I take nutrition and exercise seriously. Really, nothing could have suited me more than to be able to spend all my time doing research and writing articles, especially on Scriptural subjects. But I knew the work would not be easy. In fact, regarding the Writing Department, Brother Knorr once told me: "Here's where the most important and most difficult work is being done."

In 1951 a number of us from Brooklyn Bethel enjoyed a great spiritual feast at the "Clean Worship" convention in London. After also attending the convention

* His life story appeared in *The Watchtower* of June 1, 1957, pages 329-31.

in Paris, several of us visited a few of the Society's other branches, including the one at Wiesbaden. There I first met Gretel Naggert who 12 years later accepted my proposal to become Sister Klein. After serving at Bethel for 38 years as a single person, I felt that I could do better with her as my life partner. Since getting married I have had to agree with Solomon, who said: "Has one found a good wife? One has found a good thing, and one gets goodwill from Jehovah." (Proverbs 18:22) Yes, here again Jehovah was dealing rewardingly with me, for Gretel has been a great help to me in ever so many ways.*

N. H. Knorr was like an older brother

Brother Knorr —An Elder Brother

My relationship with Brother Rutherford had been like that of a loving father and his son. But now, since Brother Knorr was just a few months older than I was, our relationship was more like that of brothers—with the older brother being prone to express impatience with the younger one's shortcomings. Gretel was very philosophical about such differences. 'After all,' she said, 'it's not to be expected that an efficient executive and a very romantic musician would always see eye to eye!' But lest that remark be misunderstood, I should add that Brother Knorr was my favorite speaker. He once referred to me as his shadow, for I kept showing up where he gave talks. What is more, he was as fond of music as I was and reintroduced singing at our congregation meetings. He took a real interest in songbook publishing.—Ephesians 5:18-20.

Here also I could see that Jehovah had the right man directing His work on earth, for Brother Knorr was an excellent organizer. Especially did he appreciate the importance of the right kind of education, as can be seen from his arranging for the Theocratic Ministry School, the Gilead missionary school, the Kingdom Ministry School and the Bethel Entrants' School.

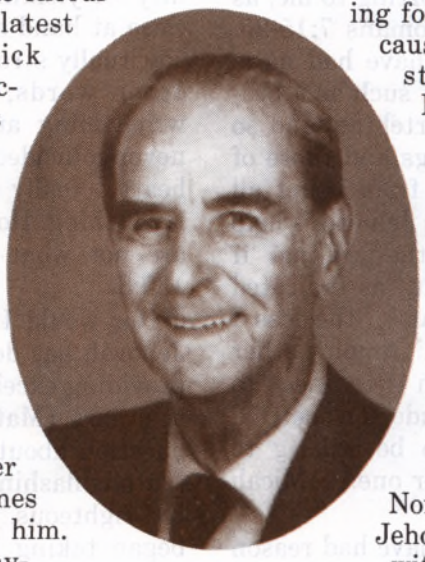
All of this calls to mind a remark once made to me by the branch coordinator in Britain. He observed that Brother Knorr had the fine quality of not allowing personalities to influence him when making organizational appointments. That was a fact, for had he done so, I would never have received all the privileges that he allowed to come my way in connection with conventions, music, writing, and so forth. In this respect, Brother Knorr was a good imitator of Jesus Christ. How so? Well, of whom was Jesus especially fond? John. But to whom did he entrust "the keys of the kingdom"? To Peter, despite that apostle's impetuousness.—Matthew 16:18, 19; John 21:20.

Truly, how rewarding Jehovah's dealings have been with me despite my weaknesses and shortcomings! And yet, highly favored as I had been for close to 50 years, the greatest privilege was still ahead. In November 1974, I was invited to become a member of the Governing Body of Jeho-

* See the *1974 Yearbook of Jehovah's Witnesses*, pages 130-1.

vah's Witnesses. This invitation so overwhelmed me that I needed encouragement to accept it. Among other things, it was pointed out to me that a goodly number of others had also been invited. Actually, seven others were invited, increasing the membership of the Governing Body at that time from 11 to 18.

The one who provided the encouragement to accept this latest assignment was Frederick W. Franz who in 1977 succeeded Brother Knorr as president of the Society. Ever since coming to Bethel, I had been drawn to him because of his Bible knowledge and his friendly disposition. In the early days, we used to attend the German prayer, praise and testimony meetings together. Since those days a number of my theocratic milestones have been associated with him. One of these was accompanying him, along with my brother and his wife, in visiting our brothers serving under ban in the Dominican Republic. Never before or since have I received such warm and heartfelt expressions of Christian love. It meant so much to our fellow believers there that we had risked getting into trouble with Trujillo in order to visit them!



F. W. Franz—a true friend and balancing factor

In later years Brother Franz, my wife and I, together with several others, including A. D. Schroeder, visited Bible lands and a number of South American countries, including Bolivia, where Gretel had served as a missionary for more than nine years. Traveling with Brother Franz invariably meant added privileges of service, as he insisted on sharing the platform with his associates. More recently we have shared convention privileges in Europe and Central America. Looking back, it seems that Brother Franz has always been a balancing factor for me. For example, during our trip to Bible lands one brother in our group got into real trouble with the police for taking forbidden photographs, thus causing us delays. I expressed strong indignation, but Brother Franz just smiled and said, "I think he is learning his lesson." And that he was! No question about it: My association with Brother Franz has been another way in which Jehovah has been dealing rewardingly with me.

Not All "Smooth Sailing"

Nor can I overlook the way Jehovah has dealt rewardingly with me as regards my assigned work. So often a project has turned out especially well because of factors over which I really had no control. (Compare Psalm 127:1; 1 Corinthians 3:7.) And I have seen this frequently on an organizational level. For example, some 40 years ago the Society bought a carriage house on Willow Street for our use as a garage. Now if we had not owned that property, we could not have built a tunnel connecting the Towers building with the rest of the Bethel complex. When we needed more living space, we were able to buy the Towers Hotel. When we required more office space, we were able to purchase the Squibb complex. And these facilities are within walking distance of

Bethel. Many similar things have happened to the benefit of Jehovah's organization in other lands.

Due to inherited weaknesses and my impulsive nature, my life has had its share of trials and tribulations, including a nervous breakdown after I had been at Bethel for nine years. At that time, Psalm 103 truly was comforting to me, as well as Paul's words at Romans 7:15-25. It might be added that I have had more than my share of mishaps, such as a broken kneecap, fractured vertebrae, and so forth. Both my own failings and those of others have kept my life from being all "smooth sailing." But with Jehovah's help I have come to appreciate the fact that 'if he permits it, I can take it,' as indicated at 1 Corinthians 10:13. Also, 'the less I live, the more I can give.' Among other lessons I have had to learn is the need to cultivate "a waiting attitude for the God of my salvation," and to be willing to conduct myself as "a lesser one."—Micah 7:7; Luke 9:48.

Then, too, repeatedly I have had reason to feel as did David after the incident involving Nabal. (1 Samuel 25:2-34) He was grateful to Jehovah and Abigail because they kept him from becoming bloodguilty by wiping out Nabal's entire household. Yes, Jehovah has kept me from making very serious mistakes. He has done this through his angels, his providence and the help provided not only by mature brothers but also by ever so many fine Christian "Abigails." It may be added that I am thankful to Jehovah that when I was spiritually weak the opportunity for yielding to temptation did not lie close at hand and that when it did I was spiritually strong enough not to yield. In other words, the inclination toward wrongdoing and the opportunity for it never coincided, for Jehovah knew that at heart I really wanted to keep doing the right thing. How grateful I am that errors are not what Jehovah watches!—Psalm 130:3.

Nor would I overlook how rewardingly Jehovah has dealt with me and others by providing excellent spiritual food through the years. (Matthew 24:45-47) There is no question about the fact that the light of truth is flashing up ever more brightly for the righteous. (Psalm 97:11) Since I first began taking in 'the milk of the word,' here are but a few of the many excellent spiritual truths Jehovah's people have come to understand: the distinction between God's organization and Satan's organization; that Jehovah's vindication is more important than the salvation of creatures; that the restoration prophecies apply to spiritual Israel; that Christian conduct and preaching are equally important; and that weak, imperfect creatures like us can make glad the heart of our God, whose peerless name we are privileged to bear as Jehovah's Witnesses. —1 Peter 2:2; Proverbs 27:11; Isaiah 43: 10-12.

Do I have reason for singing to Jehovah because he has been dealing so rewardingly with me? Indeed I do!

In Our Next Issue

- **Our Critical Times—Can Religion Meet the Crisis?**
- **Stand Firm Against Satan's Devices!**
- **Building a Successful Stepfamily**

Do Not Shrink Back

TWO great armies confront each other. The battle lines are drawn. Great tenseness grips each soldier as he awaits the command to attack. Energetic action and determination are needed now. No fear can be entertained, only thoughts of victory. The individual soldier realizes that it may cost him his life. Yet he knows that shrinking back at this crucial moment could be disastrous for the cause. He must keep in mind the ideals that he is upholding and continue loyally in the line of duty.

True Christians are likened to soldiers of Christ. The apostle Paul wrote to Timothy: "As a fine soldier of Christ Jesus take your part in suffering evil." (2 Timothy 2:3) Yes, the soldier must prepare himself to face suffering and must remain resolute in his determination to fulfill his duty. In this regard, the Christian soldier is no exception. He is upholding the supreme, universal cause of God.

How does a person become a soldier of Jesus Christ? By accepting God's arrangement for salvation through Jesus Christ and by dedicating himself unreservedly to the Most High for life. The individual puts his signature upon such a dedication, as it were, by water baptism.

What is included in the Christian soldier's fight? The examples of Jesus Christ and his apostles show that the Christian soldier is not authorized to use physical weapons. Instead, the Christian wields the sword of the spirit (that is, the Word of God) against wicked spirit forces in the heavenly places. (Ephesians 6:12, 17) Such spiritual warfare enlightens the people against the forces of darkness, which represent wickedness. The individual agrees to engage in this spiritual battling when he dedicates his life to God.—Matthew 5: 14-16; Romans 13:12.

The Christian soldier calls on people from house to house, searching for interested persons. (Luke 10:5, 6; Acts 5:42) When these are found, he visits them week after week, teaching them the truths of Jehovah's Word. Thus the Christian soldier helps them to gain freedom from religious error. (Compare John 8:31, 32.) Once these interested persons come to appreciate Bible truth, they, too, will become soldiers of Christ.

Keep the Objective in View

Unlike worldly conflicts that result in the loss of lives, spiritual warfare takes the form of a rescue mission that brings no harm to anyone. For this reason, an intense desire to save lives, along with love of God and neighbor, is essential to continue as faithful warriors under the direction of Jesus Christ.

Of course, the wicked spirits are bent on interfering with the Christian's spiritual warfare. They are in the vicinity of the earth and are concentrating their efforts so as to alienate all mankind from God. (Revelation 12:12) Material things that could be a blessing to humans are a means that Satan and his demons can use to ensnare. Both rich and poor can become victims of a way of life that shows undue concern with material things. Even some of God's servants may begin to love the world and what it offers, giving in to "the desire of the eyes and the showy display of one's means of life."—1 John 2:15, 16.

Undue involvement with material things has been responsible for causing some who were associated with the Christian congregation to quit or to slow down in waging spiritual warfare. How sad this is! When the battle is raging, a soldier cannot afford to be distracted by other things. His interest must be in gaining the victory. Since life is at stake, the Christian soldier cannot afford to let his eyes take him away from his objective in the spiritual conflict. The apostle Paul told Timothy: "This mandate I commit to you, . . . in accord with the predictions that led directly on to you, that by these you may go on waging the fine warfare; holding faith and a good conscience." (1 Timothy 1:18, 19) This kind of warfare will grow in intensity for the Christian until Jehovah God, by means of his Son, destroys all opposers of His sovereignty.—Revelation 19:11-16.

Loyalty Vital

How vital it is for the Christian to remain loyal! But what will help him? If a lone soldier engaging in conventional warfare was to stand up against an army of thousands, he could not hope to be the victor. Despite his courage, he would be overpowered. The same could happen to the Christian soldier who faces hordes of demons. He needs to keep in mind that he is not alone. Backed by Jehovah God, Jesus Christ and myriads of angels, the Christian, in association with fellow believers, can gain the victory.

It is vital that we take advantage of the strengthening aid that God's organization can give us. Through regular association with one of the more than 46,000 congregations of Jehovah's Witnesses, a person can receive training in the use of spiritual arms and armor. (Ephesians 6:10-20) Isolated from other believers by choice, the individual is like the soldier that confronts thousands alone. Hence, we wisely cooperate with God's organized people in carrying out spiritual warfare, avoiding any allurements that could divert us from our Christian activity.

Never lose sight of the fact that the Christian's fight is to save lives, including his own. (1 Timothy 4:16) Do not shrink back from waging the spiritual warfare through zealous preaching and teaching activities. "As a fine soldier of Christ Jesus" you can conquer the world.—2 Timothy 2:3, 4; Hebrews 10:38; John 16:33.

Questions From Readers

■ Since the Christian way of life is said to be rewarding even now, why did Paul write: "If in this life only we have hoped in Christ, we are of all men most to be pitied"?

True Christianity certainly is a good and satisfying way of life. But the apostle Paul's comment at 1 Corinthians 15:19 indicated that a person who endured suffering for his hope merited pity if that hope was baseless.

There is ample reason to conclude that the way of life produced by practicing true Christianity is a good one. Consider some proof of that. A genuine Christian is part of a congregation of clean, wholesome and loving people who are interested in him, willing to offer both spiritual and material help. Because of following God's counsel, the Christian is protected from many

physical dangers and diseases, such as those linked with immorality, overdrinking, smoking and drug abuse. (Romans 1:26, 27; 1 Corinthians 6:18; 2 Corinthians 7:1; Ephesians 4:18, 19) He does not drift aimlessly, unsure of life's meaning or direction; rather, he appreciates his relationship with his Creator and gains satisfaction in doing God's will. His following Bible-based principles contributes to a more secure and successful family. Because of his honesty, the Christian may be sought after as an employee and may be less likely to be laid off work or fired.

Even this abbreviated list shows that the Christian way of life truly is rich and rewarding.

At times, though, a Christian will experience opposition, persecution or even violence. (2 Timothy 3:12) Jesus foretold that it would be thus. (Matthew 24:9, 10; Mark 8:34; 10:30; Luke 21:12; John 16:2) The Christians in ancient Corinth knew this. They were aware that Paul, who had "persecuted the congregation of God," now was the object of persecution. He wrote them: "When being reviled, we bless; when being persecuted, we bear up." (1 Corinthians 15:9; 4:12; 2 Corinthians 11:23-27) He reasoned, however: "Why are we also in peril every hour? Daily I face death. . . . If, like men, I have fought with wild beasts at Ephesus, of what good is it to me? If the dead are not to be raised up, 'let us eat and drink, for tomorrow we are to die.'"—1 Corinthians 15:30-32.

The persecution Christians faced, then, was related to their hope. If this hope had been a mere delusion, their undergoing persecution would have been pointless. So Paul could say: "If in this life only we have hoped in Christ, we are of all men most to be pitied."—1 Corinthians 15:19.

But he knew that Christ definitely had been resurrected. After being raised up, Jesus appeared to hundreds of witnesses, including Paul himself. (1 Corinthians 15:3-8) Hence, he urged the Corinthians: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Corinthians 15:58.

Paul was convinced that neither he nor other Christians who suffered in behalf of Christ were to be pitied. He lived a full, memorable, even enviable, life. As was true with him, so it can be with us, that "godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Timothy 4:8.

▪ Do Jesus' words that "the love of the greater number will cool off" mean that this will occur among true worshipers now?

With good reason we believe that Jesus was not foretelling a large-scale loss of love among Jehovah's people.

The apostles had asked for 'the sign of Jesus' presence and of the conclusion of the system of things.' Jesus foretold wars, earthquakes, food shortages and persecution of Christians. He added: "Because of the increasing of lawlessness the love of the greater number will cool off."—Matthew 24:3-12.

Much of that prophecy found a fulfillment between then (33 C.E.) and the great tribulation on Jerusalem that the Romans caused in 70 C.E. (Compare Luke 19:41-44; 21:5-28.) During that interval, did the love of most anointed Christians cool off? No. Those who fell away from Christianity during that generation evidently were in the minority. Most Christians experiencing persecution from the Jews kept up "declaring the good news of the word," displaying love for God, for unbelievers and for fellow Christians. (Acts 8:1-25; 9:36-42) But love did cool off among the Jews, who claimed to be true worshipers. The greater number of them ignored Jesus' warning, revolted against Rome and resorted to a violent defense of their nation.

Jesus' prophecy extends beyond the first century and has its major fulfillment today. (Revelation 6:2-8) As with the Jews back then, people have less and less effective love. Millions have turned atheistic. Even in Christendom people tend to show less neighbor love, and church attendances and knowledge of the Bible generally are declining. Many who seem to be religious try to rectify human problems through political causes. So it apparently is among such *claimed* worshipers of God that love is cooling off.

True Christians, though, must not become complacent. Since *some* Christians in the first century lost their first love or were distracted from it by problems, we could find our love cooling off. (2 Timothy 2:16-19; Revelation 2:4) While, if that happened, we would be exceptions to most of Jehovah's people, the fact that it could happen to us individually emphasizes our need to 'endure to the end' so as to be saved.—Matthew 24:13.